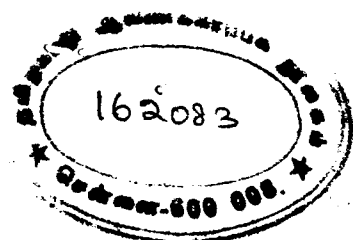


INDEX.



SL
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M3014

	Page.		Page.
<i>A'châryachampu</i>	... 694	Does the Soul survive?	... 112
<i>Adhyâtma Mâla</i>	... 310	Doubleday, Major-General	... 499
<i>Advaita Manjari</i>	... 758		
African Magic, Varieties of	... 20	Education in Ceylon	... 500
America, New Headquarters in	638	Electricity, Od and	... 206,266
American Letter (<i>Corr.</i>)	65,128,190, 251,318,380,511,571,702,766	Epidemics from the Theosophi- cal Standpoint	... 222
Analysis of the Bhagavad Gîtâ...	214	<i>Epitome of the "Key to Theoso- phy"</i>	... 376
Ancient India, Trial by Ordeal in	726	Esoteric Hinduism	... 749
Do do Weapons of	... 10	Do Teaching	... 712
Aphorisms on Karma	... 471,555	<i>Esperanto</i>	... 760
Apostle of Islam, An	... 718	<i>Evolution of Humanity</i>	... 566
Astrology: A Talk on the roof...	740		
Do under the Cæsars	... 549	Fetichism in New Guinea	... 476
A'tmavidyâvilâsa of Sadâs'iva		<i>Forging of the Sword, The</i>	... 185
Brahmâ (<i>Tr.</i>)	531,602,652	Fragment of an Osage Tradition...	99
Augury, Divination and, in a		Free-thought, Theosophic	... 606
Modern Light	... 628,686	<i>From the Caves and Jungles of Hindustan</i>	... 245
Aura, Nature of the, surround- ing Inanimate Objects	... 39	<i>From the Old World to the New...</i>	311
Azoth: or the Star in the East	... 564	<i>Funeral Service for Students of Theosophy</i>	... 696
Bâbis of Persia, The	... 203	Ganjeshayagan, a Study of	... 142
Balzac on Music	... 297	Ghost Stories, True Welsh	... 230, 270,342,408,465
Bhagavad Gîtâ, Analysis of	... 214	<i>Golden Stairs, The</i>	... 313
<i>Bhagavad Gîtâ, The</i>	... 635	Gurus of the Sringeri, Math	... 446
Bishop Copleston on Buddhism			
	281,335	H. P. B., Traces of	... 429
<i>Blake, Works of William</i>	... 697	Haridas Sâdhu, Life of	... 439
<i>Blue and Sun Lights</i>	... 441	Harimidastotram of S'rî S'an- karâchârya (<i>Tr.</i>)	... 359
<i>Book Notes</i>	... 505	Hermetic Philosophy, The, &c.	94,394
<i>Borderland, The</i>	689,761	<i>Hindu Ethics and Theology</i>	... 314
<i>Brahma Vidyâ Publications</i>	... 694	Do. <i>Magazine, The</i>	... 124
<i>Buddhist Catechism</i>	... 506,760	Do. Theory of Music	... 367
<i>Buddhist Text Society, Journal of</i>	440	Do. do Vibrations	... 431,481
		Hinduism, Esoteric	... 749
Catechism of Jainism	... 44	<i>Hindustan, Caves and Jungles of.</i>	245
Ceylon Census, Religion in	... 54	Hour of India's need	... 191
Do Education in	... 500	<i>Human Physiology</i>	... 760
Do Letter	... 383,445,573	Hypnotism and Electricity in Ancient Egypt	... 161
<i>Charaka Samhita</i>	... 758		
<i>Childhood</i>	... 506	Inanimate Objects, Aura of	... 39
Colours	... 548,592	India and her Theosophists	... 723
"Cunning Man," Once More	... 83	India, Predictive art in	... 674
		<i>Indian Pandits in the Land of Snow</i>	... 507
Diary Leaves, Old	1,67,191,193,257, 321,385,449,513,577,641,705		
<i>Dictionary, Funk and Wagnalls'</i>	696		
Divination and Augury in a Mo- dern Light	... 628,686		
Do we return to Earth?	... 178		
Does a Subject, a Soul, dwell in us?	... 24		

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THE

THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature and Occultism,

CONDUCTED BY

H. S. OLCOTT.

VOL. XIV.

MADRAS:
PUBLISHED BY THE PROPRIETORS, ADYAR.

MDCCCXCHL.
1893

Indices to the Vedas	Page. 151
Instructions of a Spiritual Master to his Pupil	407
Islam, an Apostle of	718

Jainism, A Catechism of	44
<i>Jñān O Dharmer Unnatti</i>	759
<i>Journal of the Buddhist Text Society</i>	440

<i>Kalpa, The</i>	567
Karatoya	421
Karma, Aphorisms on	471, 555
"Key to Theosophy" Epitome of	376
Do. New Edition of	761
Kinship between Buddhism and Hinduism	566

<i>Law of Psychic Phenomena</i>	612
<i>Leprosy, Recrudescence of</i>	376
<i>Life of Haridas Sādhu</i>	439
<i>Light from the East</i>	243
<i>Lo que es la Teosofia?</i>	313
<i>Lombroso and Spiritualism</i>	759
<i>Luz</i>	759
<i>Lotus Blüthen</i>	567

<i>Mādhavāchārya</i>	413
MAGAZINE REVIEWS	59, 123, 183, 242, 308, 373, 435, 502, 562, 633, 755
Magic, African, Varieties of	20
Do Modern Indian, and Magicians	415, 538
Do. Black, some further cases of	158
Magnetism	635
<i>Mahāvākya-darpanam of S'ri Sankarāchārya (Tr.)</i>	16, 88
Mistake Corrected, A.	574
<i>Moslem World, The</i>	691
<i>Muchty Vignam, The</i>	440
Music, Balzac on	297
Do Hindu Theory of	367
Do Oriental, in European Notation	312

New Headquarters in America	638
<i>Nightmare Tales</i>	58
<i>Nine Circles, The</i>	563
<i>Niristavaravada Khandana</i>	758
Occident and Orient	289, 768
<i>Ocean of Theosophy, The</i>	762
Od and Electricity	206, 266
Old Diary Leaves	167, 131, 193, 257, 321, 385, 449, 513, 577, 641, 705
Olla Podrida	599, 656
Ordeal, Trial by, in Ancient India	726

<i>Oriental Music in European Notation</i>	Page. 312
Osage Tradition, Fragment of an	99
Do Traditions	575
Our Oriental Contributions and Contributors	681
Persecutions, Ignorant	81
Persia, The Bābis of	203
Philosophy, Hermetic	94, 394
<i>Physiology, Human</i>	760
Predictive Art in India	674
<i>Psychic Phenomena, Law of</i>	612
<i>Psychical Review, The</i>	185
<i>Psychological Religion</i>	660
Psychometry	292, 330

Raghu Nath Gosvami	301
Rebirth, Hellenbach on	235
<i>Recrudescence of Leprosy</i>	376
Reincarnation: a Study of the Human Soul	691
Reincarnation (Theosophical Manuals No. 2)	59
Reincarnation in Earnest	399
Religion in the Ceylon Census	45
Return to Earth, Do we?	178

S'ankarāchārya's Date	253
Sāṅkhya Tattva Kaumudi of Vāchaspati Misra	31, 113, 171
<i>Sanskritandhra Nighantu</i>	507
<i>Science des Mages, La</i>	124
<i>Scientific Basis of Theosophy</i>	693
<i>Scottish Lodge, Transactions of</i>	123
<i>Secret de l'Absolu, Le</i>	243
<i>Sharpe's (Mr.) Poems</i>	696
Sikhidvaja, Story of	236, 276, 354, 424
Simon Magus	458
Society of Jesus, Theosophy and	246
Some further cases of Black Magic	147
<i>Songs of the Lotus Circle</i>	158
Sorcery, Mediæval and Modern	695
Soul: Does it Dwell in Us?	485, 526
Do Does it Survive?	24
<i>Spiritism, Prof. Lombroso and</i>	112
Stainton Moses, William	109
<i>Superstition and Force</i>	506
<i>Svātmanirūpanam of S'ri S'ankarāchārya (Tr.)</i>	403, 495, 558, 618

Tatva Bodh of S'ri S'ankarāchārya (Tr.)	735
Teaching, Esoteric	712
<i>Teosofia, Lo que es la?</i>	313
Theosophic Free-thought	606

Theosophists, India and her	Page. 723
Theosophy and the Society of	147
Jesus	522
Do and Life	762
Do Ocean of	693
Do Scientific Basis of	623
Do in the West	61, 125, 186, 247, 314, 377, 441, 508, 568, 636, 699, 763
Do in Western Lands	588
(Corr.)	181
Do at the World's Fair	161
Thibet and the Tibetans	491
Three Thousand Years Ago	429
To whom Honour is due	99
Traces of H. P. B.	123
Tradition, Osage, Fragment of	123
<i>Transactions of the Scottish Lodge of the T. S.</i>	123

TRANSLATIONS FROM THE SANSKRIT:—	
A'tmāvidyāvilāsa of Sadā-s'iva Brahmā	531, 602, 652
Harimidaṣṭotram of S'an-karāchārya	359
Mahāvākya-darpanam of do	16, 88
Sāṅkhya Tattva Kaumudi of Vāchaspati Misra	31, 113, 171
Svātmanirūpanam of S'ri Sankarāchārya	403, 495, 558, 618
Tattva Bodha of Do	735

Trial by ordeal in Ancient India	Page. 726
Upanishads, Wisdom of the	49, 76, 227, 347
<i>Uttara Gītā, The</i>	567
Valda Smärre Uppsater	567
Varieties of African Magic	20
Vedas, Indices to the	151
Vibrations, Hindu Theory of	431, 481
<i>Voice of the Silence</i>	59
Weapons of Ancient India	10
Welsh Ghost Stories	230, 270, 342, 408, 465
White Lotus Day	540
When and how often are we reborn?	325
Wisdom of the Upanishads	49, 76, 227, 304, 347
Works of William Blake	697
World's Fair, Theosophy at the	588
Yāska's Nirukta	695
Yellow, Blue and Violet	352
Yet Another Dictionary	696

SUPPLEMENT.

Adyar Library	Page. xxvii, xxxvi, xlii, lxxviii, lxxxvi
American Section	ii, xvi, xxvi, xxxiv, xlii, l, lxiii
Annie Besant's Visit to India	xx, xxiv, lxxix
Anniversary, Report of XVIIth	Jan. No. xxiv, lxxxiv
Australasia	xxiv, lxxxiv
Australasian Branches:—	
Adelaide	lxxiv
Hobart	lxxvii
Lemurian	v, xi
May Bank	xlvi
Sydney	xlvi, lxxxiv, xc
Victorian Theosophic League	lxxxiv
Batuwantadawec, Pandit	vi
Bhavanishanker, Pandit	xviii, xlvii
Business Manager's Notice	lxxxiv
Ceylon, The Work in	iii, xi, xxiv, xlv, lvii, lxxxiii

Dictionary, A New Sanskrit and Telugu	Page. xxiv
European Section	vii, viii, xxvi, l, lxx, lxxxviii
Gulistan, Sundays at	ii
H. P. B. Silver Medal	xlvi
INDIAN SECTION:—	
Branch Reports.	
Adoni	lxxxvi
Agra	xxxix
Allahabad	xxxi, xxxvi, lxx, lxxi
Ambasamudram	lxi
Bangalore	xviii, xxxviii, lxii, lxxv
Bankipore	liv, lvi, lxii, lxxx
Bankura	xix
Baroda	lxxxix
Bhavnagar	xix

	Page.		Page.
Berhampore ...	xxix	Kotayya, Mr. C. ...	iii, x, xviii
Bombay ...	xxviii, lxiv	Library, Adyar ...	xxvii, xxxvi, lxxxviii, lxxxvi
Burdwan ...	lxv	Manager of Buddhist Schools,	
Calcutta ...	xxxvi, xxxvii, liii, lxiv, lxxii, lxxxvi	Retirement of ...	iv
Chittoor ...	liv, lxii	Manu ...	vi
Cocanada ...	lxxx	Migration of Symbols ...	xii
Coimbatore ...	xviii, xxx, liii, lxii, lxxi, lxxx	New Zealand ...	1, lxxv
Darjeeling ...	xxxii	OBITUARY NOTICES:—	
Dehra Dun ...	xix, xxviii, lxiv, lxxx	Babula's wife ...	lviii
Erode ...	xix	Madame Gebhard ...	xlvi
Fategarh ...	xxvii, lxii, lxiii	S. E. Gopalacharlu ...	lxxxiv
Gaya ...	xxix, liv	Pandit Gopinath's Mother, ...	xlvi
Hyderabad ...	xxxvii, li, lxi	V. Latchmana Moodelliar, ...	lviii
Jubbulpore ...	xxxviii, lxi	S. Ramaswamy Iyer ...	xlvi
Kumbakonam ...	xxx, lvi, lxxi	Weragama Banda ...	xlv
Lahore ...	xlili	Parliament of Religions, The	lxx
Ludhiana ...	xxvii, li, lxi, lxxx	President-Founder, The	vi, xi, xxii, lxxxix
Madanapalle ...	x, xxxviii, lii, lxi, lxxix, lxxxvi	President's and Mr. Edge's	xxvii
Madras ...	lxxix, lxxxvi	Tour ...	xxxiv, xlvi
Masulipatam ...	xlvi, lxxx	Salvation Army Madness ...	xiv
Meerut ...	xxviii, lv, lxii, lxxi, lxxxvii	Sanscrit and Telugu Dictionary,	
Mozuffepore ...	xxvii, liii	A New, ...	xxiv
Muttra ...	xxxvi, liii, lxxx	Sweden, ...	lxxxviii
Nassick ...	lxv	Theosophic Thinker ...	vi
Nagpur ...	x, xlii, lxi	THEOSOPHICAL SOCIETY:—	
Nellore ...	lxix	Deed of Trust ...	lxxvi
Nilphamari ...	xix	Executive Orders and No-	
Pakur ...	li, lxxix	tices 1, 256 (main text),	xxvi, xxxiii, xli, xlix, lix, lxix, lxxxvii, lxxxv
Paramakudi ...	xxvii	Theosophische Vereinigung ...	lxxv
Poona ...	xxix	Warning to Mediums ...	xxiv
Rajahmundry ...	lxiv	White Lotus Day ...	lx, lxxi
Ranchi ...	xxvii	Yogis in the Panjab ...	lviii
Rawalpindi ...	lxxxvii		
Secunderabad ...	xxxvii, lii		
Seety ...	xl		
Sholingur ...	lii		
Surat ...	xix, xlii, lv		
Tinnevelly ...	x, xix, lxi		
Tipperah ...	lxvi		
Tiruvallur ...	1		
Umbala ...	ix		
Vizianagram ...	lxxxvi		
Warangal ...	xxix, li		
FINANCE ...	ii, ix, xviii, xxx, xxxix, xliii, lvi, lxvi, lxxiii, lxxxii, lxxxvii		
General Secretary, The	xxxvi, lxxii		
Official Notices	xvii, xxvii		
Vernacular Translation and			
Pamphlet work	x, xxxvi, lv, lxxii, lxxx		

ॐ THE THEOSOPHIST.

VOL. XIV. NO. 1. OCTOBER, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER VII.

I HAVE read, but forgotten—it is so long ago—the particulars of Dr. Henry Slade's biography. It seems to me that he was born in the State of Michigan (U. S. A.) and that the title of "Doctor" is a sort of *nom de guerre*. In America, for that matter, a chiropodist or a patent-medicine man assumes the title of Doctor or Professor, as a borrowed decoration, and military titles are manufactured out of "such stuff as dreams are made on." But that is nothing to the purpose: Doctor or no Doctor, Henry Slade has for many years been one of the best-known spiritual mediums in the world.

I find, on reading an editorial extract from the *Spiritual Scientist* of November 11th, 1875, that we had already made Slade, among others, the offer to go to St. Petersburg, and that he had declined. The Editor says they (the mediums) had—

"made a great mistake, in our opinion, for mediums never had such an opportunity to help the cause by gaining world-wide celebrity for their wonderful powers; and, so doing, at the same time help themselves Our mediums have looked at the long journey and the moderate compensation offered for the time their services are required by the University, instead of at the lasting reputation and immediate advantage they would have gained as the result of successfully passing the scientific ordeal."

* I shall be under great obligations to any friend who will sketch, if he (or she) will give or lend me for documents, or any letters written them during the H. P. B. or myself, about phenomena, the events in the history of the T. S., or any same subjects. Loans of this kind to refund, if desired, any expense of occult phenomena shown will be specially valued. I wish to make the first of the age of sixty, to fail me as yet. request.

This is true, but my experience shows that common sense is almost the last thing to expect from a medium or, in fact, a psychic of any kind. How often and bitterly have not the most influential friends of H. P. B. reproached her for not obeying the dictates of common-sense (meaning their opinion) and doing phenomena before scientific people, for whose conversion it was worth while wasting psychic force! I am as guilty as anybody in this respect, probably more so, for if I chided her once for it I did so a thousand times, until, finally, I came to know that, even though psychics may be fools to us, clever people of common sense, they are still psychics, endowed with an uncommon sense, and possibly we are the fools. Well, the Society's ship, Theosophy, was begun in September, run off the ways in October, and rigged and commissioned in November, and Slade had not yet agreed to go to St. Petersburg. The affair dragged on for months, until the following Spring when, all things being agreed upon between M. Aksakoff and ourselves, and he having taken upon himself the entire cost of the medium's journeys and compensation, I succeeded in coming to a satisfactory understanding with Slade and his agent, Mr. J. Simmons, now of Brooklyn, N. Y. On behalf of M. Aksakoff, I offered them \$1,000 in gold, to cover the expenses of the journey and a fixed number of free sittings to the Committee. The terms (about which, I hear, a dispute is going on just now at New York) are thus specified in M. Aksakoff's letter to me, of the 11/23 May 1876, from which I translate:—

"Again and again I have to thank you for having arranged the affair with Slade under the conditions offered.

Enclosed, I send you a sight Bill of Exchange for 1000 dollars to your order, for which I beg you to make a written contract with Slade to cover the following chief points:

(1). Slade must reach here by the 1st November (of your style), which would be about the middle of October of our style, when everybody is returning to town from the country.

(2). On receiving the 1,000 dollars, Slade binds himself to come and remain here three months, without claiming any other remuneration save what he gains from public séances, of which he is free to give as many as he chooses.

In view of the unsettled state of the political horizon in Turkey, M. Aksakoff suggests my delaying the handing over of the money to Slade until September, when he would either be starting or, if war should have broken out between Russia and Turkey, the engagement would be cancelled and the trip postponed.

Thus, it will be seen who really sent Slade on that fateful journey, before the completion of which he was to be entrapped by Prof. Ray Lankester and Mr. Donkin; haled before a Bow Street Police Magistrate on the charge of swindling the public by pretended messages from the dead; defended in part by C. C. Massey; to be convicted, by palpable failure of justice, in despite of overwhelming evidence and the proffered testimony of some of the best men in England, in his favor; to be acquitted on appeal, on a legal quibble; his name to be made known throughout the press of the whole world; and his visit made to Leipzig where, in séances with Professors Zöllner, Weber and Fechner, and that true gentleman, Herr. O. Von Hoffmann, phenomena were to occur going to prove the existence of a Fourth Dimension of Space. All pretensions to the contrary, by whomsoever made, it was I who, as M. Aksakoff's agent, and with H. P. B.'s concurrence, prescribed the tests that Slade was to submit to, transmitted the report thereupon to Russia, received the agreed sum for the costs of Slade's journey, executed the contract with him, and paid him the money, for which his formal receipt was taken by me and forwarded to my principal.

As remarked above, the Slade affair was not agreed upon until after the formation of our Society, so, instead of confining the testing of the medium to H. P. B. and myself, we put it into the hands of a Special Committee of six of our members, appointed by myself officially, three of them Spiritualists, three sceptics, and I, *ex officio* a member of all Society Committees, making a seventh. We held numerous séances, extending over some three months, at which we saw the following: (a) automatic writing upon slates, held against the under surface of a common table by Slade alone, by Slade and other members of the Committee, and by Committee men alone, without Slade touching the slate; (b) the same kind of writing, upon slates laid upon the top of our heads and held by the medium; (c) the same, when the slate would be lying before us on the table, covered by a pile of our hands, and with the medium's hand laid upon the uppermost of our hands, in which case fraud by the medium being absolutely barred, we would hear nothing proceeding so long as Slade's hand rested in contact with the most one of our pile, and instantly ceasing when he would remove from contact with ours. The phenomenon in this instance suggests conditions with those in telegraphy, where the transmission of the breaking and re-closing of an electrical circuit; (d) the room, such as chairs and sofas, sometimes with persons in them, would be moved abnormally; (e) detached palpable touch as under the table, and sometimes pull our watches from our waistcoat pockets; b

slates and held beneath the table, would mysteriously disappear. And all these and other things happened in the light. A record was kept, throughout the course of test séances, and at the close a Report drafted, in which all but one of the Committee, a Mr. T. Frederic Thomas, F. T. S., an amateur juggler who thought well of his own shrewdness, certified to the St. Petersburg Committee their belief that Slade was a proper medium for their purpose. It was upon this, that the Russian Committee caused M. Aksakoff to write me the letter of approval, above translated, and send me the money for Slade's expenses. Mr. Thomas, vexed at the stubbornness of the other six (like the dissenting single jurymen who holds out against the other stupid eleven) handed me a minority Report, setting forth that he had detected trickery in all of the pretended spiritual phenomena, and declaring his competency to imitate them all by legerdemain. He, however, utterly failed to convince the rest of us or the St. Petersburg gentlemen, for our narrative left no room to doubt Slade's genuine mediumship. He then, with bad taste, went raging through the newspapers, and sent marked copies of the *Newark Journal* of June 2, 1876, containing his views, to Prof. Mendeleyeff and other men of mark. But he wasted his time, for the subsequent Leipzig séances, with men of the first rank in science, lifted Slade's mediumship high above such pettinesses as sleight-of-hand and mumbo jumbo, which, only, vain amateur jugglers can understand. I freely admit that he may cheat sometimes, perhaps often, but that only means that he is a public medium; the one sure thing is that he could never, by cheating, make two turned rings of different woods thread themselves on the fixed pillar of a teapoy, without break of fibre; nor cause heavy furniture to move about without machinery or his approaching it; nor cause slate-writing to stop, and go on, and stop again by simply lifting and replacing his hand on another person's. Nor can the most skilful juggler in the world do it, unless he has control over the elementals. As for the fumbling, detached hands of Slade's circles, they are beyond doubt phenomenal, that is to say, not the physical hands of the medium or any other living person: but they are filthy things, projected by evil thoughts, and sometimes take improper liberties with the persons of the sitters. A late Q. C. in London and others knew this but too well. The Chevalier Des Mousseaux tells a similar story about the detached hands of Home's circles, in one of his books that I have in the Adyar Library: "*Les Hauts Phénomènes de la Magie*," 350.

recollection now is that H. P. B. attended only one or two of the Slade Committee, but she joined me in forwarding the letter to M. Aksakoff. Whoever may care to inform himself as to the successful séances at Leipzig, by which the Professors have proved Zöllner's scientific theory of a space of four feet in breadth, thickness, and *inter-penetrability*—will find it set forth in Massey's English Translation of Zöllner's "*Scientific Mysticism*." It is one of the most suggestive scientific

books ever published, and will be a college text-book when the present generation of learned psychophobists* has faded into its congenial dust. And now, to retrace our steps.

I had quite forgotten until I came to write the present chapter, at what period in the year 1875 the Eastern theory of sub-human and earth-bound spirits was brought to public attention, but I now find in our Scrap Books that the term "Elementary Spirits" was first used by myself in a letter to the *Spiritual Scientist* of June 3rd, 1875, reference being made to the sub-human spirits of the elements, or what we now call, "the elementals." It was but a bare reference, without the giving of any explanatory details, and intended as a caution to Spiritualists against swallowing, as they had been doing previously, without proper sifting and analysis, the messages of real or pretended mediums as trustworthy communications from departed spirits. The publication of the "Luxor" circular (in the *Spiritual Scientist*, April 17th, 1875,) provoked some private correspondence and public comment, the most important example of the latter being a scholarly and interesting article by a young barrister named Failes, writing under the pseudonym of "Hiraf," which appeared in the *Spiritual Scientist* for 1875, p. 202, and was continued in the next week's issue. It is full of theosophical ideas interpreted in terms of Rosicrucianism and under that title. The writer presents the Eastern philosophy of Unity and Evolution; and shows how it anticipated by many centuries the modern theories of force-correlation and conservation of energy. Its major importance, however, was the fact that it drew from H. P. B. a reply which, in our Scrap Book, she calls "My first occult shot," and which, in fact, laid open the whole field of thought since ploughed up by the members, friends and adversaries of the Theosophical Society. In tracing up H. P. B.'s literary history from that point until the close, one important fact should be borne in mind by such as are willing to do her simple justice. She was not a "learned" woman, in the literary sense, when she came to America. When, long after "Isis Unveiled" was begun, I enquired of her ever-beloved aunt Mdlle. N. A. Fadeyef, where her niece had acquired all this varied knowledge of recondite philosophies, metaphysics, and sciences, this prodigiously intuitive comprehension of ethnical evolution, the migrations of ideas, the occult forces of nature, etc; she wrote me frankly that up to their last meeting, some four or five years previously, Helen had "not even thought of such things in her dreams," that her education had been simply that of any young lady of good family. She had learnt, besides her native Russian, French, a little English, a smattering of Italian, and music: she was astounded at my accounts of her erudition and could only attribute it to the same sort of inspiration as had been enjoyed by the Apostles who, on the Day of Pentecost, spoke in strange tongues of which they had previously been ignorant. She added that from her

* A convenient word I coined for "Isis Unveiled," to describe materialists, who, seemingly, have as violent a repugnance to "soul" and "spirit" as a mad dog's bitten victim has to water!

childhood her niece had been a medium, more extraordinary for psychical power and variety of phenomena, than any of whom she had read in the whole course of a lifelong study of the subject.* I had a better chance than any of her friends to know what were her actual literary attainments, having helped her in her correspondence and labors of authorship and corrected almost every page of her MSS. for years: besides which I had her confidence in a greater degree, from 1874 to 1885, than any other person. I can affirm, then, that in those early days she was not, in her normal state, a learned woman. This is *apropos* of her reply to "Hiraf," in which she went into particulars about Occultism and explained the nature of elementary spirits. A learned but blindly vindictive critic of hers, stigmatises this article as "simply a rehash of the writings upon Magic of Eliphas Levi, and of Des Mousseaux, and Hargrave Jennings' "Rosicrucians." In it, he says, "the Madame (*sic*) disclaims any authority as a teacher, calling herself 'poor, ignorant me', and states that she desired simply to tell a little of the little she picked up in her long travels in the East. The statement that she derived any of this article from 'the East' is untrue; the whole of it was taken from European books."

And whence did their authors get their knowledge, unless from other authors? And whence these authors? From the East, always from the East: not one of those mentioned was a practical occultist, an adept in practical psychology; not even Eliphas Levi, save to the minor extent of being able (taking himself as the authority) to evoke spirits by the formularies of Ceremonial Magic. He was too much addicted to the pleasures of the table to be anything higher in Magic. Des Mousseaux was simply a most industrious and successful compiler for the Jesuits and Theatins, whose complimentary certificates he publishes in his works; and as for the late Mr. Hargrave Jennings, we all knew him for an estimable little gentleman, a London *litterateur*, with a book knowledge of occult subjects and not conspicuously accurate in his deductions. Whether H.P.B. did or did not acquire her practical psychical knowledge or powers in the East, it is undeniable that she *had* them, could practice them whenever she liked, and that her explanations of them were identical with those which are given in the teachings of every Eastern School of Occult Science. I, personally, can further testify that she was in relations with Eastern adepts, and that not only she, but even I, were visited by them, conversed with by them and taught by them, before leaving America and after reaching India. To her, the books of Levi, Des Mousseaux and all other modern and ancient writers were simply the tool-boxes from which she could take the tools she needed in building the Western structure for the habitation of Eastern ideas: from one she could take one fact, from another, another. She found them but imperfect tools, at best, for those who knew, concealed, and those who did not, twisted and mutilated or misrepresented their facts. The Rosicrucian, Hermetic and Theosophical Western writers, producing their books in epochs of religious ignorance and cruel

* Letter dated Odessa, 8/20 May, 1877.

bigotry, wrote, so to say, with the headsman's axe suspended over their necks, or the executioner's fagots laid under their chairs, and hid their divine knowledge under quaint symbols and misleading metaphors. The world lacked an interpreter and H. P. B. came to supply the need. Having the clues to the labyrinth in her own trained consciousness and full practical experience, she led the way, torch in hand, and bade the morally brave to follow her. An American critic said of "Isis" that she quoted indiscriminately from the classical authors and from the current newspapers of the day; and he was right, for it mattered not what author or paragraphist she quoted from so long as his writing suggested an idea illustrative of her present theme. This answer to "Hiraf" was the first of her esoteric writings, as her answer to Dr. Beard was the first of her defences of mediumistic Spiritualism. The history of Literature furnishes no more surprising spectacle than that of this fashionably under-educated Russian noble-woman writing English, at times, like an Englishman; French so pure that French authors have told me her articles would serve as models of style in French schools; and Russian so enticingly brilliant as to make the conductor of the most important of their reviews actually beseech her to write constantly for it, for pay as high as they gave Tourguenief. She was not always at those high-water marks, however; sometimes she wrote such bad English that her MSS. had to be almost re-written. Nor was she an orderly or accurate writer; her mind seemed to rush ahead at such a pace, and streams of thought came pouring from both sides in such force that confusion and want of method were the result in her writing. She laughed once, but confessed the justness of the comparison, when I told her that her mind was like Dickens' image of Mugby Junction, with its ceaseless trains screaming in and screaming out, backing and shunting, and from morning to night keeping up a bewildering confusion. But, beginning with the "Hiraf" article, and coming down to the last line she wrote for type, one thing must honestly be said—her writing was always full of thought-suggestion, brilliant and virile in style, while her keen sense of humour, often seasoned her most ponderous essays with mirth-provoking ideas. To the methodical scholar she was exasperating, yet never dull or uninteresting. Later on, I shall have occasion to speak of the phenomenal changes in her literary and conversational moods and styles. I have said, and shall always reiterate, that I learnt more from her than from any schoolmaster, professor or author I ever had to do with. Her psychical greatness, however, so over-matched her early education and mental discipline that the critics who knew her only in literature have done her bitter and savage injustice. X. B. Saintine writes, in "Picciola," that the penalty of greatness is isolation; her case proves the aphorism: she dwelt on spiritual heights whither only the eagles of mankind soar. Most of her adversaries have only seen the mud on her shoes; and, verily, sometimes she wiped them even on her friends who could not mount on wings as strong as her own.

The Hiras letter has another historical value in that she therein proclaims unequivocally "from personal knowledge" the existence of regular schools of occult training "in India, Asia Minor and other countries." "As in the primitive days of Socrates and other sages of antiquity," she says "so now, those who are willing to learn the Great Truth will ever find the chance if they only 'try' to meet some one to lead them to the door of 'one who knows when and how.'" She corrects Hiras's too sweeping generalization of calling all occultists Rosicrucians; telling him that that fraternity was but one of many occult sects or groups. She now openly styles herself "a follower of Eastern Spiritualism," and foresees the time when American Spiritualism will "become a science and a thing of mathematical certitude." Again, reverting to the question of adepts, she says the real Kabbala, of which the Jewish version is but a fragment, is in possession of "but a few Oriental philosophers: where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself and have only dreamed it. Thousands will say it is all imagination: so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries until the day when Humanity shall awake, etc., etc. Until then, the speculative theory of their existence will be supported by what people erroneously believe to be supernal facts." Her article conveys the warning that it is waste of time to seek to become a practical Kabbalist (or Rosicrucian, if you will) by acquiring a book knowledge of occult literature: it is as foolish, she says, "as to try to thread the famous labyrinth without the clue, or to open the ingenious locks of the mediæval ages without having possession of the keys." She defines the difference between White and Black Magic and warns against the latter. "Finally", she says: "But say what you (the 'very orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism,'—mark what meaning her context gives the term now—'the purest of the Children of Ancient Magic') will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism with the same force and logic, as when we say the 'New World,' in speaking of America."

I am sure all earnest members of the Theosophical Society will be glad to know that as early as July 1875, H. P. B. affirmed the existence of the Eastern Adepts, of the mystic Brotherhood, of the stores of divine knowledge in their keeping, and of her personal connection with them. She reaffirms this in a letter to the *Spi. Sci.* (p. 64, but of what month of 1875 I cannot tell, as she has not dated the cutting in our Scrap Book; but she writes from Ithaca whither she went to visit Professor and Mrs. Corson, of Cornell University, in August or early September), and puts forth the important idea that "Spiritualism, in the hands of an adept, becomes Magic, for he is learned in the art of blending together the laws of the Universe, without breaking any of

them and thereby violating Nature. In the hands of an inexperienced medium, Spiritualism becomes UNCONSCIOUS SORCERY; for.....he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of nature lurking in the astral Light, as well as good and bad spirits."

The occult Idea was now fairly launched, and our published writings and private correspondence henceforth teemed with such allusions. My first extended contribution on those lines was a letter entitled "The Immortal Life," dated August 23, 1875 and published in the *New York Tribune* of the 30th of that month. I state, in it, that I had believed in the mediumistic phenomena for about a quarter of a century, but had discredited the assumed identification of the intelligences behind them. I affirm my belief in the reality of ancient occult science, and the fact that I had unexpectedly "been brought into contact with living persons who could do, and had in my presence done the very marvels that Paracelsus, Albertus and Apollonius are accredited with." In saying this, I had in mind not only H. P. B.'s multifarious phenomena, not only the beginnings of my intercourse with the Mahâtmas, but also the disclosure to my own eyes, in my own bedroom, in a house where H. P. B. did not live, and when she was not present, of the spirits of the elements, by a stranger whom I casually met in New York, one day shortly before penning the letter.

The stranger came by appointment to my chambers. We opened the folding doors which separated the sitting from the small bedroom, sat on chairs facing the wide doorway, and by a wonderful process of Māya (I now suppose) I saw the bedroom converted, as it were, into a cube of empty space. The furniture had disappeared from my view, and there appeared alternately vivid scenes of water, cloudy atmosphere, subterranean caves, and an active volcano; each of the elements teeming with beings, and shapes, and faces, of which I caught more or less transient glimpses. Some of the forms were lovely, some malignant and fierce, some terrible. They would float into view as gently as bubbles on a smooth stream, or dart across the scene and disappear, or play and gambol together in flame or flood. Anon, a misshapen monster, as horrid to see as the pictures in Barrett's "Magus," would glare at me and plunge forward, as though it wished to seize me as the wounded tiger does its victim, yet fading out on reaching the boundary of the cube of visualised akâs, where the two rooms joined. It was trying to one's nerves, but after my experiences at Eddy's I managed not to "funk." My stranger friend declared himself satisfied with the result of the psychical test and, on leaving, said we might meet again. But until now we have not. He seemed a fair skinned Asiatic but I could not exactly detect his nationality, though I then fancied him a Hindu. He talked English as fluently as myself.

(To be continued).

H. S. OLCOTT.

THE WEAPONS OF ANCIENT INDIA.

IT has been usual among European authors to treat the subject of civilization under three heads: The Age of Stone: the Age of Bronze; and the Age of Iron, which is the modern age. This simply implies a more extensive use, during a certain period, of implements made of a particular material superior to that employed in earlier periods. Similar are such expressions as the "Age of Mammals" generally used by the geologist. Writers on the early history of mankind speak of the evolution of all implements from those of wood, taking a common stick, for instance, which is extensively used at the present day as a weapon by semi-civilized tribes. Adopting, therefore, the above classification of implements and the various wooden implements evolved out of the stick, and which are in daily use in India:—in the case of Indian weapons, we have in the order of march of civilization: (1) those made of wood, (2) those of stone, including the paleolithic and the neolithic stages, (3) of bronze, and lastly, those of (4) iron,—this last including fire-arms. It is not possible to find out from the existing mass of Sanskrit Literature whether these four stages of civilization can be discerned: the reason for this being simply that, even in what we might call the highest flights of Indian civilization, we find the use of bows, arrows, &c., side by side with the use of steel weapons and fire-arms. Nor does the classification of weapons in Indian writings in any way enlighten us. The *Agni Purāna* gives a four-fold classification into: (1) missiles cast by machines such as bows, (2) missiles cast by the hand such as javelins, (3) retractile missiles such as the boomerang, and (4) non-missiles such as spears.

To deal with them in the order they are given above. The bow is the most universal of the weapons used by the Hindus and is made either of wood or iron. It is also the one that is mostly frequently mentioned in our writings. It even appears reasonable to suppose that the Sanskrit word *Dhanus*, originally meaning the bow, subsequently came to mean any weapon, as may be seen by the words *Dhanurdhara*, *Dhanushka*, and *Dhanvin* (a warrior), literally a bow-bearer. Moreover the respect shown for the bow gave birth to a subsidiary Veda, called *Dhanurveda*, the Veda teaching the art of war, though literally the Veda of Archery (which is said to have been first taught by Visvámitra), but which cannot now be found. Sufficient information, for our present purpose, can however be obtained from the Rig Veda, the Purānas, chiefly the *Agni Purāna*, and treatises on Polity, like those of Chānya and Sukrácharya, and also from the *Nitiprakāśikā* of Vaisampāyana. I here quote a few hymns from the Rig Veda to show to what extent archery was appreciated:—

1. "When the battle is nigh, and the warrior marches in his armour, he appears like the cloud! Warrior let not thy person be pierced; be victorious; let thy armour protect thee!

2. "We will win cattle with the bow, we will win with the bow; we will conquer the fierce and proud enemy with the bow; may the bow foil

"the desires of the enemy; we will spread our conquests on all sides with the bow!

3. "The string of the bow when pulled approaches the ear of the archer, making way in battle. It whispers words of consolation to him, and with sound it clasps the arrow, even as a loving wife clasps her husband.

5. "The quiver is like the parent of many arrows; the many arrows are like its children. It makes a sound and hangs on the back of the warrior and furnishes arrows in battle and conquers the enemy.

6. "The expert charioteer stands on his chariot, and drives his horses wheresoever he will. The reins restrain the horses from behind. Sing of their glory!

7. "The horses raise the dust with their hoofs, and career over the field with their chariots, with loud neighings. They do not retreat, but trample the marauding enemies under their feet.

11. "The arrow is feathered; the deer (horn) is its teeth (point); well pulled and sent by the cow-leathered string, it falls on the enemy. Wherever men stand together or are separate, there the shafts reap advantage.

14. "The leather guard protects the arm from the abrasion of the bow-string, and coils round the arm like a snake in its convolutions. It knows its work, and is efficient and protects the warrior in every way.

15. "We extol the arrow which is poisoned, whose face is of iron, whose stem is Parjanya (VI, 75)."

Besides, we have the two well-known accounts, in the mouth of every Indian, of the competition in bending Siva's mighty bow, the prize offered for which was the fair Sita; and a similar reward given by Draupadi to Arjuna for hitting, by means of an arrow, through observing the shadow in the water, a fish tied at the top of a pole. Tearing off helmets from warrior's heads (*Kirita*) by arrows, was considered a very valorous act; and the superiority of Arjuna over the other warriors lay particularly in this direction.

Here is a short description of the making of bows, from the *Agni Purāna*:—

"Bows, O best of the twice-born, are formed of three things, viz., metal, horn and wood: and the string of the bow is likewise made of three substances, viz., *sana* fibre (*crotonaria juncea*), hemp and skin or hide. The most appropriate length for a bow is four cubits, three and a half cubits being moderate and three cubits inferior: it is to be so prepared that there may exist no unevenness from its centre to the extremities, the middle part should be joined with a spare piece of wood, so that it may be firmly held. The ends of the bow are to be made thin and tapering, so as to resemble the eyebrows of a handsome woman. Metal and horn bows should be made either of pure iron, or of iron and horn separately, or of those two substances conjointly . . . The metallic bow is to be made of gold, silver, copper and black iron (steel?). Horny bows made of the horns of buffalo, the Sarabha (now extinct) and the Rohisha are good. Bows are also made of sandal-wood, rattan, salwood, the Dhavana, the Kakubha. But

* From "Ancient India," by R. C. Dutt, Vol. I, p. 86-7.

"the bow made of bamboos which grow in the autumn, and which are cut and taken at that time, is the best of all. Bows and scimitars are to be worshipped by repeating mantras capable of fascinating the three regions, 'Svarga, Martya and Pátála.'"

As all our civilization is traced to the Vedic age, we shall now attempt to show what weapons are mentioned in the Rig Veda as having been used by Indo-Aryans of that time. The Sukta, elsewhere quoted (VI, 75), tell us that the warriors used armour and helmets and also protecting armour for the shoulder to shield that part of the body from abrasion. They used javelins (II, 292) and battle axes (I, 120), swords (II, 156) made of iron (I, 126) whetted on a grindstone (II, 36) as also spears and lances, besides bows and arrows. The use of warhorses and chariots was also well-known—drums assembled men in battle, and of banners there were two kinds. *Dhvaja* was the larger, and *patāka* the smaller one; but this latter division was made by the *Agni Purāna*. With the above may be compared the knowledge of archery possessed by the Ancient Egyptians. Sir G. Wilkinson writes:—

"The strength of the army consisted in archers whose skill contributed mainly to the successes of the Egyptians, as of our ancestors: and their importance is shown by the Egyptian, 'Soldier' being represented as an archer kneeling, the picture often containing the word '*klashi*' converted by Herodotus into 'Calasiris.' They fought either on foot or in chariots, and may therefore be classed under the separate heads of a mounted and unmounted corps and constituted a great part of both wings.

"The Egyptian bow was not unlike that used in later times by European archers. The string was either fixed upon a projecting piece of horn or inserted into a groove or notch in the wood, at either extremity, differing in this respect from that of the Koofa and some other Asiatic people, who secured the string by passing it over a small nut which projected from the circular end of the bow.

"The Egyptian bow was a round piece of wood from five to five feet and a half in length, either almost straight, or tapering to a point at both ends; some of which are represented in the sculptures and have even been found at Thebes, or curving inwards in the middle, when unstrung, as in the paintings of the tombs of the kings, and in some instances a piece of leather or wood was attached to or let into it above and below the centre.

"In stringing it the Egyptians fixed the lower part in the ground and standing or seated, the knee pressed against the inner side of the bow, they bent it with one hand and then passed the string with the other into the notch at the upper extremity.....While shooting they frequently wore a guard on the left arm to prevent its being hurt by the string and this was fastened round the wrist and secured by a thong tied above the elbow.....The Egyptian bowstrings were generally of catgut: and so great was their confidence in the strength of it and of the bow, that an archer from his car sometimes used them to entangle his opponent while he smote him with a sword. Their arrows varied from twenty-two to thirty-four inches in length; some were of wood, others of reed; frequently tipped

* Slightly altered from Dr. Rajendralal Mitra's translation as given in his "Antiquities of Orissa."

"with a metal head and winged with three feathers glued longitudinally, and at equal distances upon the other end of the shaft, as on our own arrows. Each bow-man was furnished with a capacious quiver about 4 inches in diameter, and consequently containing a plentiful supply of arrows which was supported by a belt passing over the shoulder, and across the breast to the opposite side. Their mode of carrying it differed from that of the Greeks who bore it upon their shoulder, and from that of some Asiatic people who suspended it vertically at their back almost on a level with the elbow; or at their thigh; the usual custom of the Egyptian soldier being to fix it nearly in a horizontal position, and draw out his arrows "from beneath his arm."*

The second class of missiles are the javelins (*sela*), spears and lances, made either of bamboo or iron, and the more generally known discus, which is the favorite instrument of Vishnu. This last is a thin-edged circular plate made of iron, which when hurled against the enemy cuts his throat; this was used even so late as the wars of the Rajas of Telingana in the fourteenth and the fifteenth centuries. It is the figure of this instrument that Vaishnavas are branded with on their right arm. The trident or *trisula* of Siva also belongs to this class. There are more than three varieties of the trident but there is very little difference between them.

The boomerang and the *nāgapāsa* belong to the third class of missiles described in the *Agni Purāna*. The boomerang is known in Sanskrit as *āstara* and is said to have a knot at the foot, a long head, and to be a hand's breadth. Its middle part is bent to the extent of a cubit. Its length is two cubits and it is sharp and of a black color. Whirling, pulling and breaking are its three actions, and it is a good weapon for charioteers and foot soldiers, (*Nītiprakāsikā*). It is made of iron, wood, ivory, and wood and iron; and is used in the same manner as by the Australians, from whom we obtained the English name. It is even now used in Tondaimandalam. Dr. Oppert observes in his "Weapons, &c., of the Hindus:—

"The Tamulians, Maravars and Kallars employ it when hunting and throw it after deer. In the Madras Government Museum, are shown three boomerangs, two ivory ones, which came from the armoury of the late Raja of Tanjore, and a common wooden one which hails from Pudukota. The wood of which the boomerang is made is very dark. I possess four black wooden and one iron boomerang, which I received from Pudukota. In the arsenal of the Pudukota Raja a stock of these sticks is always kept. Their name in Tamil is *valai tadi* 'bent stick' as the stick is bent and flat. When thrown a whirling motion is imparted to the weapon which causes it to re-turn to the place from which it is thrown. The natives are well acquainted with this peculiar fact. The length of the *āstara* or boomerang is not always exactly the same, the difference amounts to more than one cubit."

The *nāgapāsa*, or *pāsa*, should be constructed of the strings of hemp or flax, or tendons and muscles of beasts and other things of which strong

* "Ancient Egyptians," Vol I, Chap. V.

thread can be made. "The *pása*," says the *Agni Purana*, "should be ten cubits long, with one end of which a circle should be made a cubit in diameter. It should be prepared of thirty pieces of thread twisted together. The learners should make a running knot in the *pása*, and having held one end of it with the left hand, and coiling it in the right, they should turn it over their head and afterwards throw it on the throat of a model of a human figure made of wicker-work or reed. The same should then be attempted with a real man after covering his body with skin. It should afterwards be tried with a horse at full gallop or with such other animals as go fast. In order that one may succeed in its use, he must try it several times. In this manner, he will succeed in binding his enemy with the *pása*."

Of other arms we have sticks, maces, battle axes, swords. None of these call for any special remark, except the sword, which is as old as the Rig Veda. So curious are the ideas current in India about the dimensions, &c., of the sword, that I would for this purpose specially refer the reader to the Fourth Chapter of the *Bṛihat Samhita*, which, notwithstanding its great interest, is too long to be here quoted.

The short sword or dagger was known as *Mushtika*; and *Sphya*, the Vedic sacrificial knife, was another variety made of wood.

Of the defensive arms we have the shield, known as *Charma* because originally made of hide, but latterly of iron, as may have been seen quite recently in Kurnool. In the house of one of the descendants of the late Nabob of Kurnool, I once saw two large circular shields made of iron, and very thin, but so heavy that I wonder how any one could have used them. I was nevertheless assured that they were used by the father of the late Nabob who was dethroned in 1839. As a sign of royal possession it was gilt on the outside. Another defensive arm, viz., the helmet, may be noticed—even in the early days of the Rig Veda it was very much prized—several hymns speak of the Gods wearing golden helmets on their heads: and it was a great disgrace for a warrior to lose his helmet, which was considered as equivalent to his losing his kingdom—an idea which seems to be shared alike by all the civilized nations. The Rig Veda is again full of allusions to a coat of mail (*Kavucha*), as for instance in II, 66 and 310; IV, 27, &c. But the meagreness of the description given in the Rig Veda, and the great epics, does not enable one to institute a comparison with those in use in Europe during the Middle Ages, and to say accurately where they differed from the latter.

I shall now turn to fire-arms. We learn from Indian Literature that in the wars of old, they cast boiling oil, and even explosive oils. Frequent mention is also made of a certain *Agni Astra*, probably a fire shaft, which is stated in the ancient writings to have been invented by Visvakarma and first used by him in the war between the Gods and Asuras. In the absence, however, of any detailed description of this shaft, it is perhaps not unreasonable to suppose that it was some instrument for hurling shells or balls of burning matter against the enemy.

Battering rams, or instruments serving the same purpose, are mentioned in the *Nitiprakāsikā* of Vaisampāyana, and they are there described as being as round and big as a palmyra tree; and made of good wood; the author adds that a whole troop is required to make them move and strike. There are again the *Sataghni* (literally, killer of a hundred) and *Mahā-yantra* (the great engine), from which fire darts were discharged, but, as might be expected, the existing writings are quite silent as to their description and the mode of working them. Lastly, there is the *Nalikā* described in *Sukraniti*, and *Nitiprakasika*,* both of which writings speak about the sizes and uses of the instrument, and of several ways of making gunpowder. Dr. Rajendra Lala Mitra seems to assert with confidence that in the *Nalikā* or "tubular weapon" we have the ancient Indian gun. The author of *Sringāra Naishadha*, who lived not later than the middle of the sixth century after Christ, compares the nose of a woman to the *Nalikā*, and the pearl drop worn in the nose to the ball discharged therefrom, thus showing that the instrument was in use in his time. Here is what Sukraniti says (Chap. IV, v. 135—150.)†

"The *Nalikā* is of two sizes, the larger and the smaller. It is about five spans in length, slightly bent in the middle and bored towards the bottom. It should moreover have two notches, one at the top and another at the bottom, for securing the aim, and a vent near the bore, and the flint for striking fire inserted near it.

"It is set in a wooden frame which elongates upwards into a thin blade and has a hole in it of the width of the middle finger. It has further a ramrod for beating down the powder.

"This is the smaller *Nalikā*. It should be used by infantry and cavalry. It is as thick as it is long, and thus capable of taking a long aim.

"If this *Nalikā* is thick and has no wooden frame attached to it, it is called *Bṛihat-Nalikā*. It is sometimes so big that it requires to be drawn in a cart. It graces war and secures victory.

"*Javakhar* (saltpetre), sulphur, charcoal of *Akhanda* (*Calatropus Gigantea*), soaked in the milk of *Euphorbia Nivulia*, dried and then burned in close pottery, all these ingredients should be reduced to powder and then mixed together in due proportions and used as gunpowder in the *Nalikā*. For the smaller, one small bullet of lead or other metal should be made. The *Nalikā* should be made of iron or of like metal and kept constantly clean. This instrument is for infantry and cavalry.

"The manner of firing the *Nalikā* is as follows:—First clean the *Nalikā* well, then pour in powder and shot and stuff the bore with a little gunpowder. Thus loaded and fired it is sure to do execution. The bullet flies with the velocity of an arrow from the bow. Besides the materials mentioned above for preparing gunpowder, many other ingredients were also known to adepts in the arts and used in different proportions for the same purpose."

* These works were discovered by the late Dr. Rajendralal Mitra, and Dr. Oppert respectively.

† The late Dr. Ram Das Sen's translation as given in the *Indian Antiquary*, Vol. VI, p. 136.

The earliest historical mention of the use of cannon in India relates to the year 1368, when Mahomed Shah Bahmani I. is stated to have captured at the siege of Bijapur something like 300 guns and waggons. On the summit of Gawilghir Hill, stormed by the British in 1803, under General Stevenson, is one gun 27 feet long, and two of 21 feet each are said to be still seen, one on the southern wall of Beder, and the other near Arcot, the old capital of the Nabobs of Carnatic. Of those war engines that are called in the Indian writings by the name of *Astras*, little or nothing is known. There seem to have been several varieties of *Astra*, each dedicated, as it were, to, and named after, a particular devata and known as Agniastra, Várunastra, Aindrastra, &c., the most powerful of them being Brahmástra. It is said that anything, even a *trina* or a piece of grass, may be taken, the necessary Mantras being repeated, and thrown at the enemy, and this will kill him. It is further said that all these can be revoked if possible, but not the Brahmástra, which was however very rarely used. The Mantras for these *Astras* are nowhere given, and it is even plainly said that they could be only whispered into the disciple's ear by the Guru, and it would also appear that as soon as the Mantra was whispered, the disciple at once acquired the power of employing it. The Mantra for Brahmástra is however generally said to be the Gáyatri, but how to use it for this purpose has nowhere been explained. The late H. H. Wilson supposed the Agni Astra to be a sort of fire-arm, but he gives no description of it. The Brahmins and Kshatriyas were the only classes who knew the secret of the *Astras*, but Brahmins were prohibited from using them, and were allowed to initiate the warrior class into them only after a long probation.

S. E. GOPALACHARLU.

S'RI S'ANKARA'CHA'RYA'S MAHA'VA'KYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasimiah, B. A., F. T. S.,
(Continued from vol. XIII, page 683).

180. Thou art unaffected by the body, senses (*indriya*), life (*prána*), mind (*manas*), self (*aham*), &c., in spite of their existence in you, just as the sky is unaffected by the impure clouds. Thou hast become *Pratyagátma* (i.e., *Brahman*) and *Sadásíva* (i.e., always good).

181. Being beyond the range of destruction and permanence, and being the governor of both, and being also the witness of both, thou hast become *Pratyagátma* and *Sadásíva*.

182. Thou art all blissful, endless, all full, like the sky (*ákás*), without conditions (*nir-upádhi*), one, always full of bliss and non-dual. Thou hast become *Pratyagátma* and *Sadásíva*.

183. Though separate from the seen, yet thou art of the form of seeing; though often well known, yet of mere knowing; though

possessing one form of *sat*, yet free from *aham*, &c. Thou hast become *Pratyagátma* and *Sadásíva*.

184. That *Aksharam* (i.e., the endless one = *Brahman*), which has neither sound, touch, form, taste, nor smell, is immortal, has neither beginning nor end, is high above *agnýána*, and is eternal; a *Muni* thou hast certainly become.

185. (Thou) art neither *Sthúla*, *Súkshma*, nor *Kávana Sarira*, and hast undoubtedly become that *Brahman*, characterised by the teaching of *Pratyak*.

186. To thee who art a mere witness of the aforesaid *S'aríras*, and art inconceivably small, there is neither birth, death, decrepitude, disease, race, clan (*gotra*), nor *ásrama* (state of life), nor anything else.

187. To thee who art the cause and witness of birth, death, &c., there is neither ignorance, dullness, slothfulness, enticement, sleep nor delusion.

188. To thee who art a witness of *Sansára* there are no such characteristics of *Sansára* as the sense of agency, of enduring, of self or "I," and of "mine"; but they belong only to *buddhi*.

189. The relationship of gross-body, &c., the *Sansára* of birth and death,—all these are created through your ignorance, in yourself, by yourself.

190. Just as there is neither a seizure, nor a releasing of the sun by *Ráhu*, even so to thee, who art immutable, there is neither bondage of nor release from *Sansára*.

191. Like blueness in the (colourless) sky, all things are assumed in thyself who art changeless and formless: and *this* by not knowing the truth of thyself.

192. To the deluded what is postulated seems real; but, in fact, it is unreal; for instance, a piece of earth turned into a vessel appears as a vessel to a spectator only so long as he sees it with the idea of a vessel uppermost in his mind.

193. But to one who has eyes and wisdom, and is guided by truth, and sees things in their real nature, the vessel, both in and out and everywhere, appears only as earth and nothing else.

194. When the base is known, the superstructure, like postulations and assumptions, no longer appears: when the black base of the mother-o'-pearl is seen, where is the perception of silver therein?

195. When the mother-o'-pearl, as such, is seen, our perceptions therein, of silver, silvery flashes and whiteness, all became amalgamated and sink into the mother-o'-pearl itself.

196. Similarly when the great and one *Brahman* is known by oneself, this whole universe characterised by great, small, &c., becomes (and remains as) *Brahman* alone.

197. *Deha*, body, *manas*, intelligence, *buddhi*, the agent, the subject, the enjoyment,—all are *chit* alone.

198. The five gross elements, the three *lokas*, I, thou,—all these are *chit* alone.

199. *S'ruti* itself says that all this is only *sat*. And from our experience also it is true that all this universe becomes only *sat*. (Therefore) it is impossible for learned and wise men to postulate anything else than *chit* in their notions of the non-dual, majestic *Brahman*.

200. Knowing this (universe) to be *sat* by the half of such illustrations as earth, &c., by logical argumentation, by *S'ruti*, and by experience, and eradicating completely the difference born of thy own mind, enjoy always, in thyself, by thy self, happiness.

201. Thou who art *Brahman* Himself, who is distinction-less, who exists in all beings, is "prop-less," always highly blissful, and desireless;—enjoy always, in thyself, by thy self, happiness.

202. Suppressing with all the aids (*kīraṇas*), in thyself, the *manas* which is the productive source of all non-real things and which is the cause of *Saṁsāra*, enjoy always, in thyself, by thy self, happiness.

203. O *Sādhu*, destroying dexterously that tie of tendency (*Vāsaṇa*) which is the source of endless (literally, shoreless) *Saṁsāra*, enjoy always in thyself, who art chiefly the unbroken *rasa* (*ambrosia*) of intelligence and art always *A'tma-svarūpi*, by thy self, happiness.

204. Seeing *A'tma* always full, behind, before, above, everywhere, in the inter-mediary sides, and below, enjoy always, in thyself, by thy self, happiness.

205. Plunging in the ambrosial ocean of self-bliss, neglecting the functions of mind both in and out, having the mind soaked in it, and having no desire, enjoy always, in thyself, by thy self, happiness.

206. What learned man can ever forsake the happiness of *Brahman*, and delight in vulgar, fanciful, false, sensual happiness here?

207. He who abandons the eternal bliss of *A'tma* and revels in the objects of senses and passions is like a thirsty man drinking poison instead of milk or ambrosia to quench his thirst.

208. He who forsakes the happiness of *Brahman* and seeks for happiness in the objects of senses is like the fool who neglects *pūyasa* (a kind of sweet preparation made of sugar, or jaggery, and milk) in the hand, and licks his fingers.

209. He who forsakes his own blissful *A'tma* and courts happiness from others (*i.e.*, objects of senses) is supposed to have no experience of self-bliss.

210. Just as one who remains always in darkness can never have the sight of the sun, even so one who is always wallowing in the earthly enjoyments can never see *Brahman*.

211. It is difficult for the wise man who looks upon everything as non-dual *Para-Brahman*, to regard this Earth as Earth; may, he can never conceive it as being a means of enjoyment.

212. He who knows *Brahman*, having become *Brahman*, delights much in *Brahman*. He will be neither pleased nor displeased with the good and bad.

213. He who in himself experiences the fact that "I am the unbroken *Sachchidānanda Brahman*, and nothing else", who is engaged in the pursuit of *Brahman*, and who is a *Yogi* and *Yati*,—in him springs always the sublime *Nirvāṇic* happiness.

214. A *Muni*, he who has rejected the external which merges in *Manas*, and which is worthless and false; he who, having known the truth with his own firm intelligence based on fidelity in his *Guru's* words, lives happily in silence by uniting his inmost heart with *Brahman* who is distinctionless, *Chidātma*, ever blissful, non-dual and without *Gunas* (attributes);—what does he care for other desires?

215. He who attains to and lives in *that* position in which he is freed, with the aid of *bodhadrishti* (eye of intelligence), from this *S'arīra*, characterised by *I* or *self*, &c., and attains the pure glowing *Truth*, is freed or absolved.

216. Giving up external actions, he who always looks upon himself with the eye of *Pratyak* (*Brahman*), and whoever acts with a heart brimful of eternal bliss, is freed or absolved.

217. He who, like a child, like the inebriated, is effortless, has abandoned the pursuit of body, treads on the path of *Brahman* and solely pursues *Truth* and remains alone, is freed or absolved.

218. He who blends all this in *Brahma* who is a witness, invisible, non-dual, and non-terrestrial, and then himself remains as universally as all-filling *ākāśa*, is freed or absolved.

219. He who, having seen himself in all beings, and all beings in himself, and regarding everything and himself in one and the same light, then remains as everything, is freed or absolved.

220. He whose desires will never arise even as regards visible objects, and who does not hate them; who being in *Brahman* by his method of life never regards the body as himself or "*I*"; who never says that this action is worth or not-worth doing; and who has buried in oblivion all external thoughts or thoughts of external benefits; and who is a *Yami* (or one who has conquered his passions);—he alone, even when alive, is said by the *Vedas* to be freed or absolved.

221. With the help of changeless *Samādhi* and the sight of wisdom, regarding thyself as the universal *Brahman*, and merging everything visible in thyself, be thou all-full, happy and freed or absolved.

222. The reminiscence of the objects of desire and desire itself are the two wings of the bird—mind (*chitta*). It flies with those two (wings.) By cutting them off (the bird) rests quiet.

223. The object of desire, by its natural quality of fettering its victims, kills me: to a *Bhikṣu* (*Sanyāsi* or ascetic) ablution, *Mantra* worship, prayer, bathing in holy waters and similar actions are unnecessary.

224. It is but logical to say that to a *Yati* all those actions (*Karma*) which only engender and enhance the thoughts of *Anâtma* and which are prescribed only by the *Sâstras* treating of *Anâtma*, are (utterly) unnecessary. Ascertaining thyself that *Karma* (action) is not the royal road to *Moksha* (salvation), desire freedom or salvation.

225. The *S'ruti*—“*Nakarmânu na prajayâ*” (vide *Taittiriya Upanishâ*, VI, 10, 21)—strictly prohibits the observance of *Karma* (actions, ritual, &c). The *Smriti*—“*Sanyasya srâvanam kuryât*,” &c.—prescribes only the practice of hearing or listening for a *Bhikshu* only, whose one end and aim is *Moksha*.

226. These are the only prescribed duties of a *Yati* worth observing by him who is yearning for *Moksha*,—and not *japa*, adoration, nor prayer (or praise).

227. Just as a cocoanut will be spoiled by contact with rice, and just as honey will be utterly destroyed by being mixed with water;

228. Even so the intelligence arising from hearing will be destroyed by being addicted to action or *Karma*. Therefore to a *Yati*, who is longing for *Moksha*, there is not the slightest action or *Karma* worth doing.

229. The very *S'ruti*, which insists upon the giving up of all *Karma*, alleges that the result of hearing, &c., is the elucidation of the oneness of *Brahman* and *A'tma*.

230. Without such a result, to a *Yati* all such hearing is as futile and worthless as the prattle of a parrot. (Therefore) even after hearing and contemplating ten or a hundred times, the *Samsâra*-destroying-knowledge should by all efforts and endeavours be acquired by a *Yati*.

231. Therefore, giving up indolence, it is incumbent upon a *Bhikshu* that he should, in the vicinity of a *Brahman*-knowing-*Guru*, hear a hundred or a thousand times (the instructions).

232. Hearing in this way and being in several ways taught that he has become *Tat* or *Brahman*, still this truth he cannot know and realise without divine illumination.

(To be concluded.)

VARIETIES OF AFRICAN MAGIC.*

II.

IN the *Trinidad Public Opinion*, of July 12th, 1890, there was an editorial on “The reported arrest of a witch,” which arrest however turned out to be only a report; but that paper’s description of the supposed witch,—which follows,—is a very good description of the popular belief in the West Indies as to the powers and capabilities of those Obeah-practitioners known in the French-speaking Islands of the W. I. as “*Souquians*,” and in the English-speaking ones as “*Hags*.”

*See *Theosophist*, vol. xiii, p. 296.

These terms, as will be seen later on, refer to persons who have the power of projecting and going about in their astral bodies at will.

“This witch, in common with others of her class, was said to have passed in through key-holes, practised her death-dealing arts on the unfortunate inmates of the houses into which she had entered, and by uttering certain incantations, had caused ruin to follow upon those connected with the unfortunate families. She was not only able to shorten the period of existence of those whom it might please her to destroy, but she could prolong life, and when the humour favoured her she could bespeak for these health, wealth and prosperity. Not only was she, it was stated, able to affect others, but she had also supernatural power over her own body. She could, it was said, change her skin, and transform her shrivelled form into a ball of fire.

“These were some of the sayings amongst the crowd, and from the manner in which they expressed themselves it is to be feared that, even in this enlightened age, the lower orders amongst us believe in witchcraft, and that they particularly believed all that had been said of this mysterious witch”.

From this it will be seen that the Obeah-witch differs in some respects from the European ones, as already set forth in my “Obeah” notes.

There remain one or two remarkable phases of “African Magic” to be referred to, and I cannot do better than quote *Père Labat*, whose most interesting book I have already mentioned. He had evidently made a study of Obeah, inclusive of its toxicology; but while never doubting its reality, like most of his co-religionists he unhesitatingly put it down to direct intercourse with his Satanic Majesty. Here is his *dictum* on the subject:—

“I know that there are people who look upon the reports of the cantrips of sorcerers and their pacts with the devil as purely effects of imagination or as ridiculous stories. I even entertained these sentiments myself for a long time. I know others who exaggerate often in their accounts of such matters, but I believe that it may be considered that all they say is not entirely false, although perhaps it may not be entirely true. However, I was persuaded that there are some absolutely true facts (under such stories), and some of these following I have been eye-witness of, while of the others I have all the certitude one could desire to be assured of the verity of a fact.”

The *Père* was a man of intellect, and of the highest culture of his time, but as he clearly states, when “*Les nègres sorciers*” fell into his hands, he spared nothing to ensure the victory of the crucifix over the author of evil and his emissaries. Here is a curious sample.

“In 1698, one of our negresses had been ill for a long time of a malady unknown to our surgeons, and as I suspected slow poison, I forbade her to receive any medicine from any one except our own surgeon. One evening, I was told that there was a negro in her hut giving her medicine, (as had been forbidden). I immediately took steps to chastise and drive him away. As I approached the door of the hut, I stopped, and looked through the wattlework of which the hut was built, at what was going on. I saw the sick woman extended on the ground on a mat, a little figure of earthen-

"ware was on a little altar in the middle of the hut: the negro 'doctor' was on his knees before the figure, and seemed to pray with much attention. After a little, he took a 'cony' (a half calabash) in which he had some fire, put some gum (resin of *Bursera Balsamifera*) on it and incensed the idol. At last, after several incensings and prostrations, he approached it, and asked it whether the negress would recover or not. I heard the question, but not the answer. The negress, who was the most interested person, and several negroes who were nearer than I, heard it, and began immediately to weep and cry. At this moment I threw open the door, and entered with five or six others. I caused the sorcerer, and also some of the spectators who did not belong to our village, to be seized. I took the figure, the censer, the medicine bag and all the paraphernalia: and I asked the negress why she cried, she answered me that the devil had told her she would die in four days, and that she had heard his voice come out of the little figure. The other negroes (spectators) affirmed the same.

"To undeceive them, I said that it was the negro 'Doctor' who had spoken in a counterfeit voice, and, that if the devil had been there to reply to him, he would also have warned him of my presence, and intention of catching him. Then I had the 'Doctor' 'seized up,' and given about 300 lashes of the cat. He yelled like mad, and our negroes begged me to let him off; but I told them sorcerers did not feel pain, and that he only yelled to mock me. Then I had a seat brought, set the figure upon it, and told the 'Doctor' to pray the devil to deliver him out of my hands, or to carry away the figure; and, that if he did not do one or the other, I would give him some more of the cat. The negroes who were all now assembled, trembled, and told me the devil would kill me, and they were so convinced of this stupidity, that nothing I could say would persuade them otherwise. At last, to shew them I feared neither the devil nor sorcerers, I kicked the figure in pieces, and smashing up all the sorcerer's equipage, I put all into a fire; and having burnt them, threw the ashes into the river. It seemed to me that this slightly reassured the negroes..... But the annoying part of this adventure was that the negress actually died on the fourth day, may be her imagination had been struck by the reply of the devil, or perhaps she felt that her illness ought to carry her off about that time. Anyhow, I took care to confess her . . . and had the consolation of seeing her die a good Christian" (!)

"The following history of a negro sorcerer who was burnt alive at St. Thomas, in 1701, was communicated to me by Mons. Vanbel, Chief of the Danish factory there:—

"A negro convicted of being a sorcerer, and of having caused a little figure of earthenware to speak, was condemned by the judge of the island to be burned alive. Mons. Vanbel, meeting him on the road as he was being carried to execution, said to him, 'Well, thou canst not make thy little figure speak again, it is broken!' The negro replied, 'If you like, Sir, I'll make the cane you hold in your hand speak!' This proposal filled every one with astonishment! Mons. Vanbel asked the judge who was present, to delay the execution for a little, to see if the negro could do as he said, which was allowed. He gave the cane to the negro, who, having planted it in the ground, and made several ceremonies before it, asked Mons. Vanbel what it was he wished to know. The latter replied that he would like to know, with regard to a vessel which they expected, whether

"it had started, when it would arrive, who were on board, and what had happened to them on the voyage. The negro recommenced his ceremonies, after which, drawing back, he asked Mons. Vanbel to approach his cane, and he would hear what he wanted to know. On approaching, Mons. Vanbel heard a small, but clear and distinct voice, which said to him: 'The vessel thou expectest left Elsinore on such and such a day, so and so is in command of her, and he has such and such passengers with him, thou wilt be content with her cargo, although a squall in passing the Tropic broke her foretopmast, and carried away her flying jib. She will arrive here within three days.'

"The negro was executed, and three days after, the vessel arrived, and verified to the letter the entire prediction."

What did the "powers" used by the negroes in these two feats amount to? Perhaps only a rather low class mixture of clairvoyance, glamour and ventriloquism. But does it not seem equally probable that *Theopæa* (the "art of endowing.....with temporary life and intelligence, statues and blocks of inert matter") was the means made use of? If so, it is proof positive that the Obeah-wanga of to-day is not the decrepit descendant of a barbarous tribal system, but on the contrary is the remnant of some ancient and civilized learning.

I will conclude these "elegant extracts" with one of the most extraordinary recitals of black magical feats which it has been my fate to meet with in a fairly authenticated state. Rudyard Kipling's gruesome tale about the "silver man," was weird enough, but was in nowise authenticated, nor did it suggest anything like the range of diabolically used powers so prominent in this narrative.

"Mons. le Comte de Gennes, commanding a squadron of the King's ships, having taken the Fort of Gorée (West Coast of Africa), in 1696; loaded two of his vessels with negroes whom he found in the captured English Factory, and sent them off to the French W. I. Islands. One of these vessels had some negroes on board who were highly skilled in the sciences diaboliques; who, to escape the voyage, so effectually delayed the vessel, that with a fair wind she was unable to accomplish in seven weeks, the distance she usually covered under a like condition in forty-eight hours.....such an extraordinary event frightened the officers and crew, who were unable to discover the cause of this mysterious delay, or to devise a remedy for it. Water and provisions began to run short, the mortality among the negroes increased to such an extent, that they had to throw a part of them overboard. Some of them complained while dying, of a certain negress, who they said was the cause of their death, because, since she had threatened to eat their hearts, they had been driven to despair by severe pains. The captain of the vessel caused some of those negroes to be opened, when they found their hearts and livers dry, and full of air-filled bladders, while the rest of their organs were in the ordinary state.

"After some consideration, the captain had the accused negress made fast to a gun, and severely flogged, to make her confess the crimes she was charged with. As she did not appear to feel the blows, the surgeon of the vessel believing that the Prévôt did not apply the cat properly; took it himself, and struck several blows with all his strength. The negress still

"showed no signs of feeling any pain, and asked the surgeon why he ill-treated her so, without reason or right: and said she would make him repent it, and would eat his heart. About three days afterwards the surgeon died in great agony, and on holding a *post mortem* examination, they found his *parties nobles* as dry as parchment.

"When this happened, the captain did not know what to do. He could have strangled the negress, or thrown her overboard, but he feared she was not alone, and that by doing so the rest would be driven to the last extremities. He concluded to treat her well, and made her the finest promises in the world, provided she would cause her devilments to cease. They negotiated, and agreed, that if he would put her ashore with two or three others whom she named, she would *make the vessels go*: and to shew the officer a little more of what she could do, she asked him if he had any fruit. He told her they had some water-melons. 'Show them to me,' said she, 'and without my touching or even approaching them, be sure that I will eat them within forty-eight hours.'

"He accepted the offer, and showed her the water-melons at a distance, and immediately locked them up in a coffer, the key of which he put into his pocket not trusting it to any of his people.

"The second morning thereafter, the negress asked him where his melons were. He opened the coffer in which he had locked them, and had much pleasure in seeing them quite entire: but the pleasure was short, and soon changed into vast astonishment, when he lifted them to show them round: they were empty, nothing remaining but the sleek skin, extended like a bladder and as dry as parchment.

"They were obliged to return to land (Africa) to revitalize and take in water, there they landed the sorceress and her company, after which the vessel started again and made a fortunate voyage.

"The officers, and those of the English Factory who were prisoners in this vessel, signed a *procès verbal* of these incidents, the original of which is in the hands of Madame la Comtesse de Gennes, who gave me a copy." (Labat, March, 1701).

I cordially recommend this story to Psychical Researchers.

M. H. KORAHON, F. T. S.

DOES A SUBJECT, A SOUL, DWELL IN US?

BY

HELLENBACH.*

(Translated from the SPHINX of August 1892.)

THE creator of Modern Biology, Darwin, was so modest as to confess that he could not answer the question of the origin of organic life;

* This is the third of a series of seven essays found among the posthumous papers of Hellenbach, one of the most original and open-minded of recent German thinkers. It has been prepared for publication by Dr. Carl du Prel.

Hellenbach is remarkable among contemporary workers from having emphasized the importance of "Individuality" in opposition to the Pantheistic tendency of German thought since Hegel, wherein the (human) individual was regarded as a mere passing manifestation with no ulterior significance or destiny.

Hellenbach is further one of the few prominent thinkers in Germany who has given any weight to the phenomena of Spiritualism. These he investigated personally with great care and patience, and satisfied himself of the genuineness of the phenomena as such. He thus shares with Du Prel the honour of having inaugurated a new and very fertile line of philosophical thought.

his followers, as is often the case, took a higher tone and fancied that they had found an adequate cause for organic life in the movement of the carbon compounds, in the electrical tension of protoplasm.

This explanation of the sudden appearance of life in a cell seemed, however, to other investigators rather too much of a good thing, and in their embarrassment they even hit on the idea that meteoric stones from heaven bring life to earth! Natural science still owes us the answer to the question: how unicellular beings come to life. As these cells, however, hardly show even traces of organisation we will rather confine ourselves to the multicellular beings, which possess distinct organs, because in their case the inadequacy of the above hypothesis stands out more plainly. Assuming, then, that the awakening to life of protoplasm as a unicellular being has been explained—which, however, is not the case—how then does a multicellular being, in the sense of modern scientific investigation, arise?

When in a mass of protoplasm a cell divides itself off, though not so far as to become completely separated from the mass, and when in the same mass of protoplasm, other, further cells likewise divide themselves off, there arises a lump of cells, and it is not surprising that those situated on the interior should begin to differentiate themselves from those on the outside, in consequence of the different conditions of their existence, that is, through the struggle for existence and adaptation. These lumps or masses of cells are now supposed to form the mother lye or basis for multicellular individual organisms; one of these cells is then supposed to suddenly transform itself into a germ-cell, in which the organism deposits a power, which it does not itself possess, viz., the power to organise a newly arising mass of cells. This mass of cells is then supposed to modify its organisation through the struggle for existence and adaptation, and to constantly store up in its germ-cell the power of creating an organism constantly better and better adjusted to its life-destiny, till from a lump of protoplasm—always through the storing up in the germ-cell of higher and higher potencies—man arises!

We will entirely overlook the problem as to how a cell in such a cell-mass should feel impelled to transform itself into a germ-cell, though it cannot be impelled so to do either by the struggle for existence or by adaptation; and also the problem as to what causes, later on, the many cells of an embryo to unite together into eyes, ears, lungs, &c., in the mother's womb, where there can be no question of any adaptation or struggle for existence; nor will we allow ourselves the question why, within the historical period, these new formations and perfectionments have never occurred, why from wens, goitres, and other abnormal growths, from parasites or from other new structures, no such organised cell-masses have ever come forth; nor why we do not find men with three arms or with rudimentary wings, who pass on these peculiarities by heredity; nor even why our domestic animals change only their physiological material and never their morphological form, by the

constraining power of which the constancy of their bony structure is supposed to be maintained, although adaptation and heredity under such differing conditions ought to lead to the opposite result, &c., &c.

Although natural science has failed to give any answer to all these questions, we will yet content ourselves with investigating the basic conditions of *all* organisms alike.

When we see a locomotive we know that the material, iron, copper, brass, and a suitable workshop with its appliances was necessary for its construction. Besides these preliminary conditions, the intention and the ability to build it, were certainly necessary as well. The locomotive has a clearly defined *purpose*: there must, therefore, have been some one there who intended to fulfil this purpose, and who possessed the ability to construct the locomotive and either found the preliminary conditions ready made, or fulfilled them. Since now the animal organism is a far more complicated machine than a locomotive, it follows that such an organism cannot be thought of without the *necessary intention and suitable ability on the part of the organiser*.* Kant says that organisms are unthinkable apart from a teleology, and considers it ridiculous to hope for a second Newton, who shall render comprehensible the development of even a blade of grass by natural laws which no *Intention* has set in order. If a Kant, who writes far more modestly and cautiously than a Haeckel, Vogt or Buchner, expresses himself so decidedly, it renders, to say the least, rather precarious the position of the theory of the evolution of man from carbon. Since, therefore, man is a highly complex machine and all his sense-organs appear to be most artistically organised for a clear and definite purpose, we are fully entitled to seek in the embryonic development of man for the *carrier of this intention and ability*. We are the more compelled to do so, in case man's death should really imply his absolute dissolution without remainder; for we shall show later on that the matter stands quite differently if death is not the annihilation of the individual subject, but only perchance of the personality, quite apart from the question whether this subject has evolved out of carbon, or has sprung from the omnipotence of a God. Let us now, in order to make the matter clear and intelligible, consider two concrete cases.

Let us assume that while digging in the ground we found a good, useful telescope; I do not believe that any one in the world would maintain that when the earth was at a high temperature the metals melted

* *Translator's Note.* This is a form of the famous "argument from design," generally made use of to prove the existence of a conscious, intelligent, *personal* creator of the universe. Kant, and many others since his day, have thoroughly exposed the fallacy of this argument as applied to the Universe; but how far it may hold good, as here used by Hellenbach, to prove the existence of an *individual soul* in man, must be left to the reader to judge. I may, however, remark, that if this argument is admitted and held valid in the case of man, it must, by parity of reasoning, hold good also for the other kingdoms of nature. Thus we should find ourselves in the position of the "occult" school, which, while strenuously denying the existence of any personal or individual creator of the Universe as a whole, yet regards the Universe as formed, guided and controlled by hosts of "Intelligences," who are themselves the result of gradual evolution and individualisation in the ONE, which is the root and germ of all that was, is, or ever shall be.

together into brass tubes, the flint-compounds into glass lenses, and that chance placed them just in such positions that a telescope sprang into being from them. But now it is a proven, and always provable fact, that pianos, organ pipes, cables, camerae obscurae, &c., are only bad copies of our ears, vocal tubes, nerves and eyes, that in particular the eye is a far more wonderful instrument than the telescope, though analogous to it. To believe that the cells by mere chance grew together in the womb into a highly ingenious form having a definite purpose, would be really even more absurd than the idea of the telescope melting itself together by mere chance!

Again, imagine a farmer living with his wife among the lonely mountains amidst privations of all kinds—and there are many such. These simple people know absolutely nothing of their own internal construction, the functions of liver and spleen, of lungs and kidneys, of the retina and the tympanum are totally unknown to them. The peasant does not dream of the fact that he has stored up in his generative organs, hundreds of thousands of microscopical spermatazoa, every one of which is supposed to possess the power of organising a mass of cells so finely that it throws into the back ground all the scientific and technical achievements of men. It must also be noted that the intention to cast a male zoosperm into the female germ-cell, is not the guiding motive in the gratification of sexual desire. The parents thus possess neither the ability nor the intention to form the resulting organism. The germ-cell and the zoosperm are, therefore, the only possible carriers of this intention and this ability, if heredity is, in any sense, to be an adequate explanation; for it is the only thing which passes over from the organisms of the parents into that of the offspring. The placenta and the umbilical cord are merely conditions, which disappear in fishes and birds. The peasant woman knows nothing of the organisation, she is incapable of producing it; and if any one should feel his need for a cause satisfied by placing the intention and the ability to produce such an organisation in the umbilical cord, let us say, instead of in the germ-cell, we must give him up any way. Thus, therefore, what the parents neither can, nor desire to do, that the germ-cell and the zoosperm are supposed to accomplish, of whose existence their producers, the parents, know absolutely nothing. We are thus supposed to be able to accomplish, consciously or unconsciously, as embryos, what as grown men and women, we cannot, either consciously or unconsciously, achieve or even understand!

Had the scientists taken Kant's words to heart, they would not have made themselves ridiculous by their attempt to tear down the barriers between organic and inorganic nature. The man who does not see the difference between the accretion of the point of a crystal and the growth of a crab's claw, is really not born for thinking. The fact that the molecules of albumen ready present in a crab's body by their mere inner nature prevent the growth or addition of a fir-tree, is comprehensible; but the fact that these cells are constrained to form a claw implies

a purposive activity, which must have a cause that later on will lie clearly before our eyes. The cells of a crab's body can do nothing more than multiply and adapt themselves to the conditions of their existence, hence the teleological direction given to them must lie elsewhere.

But it is not alone the origination and development of organisms, which point to the necessary presence of a factor unknown to us; their functions also force it upon us. How can the millions of cells making up a human body come to constitute a *unitary thinking subject*? We see, it is true, ants, bees and men give themselves, for common purposes, a social organisation, but they do not form an organism possessing a unitary self-consciousness, with a single and independent thinking and feeling "I." This error of the scientists may perhaps have been occasioned by the following circumstance.

Conceptions are accompanied by brain activities, which latter it is precisely that render them human conceptions, but conceptions and brain activities are *by no means identical*, as Robert Mayer, undoubtedly one of the greatest scientists, very rightly remarks. External forces act upon us, we feel these actions according to the nature of our organisation, we distinguish them, seek to find their causes, and thus arrive at the conception of a world which acts upon us, and of a personality that contains an "I."* Thus both our conception of the world as well of our own personality becomes dependent upon our organisation. This may also be the reason why some overzealous Darwinists overshot the mark, and identified the *personality* thus conceived of with the *subject*, which, however, is not correct because the two conceptions do not coincide. The intelligible subject extends beyond our consciousness; the latter, our human consciousness, cannot function without the former; the subject, on the other hand, can have no *human* feelings or conceptions without the cell-organism, just as without a telescope we can observe no asteroids, and without a microscope no infusorizæ, though in both cases we must none the less have a seeing eye, the powers of which are only modified by these instruments. The brain, however, does not think, but is merely the condition for *human* thinking. We must, therefore, not confuse the imperceptible, therefore only discoverable through reasoning and hence only intelligible subject, which in spite of

* *Translator's note.* This reasoning is a very good instance of an error into which many thinkers fall: that of mistaking a subsequent, logical, intellectual account of how things *might* have happened, for an account of what *actually does* happen. Hellenbach's reasoning rests throughout upon his ascription of causal reasoning, i.e., from effect to cause, not only to infants, but also to all the lower forms of life, so far down in the scale as we have any right to infer "feeling" as implied in the actions of organisms. But the study of infant psychology in human beings, shows the absurdity of ascribing the conception of cause and effect to such early stages, since, as a *concept*, the notion of cause is a most abstract one, only developed at a comparatively late stage. So far as experiment and observation have yet gone no such process of conscious reasoning, as Hellenbach describes here, takes place even in human infants; and *à fortiori* its occurrence in lower forms of life becomes still more improbable. If, however, we are to understand him to mean that this "causal reasoning" in infants and lower organisms, is *not conscious reasoning*, but some form of *instinctive* or *sub-conscious* process, the validity of his argument seems a good deal impaired.

all changes of substance remains ever the same—this subject we must not confuse with the personality of our consciousness; for the latter is only a concept, an image. The new-born child at once manifests a will, it is an individual that seeks nourishment and feels pain; but the consciousness of its human personality only develops much later. The human power of memory presents similar difficulties in the way of the materialistic view.*

We are, however, by no means obliged to infer the existence of another factor only from the inadequacy of the known components of the human being to explain the facts; this unknown factor makes itself directly known to us at times. Its independence, in particular, shows itself in certain unconscious functions. The instinct of animals, especially in their care for the next generation even when it is unknown to them, many actions of sleep-walkers, the phenomena of somnambulism, the correct selection of drugs, veridical dreams and perfectly correct supersensuous perceptions, are striking proofs of the presence of an inner power of perception, which is not identical with that of the physical senses, has not been acquired through conscious life-experience, and yet must have a carrier. These facts testify so strongly in favour of an unknown transcendental basis for the human appearance, they are so annihilating for naïve materialism, that scientists of the stamp of Büchner and Vogt are compelled simply to deny their existence, which no doubt is very comfortable for their thinking and its justification, but is a matter of perfect indifference so far as the state of the facts is concerned. We could point to Plato, Cicero, the accounts of second sight among the Scotch, and to many doctors; but to do so seems superfluous, because every reader will already have formed his own judgment in this respect; or if this doubt main is strange to him, he need only consult Du Prel's "Philosophy of Mysticism" on the subject. The material is so vast, that Schopenhauer accuses of ignorance all who deny these facts, but in so doing he was only partially in the right, because, according to Seneca's saying, men would rather strike Truth in the face than confess an error. Robespierre thought it better to sacrifice the colonies than to act contrary to a principle; and the compromised disciples of natural science consider it better to falsify truth rather than sacrifice their nimbus.

We will now make the process of this inner perception thoroughly comprehensible by an analogy, so that every one may see that: One single supersensuous perception in the last 8,000 years, whether in dream, sleep or vision is enough to establish with certainty the existence of the transcendental basis of the human appearance and all its consequences. If we plant a climbing plant against a wooden or wire scaffolding, the species of the plant will determine the size and character of the leaves, while the soil, climate and cultivation

* See Du Prel upon the faculty of memory; "Philosophy of Mysticism," ch. 6.

will determine the luxuriance of its growth; cell will add itself to cell, yet the form, the morphological shape will be determined by the scaffolding, even if it should be entirely hidden from the eye by the luxuriant growth of the cells. Under favourable conditions, such an arbour will afford protection against the sun's rays, and even break the force of the rain and wind, or at least weaken it. Should the plants for any reason whatever grow sickly, gaps will arise, through which the sun's rays, the rain drops and the winds will find entrance, which before could find none; on the other hand, the view from the arbour will expand. Thus any one who might chance to find himself in the arbour would, in such a case, be exposed to influences, which formerly were not felt in the arbour, and would perceive objects which formerly were not visible from out of the arbour. If now we carry this analogy through, and apply it to the cell organism, it will be intelligible that sickly, sensitive, abnormal individuals may easily possess a higher, to us incomprehensible, sensibility and power of perception; and it is unintelligible how the scientists can believe that the climbing plants without a scaffolding, *i. e.*, without the intention of some builder, can build up a symmetrical arbour that follows out a definite purpose, and yet more so that it should be the climbing plants which perceive with unitary consciousness and not a man inhabiting the arbour.

We know, and that with certainty, that man with the help of his eyes and ears feels only a certain segment of vibrations which he distinguishes as colours and sounds, while he feels nothing of all that lies below, between or above, although these vibrations can and must exist, as for example, the ultra-violet rays act chemically. A displacement of this threshold of sensibility is not alone possible, but in view of the enormous number of living individuals is even probable in the case of a few, because all development is liable to disturbances, and among so many million human beings such disturbances will certainly occur here and there.

All these unsolved riddles of science give us the certainty, that neither the origination, the development, nor the functioning of the human organism are explicable without a basis which in its real nature is yet unknown to us. There dwells within us a factor, a subject, a soul, which originates the teleological nature of our organism, and renders possible our unitary self-consciousness, both of which cannot by any means be brought about by the germ-cell. Men like Plato and Kant, like Kepler and Newton, have never doubted it and would totally fail to understand how any one could hold an opposite opinion. Similarly it is a fact that however views may differ as to the nature of the organising principle, its *existence* has never been doubted either by individualists or pantheists; while the man who belongs to no school of philosophy appeals to the creative omnipotence of God, because an effect must somehow have an adequate cause.

Modern research has undoubtedly disclosed various conditions and processes of organic life; the cautious section of scientists too has not held

them for anything more than conditions; the less cautious thought they would find on this road the missing balance and discounted the future, but the progress of science has not honoured their bills. Finally, there were some, who in reality confused the conditions of organic life with its adequate cause, and by the use of party cries and much puffing found a credulous public. It seems that there must be such fellows!

Common sense, however, will never admit that bricks, lime, sand and wood can arrange themselves into a house; and if this house were transported by an earthquake to another spot, no one will ever believe that it got there by itself. Just as little will common sense believe that molecules of albumen can build a marvellous organism, and that this heap of so many million cells can then function as a unity, think and feel as a subject. Common sense is right, for every effect must have an adequate cause,—that is the fundamental law of our whole experience; and that the scientists have disclosed this adequate cause can only be believed by one who has not read them.

There dwells in us a subject, which wills, feels and thinks, which, in the human organism wills, thinks and feels as man! Of this we are certain, and herewith one of the three hypotheses is set aside. The world-conception of materialism and modern enlightenment is impossible, and the next century will the more certainly be freed from it, because the already numerous investigations with somnambules and hypnotic subjects have brought to light facts which are irreconcilable with the modern theories. Any one who may wish to go deeper into these questions will find in the first chapters of my "Philosophy of Common Sense," a more extended treatment of the subject.

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VA'CHASPATI MISRA.

(Continued from Vol. XIII. page 768).

KA'RIKA' XXXVII.

Reply: The superiority of Buddhi accounted for, because it directly fulfils the soul's purpose, and bridges the gap between Spirit and Matter.

We reply:—Since it is Buddhi that accomplishes the soul's enjoyment, and again it is Buddhi that exposes the subtle difference between Nature and Soul.

Since the purpose of the soul is the only incentive to the action of the organs, that organ is supreme over others which accomplishes that purpose directly; and since it is Buddhi alone that does this, it is supreme. Just as the chief minister, being the direct agent of the king, is supreme over other officials.

Buddhi assumes the form of the soul through its proximity to it, and as such accomplishes its purpose. Sensation, consisting either of pleasure or pain, results in Buddhi, which appears identical with the

soul. As the observation, reflection and consciousness of objects are transferred to Buddhi through their various modifications, in the same manner, the functions of the senses also coalesce with the functional determination of Buddhi, as the forces of the subordinate officials do with that of the master.

Objection:—Buddhi supplying the soul with pleasure, no Mukti is possible.

The objector retorts. If the Buddhi only serves to accomplish the soul's enjoyment, then no emancipation is possible. (a.)

Reply:—It latterly shows to the soul its distinction from Matter.

We reply:—“It afterwards exposes the difference between soul and nature.”—By exposition here is meant bringing about the construction of *Antaram Visinashiti*, and it is the same as that of *Odanapikam pachati*. (b.)

The objector again says: the difference between Soul and Nature

The difference being caused, will end and thus would emancipation cease with it.

being thus, according to your own saying, a *caused* one, must have an end in time; and thus (the soul could never attain to eternal Beatitude).

We reply:—The difference has been permanent; and the duty of

Reply:—the difference is permanent Buddhi only serving to expose it to the soul's view.

Buddhi lies only in exhibiting the difference to the full view of the soul, who then recognises the fact that he himself is something distinct from the constitutionally mobile and modifiable Nature. (The distinction is not *caused* by Buddhi; it is as eternal as the Soul and Nature themselves). By this it is also implied that emancipation is the sole purpose of the soul. The distinction of soul and nature, however, is extremely subtle and hard to be perceived.

The organs having been described, the author next treats of objects, specific and non-specific.

KA'RIKA' XXXVIII.

The five subtle elements are non-specific; from these five proceed the five great elements; these latter are said to be specific (because they are soothing, terrific and deluding).

The division of objects into specific and non-specific.

The Tanmâtras—sound and the rest—are subtle; and the character of soothing, &c., do not belong to these. The word *Mâtra* denotes the capability of these elements of being enjoyed.

Having thus stated the non-specific, the specific objects have to be described. “From these, &c.” From the five Tanmâtras, of sound, touch,

(a) For the Buddhi would continue help to the soul to its enjoyment of pleasure, and hence this latter could never attain to final beatitude which consists in the total extinction of both pleasure and pain.

(b) *Visinashiti* itself has been explained as—“expresses the difference,” then the mention of *Antaram* would seem superfluous. But it is not so; it helps to intensify the meaning of the sentence.

colour, taste and odour proceed respectively the five great Elements—A'kāsa, Air, Fire, Water and Earth.

Granted that these are thus produced; but what about their specific character? We reply: “These are said to be specific” —Why? because “they are soothing, terrific and deluding.” The first has a causal and the second a collective signification.

Among the great elements, A'kāsa, &c., some have the attribute of goodness predominating in them and these accordingly are pleasing, enlightening and buoyant; others predominate in passion and are terrific, painful and fickle; the rest predominating in dulness are dull, confounded and sluggish. These elements, thus visibly discriminated, are *specific*, i. e., gross. The subtle elements on the contrary cannot be similarly discriminated by ordinary people; and as such they are said to be non-specific, i. e., subtle.

The sub-divisions of the specific objects are stated:—

KA'RIKA' XXXIX.

Specific objects divided into: (1) subtle bodies, (2) bodies produced of parents, and (3) the great elements.

Subtle (astral) bodies and such as are produced of parents, together with the great elements, form the three sorts of specific objects. Among these the subtle bodies are everlasting and those produced of parents are perishable.

“The specific objects are of three sorts” and the three sorts are mentioned: (1) Subtle bodies (which are not visible, but are only postulated in order to explain certain phenomena); (2) Those produced of parents, comprising the sixfold measurements or Sheaths (Kos'as). Among these latter, hair, blood and flesh are produced from the mother, and the veins, bones and marrow from the father; these six are the six Kos'as. Thus then we have seen that the subtle bodies are the first kind of specific objects; bodies produced of parents, the second; and the great elements the third, objects like the jar, &c., being included in the last.

The difference between a subtle body and a body produced of parents is stated—“Subtle bodies are permanent and those produced of parents perishable,” that is to say, ending (dissolving into) in either liquid, ash or dirt.

THE ASTRAL BODY IS DESCRIBED.

KA'RIKA' XL.

The mergent, subtle (astral) body,—formed primevally, unconfined, permanent, composed of Buddhi and the rest down to the subtle elements,—migrates, is without enjoyment, and invested with dispositions.

The Astral Body is unconfined, permanent and migrating, invested with dispositions.

When the emanations from Nature began, the first object to evolve Unconfined and therefrom, for each soul individually, was the Permanent. Astral Body. This body is unconfined, inasmuch as it can enter even a solid piece of stone. It is again "permanent," (a) since it exists all along, from the first creation to the final dissolution.

The Astral Body is "composed of Buddhi and the rest, down to the subtle elements." That is to say, it is a composite (aggregate) of Buddhi, Ahankāra, the eleven senses and the five subtle elements; and as such it is specific, being endowed with the properties of calmness, restlessness and dulness.

Objection:—Un-necessariness of postulating two bodies, astral and gross.

Objection. Let this astral body be the only body, the seat of enjoyment for the soul:—Why have the gross physical body comprised of the six sheaths?

We reply:—"It migrates," i.e., the astral body invariably deserts the bodies it has lately occupied, and again occupies another. (If it be asked) why does it do so? (we reply)—(because it is) "without enjoyment," that is to say, because the astral body by itself—without a corresponding gross physical body of six sheaths to afford the seat of enjoyments, would be without any enjoyments, and therefore it migrates.

Objection:—How can the Astral Body migrate, being without dispositions?

Objection:—Transmigration is due to merit and demerit; and these have no connection with the Astral Body (referring primarily to Buddhi, and thence by reflection, to the Soul); then how can this latter migrate?

We reply:—(because) "it is invested with dispositions." The dispositions are merit and demerit, wisdom and ignorance

Reply:—It has passion and dispassion, power and weakness; endowed with these primarily is the Buddhi, with which latter again the Astral Body is connected; and as such the Astral Body becomes mediately connected with the various dispositions, just as a piece of cloth is perfumed by contact with *champaka* flowers. Thus then, being invested with dispositions, it becomes quite natural that the Astral Body should migrate.

(If it is asked) why should not the Astral Body—like Nature—last even after the final dissolution? We reply (because it is) "mergent," that is to say, because it dissolves (into Nature its immediate cause). The mergent character of the Astral Body is to be inferred from

(a) The word *niyata* is differently interpreted by Nārāyaṇa Tīrtha (in his *Sāṅkhya-Chandrika*). He takes it in the sense of "restricted," i.e., an astral body is restricted to one particular soul; and so there are distinct astral bodies to each soul. The interpretation of Gaudapāda closely resembles that of the *Kaumudi*. There does not seem to be any special ground for preferring either of the two, though I am more inclined to the interpretation of the *Kaumudi*.

the fact of its being caused, (i.e., being caused, and, as such, having a beginning in time, it must have an end also).

Objection: We grant all this. But why not attribute migration to Buddhi, Ahankāra and the senses? Have done

Objections:—Why not attribute migration to Buddhi, &c.?

with the unwarranted postulation of an Astral Body.

We reply:—

KA'RIKA' XLII.

As a painting stands not without a ground, nor a shadow without a stake, so neither does the *Linga* (Buddhi, &c.,) subsist supportless, without a specific (body).

Reply—the Buddhi cannot rest without a substrate.

Buddhi, &c., are called *Lingā*, because they are the means for cognition (*Lingānāt, Gnāpakāt lingam*) (a). And during the time intervening between the ordinary physical death and re-birth, Buddhi and the rest have some sort of evolved 'body for their receptacle, because they resemble their prototypes in the ordinary physical body, in being an aggregate of the five subtle elements; and Buddhi and the rest, as such, could not rest without a receptacle.'

"Without specific bodies," i.e., without subtle (astral) bodies. Testifying this assertion, we have the following

The existence of the Astral Body corroborated by the *Mahābhārata*.

(from the *Mahābhārata*): "Then Yama extracted from Satyavān's body, the thumb-sized body which he had entrapped and thus subordinated." Here the mention of the extracted body as "thumb-sized" implies the fact of its having been the Astral Body, since it is impossible that the soul could have been extracted. By *Purusha* in the above extract, is meant the Astral Body,—explaining the word derivatively as—that which sleeps (*lies—sēte*) in the body (*puri*).

Having thus proved the existence of the Astral Body, the author states the reason and method of its migration.

KA'RIKA' XLII.

Formed for the sake of the Soul's purpose, the Astral Body plays its parts like a dramatic actor, on account of the connection of means and consequences, and by union with the predominant power of Nature.

Formed for the Soul's purpose the Astral Body plays like a dramatic actor by connection with the means—merit, &c., and consequences, the occupation of different kinds of gross bodies which is the effect of merit, &c. That is to say, as a dramatic actor, occupying different stages, plays severally the parts of Parasurāma, Yudhishtira, Vatsaraja, so does

(a) Cf. The *Panchikāraṇa-vivaraṇa-Tattvachandrikā*—where a similar explanation of the word is given.

the astral body, occupying various gross bodies, play the part of man, brute or plant.

(If it is asked) Whence this capability of the Astral Body? We

The capacity of the Astral Body is due to the power of Nature.

reply, "by union with the predominant power of Nature." As is declared by the Puranas: "The various strange developments are due to the universality of Nature's powers."

It has just been said, "by connection with means and consequences;" the author therefore next describes these means and consequences.

KA'RIKA' XLIII.

The essential dispositions are innate; the incidental ones, such

The means and consequences—Dharma, &c.

as merit, &c., are seen (considered) to be appurtenant to the organs; the uterine germ, &c., belong to the effect. (a)

I. Incidental dispositions.

Incidental = consequent; i.e., brought about after the man's birth, by propitiating the gods, &c.

"Essential dispositions are innate," e.g., it is declared that at the

II. Essential innate.

beginning of the creation the revered primeval sage Kapila emerged into existence, fully equipped with merit, wisdom, dispassion and power. Incidental dispositions, on the other hand, are not innate, that is to say, they are brought about by personal effort; such merit, &c., are those belonging to Vālmiki and other Maharshis.

The opposites of Dharma, &c., similarly explained.

The same is to be understood with regard to demerit, ignorance, passion and weakness.

Flesh, blood, &c., related to the gross body.

The aggregate formed of the uterine germ, flesh, blood, &c., of the child in the mother's womb, is related to the effect, the gross physical body; that is to say, they are particular states of the latter;

as are also the child-hood, youth, &c., of the born man.

The means and the consequences have been explained; now the respective consequences of the various means are described.

KA'RIKA' XLIV.

By virtue (is obtained) ascent to higher planes; by vice, descent to the lower; from wisdom (results) beatitude; and bondage from the reverse.

Consequences of the various means.

Virtue leads to higher planes.

"By virtue, &c.," i.e., to the various starry spheres (the Brahma, the Prājāpatya and so forth.)

(a) It may be pointed out that Davies has quite misunderstood this Kārikā. In the first place, he renders *Sām Siddhikāh* by "transcendental", the very reverse of what it does mean. Secondly, he renders *Karandārayinah* by "including cause", though in reality the compound means "located in organs"—as explained by the Kaumudi as well as the Chandrika.

Vice to lower. "By vice, &c.," i.e., to the lower planes known as sutala, &c.

"From wisdom, beatitude." Nature ministers to the enjoyment of the soul only so long as discriminative wisdom is about beatitude. the soul only so long as discriminative wisdom is not attained; when, however, this is attained, Nature finds its work in connection with that particular soul fulfilled, and accordingly retires from him. As is declared, "The workings of Nature continue only till the attainment of discriminative knowledge."

"From the reverse, &c.," i.e., from false knowledge, results bondage. This bondage is of three kinds: Natural, Incidental and Personal. The natural bondage is that of those Materialists who contemplate on Nature as the soul; with reference to such men, it is laid down in the Puranas: "The contemplators of the un-

manifested (Nature) continue (in the chain of metempsychosis) till a hundred thousand years" [at the end of which they attain the true wisdom]. The incidental bondage is of those who contemplate on the various products of Nature as soul,—the elements, the senses, Ahankāra and Buddhi. With regard to these it is laid down: "The contemplators of the senses continue till ten Manvantaras; those of the elements, till a hundred Manvantaras; those of Ahankāra, till a thousand; and lastly, those of the Buddhi having done away with all feverish excitement, continue till ten thousand Manvantaras. Those labouring under the incidental bondage are (conventionally called) *Videhas*."

The personal bondage is due to *Ishtāpārṭi* (actions done with selfish motives, such as the digging of tanks, &c., done with the sole motive of personal gains hereafter). Those performing such actions, having their minds influenced by desire, are ignorant of the true nature of the soul, and as such suffer bondage.

KA'RIKA' XLV.

Consequences of various means. From dispassion results absorption (a) into Prakriti; from passionate attachment, transmigration; from power, non-impediment (of desires); and from the reverse, the contrary.

"From dispassion results absorption into Prakriti." Those who are free from passion, but are ignorant of the true nature of spirit, are absorbed into Nature. By Prakriti here are meant Prakriti, Buddhi, Ahankāra, the

(a) Davies takes the Hindu commentators to task, here, and remarks: It (the Sāṅkhya) does not recognise any absorption of the subtle body into Nature, until the soul is entirely free..... Hence the meaning is that "by the destruction of passion, the influence of the material world is destroyed, and the soul is independent, though not yet finally liberated." All this is quite true; but I don't see how this affects the position of the Hindu commentators, who, at least Vāchaspati Miśra among them, do not assert the final absorption of the bodies into Nature; all that they mean is that by dispassion, the soul—or more properly, the astral body—is absorbed into Nature and rests there, till it is born again. It may be remarked that this resting is what, in theosophic parlance, is called "the peaceful rest enjoyed by the Individuality in Devachan."

elements, and the senses. Those who meditate upon these as spirit are absorbed into these (i.e., those mistaking the senses for the spirit become absorbed in the senses, and so on), that is to say, they rest there till, at some later time, they are born again.

II. Transmigration from passionate attachment.

"From passionate attachment results migration". The epithet "passionate" implies the painful character of metempsychosis because (as has been previously described) passion is the source of pain.

III. Non-impediment from Power.

"From power, non-impediment," i.e., the non-obstruction of desires. "A powerful man (Iswara) is one who can do whatever he wishes."

IV. Obstruction of desires from weakness.

"From the reverse," i.e., from weakness—"the contrary"—i.e., the frequent obstruction of desires.

With a view of describing, collectively as well as individually, the eight properties of Buddhi—virtue, vice, &c., in order to show which of these are to be practised, and which relinquished by those desiring emancipation—the author first describes them collectively:—

KA'RIKA' XLVI.

This is an intellectual creation, distinguished by Error, Disability, Acquiescence (or contentment) and Perfection. By the hostile influence of the inequalities of attributes, the different forms of this creation become fifty.

Pratyaya—That of which anything is known, i.e., Buddhi.

"Error", i.e., ignorance, is a property of Buddhi; so is also "disability" which results from the incapacity of the sense-organs. *Contentment* and *Perfection* also are properties of Buddhi as will be described later on.

Of these, the three former, error, disability and contentment include Virtue and the other six intellectual properties; leaving aside Wisdom which is included in Perfection.

These properties are next considered individually. "The forms of these are fifty". If it is asked: Whence these fifty forms; we reply "from the hostile influence of the inequalities of the attributes." The inequality may consist either in the individual strength of the one in comparison with the other two, or of two conjointly with that of the third. This inequality is assumed to be more or less in accordance with the requirements of particular cases; and it leads to the suppression of the Attributes by one another—thus giving rise to the fifty forms of intellectual creation. The fifty forms are next enumerated.

(To be continued.)

GANGANATHA JHA.

THE NATURE OF THE AURA SURROUNDING INANIMATE OBJECTS.

A CRITICISM.

IN the *Path* of July last is a deeply interesting paper by Mr. Thomas E. Karr on the "Spheres of Inanimate Objects," especially valuable as throwing light on a subject hitherto somewhat obscure. The writer's remarks on the necessity for the patient accumulation of facts and painstaking observation, till certainty is rooted and grounded on repeated demonstration, call for the careful consideration of those members of the Theosophical Society who are engaged in the investigation of psychic phenomena. For, says Mr. Karr, "if the demonstrated fact vindicates occultism well and good; if it fails to do so let us keep our minds hospitably open towards fresh fields of enquiry, and cease speaking with bated breath and with dogmatic insistence of an occultism which is not up to par with the demands of present-day methods and provings."

Any reader of Mr. Karr's carefully written article must admit that the experiments described by him have been carried out on the lines he himself recommends, nor is there any attempt on his part to strain the results of his researches in order to make them coincide with a preconceived hypothesis, a mistake which some of our Theosophists are occasionally guilty of. Though it is somewhat difficult to determine whether Mr. Karr is fully satisfied that his experiments reasonably demonstrate his hypothesis, to which reference will be made shortly, yet it is very evident that he recognises fully the importance of various trials "under various conditions, with different persons as agents and percipients." And he comes to the wise conclusion that "whatever the result reached, it is recognised as merely an approximation towards an understanding of the mysterious law we are in pursuit of, that underlies all psychic phenomena".

The object of Mr. Karr's experiments was to ascertain "whether inanimate objects were indeed, or not, suffused with an intrinsic or an extrinsic aura; or, in other words, whether they are impregnated with an influence emanating from within and peculiar to their kind, or merely penetrated with the borrowed sphere of such persons or places as they have chanced to be brought into close contact with." Mr. Karr considers that the latter hypothesis "seemed to have become reasonably demonstrated" by his experiments.

As there are certain points which appear to the present writer obscure, an attempt will be made to point out the difficulties which lie in the way of an entire acceptance of Mr. Karr's hypothesis, on the basis of the experiments detailed by him. It must be supposed that the writer of "Spheres of Inanimate Objects" is familiar with the writings of the celebrated Baron Von Reichenbach and also those of the late Prof. Wm. Gregory. The numerous and careful experiments of the former with sensitives and clairvoyants place on record the fact that a

luminous radiation, or "odylic glow," to use his own words, is visible, round certain objects, to the sensitive, in the dark, and sometimes even in daylight. We have among our Theosophists those gifted with clairvoyant powers who can see the aura surrounding such common objects as chairs, tables, &c. Prof. Gregory also refers to these auras of inanimate objects in his well-known book on Animal Magnetism. From these and other authorities and from the experiences of our fellow-students, it appears reasonable to suppose that all inanimate objects are surrounded with a perceptible sphere or aura of some nature.

Reichenbach further proved, by long continued and repeated experiments, that this sphere or aura surrounding inanimate objects, especially crystals and metals, is not only perceived by the sense of sight, but also affects sensitives in other ways: *e. g.*, as hot or cold, as producing muscular contraction or not, as pleasant or the reverse, &c.

Now when Mr. Karr suggests that "objects have no individual aura, but are merely penetrated with the borrowed spheres of places or persons with whom they have been in close contact"—what does he mean? Are his readers to understand that objects are absolutely devoid of any aura whatever until one is transferred to them by contact with a "person or place"? Or does he mean that the aura of an object is, so to speak, barren until there are impressed upon it the thoughts of some individuals or the associations of some locality? This is not entirely clear. It would seem possible, as regards objects in close association with individuals, that they should become impressed with the aura of the individual containing his thoughts, associations and so forth, where the thought-power would create such impressions; but as regards objects which have not had contact with individuals but have lain in mere localities, *e. g.*, a sea-shell, it is difficult to see how such could be "penetrated with the borrowed sphere" of its locality, assuming that it had no individual sphere of its own. For the sea and the objects around it, would, like itself, be on Mr. Karr's hypothesis, devoid of any auric sphere, and could not therefore possibly impress or penetrate the shell in question with any aura at all. There is evidently some confusion in the writer's mind as regards, on the one hand, an object becoming entirely imbued with a foreign auric sphere in preponderance to its own; or, on the other, as to the possibility of an object reflecting in its individual aura the scenes and surroundings through which it has passed or with which it has been associated. To elucidate matters let us analyse the first batch of experiments recorded by Mr. Karr.

A. gives to B. (a clairvoyant) a piece of mosaic pavement from the Palace of the Cæsars, A knowing what the fragment was and from whence derived. B. gives an accurate description of the past and present appearance of the historic site. At another time, a piece of a column of the same palace was given to B. by an ignorant, but mediumistic, servant-girl; and no results were obtained. Between these two experiments the two following were tried. "To change the spirit of her dream, the clairvoyant was next offered by the same individual, a small

trinket never yet worn, fresh from the jeweller's case; which educed nothing beyond the common-place statements which would naturally be suggested by such an object." In the other experiment, which was made with the same individual as agent, "an article that had been long and recently worn by a person unknown to both agent and percipient was handed to the latter, when surprising results were obtained, the appearance, characteristics, incidents of life, etc., relating to the owner being minutely and correctly stated." I shall refer to these experiments, for convenience sake as No. I, No. II, No. III and No. IV, in the order detailed.

Case No. I is cited as showing that thought-transference may play an important part in psychometric reading. A., the agent, knew where the fragment of mosaic came from, but Mr. Karr, unfortunately, does not tell us whether A. had actually visited the locality or not, and was sufficiently familiar with it to have a clear mental picture of the scene. Or again, whether A. had read any clear and vivid description of the past condition and history of that famous palace, nor how far the delineation of the sensitive tallied with that or any known description of the past condition of the palace. These are extremely important points, for without them it is impossible to explain the phenomenon as one of pure thought-transference, which Mr. Karr seems to wish to do. The servant-girl test, No. II, does not help the case, because it is quite possible that she may have *over-laid* the real aura of the object by her own aura, which really seems to have been the case, for the writer says there was on the part of the percipient "a droll inclination to sense the recent surroundings of the stone." If the agent in the first experiment had actually visited the Palace of the Cæsars, then we may assume that the case was one of pure thought-transference, if she had not, it will be difficult to come to this conclusion. The suggestion may offer itself that the fact that the agent knew where the mosaic came from would be just sufficient to put the sensitive on the right track and to enable him (or her) to diagnose correctly the aura of the object.

The thought-transference theory as against the psychometric one, in this case, might, perhaps, have been tested in the following manner.

Let A. take a fragment, say of an Egyptian sphinx, and think of it as a piece of the Arch of Titus, and see the result, whether the sensitive would receive the thought-impression of the operator, or, on the other hand, would get *en rapport* with the history of the sphinx fragment. Experiment No. III, though it, to a certain extent, proves that there was no history attaching to the piece of jewelry, in other words, that no pictures or images had been formed round it, does not go in the least to prove that the article had no individual aura. Another sensitive might have proceeded to describe the history of the metal, or whatever the trinket was made of, in the same way that Mrs. Denton described the history of certain objects which could not be said to have had, what Mr. Karr designates as, "borrowed spheres." If a diagnosis

of the object itself had been arrived at, the case for an individual aura would have been strengthened. This points to the expediency of employing several clairvoyants. Case No. IV is the one most in favour of the writer's hypothesis, for we have here an object long and recently worn by a person unknown to both agent and percipient, which evoked a correct and minute description of the appearance, characteristics, incidents of life, &c., of the owner. But in reference to this experiment, the question arises, whether there is not a distinction to be made between the cases of articles worn next the person and those which have not been brought into such close personal contact. Does the fact that a clairvoyant is able to diagnose correctly the life, characteristics, &c., of the owner, in the case of personal contact, go to prove that an object is "permeated with a borrowed sphere," and does the fact that this particular sensitive failed to record anything in the case of a trinket not worn next the person (case No. III) prove that this article had no aura at all, not having had, as it were, an opportunity of borrowing one? I think not. In the case of objects worn next the person may not clairvoyance, pure and simple, on the part of the sensitive, be an explanation? Such clairvoyance would enable the percipient, by means of the object which had been in close personal contact with its wearer, to get *en rapport* with the last-named, just as would be the case if the sensitive had been given a lock of the person's hair. Apart from this the object might have its individual aura. This is borne out by the last experiment recorded by Mr. Karr, when the clairvoyant failed absolutely to diagnose a curious antique, whose origin and ownership were entirely unknown and which had apparently not been in personal contact with anyone. It does not necessarily follow, as Mr. Karr concludes, that the absence of any psychometric delineation in this last case goes to prove that the article in question had no individual aura, but it may tend to show that this particular sensitive was more of an ordinary clairvoyant than a psychometriser, more capable of reading what I may call the mental impressions of the owner, than of diagnosing the aura itself of the object. In the experiments carried on by the late Prof. Denton and in some of more recent date, sensitives were able to psychometrize articles of a similar nature to this antique of Mr. Karr. These articles had never been in personal contact with individuals and yet results were obtained. Now were these objects penetrated with the "borrowed spheres" of their localities? Can such a thing be possible? The creation of a "borrowed sphere," seems to require the power of thought. One can conceive of a person creating thought-forms in connection with the aura of an object worn, but it is impossible to realise such a case in reference to a locality. Mr. Karr must explain more fully what he means by a sphere "borrowed from a locality."

The other cases cited by Mr. Karr are similar to case Number IV above cited. In one case, the sensitive was able to trace the history of a gold watch through several hands. But the same difficulty is present here, as we found in connection with the previous case. Was it, not

simply a case of clairvoyance, in connection with the person—the owner of the watch, and not one of psychometry with reference to the object? It is noteworthy that the various scenes described of the history of the watch were known to the owner, were indeed family history. Would this consecution of events have been obtained if the object had passed through different persons' hands, each of whom was ignorant who his predecessor was? The unfortunate fact that the watch had been in the family, and that, as stated above, the present possessor was acquainted with its past history, stamps the case as probably one of clairvoyance. With this qualification the test is not a strong enough one to prove the non-existence of an individual aura round the object.

It is always difficult, when experimenting in psychometry and other branches of psychological science, to remember to apply all the tests and to take all the precautions necessary to make the experiments thoroughly and satisfactorily scientific. Mr. Karr must be congratulated on his carefully arranged experiments, and it is to be hoped that ere long we shall have a further record which will throw light on some at present obscure points. As an impartial observer I may be allowed now to summarise the chief points which appear to me important in view of future experiments.

In the first place, as Mr. Karr himself admits, experiments of this sort should be carried on with more than one sensitive. Every psychometriser has, I suppose, his or her own peculiarities, weak and strong points, good and bad days. Mr. Karr's subject seems to have been very successful in her psychometrical delineations of persons and to have failed in proportion as regards objects. In order really to ascertain whether the fault lies with the psychometriser or with the object, other sensitives should be tried. Until this is done, Mr. Karr can hardly decide against the individual aura hypothesis. The possibility of thought-transference too has to be guarded against, and Mr. Karr seems to have been aware of this and to have taken the necessary precautions, which, I am afraid, Prof. Denton omitted to do in many of his experiments. I have already touched upon the importance, in the case of articles worn next to the person, whose history it is desired to trace, of choosing those which have passed from hand to hand of independent persons. This would act as a test against simple clairvoyance on the part of the sensitive and would, perhaps, elucidate some facts in favour of the individual aura theory. In other words, precautions should be taken to ensure a psychometric diagnosis of the article (which I believe to be possible) instead of one of the individual who has last worn it.

As far as can be judged from the nature of Mr. Karr's experiments, the following classification of the nature of these and similar phenomena may be arrived at:—

- (a) Thought-transference.
- (b) Pure clairvoyance.

- (c) Pure psychometry.
- (d) Mixed psychometry.
- And, in some extreme cases:—
- (e) Imagination.

By pure clairvoyance, in this connection, I mean the diagnosis of the history, character, &c., of individuals as the result of a *rapport* established by an article worn in close personal contact. By "pure psychometry" I wish to imply my belief that it is possible to diagnose the individual aura of an object *per se*, without reference to personal magnetism. This has been done by some psychometers, and it was here that Mr. Karr's subject failed. "Mixed psychometry," is the result obtained when the three first-named factors are combined. Of "Imagination" nothing need be said now. There is nothing in Mr. Karr's experiments to show that this entered into them.

I have spoken of the psychometrising of objects worn next the person which, I have hinted, may often result in simple clairvoyance; I have also referred to the diagnosis of objects such as the sea-shell, where such diagnosis would, from the nature of the object, appear to be one of the individual aura of the object. There is also the case to be considered, as to how far objects, which have not been in personal contact, but only in association with individuals, may retain the impressions of the thrown-off thought-forms of such persons. This case would seem to be the intermediate one between the two already mentioned, and an experiment with an object coming under this head, i. e., an object associated, but not in contact with individuals, should certainly be carried out.

There has been no attempt made in this article to establish a definite theory in controversion of Mr. Karr's hypothesis. The writer is only desirous to do what he can to help a fellow-worker in some most useful investigations. If anything said here will in any way aid the experiments undertaken by an American Brother, the writer of the above few remarks will, at all events, have helped theoretically towards the investigation of a most important branch of Psychological Science.

CYRIL TRAVERS, F. T. S.

A CATECHISM OF JAINISM.

- I. Q. Name a system of Religion which is very much akin to Buddhism, and which exists in India at the present day.
A. It is the Religion of the Jains.
- II. Q. What is the distinctive feature which outwardly distinguishes Buddhism from Jainism?
A. While the Buddhists do not observe the system of caste; the Jains of India strictly observe the caste system.

1892.]

A Catechism of Jainism.

45

- III. Q. Who was the founder of the Jain Religion?
A. Mahāvira.
- IV. Q. When was he supposed to have died?
A. He is supposed to have died in the year 569 B. C., at the age of seventy (according to Mr. Prinsep.)
- V. Q. What, according to the Jains, was the connection of Mahāvira with Goutama Buddha?
A. According to the Jains, Mahāvira was the preceptor of Goutama Buddha.
- VI. Q. What are the *Nava Tatva*, or the Nine Principles of Things, in the Jain Religion?
A. The Nine Principles of Things are:
 - (1). Animation (*Jiva*.)
 - (2). Matter (*Ajiva*.)
 - (3). Merit (*Punya*.)
 - (4). Demerit (*Pāpa*.)
 - (5). Provocatives to sin (*Asrava*.)
 - (6). Self-denial and other helps to virtue (*Samvara*.)
 - (7). Means to Emancipation (*Nirjara*.)
 - (8). Bondage (*Bandha*.)
 - (9). Final Emancipation (*Moksha*.)
- VII. Q. What are life and death according to the Jains?
A. The Jivas entering a body constitutes the state of life, and their disjunction the state of death.
- VIII. Q. Give me some subdivisions of Matter.
A. The Jains subdivide Matter into Solids, Fluids and Gases.
- IX. Q. What are the results of meritorious actions?
A. The results of meritorious actions are being born in a good family and assuming one of the Five bodies of *Udarica*, *Vikrya*, *Aharika*, *Tejasvica* and *Karsmita*.
- X. Q. What is the origin and cause of sin?
A. Ignorance or want of knowledge.
- XI. Q. What are the four passions?
A. Anger, Pride, Lust and Covetousness.
- XII. Q. What are the five sinful acts?
A. Killing, Stealing, Lying, Adultery, Devotedness to the world.
- XIII. Q. Name the ten acts of self-denial.
A. (1). Mildness that restrains wrath.
 - (2). Humility which subdues pride.
 - (3). Simplicity which is opposed to cunning.
 - (4). Spirituality which is opposed to worldly-mindedness.

- (5). Fasting and austerities.
- (6). Self-restraint.
- (7). Speaking the truth.
- (8). Tender regard for the life of all creatures.
- (9). Abandonment of all worldly passions.
- (10). Celibacy and chastity.

XIV. Q. What are the Five Sacraments which are useful in raising the mind from worldly attachments?

A. The five Sacraments are :

- (1). A resolve to abstain from all injury and to exercise compassion on all living creatures.
- (2). Initiation into ascetic life.
- (3). The Sacrament of the Greater Penances, the 18 months fasting and reading for an ascetic who threatens to leave the community.
- (4). The Lesser Penance of shorter periods for ebullitions of passion and slight faults.
- (5). The Sacrament of Renown, when the true disciple, breaking through all worldly attachments, attains to the state where there is immortality and freedom from decay.

XV. Q. Name the Six External Austerities that prepare the mind for Emancipation.

A. The Six External austerities are :

- (1). Repentance.
- (2). Humility.
- (3). Resolution to feed holy men.
- (4). Reading the holy books.
- (5). Religious meditation.
- (6). Raising the mind above all worldly desires.

XVI. Q. Name the different practices of the Jain sages.

A. There are ten varieties among them. They are :—

- (1). *Achelaka*, or those without clothing.
- (2). *Uddesika*, or those who accept the necessities of life without asking for them
- (3). *Sidhyatra Kalpa*, which has reference to a householder.
- (4). *Rajapinda*, one who has royal establishment.
- (5). *Kriti Karma Kalpa*, which consists in standing upright and performing the twelve forms of salutation.
- (6). *Vrata Kalpa*, one who observes religious practices.
- (7). *Jyeshtha Kalpa*, one who observes the initiatory rites.

- (8). *Prati Karmana Kalpa*, or Confession, which is a necessary Sacrament to be performed twice a year.
- (9). *Mūsa Kalpa*, or staying at a place no longer than a month.
- (10). *Paryūshana Kalpa*, or the Religious Session during the rainy season.

XVII. Q. How long does the Religious Session of *Paryūshana* last?

A. The Religious Session of the rainy season lasts four months. This Session is divided into two periods, one of fifty days, the other of seventy days. The *Swetambara* Jains fast during the former and the *Digambaras* during the latter of these periods.

XVIII. Q. Name the five duties which are binding on all Jains.

A. The five duties are :—

- (1). Mercy to all animate beings.
- (2). Alms-giving and mutual forgiveness.
- (3). Venerating the sages while living and worshipping their images when dead.
- (4). Confession of faults.
- (5). Religious fasting and supporting the Priesthood, and the practice of piety.

XIX. Q. Mention the five sins which ought to be avoided.

A. The five sins to be avoided are :

- (1). Killing.
- (2). Lying.
- (3). Stealing.
- (4). Adultery.
- (5). Worldly-mindedness.

XX. Q. What is *Pratikramana*?

A. It is the Sacrament of Confession.

XXI. Q. Is the Sacrament of *Pratikramana*, or confession, binding on all Jains?

A. Yes. Every Jain is bound to confess his sins at least once a year.

XXII. Q. Into how many sections is the Jain community divided?

A. The Jain community is divided into Clergy (or *Sādhus*) and Laity (or *Srāvakas*).

XXIII. Q. Who are the *Sādhanies*?

A. The *Sādhanies* are Nuns who live in separate communities, and their numbers at present are very few.

XXIV. Q. Give a short account of the *Sādhus* or Clergy of the Jains?

A. The Sādhus are the male Clergy. They all profess celibacy and live in monasteries. They are under the guidance of an Abbot under whose authority they perform the priestly acts of the Jain religion. They live in communities of four or five to a hundred.

XXV. Q. Give a few instances of the Sādhu's submission to the will of his Superior.

A. A Sādhu shall not dine or take any article of food without first obtaining leave of his Superior. He shall say "we wish to dine if it be your pleasure, otherwise we will abstain from doing so."

(2). He shall not leave his Monastery without his Superior's permission.

(3). A Sādhu is prohibited from going out to collect alms without asking his Superior.

XXVI. Q. Name a few articles which are strictly forbidden during the Jain Lent.

A. The forbidden articles are : rice and milk, curds, fresh butter, oil, sugar and honey.

XXVII. Q. Has the Abbot, or the Superior, the power of dispensing any member from the severity of the rules to be observed during the Lent ?

A. Yes.

XXVIII. Q. Quote a passage which gives him the power.

A. According to the *Samāchāra* of the *Kalpa Sutra*, "Any particular member can only partake of the refreshment when permitted by the Abbot or the head of the community."

XXIX. Q. Name the principal Arhats who are venerated by the Jains.

A. The principal Arhats are Rishaba, Nemi and Parsva.

XXX. Q. Is the Religion of the Jains anti-Brahminical ?

A. Certainly not.

XXXI. Q. Can you mention an Arhat who is venerated by the Brahmins and the Jains ?

A. Arhat Rishaba.

XXXII. Q. Who was Rishaba ?

A. According to the Brahmins, he was the father of Bharata and the first mendicant who had a large following.

XXXIII. Q. Give an account of Rishaba according to the Jains.

A. According to the Jains, Rishaba was the Arhat of Kosala and was the son of Nabhi and Marudevi. He was the first King and first Jina and Tirtankara.

XXXIV. Q. Mention a few names which are found in the Brahminical and Jain writings as objects of veneration.

A. Some of them are Vāsudeva, Rāma and Sita.

XXXV. Q. Can you mention a few Sanskrit works of which the names are found in the writings of the Jains and which Mahāvira is said to have studied ?

A. Some of the Sanscrit writings are : the Sāṅkhya Sūtras of Kapila, and the Gītā.

XXXVI. Q. Quote a passage in which reference is made to the Gītā.

A. Speaking of Kalpa Sūtra it is said that it is "the Gītā among the inspired writings."

XXXVII. Q. Are the Jains opposed to the system of caste ?

A. No. They have a caste system of their own.

XXXVIII. Q. Is it true that the Jains have ordained avoidance of the society of Brahmins and hate them as bitter enemies ?

A. No. In the Kalpa Sūtra it is said that the Jains may live "where the Brahmins and their party do not treat our Munis with contempt."

XXXIX. Q. Name a Religious day which is found in the Brahminical and Jain calendars.

A. The common religious day, the Rishi Panchamy or the fifth day of the increasing Moon, in the month of Bhādrapada.

S. T. KRISHNAMACHARYA.

THE WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

No. 3.

(Continued from Vol. XIII, p. 672).

THE Upanishad has defined for us the true man, the individual that survives after death—the immortal soul. The next *S'ruti* teaches one of the most important truths of the Vedānta philosophy, which at the same time is the most misunderstood. It is the doctrine of the individual soul being one with the universal soul, the Logos. Thus the sixth *S'ruti* of the fourth *Valli* reads thus :—

"He who sees, together with the *Mahābhūtas*, the first-born of the *Tapas*, 'born before the waters, in him who sits enshrined in the hollow, sees that 'certainly : this is that.'"

On this says the Commentator :—

"The (Upanishad) now shows that he who has been spoken of as the 'individual ruler is the *A'tma* of the all. (The words) 'he who' refer to any 'one who desires *Moksha*. 'First' means previous. 'Tapas' means the 'Brahm qualified by intelligence and other qualities. 'Born of him' means

"risen out of him. It means the *Hiranyagarbha*. It is now shown in respect of what it is previous. 'Previous to the waters' means previous to the five *Mahābhūtas* together with the watery element (the *A'pastatva*). 'Born' means risen from.

"Whoever sees the first-born, who having created the bodies of all the gods, &c., has entered the hollow—the cardiac *akāśa*—and receives sound, &c., by reason of proximity, and who stands together with the *Mahābhūtas* appearing as cause and effect—sees that Brahm which is the subject of the Upanishad."

Thus we see that the *Hiranyagarbha*, the *Mahattatva*, the fifth principle from below, is one for all the phenomenal universe. Unity is at the bottom of all the multiple phenomena of the universe. It is this one that shines as the true soul of man and of nature. This is the first-born of the Conscious Brahma, the *tapas*. Now the *tapas* stands here evidently for the *S'ānta A'tma*, the *Purusha-avyakta* of the septenary terminology of the Upanishad under analysis.

The fifth principle, the *Mahattatva*, the *Hiranyagarbha*, as the same principle is variously called, rises out of the *S'ānta A'tma* as its first-born. Because, says the Commentator following the text, it is born previous to the birth of the *Mahābhūtas*—subtle and gross. How strikingly does this coincide with the teachings of Patanjali, who but teaches the same truth under different names. The *Purusha-avyakta* of the Upanishad is the *Purusha-mahat* of the Sāṅkhya philosophy. The *S'ānta A'tma* would stand for the *Buddhi* of the same philosophy, for what is *Buddhi* but the principle of *Mahat*—called *Avyakta* here—instinct with the light of the reflected intelligence of the *Purusha*. Out of this *Buddhi*, says the sage of Ilāvrita, rise six creative modifications of the universal substance—the one, the principle of individuality (*Ahankāra*), and the five *Tanmātras*—the subtle *Mahābhūtas*. And the *Tanmātras* give birth to the five forms of gross matter, the five gross *Mahābhūtas* of the Upanishad. Here the principle of Individuality, the *Ahankāra* of the Sāṅkhyas, the *Hiranyagarbha Mahat* of the *Kathopanishad*, are all one and the same principle. Through the active working of this principle there rise out of the eternal *S'ānta A'tma*—the *Buddhi*, the principle of pure existence of the Sāṅkhyayoga philosophy—the five subtle *Mahābhūtas*, and from them the gross ones.

On the Logoc plane, there is thus no distinction between the subjective and the objective. It is on the lower planes that the distinction becomes apparent. We are constrained to speak of the *Bhūtas*—the subtle and gross, the causes and effects both—as being something distinct from the *Indriyas* and the *Buddhi*. The *Buddhi* is, as we have seen, the real mortal that becomes immortal, and into this *Buddhi* is thrown the image of the real self of man and the universe. Man can only become conscious of this fact in nature when his consciousness is transferred to the higher planes; and when this becomes the case, he is said to have become one with the One Source of the All. On that plane everything merges into unity.

The next *S'ruti* is also to be studied in connection with this.

"The *Aditi*, which comprehends all the Gods, which is born from the *Prāna*, which rises therefrom along with the *Mahābhūtas*, which sits 'enshrined in the hollow—this is that.'"

The *Aditi*, says the Commentator, is so-called because it enjoys sensation. This then is the principle of *Buddhi*. The *Prāna*, says the same authority, is that appearance of the Parabrahm, which is called *Hiranyagarbha*. The *Buddhi* that is born of *Prāna*, and this *Buddhi* is spoken of as having been by the *Aditi* born of *Prāna*, and this *Buddhi* is spoken of as having been born along with the *Bhūtas*. We have seen what functions the triplicate principle of *Manas* is said to perform, and how the *Buddhi* is responsible for the very existence of this principle.

The secret laid bare by this *S'ruti* is then the following. The principle of lower phenomenal existence—the *Buddhi*, the *Aditi*—rises into being out of the principle of *Mahat*—the *Prāna*—the one source of all life. When the lower principles develop into the human constitution, this *Aditi* takes its place in the hollow of the heart—the principle of desire, as we have seen. It is at this point that consciousness having travelled through the lower regions, now centres itself in *Buddhi*.

Thus both the *Aditi*, the child of the *Hiranyagarbha*, and the *Hiranyagarbha*, the child of *Tapas*, are said to rest enshrined in the hollow of the heart. The one actually enjoys the sensations, the other receives them by reason of proximity. It is plain from the above that the Ego sends forth its ray in the shape of the *Buddhi*, to gather the experiences of the phenomenal world. This *Buddhi*, while gaining these experiences, becomes chained by *Avidya*. Thus instead of leading a purely intellectual life, it becomes the slave of pleasure and pain. Alternately, however, it goes back to its original source, the individual phase of the *Hiranyagarbha*—every man's personal god. After a period of rest it comes back to earth to gather fresh experiences and evolve higher powers. But there is one important epithet in the text under examination which has yet to be explained. It is the epithet *Sarvadevatāmāyī*, consisting of all the gods, as applied to *Aditi*. The Commentator says that *Aditi* is in fact the self of all the gods. The name of *Aditi* no doubt reminds the learned reader of the Purāṇic legend, which makes *Aditi* the mother of the gods, and *Kāśyapa* their father. Professor Max Müller derives the word *Aditi* from a root which means to cut, to define; and explains it to mean—"the visible infinite, which means to cut, to define; and explains it to mean—"the visible infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky." S'ankarāchārya, as we have seen, derives the word from a root which means to eat, to enjoy. Thus between the two meanings there is a difference as wide as there possibly can be. The explanation of Professor Max Müller is simply imaginary. *Aditi*, in Indian philosophy, does not mean the "visible Infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky." This description calls to mind some of the qualities of the Indian

A'kasa, certainly not the *Aditi*. Whatever might be the value of the theory, which, making the gods to mean the shining powers of nature—the sun and others—puts them in the lap of space and calls space the mother of the gods, this certainly is not the recognized explanation of the myth under discussion as put forth by the Indian sages. Thus *S'ankara*, while calling *Aditi* the self of all the gods, says that it is the child of *Hiranyagarbha*. As I have shown above, it is the principle of *Buddhi*, the essence of the manifested universe that is given the name of *Aditi* in the *Kathopanishad*. *Aditi* is represented as being both the mother and daughter of *Daksha*. Now *Daksha* is here but a synonym of *Hiranyagarbha*, the principle of *Mahat*. *Aditi*, the principle of *Buddhi*, is evidently a child of *Daksha*, and it is plain also that it is through the activity of this principle that the *Hiranyagarbha* manifests itself in the human constitution. Thus the tenth *S'ruti* of the sixth *Valli* of the *Kathopanishad* says:—

“When the five senses together with the *Manas* secede from their activity, and the *Buddhi* is in action, that state, they say, is the highest.”

This highest state positively described is the establishment in the *Buddhi* of the reign of the Higher Self, instead of the principle of desire. The Higher Self, then, as it shows itself in the human constitution, is the child of the *Buddhi*. Either of the two is derived from the substance of the other. *Aditi* is described, in the *Yajurveda*, as the supporter of the sky, sustainer of the earth, sovereign of this world, wife of *Vishnu*. Now this world, the Manifested Universe, is of the very essence of the *Buddhi*. It is out of this principle that the earth, the sky, the passions, and, in fact, all those forces and substances come forth, which constitute its daily life. And it is this principle which rules them all. There is no doubt that the *Aditi* is the sustainer of the earth, the supporter of the sky, and in short the ruler of this world.

This *Aditi* is the wife of *Kāsyapa*, according to the *Vishnu Purāna*, and of *Vishnu*, according to the *S'ruti* of the *Yajurveda* given above. Now both these words denote nothing else than the principle of *Hiranyagarbha*. *Aditi* being born of the *Mahat* stands as the matrix of the phenomenal universe, and into her the power of the same creative principle throws the germ of future development. From this point of view, then, *Aditi* becomes the wife of *Kāsyapa* or *Vishnu*. The children thus begotten are the gods of the Hindus. The gods are of the very essence of *Aditi*. *Aditi* is the archetype of the phenomenal universe, and she consists of the archetypes of all the genera and species of the physical, astral and passional worlds. These archetypes sustain, generate and nourish phenomenal life; and they are the gods hinted at in the *Upanishad*. It is this same *Logos* whose light is the fire which consumes sacrifices, and which enlightens yogis. Thus the eighth *S'ruti* reads:—

“The fire that is located in the two pieces of the sacrificial wood, that which is made to grow in size like the foetus by pregnant women (taking

“suitable food, &c.) and that which is praised, day by day, by men wide-awake, and possessed of oblations.”

The symbolical fire of the Vedic altar is produced by rubbing two pieces of wood against each other until frictional motion turns into burning heat. Into the fire thus produced is thrown butter and other oblations, which it eventually burns up. The more suitable the materials that are thrown into this fire the more powerful is its flame. The process is likened to the physiological processes of conception and pregnancy. The mysterious energy which lives in the subtle body shows itself in the germ and sperm cells, and gets stronger every day by receiving nourishment from the mother organism. The more suitable the food which the mother eats, the stronger is necessarily the foetus. This sacrificial fire represents the light of the *Logos*, which, making its appearance in the *Buddhi*, burns up the passions and thus daily gets stronger and stronger until it shines in its fullest manifestation. This fire is one of the phases of that universal substance which is called *Brahm*. The meaning is that all the energies of the phenomenal, together with that power of theirs by whose action one form of energy transforms into another, are but so many phases of the light of the *Logos*; in short, the *Buddhi*. The fire which sends forth this light is of course the *Mahat* of which we here been speaking. It is in fact this *Hiranyagarbha* which is the life of the entire phenomenal universe we are familiar with. The next *S'ruti* makes this point clearer.

“That out of whom the sun rises, and into whom the sun sets—in him rest all the gods, and none goes beyond him—this is that.”

“And the *Prāna*, out of whom the sun rises, and the *Prāna* into which it sets every day, is the resort of all the gods at the time of rest—*Agni* and others, the external powers and *Vāk*, &c., the gods that serve the soul (instrumentally)—and it is the *Brahm*—the self of all; none goes beyond it—none, that is to say, that have any substance other than the substance of *Brahm*.”

The *Prāna* is, as before, the *Hiranyagarbha*, the principle of *Mahat*. Out of the *Hiranyagarbha* rises the sun, and into the same he sets. The *Buddhi*, the essence of phenomenal existence, consists, as we seen, of the images of the entire phenomenal universe. The suns are but the centres of this phenomenal existence. The individual brain-mind and the principle of objects are both the phases of solar existence, as I have attempted to show in my essay on astrology. The powers that we call gods, have all, as we have seen, their source in the *Hiranyagarbha*, the One Life of the universe. The above discussion shows that phenomenal existence is but a phase of the Universal Life of *Hiranyagarbha*. But this we shall take up next.

RAMA PRASAD.

(To be continued.)

RELIGION IN THE CEYLON CENSUS.

THE sacrifices that sectarian fanaticism will make to carry out its ends are incalculable. Not merely fortune but country, family, honor and even life, have been risked and lost a thousand times for its sake, and will undoubtedly be myriads of times more. Yet it is not so certain that men who might calmly face every peril for the glory of the martyr's crown, will indefinitely keep on wasting money in spite of constant failures and with no prospect of ultimate success. The Protestant Missions in Ceylon are at that critical point where it is a toss-up whether they shall be allowed to drag on their unprofitable existence for a few years more, or depart for, perhaps Whitechapel or the Seven Dials, where the teeming multitudes of criminals and evil-smelling paupers offer them better chances to improve their statistical summaries than the Emerald Island of Lanka, with its lazily recalcitrant people. The fact is that a Digest of the recent Island Census, published in the *Times of Ceylon* of August 27th ultimo, affords sorry reading for the Missionary Societies at home. For naught, have they lavished their gold for the expected conversion of the Heathen in that smiling land of the Summer seas. The figures are so brutally discouraging that it scarcely seems likely that the waste of money will be permitted to go on. The commercial instinct forbids the shovelling of coin into the sea for the mere pleasure of hearing the splutter. Nor is it probable that home societies, organized exclusively to convert the Heathen to Christianity, will go on throwing away their treasure on schools which turn out clerks, but no converts. These thoughts must force themselves upon the most fanatical friend of Missions upon reading the *Times'* analysis of the Ceylon Census. The facts have so deep an interest for ourselves that we shall give place for the whole article. It will be seen how great a field lies open to us in our educational work. The Editor says:—

"Not the least interesting portion of Mr. Lee's Census report has reference to the religions of the people, more especially as fuller particulars are given in this census than have been collected before. Indeed, but for difficulties thrown in the way by some Protestant sects, we should have been in a position to compare the progress made by all Christian bodies during the decennium. Being without the necessary figures, however, we are only able to compare the whole body of Christians with the rest of the population. As, however, 815 in every 1,000 Christians are Catholics, the comparison is not so defective as it might otherwise be. Divided into their religious denominations, the following are the totals of the population together with the proportion in each religion able to read and write, as compiled by us from Mr. Lee's returns:—

		Able to Read and Write.	
		Males.	Females.
Buddhists	...	1,877,043	...
Hindus	...	615,932	...
Christians	...	302,127	...
Mahomedans	...	211,995	...
Others	...	692	...
		3,007,789	

"It will thus be seen that the Christian population is a long way ahead of the others in education, particularly with regard to females. This we naturally expected, but we imagine that almost all the uneducated Christians are Catholics. Excellent and thorough as is the educational system in vogue in such institutions as St. Benedict's, it reaches very few; and the Catholic population, we fancy, is but little better educated than the Buddhist. Christians amount to about 10 per cent. of the population, it will be seen, compared with 9.5 per cent. when the last census was taken, so that the spread of Christianity has been very little greater than the growth of population, which is a very disappointing circumstance in view of the large sums of money annually expended in mission work here and of the immense amount of disinterested labor and trouble given to the work by earnest and self-denying men and women. The total population of each religion at this census compares as follows with that at the last:—

	1881	1891	per cent. increase.
Buddhists	1,698,070	1,877,043	10.33
Hindus	593,630	615,932	3.8
Christians	267,977	302,127	12.8
Mahomedans	197,775	211,995	7.5
Others	2,286	692	
Total...	2,759,738	3,007,789	

"From the above table it will be seen that the actual rate of increase has been greater in the Christian population than in any other; but the increase is not so large as we had expected, looking to the efforts, not alone of Missionary Societies, but of such organizations as the Salvation Army, which is reported to have secured a large number of converts here. Their efforts have so far, however, been confined chiefly to the towns, and are not likely to have had much effect on the total. It will surprise a few of our readers perhaps to learn that there are more Christians in Colombo than any other denomination, the number of professing Christians being 43,174, as compared with 31,518 Buddhists who come next in number. For the sake of comparison, we have compiled the following statistics from the last and the present census, showing the number of all religions in Colombo now and 10 years ago:—

	1881	1891
Christians	38,575	43,174
Buddhists	28,784	31,518
Hindus	15,206	13,490
Mahomedans	27,709	29,503
Others	228	140
Total...	110,502	126,825

"The rate of increase is larger, it will be seen, amongst the Christian population of Colombo than amongst any other, and this was to be expected, seeing that missionary effort even amongst the Catholics is largely and almost of necessity confined to the towns. It is well, in considering this subject and the value of the figures obtained from a perusal of Mr. Lee's report, that we should not lose sight of the fact that an immense proportion of the Christian population are Catholics. Of the 302,127 people returned

as Christians, no less than 246,214 were Catholics, leaving 55,913 persons to make up the entire number belonging to other Christian denominations. We are thus able for the first time to ascertain the relative numbers of the Catholics and Protestants in our mixed community, and it must be confessed that the result is not very encouraging, considering the many long years during which Church of England, Wesleyan and other Missionary Societies have been labouring here. Of these 55,913, allowance has to be made for the Europeans and Burghers before we can ascertain the number of pure Ceylonese who have become converts to Christianity. Let us endeavour to make a calculation from the materials before us. We find that the total number of Protestant Christians was 55,913. Of these many thousands are Europeans and Burghers, whose ancestors have been Christians for generations, and they may be deducted. The total number of Europeans in the island is 4,678 of whom 450 are Catholics, leaving 4,228 as Protestants. The total number of Burghers is 21,231 of whom 8,670 are Catholics, leaving 12,561 as Protestants. So that we have 16,789 persons included as Protestants who are not natives, which leaves the actual number of native Protestant Christians in Ceylon at the ridiculously low number of 39,124. The figures work out as follows, and can be verified by the census:—

Total number of Christians	...	302,127
Total number of Catholics	...	246,214
Total number of Protestants	...	55,913
Deduct Protestant Burghers	...	12,561
Do. do. Europeans	...	4,228
		16,789
Total Native Protestants in Ceylon	...	39,124

"The result fairly takes our breath away. We feel sure that few of our readers anticipated that the number of Protestant Christians amongst the native population of Ceylon was so very few, especially when the Salvationists are known to claim a large proportion of these!"

The Roman Catholic Sinhalese are mostly illiterate fishermen, the descendants of the converts made by the Portuguese Missionaries of the earliest days of Christian intercourse with the Island. The Church sedulously collects its tithes on the beach at the time of the fishing. To save itself trouble it farms out the contract, and the contractor collects as its agent. Added to this class are a certain number of half-caste descendants of Portuguese fathers and Native mothers, who constitute a small, but mainly reputable, part of the population. With their trained traditional ability, the Catholic priests have collected large sums from time to time to build churches and open schools, and latterly they have erected a cathedral, which is the largest religious building in the Island.

The Protestants, notwithstanding that they have had the material and moral support of the Dutch and the British Governments, in turn, and the most unjust, not to say criminally tyrannical, measures have at times been employed to force the Natives to become converted, have never had much hold upon the people. Even under the tyrannical Dutch, they secretly followed Buddhism while ostensibly professing Christianity.

In this they resembled the Peruvian Indians, who have ever been faithful to their ancestral faith while pretending to be Catholics. When religious freedom was proclaimed by the British, we learn from the Jubilee Report of their own Missions, the relapses into openly avowed Buddhism were counted by thousands, and the statistically-numerous Christian community wilted away almost to nothing. Still the Mission Boards have doggedly kept pouring money into the laps of the Missionaries and supporting religiously-barren schools, in the hope that the pupils may turn out spoilt Buddhists, if not converts.

A glance at the Census shows the vital importance of the work our devoted Mrs. Musæus Higgins has undertaken for the Women's Education Society of Ceylon. With but 2.6 per cent. of Sinhalese Buddhist women able to read and write, our Western colleagues can see what a limitless field invites the benevolent sympathies of every friend of woman. The fact of their illiteracy proves the truth of our reiterated statement, that the people of Ceylon have preferred to keep their daughters ignorant to sending them to schools where the price of an education is the destruction of their reverence for their religion. Give them but the chance, and they will be ready enough to have their children fitted to be suitable companions to the educated youth who fill the best stations. For lack of such girls to choose among, the young men have been selecting wives to an increasing extent from the Christianized families; in which one girl out of every five can read and write, as against one in fifty among Buddhist girls. These mixed marriages breed the same domestic trouble as they do in all other communities.

The Missionaries in Ceylon, as in India and other "Heathen" countries, know so well the importance of perverting girls—the mothers of the future—to their religion, that they have always been trying to tempt them into their schools. Now, whether the Christian is a better or worse religion than the Buddhist and Hindu, is a question apart; each party prefers its own faith. The fact before us is the illiteracy of Buddhist females, only 2.6 per centum being able to read and write; and the problem, how to remedy the evil. With Hindu women and girls in Ceylon the case is even worse, the percentage of educated females being only 1.8. The Hon. Mr. Ramanathan, the leader of the Hindu community, is a Cambridge graduate, a man of the highest culture, and he feels most keenly the state of his people. He also feels and knows the interdependence and community of interests between the Hindus and Buddhists. He possesses equally the confidence and respect of both, and watches over the interests of both in the Legislative Council.

A scandalously unjust clause was sandwiched into the Education Act of last year, forbidding Grant-in-Aid to be given to any school established within a quarter-mile of any existing grant-in-aid school. The Missionaries having, with trained foresight, planted their proselytizing schools at most of the most desirable centres of population, of course, occupy, as one might say, so many educational citadels, mounted

with the heavy guns of Government patronage; from which they cannot be dislodged until the obnoxious clause in question is repealed. The poor Buddhists, only just aroused to the importance of having their children taught in their own schools, and ready to make the sacrifice of the costs of installation, have as little chance as a horde of naked savages against European troops armed with melinite rifles. Yet all they ask is local option, the right to say whether the Government money—mostly collected from themselves by the tax-officers—shall be given in aid of their schools or those of the declared foes of their religions. This clause is one of those iniquities, those violations of British policy, which can only be perpetrated with comparative safety in a distant colony. Once exposed in the London papers, an enquiry is sure to be made in Parliament, and redress to follow after exposure. That was the case in 1884, with other black injustice; it will be the same now. We have Fellows in such high positions at home that they can easily wipe out this scandal. At the same time, they can pillory those who have conspired to virtually compel the Buddhists and Hindus of Ceylon to educate their children under hostile religious influences or keep them illiterate. A Parliament that made room for Bradlaugh is not going to stand such nonsense as that, when they learn that the Buddhists and Hindus only ask the right of local option. Her Majesty, and her Ministers and ex-Ministers, know the absolute and imperative necessity of keeping the Asiatic races of the Empire contented and loyal. They know perfectly well, too, that the surest way to breed discontent and rebellion is to wantonly act against their religious feelings. Though the Ceylon schemers do not seem to realise it, no Liberal nor Conservative Ministry would countenance such a stupid plot as this. The foundations of the Empire are not going to be upheaved to please a lot of Missionaries who—as the religious digest of the Census shows—have been unable, with all their zeal, and money, and educational skill, and the constant favor of the Dutch and British Governments, to show more than 39,000 Native Protestants out of a population of three millions, after some two centuries of incessant labor.

H. S. O.

Reviews.

NIGHTMARE TALES.*

This a neat, handy reprint of H. P. B.'s "Occult Tales," some of which she contributed to the New York *Sun* in very early Theosophical days, some were reprinted or published in the *Theosophist*, and one is quite new. They were revised, and, in some cases, partly re-written by H. P. B. before her death and now appear for the first time in a collected form, nicely printed on capital paper, with a weird title page from the pencil of our Brother,

* By H. P. Blavatsky. Theosophical Book Agencies, London, New York and Adyar. Price Annas Twelve.

Reviews.

[1892.]

Mr. Machell, the artist who has decorated with his brush our London Lecture Hall.

Whoever loves the mystic and the marvellous, or to feel his flesh creep and cold shivers run down his back, should read these tales on a cold and tempestuous evening, when the rain is beating and the wind howling out of doors.

THE VOICE OF THE SILENCE.*

This new edition of a work too well known and too highly valued to need detailed comment, is intended to be, we suppose, a more sumptuous and attractive one than its predecessor, but fails completely, in our opinion, to attain that object. In size it is awkward, in shape unsightly, in form uncomfortable, either to use or carry about. Its type and paper are no better than before, while its cover, adhering to the old design which was meant for a compact, square little book, is a vacant expanse of space from which the buyer will recoil. We advise all lovers of this work to choose the old edition when procurable; or to adjure the authorities in London to reprint it in its old form.

REINCARNATION.†

(THEOSOPHICAL MANUALS, No. 2).

This is the second of Mrs. Besant's series of Theosophical Manuals, and an admirable little book it is. In the main, a reprint of the series of articles from her pen on the subject which have recently appeared in *Lucifer*, it presents in clear, lucid and concise language an able demonstration of this most important truth, and of its principle bearings upon our view of the universe, as well as upon our practical conduct of life.

We cannot too strongly recommend this little book, nor too urgently press its perusal and study upon all members of the T. S.

Print, paper and binding are alike excellent, in short the outer dress is worthy of the book's contents.

OUR MAGAZINES.

Lucifer still continues somewhat heavy, and shows a lack of that close reasoning and accurate analysis which usually characterises our Western publication. Mr. Mead continues his learned and valuable, but somewhat too classical study of Simon Magus; but the two most noticeable articles in the August number are from the pens of Mrs. Sinnett and Mr. Thomas Williams. Mrs. Sinnett vindicates her husband's views upon the Higher Self and starts some interesting questions anent Mesmerism. Mr. Williams deals with the *Psychology of the Astral Body*; but his phraseology is rather obscure and his style involved, so that the reader will experience a good deal of difficulty in getting at his exact meaning.

* By H. P. B. New Edition. Same publishers.
† By Annie Besant, F.T.S., Same publishers; price one shilling

The Path. The August number shows a falling off as compared with its predecessor. It is a poor number on the whole. The continuation of Mr. Mead's article on *Yoga*, and one on *Some Fallacies of Metaphysical Healing* are about its best contents. William Brehon's leader is below his usual level, and the long story about *A Lost Identity* is wordy and not particularly interesting. The remainder of the number calls for no special comment.

Le Lotus Bleu. The main feature of our French Magazine is the space given to the questions and answers on Theosophical topics, and the great ability and thought displayed therein. Amaravella's *Introduction to the Study of the Secret Doctrine* continues to be the *pièce de résistance* and is well worthy of his known lucidity and metaphysical aptitude.

We are glad to note that the *Lotus Bleu* is about to cast its skin and appear in a new cover; in deference, as its editor remarks, to the criticism of *Lucifer* and ourselves.

The New Californian. This is an old friend in a new garb. Our earnest and true-hearted workers on the Pacific slope of the U. S., finding that Dr. Anderson was unable to continue his self-sacrificing labours as editor, have obtained the services of Miss Louisa Off, and, at the same time, given a new dress to their magazine. The cover is admirably simple and neat, bearing a suggestive symbolical design, the paper is good, and the type is clear. The contents are pleasantly readable, though not as yet of a very high standard of literary excellence. The best articles in the two first numbers—all that have as yet reached us—are, perhaps, Dr. Jerome A. Anderson's and Dr. W. H. Masser's. The former deals in the first number with the *Reincarnating Ego* and in the second with the *Relation of Theosophy to Social and Industrial Reform*, a topic too little dwelt upon in our larger and older magazines. The latter contributes an interesting *Analysis of the Units of Matter*, which runs through both numbers. We must not omit to mention that Miss Olive Schreiner, the well-known authoress of "The story of an African Farm" contributes a few lines to the second number under the heading *An Artist's Secret*. We wish our contemporary the success it deserves and we trust that it will more than fulfil the best hopes of its new editors.

The Buddhist Ray. We must find space to say a word of commendation of this little paper, though we could wish its editor would put a bridle on his pen and use more literary English. Not that we object to a spade being called a spade, but that—in print at least—we prefer not to see it always called "a—shovel." The contents of the July-August issue are very interesting; and the downright, out-spoken thought of its editor, who seems practically to write as well as edit the whole magazine, are very refreshing. We fear, however, that this magazine has fewer readers than it deserves, as its strong flavour of, and constant references to, Swedenborg's writings, must be "caviare to the general."

Journal of the Mahabodhi Society. No. V is as good as its predecessors and we heartily congratulate our Brother Dharmapala on sustaining so good a standard of interest and ability.

European Section Oriental Department, No. I. This is Mr. Mead's first issue and it is a good one. It contains several interesting and useful fragments; but we need not say more here, as copies have been very widely circulated, in India at least.

B. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

LONDON, August, 1892.

(From our own Correspondent.)

We are well into the "dead season" now, yet in spite of the steady ebb of London's population which always takes place at this time of year, we had a crowded meeting at the Blavatsky Lodge on the 11th instant, when Mrs. Besant lectured on "Retaliation or Forgiveness—which?" Notwithstanding a heavy thunderstorm, too, on the 18th inst., another large audience assembled to hear Herbert Burrows talk about "The Coming Race"; so London's exodus has made but little difference to us.

The roof of our pretty little Lecture Hall is just now being still further adorned by the bush of our talented Brother R. A. Machell, who is most tastefully decorating the panels with Buddhist, Chinese, Assyrian, and other designs—a full description of which will probably be given in the *Vahm* and *Lucifer* when the work is completed.

The Bow Club celebrated the anniversary of its founding, by H. P. B. by the giving of an entertainment preceded by a tea, on the 19th inst. Mrs. Besant and a few of the Headquarters' staff attended to lend a helping hand; and one of the Assistant Secretaries contributed not a little to the evening's enjoyment by giving two recitations. Other events were a very laughable sketch by eight of the apprentice girls (some of whom exhibited tokens of decided histrionic ability), and a concert. The Club is doing good work.

Mrs. Besant's latest work, "Reincarnation"—being No. 2, Theosophical Manuals—is going off very well; a 2,000 edition having been absorbed in less than a fortnight, which necessitates a further edition of 3,000, now in course of preparation. Our old friend, the *Daily Chronicle*, devoted a column to a notice of the work, under the title of *Homo Redivivus*.

The Adelphi Lodge, about the formation of which I wrote you last year, is making steady progress, and getting through some good work. Their recently issued syllabus, which takes them to the end of the year, is full of interesting subjects for discussion; e.g., Mr. Maitland (best known by his part authorship of "The Perfect Way") speaks on *The New Gospel of Interpretation*, and Mr. Machell on *Mythology*; besides many other fruitful subjects to be handled by good speakers.

I forget whether I told you that Bro. W. Kingsland volunteered at the Convention for a three months' lecturing tour round the British T. S. Lodges and centres, and indeed wherever a lecture could be arranged for. He has started off on his "missionary" labours in a field hitherto but little worked; and it is to be hoped that others will follow the example of his spirited move in this direction of systematized Theosophical "missionary" work.

The Belfast centre, under the devoted and able management of our Brother F. T. Dick, reports well; there seems to be every prospect of the establishment of a Lodge there before long.

My budget of foreign news was exhausted in my last month's letter, the only item which I failed to report, being, I think, the fact that Baron Pfeiff has become a *colporteur* of Theosophical literature in Sweden, for the summer months.

I must not forget to add that Dr. Carter Blake has recently taken up his residence at headquarters, a fact which—coupled with a short biographical notice of him—has gone the round of the papers.

* * * * *

The meetings of the International Congress of Experimental Psychology, have been taking place this month in London. In his inaugural address the President (Prof. H. Sidgwick), speaking of "Experimental Psychology," says that the term superseded that of "physiological psychology" because the latter was found to be too narrow, "since the systematic investigation of the facts and laws of mind, which they wished to claim as their sphere, must clearly include inquiries which could not properly be called physiological".

But it is the facts mentioned by the well-known Mr. Francis Galton, in his speech, which have for us the greatest significance, *e. g.*, he tells us that the late Dr. Lepsius, the Egyptologist, connected colour with sounds and that *he used those colours as a guide in his philological inquiries!* Mr. Galton also speaks of a lady, present at the Congress, in whose family the "coloured audition" was hereditary, and who "had given him much precise and interesting information relative to that phenomenon." As an appropriate pendant to Mr. Galton's views follows Prof. Gruber's speech. The Roumanian Professor has been making a series of remarkable experiments on a man of considerable intellectual distinction, "accustomed to an exact analysis of his own feelings." Says Prof. Gruber:—

"With this subject not only was there an extremely varied range of imaginary colours corresponding to vowels, syllables, numbers, &c., but a singular mathematical regularity was observable in the relations between these imaginary coloured spaces when the vowels or numbers were combined.....coloured rings corresponded to numbers, and the size and thickness of these rings corresponded to the progression of the numerical series.....the persistency and accuracy of the results observed pointed to some law which might have practical importance in future".

The italics are mine, of course. Here we have number, colour and sound—quite an Occult Triad—closely associated. Truly some of our learned Professors are on the borders of the scientific "debateable land", if they may not be said to be well inside.

Prof. Richet, moreover, read a paper which, almost more than anything else reported of the proceedings of the Congress, marks, I think, the enormous gulf which lies between the recognised "Science" of to-day and that of thirty years ago. For he says:—

"They could not admit that the human soul was stationary; it evolved, and consequently was capable of perfecting itself. This perfecting process must be sought in a kind of natural selection. This was a difficult problem, and one the elements of which were wanting; but it ought to claim the attention of every thinker, for on it the future of the human race depended. With regard to transcendental psychology we possessed numerous gifts, often, almost always, imperfect, which allowed the supposition that human intelligence had extraordinary resources, and that it con-

tained forces which it did not even suspect. They hoped that the day would come when all those scattered gifts would be utilized, and that some day they would have the key of the phenomena of clairvoyance, of thought-transference, of second sight".

Decidedly we are making rapid advance in the right direction when these subjects come to be gravely discussed in an assemblage which includes such names as those of Prof. Bain, Prof. Bernheim, Professors Ferrier, Liégeois, and Delbœuf; not to mention Prof. Helmholtz, and Professors Pierre Janet, and Henschen (Upsala). My information is drawn from the *Times* of the 2nd instant, but the other great dailies have contained interesting and appreciative notices of the doings of the Congress. One paper, for instance, says—*apropos* of the speeches during the first day's sitting:—"The old metaphysical problems remain, and can never lose their interest for mankind, but it is now seen that they demand independent consideration, and that the true object of psychology is simply to classify, and to interpret in a scientific sense, the phenomena of consciousness". Which is intelligent, if not very brilliantly appreciative criticism. That these "old metaphysical problems" are just now occupying the minds of men and that to an unusual degree, and in a very widespread fashion, is the actual fact, testified to in hundreds of ways, *e. g.*, a recent number of that popular little penny paper, *Science Stiftings*, contained an interesting and brightly written article called "Is Mind Man's Property?" In this paper the writer contends for the recognition of the presence of what is practically our "Universal Mind"—Mahat. Speaking of the intelligence shewn by animals, and especially in the insect world, he says, "It is easy to call this instinct, but what is instinct but completeness of wisdom; wisdom not in the process of growth, as a rule, but already securely possessed?" And argues that "we must think of the world as an organism every atom of which is filled with purpose and desire, and that always was intelligent and moral."

And yet again, the *St. James' Gazette* of the 8th instant, notices at some length, under the title of "The Philosophy of Mind," Father Maher's recently published book on "Psychology," "which," says the reviewer, "is one of the most important contributions to philosophical literature published in this country for a long time: for its importance lies not in its bringing to the discussion of the subject anything new, but in its vindicating from what the author deems ignorant and unjust discredit, views which are, in substance, extremely old." Exactly so, but others besides Father Maher have not infrequently pointed this out! The reviewer further says that however widely Dr. Maudsley, Dr. Bain, Mr. Herbert Spencer, and many others may differ among themselves, they are at one in rejecting what is the very cardinal tenet of the older psychology which Father Maher teaches; *i. e.*, they one and all put aside the unity of the *Ego*—the existence of the soul as a real indivisible agent. This doctrine Father Maher has, however, "most clearly, logically and learnedly" expounded. For, "though a Catholic priest, what is more, a member of the Society of Jesus, Father Maher writes throughout not as a divine, but as a philosopher."

Of the finding of pre-historic remains, and the unearthing of mysterious relics of the past, there seems to be no end. Some interesting pre-historic drawings on stone, says a recent para, in a weekly paper, have just been discovered by a Mr. Hamand in the south-eastern part of Algeria. The stones exhibit pictures of men, women and children, as well as the figures

of horses, cattle, ostriches, and elephants, although the elephant has not inhabited this region within historic times. "No clue," says the writer, "has yet been found to the identity of these people, who are evidently neither Berbers, Arabs, Romans, Vandals, or Visigoths. The designs bear considerable resemblance to Egyptian figures."

The *Daily Chronicle* of the 8th instant had a column and a half headed "Unearthing an Amorite Fortress," which opens with these significant sentences:—

"However familiar we may now be with the phrase of 'the flowing tide', there are no words which so fitly express the rapid progress of Oriental Archæology during the last few months. Discovery follows on discovery with startling rapidity, and fragment after fragment of the recovered treasure is restored to its place in the great mosaic of history.....So startling are these discoveries that it would seem as if the jealous East had been keeping back her richest stores until such time as they would be most highly appreciated."

In the last two numbers of the *Review of Reviews*, Mr. Stead has quoted a multiplicity of spiritualistic and psychological incidents; all of which tend to prove that the public interest in these matters, far from abating in any sensible degree, is, on the contrary, steadily increasing. Automatic Hand-writing is touched upon, especially in connection with the Editor of *Light* and his personal experiences. The *Arena*, too, had a paper on the subject by Mr. Underwood, from which Mr. Stead quotes. Then comes the new number of the *Proceedings of the Psychical Research Society*, full of data, useful and interesting for beginners in the study of psychic phenomena. In the current number of the *Review of Reviews*, indeed, Mr. Stead enters at some length into the consideration of a paper appearing in the *Proceedings*, in which Mr. Myers, of the S. P. R., relates two narratives which he had received on "How we feel when we die"; both seem of an interesting character.

Mr. F. Greenwood unexpectedly swells the list of the number of persons who have recently placed on record their "experiences" in realms psychological. He comes forward with an article in the *Contemporary Review*, on "Imagination in Dreams", many of the experiences narrated being his own. Dr. Richardson in the *Asclepiad* publishes a reprint of one of his lectures, called "The Physiology of Dreams", which Mr. Stead states to be a most interesting and suggestive paper, although from the extracts given I should imagine it to proceed on purely physiological lines.

The *Westminster Review* for last month contained a short review of Binet's *Alterations of Personality*, which is an account of his researches in hypnotism. He states that two personalities may co-exist in the same individual; "if," says the reviewer, "the author's views are substantially correct, some modification will be needed of the current views of man's personality. As commonly regarded that personality constitutes an indivisible entity, but one of the objects of the author is to prove that it is divisible into two or more personalities, either co-existent or successive". In fact the work is to be noted as a "remarkable volume".

A. L. C.

OUR AMERICAN LETTER.

NEW YORK, August 13th, 1892.

From all parts of the American Section word comes of steadily increasing activity. A few brief references will show this; a little exercise of the imagination applied to our whole country will do the rest.

The Boston Branch has had a very active winter and spring. Last October they established a "Secret Doctrine" class for Saturday evenings; a "Key to Theosophy" class for Sunday afternoons; a Conference Meeting, for informal talk and questions for Sunday evenings; a regular Branch Meeting for Thursday evenings. All these have been well attended. In addition to all this several lectures have been given in a public hall, and have drawn large audiences. Then too, some of the members have formed a new Branch in Cambridge. Cambridge is near Boston, and the seat of one of our largest universities. College men are becoming interested and good results seem sure to follow. The Branch now numbers seventy-five members.

The Cincinnati Branch is, at present, adjourned for the Summer. Meetings were regularly held every Thursday evening, from September 1891 until June 28th 1892. Though the Branch numbers but thirty members, the average attendance was forty. A very heartfelt interest has been awakened among the reading people of the community. This statement is based on the personal enquiry of an F. T. S. amongst friends and acquaintances, and at the "Public Library." The clerks at this institution say that the "Secret Doctrine" and "Isis Unveiled" are always out. The Branch Library is much used, and is growing. A small charge is made for the loan of books. This has created a fund which goes towards new purchases.

The Fort Wayne Branch is also doing good work. It has a splendid new headquarters, and already a library of over one hundred volumes. The rooms are tastefully furnished and form an attractive meeting place.

Now one more word, about the movement itself, before taking up matters only indirectly bearing upon it. Miss Louise A. Off, the new editor of *The New Californian* has just sent out a notice asking for support. It should appeal strongly to all of us.

The drift of public opinion towards matters metaphysical and super-sensuous and away from those which are materialistic and theologically dogmatic, is now unmistakable. Here are quotations from such magazines as the *Forum*, the *Arena*, and others of a like grade:—

"At no time in the history of civilization, so far as our records show, has there been such general and deep-rooted interest on the part of scholars in all problems relating to psychical science as to-day. * * * * * During the past two or three generations, the attitude of the scientific world has been hostile or indifferent to all investigation which transcended physical science or touched upon psychical or metaphysical subjects. During the past decade, however, a marked change has taken place. Prejudice and bigotry are falling, as scales, from the eyes of scientific scholarship, and men are beginning to discern the difference between ready acceptance of marvellous alleged phenomena and critical examination of the same."

Later on the writer, from whom this quotation is made, discussing hypnotism remarks,

"While it is true that there are persons who, having had no opportunity for investigation, still deny the reality of the hypnotic phenomena * * among the thoughtful persons who have enjoyed opportunities for investigation, the reality of hypnotism is as generally accepted as any well-established scientific truth of recent years."

Then, making a distinction between hypnotism and mental suggestion, and attributing such success, as the different schools of "mental healers" have had, to the latter, and speaking of a case reported by "one of the most scholarly members of the Massachusetts Medical Society," he says,

"In the course of time she again faced the fateful hour which had heretofore been fraught with agony beyond human conception and prostration which wrecked her system. But during the interview she had placed herself under a mental healer and, strange to say, passed the ordeal with scarcely any pain, and a few days later was able to leave her bed and look after the duties of her home."

In an article entitled "The World's Religions at the World's Fair," contributed by a Christian clergyman, we find the following:—

"The fact that such extensive preparations are now being made to have a congress of all the world's religions at the world's fair, is certainly a very marked indication of the rapidly growing interest in the study of other faiths besides our own. * * * * The hour is here when religious facts are to be brought under the influence of *scientific study*. * * * * The scientific study of religious thought, or comparative religion, as it is often called, is yet but in its infancy. * * * * It now seems to be almost absolutely certain that every religious system has some real central truth underlying it, which it is ever trying to bring more clearly to view. * * * * The ever-present, central truth of the Brahminical religion was to find the real thing. * * * * When Buddhism appeared it shifted the problem from the *being to the becoming*. * * * * The central principle of the Chinese religion, * * * has ever been to find man's duty toward his fellow-man. * * * * The Egyptian was always trying to solve the mystery of the life beyond. * * * * Now that we feel that every religion has some central truth throughout its entire life, we feel these should be carefully studied, by being placed side by side and compared, so that we can see the vital relation that exists between them, as we seek for such relations in other things."

In "What Psychical Research Has Accomplished," we find:—

"Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The self manifests itself through the organism, but there is always some part of the self unmanifested, and always, as it seems, some power of organic expression in abeyance, or reserve." Speaking of trances, which he has observed, the writer says, "The trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as science denies such exceptional facts, lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place. Science, like life, feeds on its own decay. New facts burst old rules; then newly divined conceptions bind old and new together into a reconciling law."

H. T. PATTERSON, F.T.S.

ओ THE THEOSOPHIST.

VOL. XIV. NO. 2. NOVEMBER, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER VIII.

WE may now take up the story of the formation of the Theosophical Society and show what led up to it, who were the people who formed it, and how its aims and objects were defined.

The way had been prepared for the organization of such a society by the active discussion, first, of Spiritualism and afterwards of some portions of Eastern spiritualistic ideas. This had been going on since my *N. Y. Sun* report on the Eddys appeared, in August of the previous year (1874), and had been tenfold intensified since H. P. B. and I met at Chittenden, and used the press for the exposition of our heterodox views. Her piquant published letters, the stories that were afloat about her magical powers, and our several affirmations of the existence of non-human races of spiritual beings, drew into our acquaintanceship numbers of bright, clever people of occult leanings. Among these were scientific men, philologists, authors, antiquarians, broad-minded clergy-men, lawyers and doctors, some very well known Spiritualists, and one or two gentlemen journalists attached to metropolitan papers, only too eager to make good "copy" out of the business. It was an audacious thing, certainly, to stand, defiant of public prejudice, and assert the scientific legitimacy of ancient Magic in this age of scientific scepti-

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written then during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or the events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request

cism. Its very boldness compelled public attention, and the inevitable result was that, in time, those whom the discussion had drawn together in sympathy should group themselves together as a society for occult research. The attempt of May 1875, to form such a nucleus in a "Miracle Club" having failed, for the reason stated in Chapter I, the next opportunity presented itself when Mr. Felt lectured privately to a few friends of ours, in H. P. B.'s rooms at 46, Irving-place, N. Y., on the 7th September of the same year. This time there was no failure: the tiny seed of what was to be a world-covering banyan tree was planted in fertile soil and germinated. I regret to say that, to my knowledge, no official memorandum exists of the persons actually present on that particular evening, though one of them, the Reverend J. H. Wiggin, an Unitarian clergyman, published in *The Liberal Christian* of Sept. 4th, a notice of a similar gathering during the previous week, at which the fact of Mr. Felt's promised lecture was, I think, announced for the evening of the 7th. He names H. P. B., myself, Signor Bruzzesi, a New Jersey judge and his wife, and Mr. Charles Sotheran (who had procured for him from H. P. B. an invitation to be present). He expresses his wonder at the range and depth of the conversation, remarking:—

"It would be discourteous to detail the minutiae of a friendly conversation where there was no desire for publicity nor any magic display, or offer notions about it. The phallic element in religions; recent wonders among the mediums; history; the souls of flowers; Italian character; the strangeness of travel; chemistry; poetry; Nature's trinity; Romanism; gravitation; the Carbonari; jugglery; Crookes' new discoveries about the force of light; the literature of Magic—were among the topics of animated discussion lasting until after midnight. If Madame Blavatsky can indeed bring order out of the chaos of modern spiritism she will do the world a service."

On the evening of September 7th, Mr. Felt gave his lecture on "The Lost Canon of Proportion of the Egyptians." He was a remarkably clever draughtsman and had prepared a number of exquisite drawings to illustrate his theory that the lost canon of architectural proportion, employed by the Egyptians, as well as by the great architects of Greece, was actually preserved in the temple hieroglyphics of the Land of Khemi. His contention was that, by following certain definite clues one could inscribe what he called the "Star of Perfection" upon a certain temple wall, within which the whole secret of the geometrical problem of proportion would be read; and that the hieroglyphs outside the inscribed figure were but mere blinds to deceive the profane curiosity-seeker; for, read consecutively with those within the geometrical figure, they either made undecipherable nonsense or ran into some quite trivial narrative.

This diagram consists of a circle with a square within and without, containing a common triangle, two Egyptian triangles and a pentagon. He applies it to the pictures, statues, doors, hieroglyphs, pyramids, planes, tombs and buildings of ancient Egypt, and shows that they agree so perfectly with its proportions that they must have been made by its rule.

He applies the same canon of proportion to the master-pieces of Greek art and finds that they were, or might have been, carved without models by this rule. It is, in fact, the true canon of Nature's architecture. The late Dr. Seth Pancoast, M. D., of Philadelphia, a most erudite Kabbalist, being present, categorically questioned Mr. Felt as to whether he could practically prove his perfect knowledge of the occult powers possessed by the true ancient magician; among others, the evocation of spirits from the spatial deep. Mr. Felt replied as categorically that he had done and the spatial deep. "He could call into sight could do that with his chemical circle. "He could call into sight hundreds of shadowy forms resembling the human, but he had seen no signs of intelligence in these apparitions." I take these details from a contemporary cutting that I find in its proper place in our Scrap Book I, but to which the name of the paper is not attached. It looks as if it had been cut from Mr. Wiggin's paper, *The Liberal Christian*.

Felt's theory and drawings were so captivating that J. W. Bouton, the publisher of symbolical books, had contracted with him to bring out his work in 1,000 pages folio, with numberless illustrations, and advanced a large sum for copper plates, gravating tools, presses, &c., &c. But having to deal with a genius burdened with a large family and exasperatingly unpunctual, the thing dragged along until he lost all patience and the final result was, I believe, a rupture between them and the grand work was never published.

Mr. Felt told us in his lecture that, while making his Egyptological studies, he had discovered that the old Egyptian priests were adepts in magical science, had the power to evoke and employ the spirits of the elements, and had left the formularies on record; he had deciphered and put them to the test, and had succeeded in evoking the elementals. He was willing to aid some persons of the right sort to test the system for themselves, and would exhibit the nature-spirits to us all in the course of a series of lectures, for which we were to pay him. Of course, we passed an informal vote of hearty thanks for his highly interesting lecture, and an animated discussion followed. In the course of this, the idea occurred to me that it would be a good thing to form a society to pursue and promote such occult research and, after turning it over in my mind, I wrote on a scrap of paper the following:

"Would it not be a good thing to form a Society for this kind of study?"—and gave it to Mr. Judge, at the moment standing between me and H. P. B., sitting opposite, to pass over to her. She read it and nodded assent. Thereupon I rose and, with some prefatory remarks, broached the subject. It pleased the company and when Mr. Felt, replying to a question to that effect, said he would be willing to teach us how to evoke and control the elementals, it was unanimously agreed that the society should be formed. Upon motion of Mr. Judge, I was elected Chairman and, upon my motion, Mr. Judge was elected Secretary of the meeting. The hour being late, an adjournment was had to the following evening, when formal action should be taken. Those present were

requested to bring sympathisers who would like to join the proposed society.

As above stated, no official record by the Secretary of the attendance at this first meeting survives, but Mrs. Britten quotes, in her "Nineteenth Century Miracles" (p. 296), a report which was published in a New York daily and copied into the *Spiritual Scientist*, and from her book I take the following extracts:

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society, to be known as the Theosophical Society. The suggestion was entirely unpremeditated, and was made on the evening of the 7th inst. in the parlors of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The Managing Editors of two religious papers; the co-editors of two literary magazines; an Oxford L.L.D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor [barrister-at-law]; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers besides Colonel Olcott; a partner in a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience. During a convenient pause in the conversation, Colonel Olcott rose, and after briefly sketching the present condition of the spiritualistic movement; the attitude of its antagonists, the Materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies and their sufficiency to reconcile all existing antagonisms; and the apparently sublime achievement of Mr. Felt, in extracting the key to the architecture of Nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organise a society of Occultists and begin at once to collect a library; and to diffuse information concerning those secret laws of Nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science."

This being from an outside source and published within a few days of the meeting, is even more welcome than if official, as it shows conclusively what I had in mind when proposing the formation of our Society. It was to be a body for the collection and diffusion of knowledge, for occult research, and the study and dissemination of ancient philosophical and theosophical ideas: one of the first steps was to collect a library. The idea of Universal Brotherhood was not there, because the proposal for the Society sprang spontaneously out of the present topic of discussion. It was a plain, business-like affair, unaccompanied by phenomena or any unusual incident. Lastly, it was free of the least sectarian character and unquestionably anti-materialistic. The little group of founders were all

of European blood, with no strong natural antagonism as to religions, and caste distinctions were non-existent. The Brotherhood plank in the Society's future platform was, therefore, not thought of: later on, however, when our sphere of influence extended so as to bring us into relations with Asiatics and their religions and social systems, it became a necessity and, in fact, the corner-stone of our edifice. The Theosophical Society was an evolution, not—on the visible plane,—a planned creation.

I have an official report of the meeting of September 8th, signed by myself, as Chairman, and W. Q. Judge, as Secretary, which I will quote from our Minute Book:

"In consequence of a proposal of Col. Henry S. Olcott, that a Society be formed for the study and elucidation of Occultism, the Cabala, etc., the ladies and gentlemen then and there present, resolved themselves into a meeting and, upon motion of Mr. William Q. Judge, it was

Resolved, that Col. H. S. Olcott take the chair. Upon motion it was also

Resolved, that Mr. W. Q. Judge act as Secretary. The chair then called for the names of the persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotharan, Dr. Chas. E. Simons, H. D. Monachesi, C. C. Massey, of London, W. L. Alden, G. H. Felt, D. E. de Lara, Dr. W. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens: (all present save one).

Upon motion of Herbert D. Monachesi, it was

Resolved, that a committee of three be appointed by the chair to draft a constitution and by-laws, and to report the same at the next meeting. Upon motion, it was

Resolved, that the chair be added to the Committee.

The chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotharan to be such Committee.

Upon motion, it was

Resolved, that we now adjourn until Monday, September 13th, at the same place, at 8 P. M."

The Society, then, had sixteen *formers*—to use the most apposite term—not founders; for the stable founding was a result of hard work and self-sacrifice, of years, and during a part of that time H. P. B. and I worked quite alone in the trenches, laying the strong foundation. Our colleagues either went out entirely, or became listless, or were prevented by force of circumstances from devoting their time and efforts to the work. But I must not anticipate.

Their participation in the formation of the Society having given them historical importance in our eyes, a few notes may be added as to the personalities enumerated in the above list.

Mr. Newton is a wealthy gentleman, of high character, still living in New York, and still holding the thankless office of President of the New York Society of Spiritualists, which he then held. He is, or was then, President of the Photographic Section of the American Institute;

is a great authority in practical photographic science, the inventor of the dry-plate process, and was one of the chief officers—President, if I am not mistaken—of the Scoville Manufacturing Company. He is a man of dauntless moral courage, most tenacious of his opinions and, having been for many years a firm Spiritualist, withdrew from our Society when he found that neither Mr. Felt nor H. P. B. were going to show him either an adept or an elemental. I have much personal regard for Mr. Newton, and am sorry he could not have continued a member of the Society.

The late Dr. Seth Pancoast, who became one of our Vice-Presidents, is mentioned above as an erudite Kabbalist. The Kabbala was the study of his lifetime and he had collected a very valuable library of occult books. He wrote a notable work upon the therapeutic and occult properties of the blue and red rays of the spectrum. A note of his, dated May 28th, 1875, happens to be lying by me on the table as I write. It relates to the question of his buying a certain magic mirror that had been brought under my notice. Dr. Pancoast writes:

"I have no use for the mirror. I know the process of making them and could get one up at the cost of about five dollars. The communications received through them will depend (as to character and truthfulness) upon the ceremonies they have been subjected to by the makers. If I purchased such a mirror I should want to know its history, which would include that of its maker, and proof as to which side of Nature it is designed to represent. Magic, you are aware, has two sides—the dark and light. With the former I have no affinity, and, therefore, no inclination to practice it. The preparation of magic mirrors *must* be intended to represent one or the other side—one being directly the opposite of the other."

H. P. B. always spoke with great respect of Doctor Pancoast's erudition, but when it came to putting theory to the test, by evoking the unseen elemental races which guard the threshold of knowledge, he confessed he lacked the courage, though she frequently offered to assist in the ceremonies and, if necessary, face the worst of the phantoms alone.

William Q. Judge, now so well known throughout the world, had become acquainted with us shortly before this memorable meeting. He was then a young man of twenty-four, a law clerk in the office of E. Delafield Smith, Esq., U. S. Attorney for the Southern District of New York. Born in Dublin, in 1851, he had come to America with his parents in 1864 and been admitted to citizenship and the Bar in 1872, three years before his Karma prompted him to write me and ask for an introduction to H. P. B. When he came to see her, by appointment, no celestial or terrestrial portents warned him or us that he would be what he now is in the Society; not even the silvery tinkle of a fairy bell. He was just an ordinary, every day sort of young man, brought up under the spiked yoke of hard Methodism, but with a depth of occult tendency in him, hardly suspected as yet by himself, and not in the least visible outwardly. There can be no better proof of this latter than in the fact that H. P. B. objected to my even making him a Councillor of the Society, when it was forming. All his theosophica

1892.]

future lay before him, and his evolution up to what he now is, is one of the most surprising facts in T. S. history. Modest, unassuming, eager for occult instruction, and always ready to do his share of the work, he gradually won H. P. B.'s friendly regard and kept it until she died; although our relations with him were interrupted for some time before we left for India, and for several years afterwards his absences in Mexico and Venezuela prevented his doing anything to keep life in the movement in America. For lack of stimulus, the talent of leadership, for which he is now so marked, was then latent in the germ. The responsible journeys to the two countries named developed it, and from 1884, when he met H. P. B. in Europe and visited India, dates his palingenesis. The hour had found its man. Though so very much my junior in both age and experience, I liked him from the first; and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have.

The Mr. Sotheran mentioned is a relative of the famous London bookseller of the same name; a bookish and agreeable but unrestful young man, then a clerk of Messrs. Sabin & Sons, booksellers, and connected in a literary way with their trade journal, *The American Bibliopolist*. He was a bibliophile by heredity, had a decided taste for occult reading, and in the early days gave us useful help in forming the Society (of which he was a founder), and took much trouble in finding quotations, borrowing books and otherwise, for H. P. B. He also brought several good members, besides the Revd. Mr. Wiggin, into the Society. His nervous and (at that time) badly trained mind and temperament kept him and his friends in turmoil; three months after the Society was formed there was a terrible row, which put him out of membership, and led to much bitter speaking and writing by him; which caused us, for future protection, to change the T. S. into a sort of Masonic body, with signs and passwords; but, six months later, he came back into the fold, after making amends for the past, and when we left for India, he was still an F. T. S. When the first volume of "Isis" was nearly all stereotyped, it was Sotheran who caused us to alter the title, "The Veil of Isis," which H. P. B. had accepted from me, and which will be found running throughout that volume, at the head of the left-hand pages. He came in one day with a copy of W. Winwood Reade's book on the British Druids, and showed us that it bore the very title we had innocently adopted; and with our publisher's assent too, for he seemed as ignorant as ourselves until then of the existence of such a book. The title "Isis Unveiled" was then adopted by H. P. B. at Mr. Bouton's suggestion; but only after very great hesitancy, for H. P. B. did not like the pretence of unveiling Isis when, at the very best, she meant only to lift very slightly one corner of Nature's garment of Máya.

Of Charles Carleton Massey it is useless to say more than that he was in America at that time for the purpose of visiting Chittenden and

verifying my descriptions of the Eddy phenomena. He brought me an introductory letter from Mr. W. H. Harrison and—as before stated—we became lifelong friends. Mr. Massey is one of the ablest metaphysicians in Great Britain, and one of the most lucid and scholarly writers on psychical subjects. He and Mr. Stainton Moses were founders of the Society for Psychical Research, and Mr. Massey is the Translator and Editor of Zöllner's "Transcendental Physics" and Du Prel's "Philosophy of Mysticism." His lamented father was an M. P. and once Finance Minister of the Indian Government.

Dr. Simmons was a New York physician of repute; Mr. Monachesi a reporter, Italian by birth and very psychical in temperament; Dr. John Storer Cobb, our first Recording Secretary and now a leader in the cremation movement, was an English Barrister and a Doctor of Laws; and Mrs. Emma Hardinge Britten has been before the public about forty years as a Spiritualistic medium and authoress. In the latter capacity she brought out "Art Magic" and "Ghostland," two famous books, of the reputed Adept author of which she called herself the "secretary" and "translator." By a curious coincidence, the announcement of "Art Magic" was made simultaneously with the formation of the T. S. There is so much to be said about this book and its production that it had better not be introduced near the end of a chapter.

Of the remaining formers of the Society, it may be said that Mr. de Lara was a learned and most loveable old gentleman, of Portuguese Hebrew extraction, for whom H. P. B. and I felt a great affection and who remained an F. T. S. until his death, which occurred two or three years later. He was brought to us by Mr. Sotheran, as also his daughter, Mrs. Alice B. Rhyne, the poetess.

Mr. W. L. Alden, now so well known in London literary circles, was then an editorial writer on the *N. Y. Times*, of great repute for his caustic and humoristic criticisms upon current topics. I met him in Paris last Summer, after many years of separation, and learnt that he had been holding an important consular appointment under the American Government. He had an amusing adventure in New York, I recollect, at about the beginning of our acquaintance. He was then an editorial contributor to the *N. Y. Daily Graphic* and I was writing for the paper my Chittenden letters. A host of eccentric people were attracted to the editorial rooms to ask idle questions, and they bored the Editor, Mr. Croly, so much that at last he published a cartoon one day, representing himself standing at bay, with a revolver and huge pair of shears, to defend himself against an irruption of "long-haired men and crop-haired women" Spiritualists. But one morning there came an aged man in Eastern garb, who carried a strange-looking, evidently very old, book under his arm. Saluting the editorial staff with grave courtesy, he began talking about my letters, and about Western and Eastern Spiritualism. All left their writing-tables and clustered about him. When he spoke of Magic he turned quietly towards

Alden, whose occult tastes nobody had until then suspected, and said "Do you believe there is truth in Magic, Sir?" Taken aback, Alden replied: "Well, I have read 'Zanoni' and think there may be something in it." By request, the stranger showed his queer book to the Editors. It proved to be a treatise upon Magic, written in Arabic or some other Eastern tongue, with numerous illustrations interspersed with the text. All were very much interested, Alden especially; who, at parting, asked the old gentleman if he might have some further talk with him. The latter smilingly assented and gave him an address at which to call. When Alden went there, however, *it proved to be a Roman Catholic image and book-shop*; my friend found himself sold, and ever after, for months, fruitlessly kept a sharp eye upon the people he met, in the hope that he might once more see the mysterious Asiatic. I was told by Mr. Croly that the man never revisited the *Graphic* office: it was as if the earth had swallowed him. This unexpected appearance and sudden disappearance of mysterious people who bring rare books to the right man; or who impart useful hints that put him on the right path through the swamp of difficulties through which he is bravely floundering towards the truth, is not an uncommon experience. Many a case of the kind has been recorded in religious history. Sometimes the visit is made during the waking hours, sometimes in visions of the night. The revelations sometimes come in "flashes"—flashes of the *buddhi* in upon the *manas*—begetting great discoveries in science; as the idea of the spectroscope flashed in upon the mind of Fraunhofer, that of the nature of lightning upon Franklin's, that of the telephone upon that of Edison, and that of ten thousand other great facts or laws upon other minds open to suggestion. It would be deemed exaggeration to say that *every* aspirant to arcane knowledge has his chance to get it, once in his lifetime, yet it is true, I believe, that the percentage of those who have is an hundredfold greater than people imagine. It is the individual's misfortune if, through ignorant misconceptions as to how such a messenger should look, or with what phenomenal portents his message should be delivered, he "entertains an angel unawares" or elbows him in the street without feeling even a tremor to divert his attention from a passing cab. I speak of that which I know.

(To be continued.)

H. S. OLCOT

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

No. 4.

(Continued from page 53.)

ALL the gods—powers of the principle of *Buddhi*, and the archetypes of the world of phenomena, are at the time of rest existent, but in the indiscrete principle of *Mahat*. The *Buddhi*—the essence of phenomenal existence—itself is but a phase of *Mahat*. What then is the distinction between the phenomena of *Buddhi* on the external plane, the *Buddhi* itself in man, and the *Hiranyagarbha*, the primal undifferentiated source of *Buddhi* and its phenomena? On this says the *Kathopanishad* :—

“Whatever is here is there; what is there, the same is in sequence here. “Whoever sees as if there were many here, gets from death to death.”

The commentary on this runs as follows :—

“That none might suspect that the changing life, which as found (in the objects of the universe), from Brahma down to the motionless (gross matter) looks by reason of various differentia as if it were different from Brahm, is really different from it, (the S'ruti) says:—Whatever is here, differentiated as cause and effect, and appearing to those who cannot discriminate as if it were possessed of the characteristics of changing, different states, is subjectively the same that is there—the Brahm whose very nature is absolute consciousness, and who is devoid of all the characteristics of changing, different states. And whatever is there—that which rests in this subjective state,—the same is here—this that appears as possessed of the characteristics of name, form, cause and effect. It is none other.

“Such being the case, whoever, being bewildered by ignorance (*avidyā*) characterized as it is by the cognition of separateness in the substance (underlying each) of the characteristics, sees the many in this undifferentiated Brahma, and has the notion that he is distinct from Brahm, and that the Parabrahm is distinct from him, gets from death to death—viz., is born and dies again and again. Hence it is not thus that he should look upon the singleness of *Vijnāna* (the unconditioned consciousness of the principle of *Mahat*). What a man should be conscious of is the notion “I am Brahm”—the Brahm that without a break pervades the All, like “*A'kāśa*.”*

This means to say that both the object and subject—all the seven principles, are but aspects of the one universal substance known as Parabrahm. This one substance (*vastu*) manifests itself in seven ways. Each of these seven manifestations has a constituent vibratory motion of its own, and it is so ordered that the vibratory motion of the one being higher than that of the other, a scale of gradation is established among the seven principles. The higher rules the lower, and becomes in the economy of nature the immediate cause of its manifestation and sustentation.

* The soniferous, ethereal form of gross matter—the *tatwa* underlying the all-pervading, visible space.

It turns out thus that the principle of *Buddhi*, the essence of phenomenal existence, and the mortal that has to become the immortal, while being but an aspect of the One Substance, is nothing but a putting forth, as it were, of the indiscrete principle of *Mahat*. A cloud is made up of innumerable drops of water. You cannot however in a cloud distinguish one drop from another. As soon however as the cloud begins to turn into rain, the drops begin to separate. Each of them has now a distinct individuality, and yet each individual rain drop is but an aspect of the whole. Similar is the relation between the *Mahat* and the *Buddhi*. While the former is the cloud, the latter is the rain. And each individual *Buddhi* is a rain-drop. Each individual *Buddhi*—each man—is therefore an aspect and a child of the principle of *Mahat*. And the principle of *Mahat* himself, sometimes called Brahmā and Iswara, is but an aspect of the One Substance. When we contemplate the constitution of man in this light, we see that for each individual *Buddhi*, the true self, the real man is the same one principle of *Mahat*. In that state the many merge into the One. Hence the true self of all men is One.

Then comes the question of looking upon this phenomenal universe—the principle of *Buddhi*—as a totality of distinct subjects and objects. It is evident that when consciousness is centred in the principle of *Buddhi*, the notion of separateness must be its ruling phenomenon. For, as we have seen, separateness is of the very nature of the principle of *Buddhi*. In the principle of *Mahat* the “I” is but One. In the *Buddhi* it becomes more than one. The “I am” of the *Mahat* becomes the “I am I” of the *Buddhi*. The qualification of the second “I” becomes possible only when there are more similar principles than one to be contradistinguished from one another.

When however consciousness is centred in the principle of *Mahat*, when from the region of the “I am I” it passes into the kingdom of the “I am,” the idea of unity becomes the ruling passion of the mind.

Separateness engenders selfishness, and unity altruism. The text of the Upanishad under discussion lays down altruism as the aim and object of human life; and so it really is, inasmuch as the merging of the *Buddhi* into the *Mahat* or, in other words, the transference of human consciousness to that principle, means the securing for man of freedom from all the miseries of life, and the possession of the highest knowledge and power and love.

Whoever is conscious of there being separation in this phenomenal universe, of one man being in reality different from others, of the passions and their external causes being really different from themselves, and being therefore objects that might, and in fact must, be run after if they are to be obtained,—whoever has such an idea to rule his consciousness is again and again born. Why? Because evidently it is only in this state that there is a possibility of sympathy between the human being and the world of phenomena. When the notion of separateness in your mind rules you, sympathy inevitably draws you towards the

world where separateness is the very breath of life. When however your consciousness is transferred to the one source of the many, when the ruling passion of your constitution becomes the notion that you are one with the One Life of the universe, then you can alone live in unity with the principle of *Mahat*, and the world without loses all its power over you. You recover your lost heritage in the kingdom of heaven, and are no longer compelled *volens nolens* to run after the phenomena of *Manas*.

Selfishness then is at the bottom of all the miseries of human life. Wherever selfishness rules, whether it be in an individual or in a nation, that individual or that nation is most assuredly putting an insurmountable obstacle between itself and final beatitude. The first step of initiation into the higher life is altruism, and this is the sole indication of the bend of human life towards spirituality. But to return to our commentary. S'ankara evidently draws a sharp line between the lives of man and the universe. The one is the constantly changing life of phenomena, the continuous influx and efflux of causes and effects. This is the life which the principle of *Buddhi* leads in connection with the principles of the *Manas*, the *Arthas* and the *Indriyas*.

Behind this is the permanent, unchanging life of *Mahat*, the principle which lies at the root of the phenomenal world. In the phenomenal world there obtains a distinction between the knower and the known, and these again are cognized as existing separately from knowledge. In the world of *Mahat* however there is no such distinction. All the three merge into the one apparent consciousness, as independent of, though the necessary source of the notions of the knower, the known, and the act of knowledge. It is out of this *Mahat*, says the Commentator, that the three in the sequence of evolution come. Hence the names and forms,—the various and varying appearance of *Buddhi*—are all impermanent, and in this sense unreal. If it were not for the differentiating attributes of time and space, they would look what they are—the One. Hence, according to this great philosopher, must the attempt of man be to realize the great truth which lies hidden in nature—"I am Brahman." It means of course that the real man is the *Mahat-avyakta-purusha*. The realization must be a true, earnest and active realization, not a parrot-like assertion to be made an excuse for a thousand instances of infamous conduct.

Well, the description thus given of the *Mahat* and the *Buddhi* is of the highest practical and theoretical importance. It is however one link only of the chain. The entire chain of this description is completed by the next two *S'rutis*. They run thus:—

"By the *Manas* alone is known (and is to be known) that nothing here is manifold; whoever sees here, as it were, the many, goes from death to death." (11. 4.)

"The soul (*Purusha*) of the measure of a thumb is seated in the middle subject. (*A'tma*), this lord of all that was and all that is to be, turns not away from it in hate." (12. 4.)

The commentary on these texts runs as follows:—

(11. 4.) "Prior to attaining to the consciousness of unity, it is only by the *Manas* purified by teachers and experience, that the unity of Brahman is reached. When (the consciousness) is reached that there exists but the Brahman and nothing besides, then the *avidyā* which generates and maintains the notion of separateness, vanishes, and thus in this, the Brahmic (state), there is nothing separate—no, not even an atom. As to him however who does not give up the notion caused by the darkness of *avidyā* and who sees as if there were the many in this Brahmic state, he surely goes from death to death—yes, if there be permitted even the slightest external appearance of separateness."

(12. 4.) "Then again does he describe the same Brahman which is the subject here. 'Of the measure of a thumb'. The lotos of the heart is of the dimensions of a thumb; being qualified by the internal organ" which manifests itself through its hollow, (the *Purusha* is spoken of as being of the measure of a thumb); just like space as it is in a piece of bamboo of the dimensions of a thumb. The *Purusha* is so called because every thing is full of it. Knowing this that sits in the middle subject—the (middle) body—to be the lord of whatever has been and whatever is to be, he turns not away from it in hate."

The notion then of the unity of the universe is to be arrived at only through the *Manas*. The *Manas* of the *Kathopanishad* is, as we have seen in a former paper, a plane of subtle matter, which of its own constitution takes in all the motions of the external body that come to it from the plane of objects, and out of which constantly evolve other forms in external matter. This is the brain mind proper, devoid of will and self-consciousness. The will is the function of the higher principle of *Buddhi*, and self-consciousness is the characteristic of the still higher plane of *Mahat*. This however by the by. We have here to do chiefly with the *Manas*. The *Manas* receives the impressions of the world without through the plane of objects. Hence one of its powers is external perception. Another of the basic powers of *Manas* is the composition of these percepts, which means the creation of newer and newer concepts. This is the power of imagination in its widest sense.

Its third basic power is to re-imprint these new forms upon the plane of objects, and thus cause the appearance on the gross plane of improved types of creation.

It is this machine of three-fold function that is placed in contact with the external world. From the very nature of its constitution we see that the mind with every manifestation of its power becomes capable of more and more improved action. The gross body and the principle of objects becoming more and more improved, lay bare higher and higher mysteries of the world without. The mind is thus supplied with better material for its new creations, which are therefore necessarily more improved. Thus inevitably is there an evolution of higher and higher capacity. The knowledge and the powers which are thus being by experience acquired, are an edifice gradually raised upon the three basic powers we have enumerated. The process of this experiential acquirement is called technically *adhyāropa* in the Vedānta philosophy.

We are here treading upon very delicate ground. It is of the highest importance to understand the proper meaning of the word *adhyāropa*. It consists in the process of the external impressions, and the consequent manifestations of power taking root in the mind, and thus for the time being marking off the intermediate stages of evolution. This mental evolution begins of course theoretically with no acquirement and ends in infinite knowledge and power. It will be evident to the reader on but little reflection, that, as soon as the infinity of knowledge and power is reached, the process of *adhyāropa* must naturally cease to exist. Because then there remains no further necessity of experience. The process of *adhyāropa* is then only possible as long as there is limited knowledge and limited power. The cessation of this process is technically called *apavāda*. In the process of mental evolution both these processes are being carried on simultaneously. For with every single manifestation of *adhyāropa*, there is an addition of knowledge and power, and thus so far an approach to the infinite.

It is evident from the above that as long as there is necessity of further experience in the mind, there can only be a consciousness of the separateness of the knower, the known, and the act of knowledge. And as we go deeper into the analysis of the mind, we see that limited knowledge and power are necessarily at the root of the notion of the separate and independent existence of each of the powers of cognition, emotion, will and desire. We see also that our emotional and passional nature is the necessary product of *avidyā*, finite knowledge and power, for these are all of them given birth to by the habituation of the mind to various percepts and concepts.

When there remains no necessity of further experience, when omniscience is reached, then is seen the unity of all nature. It is then that the consciousness of man is centred in the *Mahat*, and it is then that his life becomes the source of ever increasing happiness to all humanity. But what for himself? He becomes his own master, and passes out of the power of necessity. As long as the *Manas* is not perfected there remains the necessity of further experience, and for obtaining this experience, the human monad must pass from death to death. When the consciousness of unity is awakened, there remains no further necessity of experience, and therefore no necessity of dying again and again.

All these considerations tend to show that the real man—the principle of *Mahat*—is all-pervading—one for all. The question then naturally arises, how is the real man related to the lower self, the plane of separateness and selfishness? What sort of a connection does there exist between the all and the individual, the infinite and the finite. The *Purusha*—the all-pervading as it radically implies—is enshrined in the *Buddhi*—the middle *Ātma* as the Upanishad has it, and which the commentator explains by the word *S'arīra*—a body. The *Buddhi* is evidently called the middle *Ātma* because there are three principles above and three below it. This *Purusha* the Upanishad describes as the lord, the

1892.]

real owner of all that has been and all that is to be. What else can this mean but the past and future experiences of the human monad. The commentary explains sufficiently well the reason why this all-pervading *Purusha* is said to be of the dimensions of a thumb.

(To be continued).

RAMA PRASAD.

IGNORANT PERSECUTIONS.

MORE than six centuries ago at the village of Apegaum, near Paithan, there lived a Brahmin boy named Vithal, who in early life became proficient in the Vedas and other Shāstras, in Sanskrit grammar and poetry. He showed, however, no inclination for leading a literary life, but only felt happy in religious devotions, and after great difficulty, having obtained permission from his parents, he set out on a pilgrimage to the various Hindu shrines.

Reaching Alundi one morning, he bathed and sat at the river-steps in contemplation, when Sidopant, an opulent resident of the place, came there, who, seeing the intelligence beaming on the face of the boy, invited him to dine and put up at his place. Sidopant had a fair and clever daughter named Rakhmabai, and in a very short time a marriage was arranged between the young Vithal and the handsome Rakhmabai. Tradition would have it that the God Pandharinath appeared in the dreams both of Sidopant and Vithal and suggested the alliance, telling the latter that he would have three sons and a daughter by the marriage.

However that may be, the nuptials were soon celebrated with great pomp. Vithal thereafter went on a pilgrimage to Rameshwar, and returning thence, went, with his wife and father-in-law, to his parents where he asked forgiveness of them, for not informing them beforehand of his marriage and was soon reconciled to his family. His parents, however, lived only a short time longer, and after their death he went at the request of Sidopant to live at Alundi.

Being all along a student of the *Bhaktimarga* he went on constant pilgrimages to Pandharpur. Twelve years thus rolled away and, finding he had no issue, the thought of becoming a *Sanyasi* (religious ascetic) took intense possession of his mind. For days together, every night, he went on expressing his intention to his wife who, however, gave him no reply. One night she being sleepy muttered something like a half assent, and taking advantage of it he started early in the morning, determined to leave his wife and home for ever.

He did not halt long at any place, but went straight to Benares where he became the favourite pupil of Shripadswami, a famous guru, and took the name of Chaitanyaswami.

The virtuous Rakhmabai, hearing of this, commenced to pass her time in religious contemplation and regularly made her daily peregrinations round the sacred As'watha tree. One day, as she was making

her rounds she saw standing before her a holy ascetic before whom she at once bowed down. The ascetic struck by her remarkable appearance blessed her in these words: "Be thou the mother of sons." At these words the history of her life crowded upon her mind and she felt confused. There was also a ludicrousness in the situation and she felt disposed to laugh. The ascetic asked her the reason, when summoning her courage she related to him how she was separated from her husband. The ascetic went home with her and satisfying himself that the story was true, told Rakhmabai and her father to accompany him to Benares.

The ascetic was no other than Shripadswamy himself. He had left Vithal in charge of his *Muth*, but he was unaware that Vithal had deserted his wife. The Swamy felt wrath with his pupil, who no sooner saw his guru accompanied by Rakhmabai, than he laid his head upon the feet of his Master and felt repentant. The guru taking pity on him ordered him to go back home and live with his wife.

It was a hard task for Vithal but he cheerfully obeyed the orders of his guru. Coming back to Alundi with his wife, fresh difficulties awaited him. The whole of the population of the place, from the Brahmins down to the lowest Sudras, commenced to look down upon him. That one who had become a Sanyasi and taken the vow of abstention from married life should again return to the connubial state was to them a sacrilege. Meetings after meetings were held by the Brahmins and at last they passed a resolution putting Vithal and his wife and those that held any intercourse with them—out of caste. Rakhmabai's father, not to excite unnecessarily the ire of his caste, provided a separate house for his daughter and son-in-law and kept them at a distance. Social ostracism was ten times more terrible than it is now. Shunned by all, the noble pair resignedly lived a life of seclusion, and three sons and a daughter were born to them within the space of twelve years. All the children subsequently became famous for their marvellous powers, but the greatest of them was Dnyaneshwar who was born in A.D. 1272.

Vithal, finding the dreams of his early years fulfilled by having got the four promised children, thought he had fulfilled his duty in married life, and he went with his wife and little ones to the assembly of the twice-born Brahmins and begged of them to give him and his wife *prayaschit* (penance) and restore him to the caste, for the sake of his children. The *Dwijas*, however, were inexorable and told him that death alone was a fit penance for such a sin.

Driven thus to desperation Vithal left his home to put an end to his life, and in a short time his wife followed suit.

The helpless children then went up to the Brahmins over again to be restored to caste. The Brahmins of Alundi had not the moral courage to remove the unjust ban from the innocent children, and yet, ashamed to give them a blank refusal, they gave them a letter to the Brahmins of Paithan who were left to decide the matter.

The story of the little boys and girl trudging to Paithan with the letter, the Brahmins there procrastinating and putting them off, is touching in the extreme. Dnyaneshwar, the boy Yogi, showed however such astonishing powers that the Paithanis prescribed some nominal penance and restored him and his brothers and sister to caste. Leaving aside the many stories of his marvels, there can be no doubt that Dnyaneshwar was an extraordinary youth. His great work, the *Dnyaneshwari*, still occupies the foremost position as the most learned commentary in Mahrathi on the *Bhagavatgita*. He died at the early age of twenty-two, and the very Brahmins who had ignorantly slandered the patient, Vithal and his wife, begged to kiss the feet of their children, and even to this day the descendants of those Brahmins daily read his works and frequently go to Alundi to worship at the shrine of him whose parents were so mercilessly reviled and subjected to such cruel ostracism.

Human nature now is no better than it was six hundred years ago. Civilization—so-called—has multiplied in a vicious manner the ways in which ignorant malice and mean revenge try to satisfy themselves. The Brahmins of Alundi and the Deccan ceased to slander Vithal after his death, but poor H. P. B.'s memory must needs be dragged from its repose—even after her decease—and made the subject of foul attacks. Certain Spiritualistic papers have, of late, been very active in this respect, but all their machinations must come to naught. Sooner or later they and their followers will recognise the greatness of her whose reputation they now so artfully attempt to assail.

N. D. K.

THE "CUNNING MAN," ONCE MORE.

[Although several reports of more or less satisfying interviews with Govinda Chetty have been published in this magazine, place is readily given to the following one; the best, we think, of all. The narrative is so clear and precise as to leave no doubt upon an open mind that the now famous South Indian seer has very distinct psychical powers. The case is surely predestined to quotation in future works on abnormal mental powers.—Ed., *Theosophist*.]

THE experiences of Mr. Peacocke and Mr. Gopala Charlu with the Kumbakonum "Cunning Man" have already been recorded in the *Theosophist*; the result of another experiment with him may, therefore, be of interest and value.

In the beginning of September last, when voyaging from Singapore to Madras, I took the opportunity which presented itself of personally interviewing the miracle-worker, and testing his singular powers of mind-reading. Consequently, I disembarked at Negapatam, and, proceeding to Madras by train, broke my journey at Kumbakonum.

To preclude any suspicion of previous arrangement, I informed nobody of my intention, and reaching the town late at night, proceeded at once to the Travellers' Bungalow.

The next morning, before breakfast, I called on Mr. K. Narainsawmy Iyer, a member of the Theosophical Society, who lives in the city some two miles from the Bungalow. He was too busy himself to find the time to go with me, but he very courteously promised to find a friend to do so. The first person we called on was out. The next was at home, and at once acceded to the request to escort me to Govind Chetty and interpret for me. He was a young Hindu gentleman who has recently passed his University Examination and is now living on his private means. He said he was interested in the subject but not personally a friend of the seer, who on one occasion abused him very roundly, and that we must take our chance of finding him in a good humour and disengaged. I state these facts to show the unlikelihood of any collusion or confederacy. He promised to call for me immediately after breakfast, and I was warned not to tell anyone of the questions I was going to ask. If I wrote them out, to seal them under cover; but to write them was unnecessary. I preferred, however, to do so; "*Littera scripta manet.*"

As soon therefore as I got home I wrote down the following questions, folded up the paper in an envelope, fastened the latter down and placed it in a letter-case in my pocket:—

1. What is the exact time and hour of my birth?
2. Shall I change my profession soon? If so, shall I leave India?
3. When shall I marry?

The first question would test his powers of reading the past: the other two I set with the definite purpose of testing the possibility of prophecy. The power of the mind in this respect cannot be too often tested by definite experiment.

After breakfast, my escort called for me, and we drove to the village where Govind Chetty lives, some six or seven miles out. Arrived at his house, we found an attendant or member of the seer's household lolling in the doorway. We asked if the master would accord us an interview. The message was taken in, and the answer returned that he was busy: we must wait. A chair was brought for me and we sat in the porch of the very miniature bungalow that forms the residence of a village gentleman.

My friend and I passed the time in conversing in English on Spiritualism and Theosophy. After about twenty-five minutes a Hindu gentleman issued forth with an umbrella under his arm, cast a glance at me, touched his forehead in a hurried salaam and passed on down the street. He was about forty-five years old, well built, broad-chested, with an intellectual forehead and a physiognomy, the prominent nose, strong jaw and firm set mouth of which indicated power. A short black moustache set off his face which I should call handsome. His eyes were rather small and restless, but I did not notice any particular signs of the dissipation he is said to indulge in. He was not dressed like a yogi, in ashes and dust, but in the ordinary clean linen of a Hindu gentleman with his caste marks painted on his forehead.

My escort nudged me and said, "Mr. Govind Chetty," and asked the attendant where he was off to. "Probably to worship," was the answer, "as it is the day to worship the family deities."

But the seer had hardly gone fifty yards down the street when he seemed to have changed his mind. For he returned to his house, asked whether I should like some cocoanut milk to drink, gave orders for some and passed again in-doors.

I thought to myself test mediums in the West might take a hint from this seer of the East. Sometimes, I am told, he refuses to see his visitor and pretends to be too busy—whatever distance the latter may have come to see him.

In ten minutes' time, when I had finished my refreshment, he issued out again and, beckoning us to follow him, took us across to his office over the way.

Seated on a mat—without a word of previous conversation—he commenced writing rapidly in Tamil, remarking quietly as he wrote, "This gentleman is a poet and has written poems." My friend interpreted his remarks. This is right, so far as the facts that I gained the Chancellor's medal for English verse at Cambridge and have published a translation of Grillparzer's *Medea* entitle me to be called a poet. He continued writing rapidly, chewing some betel, humming and screwing up his face, now into a smile, now into puzzled frown. His eyes seemed to be rather inverted, and he only now and then glanced at the paper he was writing on, but at times he paused and re-read what he had written. He did not hold my hand, or look in my face, or use any aid for thought-reading. It seemed to me more like automatic writing or writing-mediumship. He had all his remarks so ready to hand that he seemed annoyed because his pencil would not write them fast enough. When he had written about a page or so, he stopped and made some ten heaps at random with cowrie shells lying on the mat. Then in a brusque manner he told my friend to write down some ten numbers like 1314, 725, 45, and to ask me to choose one. Then he wrote a little more and asked me to choose another, and so on. This is generally thought to be a little "bunkum" on his part: it may have the effect of arresting the thoughts or concentrating them. When he had finished writing he asked me to sign or initial the bottom—so as to prove that he did not change the letter or add to it—then folding it into two, lengthways, he stuck it in my friend's outside breast-pocket, so that the upper half protruded, and asked me to give any quotation in any language and I should find it anticipated phonetically to the best of his ability in the letter he had just written, and which I had signed. Knowing this to be a part of his wonderful performance, I had made up my mind days before what I should quote, so as to preclude the possibility of my mind being forced at the time by will-power. I had selected a quotation unlikely to be known to a Hindu and, although for the moment my mind hesitated about giving a line from Homer or Virgil, as he particularly said any language would

do, I determined to adhere to my original choice and said, "Lead kindly Light, amid the encircling gloom."

He then said that in my pocket were three questions written, and asked me to read them out, adding that I should find them all answered in his letter. I found my letter in the letter case as I put it: the envelope had no signs of having been tampered with and I called my friend's attention to corroborate the fact. I opened it and read out my questions. Then he asked me to take the letter from my friend's pocket and get him to interpret it.

The following is the interpretation which I have compiled from the translation given me by more than one Tamil gentleman:—

Answers.

(1). Your birth-place is Ceylon. Your name—Thurshan.

(2). Your profession—School-master.

(3). You are a very clever and learned person. You will get married after some time.

Remarks.

(1). Right. I was born at Colombo, Ceylon. Nearly right.

(2). Right. I am Assistant Master at the Martiniere, Lucknow.

I must here state that facts (1) and (2) were communicated by me to my escort on my way out, who, being a complete stranger to me, asked me out of curiosity some questions about myself. Our driver was a hired Tamil boy. It will be seen that as no words or letter passed between Govind Chetty and my escort, previous to the writing of the letter, there was no possibility of fraudulent communication of these two facts, but I have no doubt the circumstance was of assistance to the Thought-reader, not only because he had two minds to read but also from the idea having recently passed through my conscious cerebration and being fresh and strong in my brain. None of the other facts, however, rightly stated by the seer, were previously disclosed by me.

(3). An answer to question 3. After my reading out the three questions, he verbally gave more details, not without going through the ceremonial of asking me to give more numbers. He said, after I had given three numbers, that my views as to marriage were peculiar (and he gave these views correctly which was a thing remarkable for a Hindu to do): that this kept me from marriage but that, in a year's time, or so, I should

Answers.

(4). The hour of your birth is twelve hours after sunset, in the month of *Vaigāsi* (May-June.) You are now in your 39th year.

(5). You have passed the examination in the *Shāstras* (equivalent to saying—you are a graduate in Arts).

(6). From your 40th year you will have influence, and amass capital or money.

(7). You will not return to the West to stay there. You will get a large Coffee Plantation.

(8). To testify to the accuracy of this you will quote: "Lead kaingil lighte yamid."

(9). The planets you are born under make you an independent character, refusing to have reliance in anybody but yourself. You are a lover of truth. In your new profession you will therefore be guided by your own ingenuity or intuition. No money has accumulated in your hands at present.

Seeing I was struck by this power of anticipating thought as well as reading it, he offered to give me another experiment: he wrote two words in Tamil, looked at me and asked me to name a flower. I will describe the process of my thoughts; for I took a minute to give my answer and observed myself. First the word violet strongly suggested itself to me:—twice I was on the point of saying it, then rose occurred but was rejected—then I recollected I always associated lilies of the valley with a sister who died young, and whose influence might be present, and in her honour I would say lily—which I did. The seer then showed the two words (which he had held in view all the time) to my friend, they were "*alli, lilee*"—the first being the Tamil word for the flower,* the second the phonetic reproduction of the word I should utter. The seer is not supposed to know a word of English, and, as he has lived in a village

* அல்லி.

Remarks.

probably be induced to marry under some peculiar circumstances specified.

(4). Right. I was born May 23, 1853, about 6 P. M., according to my mother's recollection.

This answers my first question.

(5). I am an M. A. of Cambridge.

(6). I hope so, but it does not seem at present at all probable.

(7). This answers my 2nd question and is in the nature of a distinct prophecy, but I must here state that when I was recently in Singapore the idea of fruit plantations crossed my mind, and I made enquiries as to the tenure of land in the Straits' Settlements. Therefore it may be a case of mind-reading simply. The future will show.

(8) The quotation is phonetically given with remarkable accuracy for a Tamulian, but the last half of the line seems to have been too much for him.

and not been educated in Government schools, this is probably the case. In the course of a conversation which followed, he told some more facts about myself, specifying among other things that, after a planter's life for two years, I should become a merchant—that I should attain to some great mental or psychic gifts and that I should die at an age he named.

He seemed highly pleased with his success and, in excellent humour with me, promised to do my horoscope—parted with me with an almost boyish effusion of spirits, accompanying me to our vehicle and accepting a cheroot to seal our acquaintance.

So ended my experience of the "Cunning Man" of Kumbakonum. I am convinced he is a remarkable percipient for thought-reading, both of subliminal and supraliminal consciousness.

I may, perhaps, some other day be able to testify to his powers of prophecy.

In order to see what he has in common with test mediums of Spiritualists, I asked whether he ever saw or heard spirits. He laughed and said "never,—he did not believe in the aid of spirits for his powers."

Lucknow.

FREDERICK WILLIAM THURSTON, M.A.

'S'RI S'ANKARA'CHA'RYA'S MAHA'VA'KYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanskrit Text by B. P. Narasimiah, B. A., F. T. S.
(Concluded from page 20).

233. How wonderful it is that while every man looks upon the formless pollution as having some form, and plainly asserts, with an unflinching faith in himself, that he lives in pollution; unlike this, a learned man, though his identity with *tat* or *truth* be often taught by *S'ruti*, yet can never know the *truth of himself* or *self-truth*; in brief, he does not know *himself*.

234. Foolish people, seeing the stone in a building built thereof, eagerly listen to the sayings of the worshipper who says, "that stone is *Vishnu* himself, render your services to it, and it will grant your request"; and they serve the idol: (but) they never welcome the teaching of the *Veda* which explains the identity of Self and *Brahman*.

235. People do not value the teaching of the *S'ruti*, "thou art *Brahman*" which is borne out by the *Sástras* also, as much as they value the public news.

236. Giving up *Karma* (action), which causes births in various wombs and is the fountain of miseries, realize the *Sat* existing in thy heart, oppose the love of *Anátma* (or body), and cherish the conception of *A'tma* by hearing and meditation. Then from thy mind the concep-

tion of duality and difference (*i.e.*, birth and death, pleasure and pain, &c.), vanishes like as the illusion of a mirage.

237. He who ensnares beings by the threads of affection for the protection of procreation—*him* I salute.*

238. The regular series of beliefs in the visible have obliterated our knowledge of the *Truth* or *Brahman*. By destroying this confusing mass of belief, *Brahman* alone will be seen.

239. The learned man will try to cast off name and form, the offerings of *Avidyá* (ignorance); and from casting these off, in the comprehension of *Brahman*, he himself shines as *Brahman*.

240. He who is thirsty need only remove the weeds from off the water nor need he further try to purify the same: for, when once the weeds are removed, the water becomes pure and drinkable.

241. Just as the water in a vessel becomes hot by the power of fire, even so *Aham* ("I" or the sense of self) become *Sat* by the grace of *Tat*.

242. The *Ahankára* built upon *Deha* (body), *Indriya* (senses), and *Prána* (Life), possesses power by the grace of *Brahman*. These *Aham*, &c., in themselves shine as powerless and dead things, and bear not in the least the name of *Sat*.

243. To those good persons, who by their undivided action or conduct, in themselves experience the eternal, incessant bliss, of what good is either *Indra-loka*, *Brahma-loka*, *Vishnu-loka*, or even the very *Síva-loka* itself.

244. To those who regard everything as *Brahman* and whose minds are absorbed in *Brahman*; who is *Brahmá*, who is *Vishnu*, and what yields the happiness of their *lokas*?

245—46. Wherever the mind has an attachment and affection, there it exists by that very form. This is a psychological principle. There is no doubt that the mind will be subjugated by that learned man, by whom the mental quality of attachment and its assumption of the very form of the object of such attachment and affection, will be conquered.

247. For the person who knows *A'tma*, it is as easy to conquer the mind as it is to open and shut the eye-lids.

248. Tell me, where does the mind go of the learned man who says, "I am *Brahman*, and not body," who is thus conscious of his own intelligent existence (or body of intelligence, literally)?

249. Tell me, where does the mind go of the learned man who everywhere destroys the conduct of the mental affection and attachment assuming the very form of the object of such attachment?

250. Say, where does the mind go of the learned man, who with the mind full of *Chit* (or *Gyána*), perceives whatever is heard, seen, recollected, or possessed; in brief, everything, as *Brahman*?

* This is said sarcastically.

251. So long as there is scope for the mind to conceive (such differences as) "I", "that", and "this", so long there exists external action; but as regards one who looks upon "I", "this", and everything as pure and elevated *Sat* alone, where is room (for such external action)?

252. The *Muni* who has developed himself by incessant practice, lives in *Brahman* with a desire for the happiness resulting from the bliss peculiar to *Brahman* (or bliss of *Brahman*).

253. The belief in "this person", "I", "this", &c., is said to be *Manas*; and its absence (is) the absence of *Manas*, resulting in the non-dual and one *Brahman*.

254. Conceiving such differences as the knower, &c., the mind displays itself in diverse forms; but, just as in sleep when the mind becomes inactive the distinctions also disappear, so also is it in *Samādhi*.

255. Listen, O learned man, mind alone is *Jiva*; mind is the universe; mind is *Isah* (Ruler); mind is *Māyā*; mind alone causes bondage; and the death of mind is *Mukti*; and this is true.

256. He whose productive mind, which produces the conceptions of knower, &c., is disappearing, remains sublime and perfectly blissful.

257. The learned man does not in the least distinguish between the inside and outside of a thing. To him such a state is of the greatest profit, and is the highest goal.

258—59. That state of living in the consciousness of the one *A'tma* is the highest bliss. The learned man, who, with the fire of *Gnyāna*, burns to cinders the notion of *Anātma*, and lives entirely in the path of *Brahman*, is, even while living, freed or absolved. The learned man who lives in *Brahman*, or like *Brahman*, is freed from the *Upādhis* such as *Sthūla*, &c. Though he is living from the earthly point of view, still he, having no *Sansāra*, is freed or absolved, (i.e., though he is in the world, yet he is not of the world).

260. The deluding recognition of "I" and "mine" in the body, its qualities, its actions, and its consequences or conditions, is in itself the *Sansāra* to the learned.

261. *Him*, who does not do while living what is usually done by the living, all people speak of as *Jīvanmukta*—freed even while alive.

262. He who while living, like one freed or absolved, with his "Brahman-bathed" *Buddhi*, does not recognise the "I-ness" and "my-ness" in the body and the bodily qualities—him the great Sages call *Jīvanmukta*.

263. He, who does not recognise in the body, senses, &c., the common-place perceptions of the "I" and "mine", and who remains indifferent and neutral, is said to be *Jīvanmukta*.

264. The *Brahman*-knowing *Mahātma*, who sees, thinks, and knows well that all this is *Brahman* alone, dwells in *Brahman*, remains in the form of *Brahman*, and imbibes the divine bliss of *Brahman*.

265. This learned *Muni*, rejoicing in *A'tma*, becomes imbued with the light of *A'tma*, sees everything, is united to *A'tma*, and is always enjoying the bliss of *A'tma*.

266. He is self-contented, happy, joyful, actionless, and, being freed while yet alive, bathes in the ocean of bliss.

267. He who is free from the sense of "I" and "mine" is said to be freed or absolved even when yet alive. The distinction between the freed and the fettered is only the absence of the conceptions of body, &c., typified by "I" (the absence in the former, and the presence in the latter).

268. To have the notions of "I" and "mine" only as shadows following the physical body while alive, is the typical character of a *Jīvanmukta*.

269. Not to recollect the past, nor to anxiously question the future, and to be philosophically indifferent to the present or what happens now, is the typical character of a *Jīvanmukta*.

270. To look upon things that are naturally distinct and different, and upon all the good and all the bad, with an equal and indifferent eye, ignoring all such distinctions, is the typical character of a *Jīvanmukta*.

271. To regard both prosperity and adversity in one and the same light, and thus to be unaffected by both is the typical character of a *Jīvanmukta*.

272. Does the knower of *Brahman*, who has himself been translated to the complete blissful condition of *Brahman*, desire to delight in empty fancies?

273. While even a child, possessing sugar, is delighted with it and not with mud, how can the knower of *Brahman*, giving up *Brahman*, rejoice in the false self or *S'arīra*?

274. The idea of a person fastening his *ātma* on objects of sense and desiring to delight therein, is like the act of a person who conveys the milk drawn in his house to another's house for the purpose of drinking it there.

275. O learned one, the cause of *Sansāra* in an embodied person is tendency or *Vāsanā*, which is the power, *Prakṛiti*, and *Avidyā* known as *Vikshepa* (thrower).

276. Beings return again from deep *Sushupti* (sleep) by the force of the actions of *Vāsanā* (tendency.)

277. All people, prompted by their own tendencies, enter into every all kind of action. The web of *Sansāra* is woven of the cords of tendency. To be freed from such tendency is the salvation of the knowers of *A'tma*.

278. *Varishta* said to *Rāma*, "O *A'tma*-knowing *Rāma*, the destruction of tendency is *Mukti* (salvation)". Therefore tendency is worthy of destruction.

279. For the person who has cast off *Avarana* (*upadhi* cloaks or covers) by being enlightened upon the identity of *Brahman* and Self, it is possible to destroy tendencies by walking in the path of *Brahman*.

280. In eradicating the practice completely and also the whole mass of tendencies, to the *Yathi*, *Videkaivalyam* (salvation without rebirth) itself as a matter of course happens, and not by any other means.

281. The complete destruction of the *Sthūla*, *Sūkshma*, and *Kāraṇa S'arīras* ought to be wrought by their appropriate means.

282. The *Sthūla S'arīra* is what is made of food; the *Sūkshma S'arīra* is composed of tendency (*Vāsanā*); and *Mulagnyūnam* (or primordial ignorance) is what is called *Kāraṇa S'arīra*.

283. The *Brahma*-knowing *Yathi* should promptly destroy *Kāraṇa S'arīra* by the force of the knowledge of the identity of self with *Brahman*.

284. Looking upon this world always as *Brahman* and completely destroying the body of tendency (*Sūkshma S'arīra*), the knower of *Brahman* attain *Mukti* characterised by the highest happiness.

285. Burning the treble, well-known *Karman*, i.e., mental, oral and physical actions) in the flames of the knowledge that he is *non-doer*, and becoming free from them (*Karmas*), he must destroy the *Sthūla S'arīra*.

286. When the whole universe composed of "I," "this," "the world," &c., is always and irresistibly regarded as *Brahman* with the knowledge of *Brahman* alone, then that is to be known as the complete ruin of death.

287. When with the knowledge of *Brahman* such beliefs as "I," "mine," "this," &c., vanish, then there is said to be the death of the *Sūkshma S'arīra*.

288—91. When the *Sūkshma* and *Kāraṇa S'arīras* are dying out, if the feelings of pleasure or pain, of what falls to one's lot will, without any antidote or counteraction, not be felt, then it may be said to be the end of the *Sthūla S'arīra*.

The best kind of *Mukti* for the good man is that in which there is not the slightest residue left of the *Sthūla Sūkshma* and *Kāraṇa S'arīras*. Therefore for the sake of attaining *Nirvāṇic* happiness, with much effort and with their appropriate means, the (said) three bodies should be destroyed by good men. The practice hostile to such a course is said to be the *Asat pravartih* (unrighteous conduct, or the *Left Hand Path*.)

292. From this bad conduct grow selfishness (or the consolidated and concentrated sense of "I") and the sin of desire. By their growth even learned men undoubtedly fall.

293. It is by the *Yathi* alone, who recognises both in self and in the universe the all-perfect *Brahman*, that *Mukti* is attainable; and not to the discoverer of differences and distinctions.

294. Both the *S'ruti*—"Yathahyevysha-ethasminnudaram"—and also *Gnyānees* allege the absence of *Mukti* to the discerners of differences.

295. For him who everywhere with the sight of *Brahman* sees everything as *Brahman* alone, his tendencies sink away swiftly along with his very actions.

296. Even the learned man will have the notions of such differences as "I," "this," &c., by means of tendency (or *Vāsanā*); by destroying such differential notions the universal notion results; and then alone one will gain unobstructed knowledge or *Gnyāna*.

297. While this knowledge is becoming less and less obstructive, everything becomes force—like *Brahman* itself to the mind; *Sansāra* never springs from thence; and the ultimate upshot is blissful happiness.

298. According to the opinion of learned men, the most feasible means of trampling out tendency is to quit the notion of the world and to cherish the idea of *Brahman*.

299. By looking upon everything always and everywhere as purely formed of *Sat*, the destruction of tendency happens; this is certain, and need not be doubted.

300. Casting off the idea of "I am *deha*" and capable of being polluted by the touch of a *Chandāla* (pariah) and becoming purely *Sat*-made *deha* (i.e., assuming the form of *Brahman*), the *Muni* will remain in that condition.

301. Completely destroying *Dwaita* by the fire of knowledge that "I," "this," and everything are *Brahman*, the *Muni* will become *Advaita*.

302. By the knowledge that he has become *Brahman*, pouring a full oblation of the knowledge that he is *deha*—into *Brahman*, the sacrificial fire—the *Muni* will have no *S'arīra*.

303. Always looking upon this whole world as a thing seen in a dream, the pacific *Muni* will always remain like *Brahman*.

304. The learned man, rejecting the notions of "I," "mine", and "this", and viewing everything as *Para-Brahman*, himself remains silent in that single practice. This alone is the mode of practising *Samādhi*.

305. What was asked by you in the beginning as regards the destruction of *Prakriti* (*Agyāna* or *Māyā*), that I shall now succinctly tell you with pleasure.

306. The fact of regarding the workings of the whole visible universe with their peculiar tendencies solely as *Brahman*, destroys (*Agyāna*) *Prakriti*.

307. Just as the false conception of a serpent in a rope is ultimately recognised as the rope itself by the intelligence of the wise (i.e., when viewed intelligently by the wise); even so the fact of looking upon

this universe) as *Brahman* with the help of *Prathyakdrishti* (*Gnyāna-drishti*=Gnyānic sight) tends to destroy (the separate cognition of) the universe.

THE END.

THE HERMETIC PHILOSOPHY: THE ESOTERIC KEY OF EAST AND WEST.

PART I. SOURCES OF INFORMATION.

WHEN George Smith unearthed the royal archives of Nineveh, the uninstructed eye would have seen nothing in his find but a miscellaneous heap of broken potsherds, utterly useless unless some modern Arab Job might need a scraper. Yet herein lay the records of a mighty empire. Painfully, and piece by piece, the fragments were put together, till a word here and there made its appearance out of the chaos, words grew into sentences, and one tile often served to correct or explain another, or to furnish a clue to an obscure word, or sentence; duplicate tiles were found sometimes, whereby missing passages could be supplied, and gradually the infinite patience of the explorer was rewarded, and the treasures of the great library were made once more available, after an obscurity of some twenty-five centuries.

Much of the same nature must be the task of him who would now search out the treasures of the Hermetic Philosophy. Fragments exist in fairly large numbers, but to the superficial observer all chaotic, self-contradictory, and hopelessly corrupt, their very interpreters at variance among themselves, and still more at variance with what is known of the esoteric philosophy; it is small wonder if seekers after truth are repelled from the study, as we know many have been, and have pronounced the occultism of the West not to be worth a moment's earnest thought. Yet vast treasures lie there for the explorer who will but have the faith and patience sufficient to find them, as I hope to be able to prove.

The first necessity is to see clearly what it is that we are in search of, so that we may have good reason to believe that we are not following an *ignis fatuus*, through a morass of mere bewilderment. There has been through the ages a tradition of a vast store of strange and inscrutable wisdom in ancient Egypt, and all the great nations of antiquity in the West who had mystic knowledge, professed, to a large extent at all events, to draw their knowledge from Egyptian sources. The precise relation which in primitive times existed between the schools in ancient Egypt and the venerable esoteric teachings of India and China can hardly, perhaps, be yet solved; whether one was derived from the other and which was the elder, or whether, as is more probable, both developed side by side from a common origin must, for the present at all events, be left shrouded in the mists of antiquity. This much however we may say that the similarity of their teachings (when once the key to the difference of language is discovered, so that the terms of one system can

be translated into those of the other) and the strange likeness of their symbols, point to a more than superficial resemblance, and indicate that the same great truths, under much the same forms, were at one period simultaneously taught in the East and West.

If this be so, an accurate knowledge of both would give us the synthesis which would eliminate what is obscure in both, and go far to restore, in its ancient completeness, the great system of esoteric philosophy once revealed to the initiates, the key to all the mysteries of heaven and earth, the veritable *scientia scientiarum*. Such is the reasoning that appears to demonstrate the importance of studying side by side the Eastern and the Hermetic systems.

It has been said that the great initiates of ancient Egypt never intended that their marvellous teachings should be lost to the world, but rather that they should be always accessible to whosoever had the courage, the fortitude, and patience to seek for them aright. And how then is the search to be made? All the nations of antiquity who came in contact with Egypt and learnt of her the profound wisdom which was hidden in her mysteries, adopted and handed on to their own disciples that which they had learned, but in every case it was not the pure wisdom of Egypt which they took away and handed down, but it was coloured by their own characters and preconceptions—in other words, every observation was affected by the personal equation of the observer. As in an observatory the personal equation of the observers can only be ascertained and allowed for after a diligent comparison of the observations made by a great many, so here a true idea of the real philosophy taught in Egypt can only be obtained by a diligent comparison of the various systems and teachings derived therefrom. To attempt this the student must disencumber himself of all the superfluous baggage of preconceived ideas and prejudices, and must start on his exploration with a firm determination to seek for and to follow the truth wheresoever it may be found, any preference of any one system over another, or any prejudice against any one will certainly hamper him in the treading of a path which needs the fullest vigour and energy of every faculty of body, soul, and spirit, and thus will absolutely bar his success. Such is the labyrinth in which the great masters of old have hidden their wisdom, and such are broadly the qualifications which alone can enable the student to thread it with success. A brief glance now over some of the principle records, wherein clues to the archaic wisdom of Egypt may be expected, will be of service, as showing the nature of the ground to be traversed, and the sources whence light may be expected; and first let the student for ever put away the idea that in any extant book he will find the Hermetic philosophy, or that there is any work in the world which is absolutely reliable thereon. The philosophic gold of the mystic teachings does not thus lie in nuggets on the open path waiting to be picked up. It is the rich reward of the diligent seeker, after years or ages of hard striving.

First, then in Egypt itself, we have the works of Hermes Trismegistus himself, the famous Smaragdine Table, source and fountain of all the Hermetic wisdom of the world, but alas! the Smaragdine Table by itself is about as useful to the student as might be the stanzas of the "Book of Dzyan" without a commentary; less so indeed for the "Book of Dzyan" would be simply unintelligible; while the Smaragdine Table proves, by the very multitude of contradictory interpretations, how misleading its mere words can be without an interpretation. The same thing may be said of "The Divine Pymander," and of "The Virgin of the World," though taking these works together they become to a small extent mutually illustrative, and for those who can interpret them, some light is thrown by the hieroglyphics of the old temples, and the ritual of the "Book of the Dead." The lapse of centuries however has so far separated us from these ancient Egyptians that without some guide their thoughts and words must remain a sealed book to us. We must try to find a connecting link in those nations and races who learned the wisdom of Egypt from the fountain head, but who are nearer to us and therefore more within our comprehension. And first of these we must place the tribe of the Beni-Israel, the Hebrews who came out of Egypt in the palmiest days of Egyptian learning. Moses, their leader, was learned in all the wisdom of the Egyptians we are told, so *a priori* we might expect to find some light thrown on the Egyptian arcana by the books and traditional wisdom of the Hebrews. Without here going into any antiquarian discussions there is little doubt that the "Sepher Bereschith" was written down at a very early date, but the "Sepher Yetzirah," the "Zohar," and the rest of the works now collectively spoken of as the Qabalah, were not committed to writing till comparatively recent times, and in these latter is the key to the esoteric wisdom of the "Sepher Bereschith", now known as the book of Genesis. However it is not in antiquarian arguments that we can test the value of the Hebrew learning. If we wish to open a lock we do not trouble ourselves much about the history and name of the maker of the key, the prime question is—will it fit the lock? The Qabalah does explain many of the obscurities of the old Egyptian learning, as it has come down to us, quite sufficiently to afford a very strong probability of the truth of the account which ascribes its origin to the teaching which Moses received in the temples. Still, however, the clue is only partial, not all of the wisdom of Egypt is enshrined in the Qabalah, and what there is, is much coloured by the personal equation, so to say, of the Hebrew interpreters, possibly altered and corrupted by generations of transcribers before it reached the stage of being written down and published. Fortunately therefore the Beni-Israel were not the only pupils of Egypt; the mysteries of Cybele, the great earth mother in Phrygia, were derived from Egypt, and these again were the parents of the Eleusinian and Bacchic mysteries, whereof we have a fairly complete account. In this way also were derived the mythological histories of ancient Greece, which under the

guise of fable contained some of the profoundest occult truths. The reign of Alexander the Great, which brought Jews and Greeks together in large numbers to Alexandria, re-united the two schools, which started respectively from the Hebrew Qabalists and the Phrygian worshippers of the mystic Cybele, once more in the land of their origin, to form the school of the Neo-Platonists; and here a careful study of the works of Ammonias Saccas, Plotinus, Jamblichus, and others of the same school becomes necessary, for these being near to our own time are comprehensible to us, or comparatively so, and thus may serve to explain the more recondite and obscure texts of ancient Hermes and the Qabalah. Another school which took its rise in Egypt, and spread over Arabia is that which has left traces in all the learning which Europe has derived from the Arabs, the science of numbers to a large extent explanatory of the Qabalah and above all the great science of alchemy and its allied science of astrology. Much of the profoundest occult value relating to the importance of alchemy and its true interpretation is to be found in a book now alas! almost unattainable "A Suggestive Enquiry into the Hermetic Mystery"—for, of course, I do not here mean the mere vulgar idea of transmuting of metals into gold, which is all that modern materialism can see in the labours of the alchemists and their philosophy. In regard to the mystic science of numbers, Pythagoras cannot be passed over, and his work will fill the gap between the Greek and Egyptian mathematical schools, and show the great occult teachings which lie behind the common rules now dinned into every school-boy's head, with the smallest possible idea of their real import and value. Pythagoras standing between Plato and the Qabalah gives many strange and unexpected clues to both. Yet one more of the ancient schools there is whose tenets must be studied in order to get all the light that can be exoterically thrown upon the Hermetic philosophy, and that is, of course, the great body of philosophers and initiates now collectively known as the Gnostics, not only those late, and often corrupt and ignorant sects, whose chief claim to distinction was as a heretical sect of the Christians, whose doctrines they misunderstood and perverted, but the earlier and great philosophers, among whose ranks might be found some of the wisest and greatest of the primitive Christians, including St. Paul himself and also pre-Christian philosophers and mystics whose occult works are still among our most treasured possessions.

These various schools represent the fragments into which the old Hermetic wisdom of Egypt has been broken and which must be recovered and pieced together in order that out of their variations a synthesis may be formed, wherefrom somewhat of the old mystic knowledge may be learned. The number and extent of these fragments and the difficulty of access of many of them account sufficiently for the very little that is known of the Hermetic Philosophy; and the astounding self-confidence of mankind whereby "Fools rush in where Angels fear to tread" may sufficiently account for the ignorant and misleading summaries and

criticisms which abound, whose authors generally have had access to but one or two, at most, of all the sources of information and have misunderstood and misquoted that.

But it is not only among the ancient philosophers whose works are published and extant that the knowledge of the Hermetic mysteries is preserved, as in all the great occult schools there were, and are still, associations, or colleges of Hermetic initiates; many will of course scoff at the idea that there are now extant schools of the Hermetic initiates just as many have scoffed at the idea of the Tibetan Mahâtmas, but there is no help for it, the scoffers must continue to scoff, for the initiates and those whose high privilege it is be their pupils cannot break the condition of silence, though, as with the great adepts of the East, from time to time a certain portion of the knowledge hitherto held closely veiled is allowed by its custodians to become exoteric. Besides these and, as it were, linking them to the purely exoteric schools, stand the schools whose existence is known and whose members are openly avowed to be such, yet whose arcana is preserved secret. Of these the most important is the great order of the Freemasons; yet it may be gravely doubted how far the Freemasons have kept the secret wisdom entrusted to them; they have the outer shell, the rites and ceremonies which once were the veils guarding, yet illustrating, the profoundest mysteries; but to the bulk of Freemasons these are but the emptiest show, and for this reason many spurious, meaningless and indeed vulgar additions have crept into the most solemn ceremonies, rendering the true interpretation of them very difficult. Yet that there are mysteries symbolized by the ritual, and men who are capable of understanding them, is evident from the works of such men as Ragon, Oliver, and Kenneth Mackenzie. There are also Temples of the famous Rosicrucian fraternity, wherein the ancient Hermetic knowledge, or much of it, is still preserved sacred from the eyes of the profane.

Another great source of information must not be passed over in silence. It is a distinct part of the Hermetic teaching that there always are on the earth those who, by virtue of certain capacities, and of following a certain mode of life, may be able to attain the knowledge of the Hermetic mysteries at first hand, as it were, without the arduous study which is usually an indispensable condition. In such way we are told was obtained "The Perfect Way," one of the most deeply occult works that has been written for very many years on the Hermetic lines. There is a certain amount of danger however in this method, for the knowledge so obtained is apt to be coloured, and often unconsciously so, by the strong personal feelings or prejudices of the seer. It is indeed a mode of reading in the astral light the teachings there deposited by initiate-teachers many centuries by-gone, and unless the reader be impersonal, almost beyond what is given to mortal man to attain, he or she is well-nigh certain to read the ideas and prejudices belonging to the human personality along with the teachings of the master; in fact one wants an H. P. B. to distinguish between the two, and to give us the master's words entire and unmutated. From such seership, when

unaccompanied by honesty, and from certain (fortunately rare) cases of members of occult fraternities who have broken their pledges, has arisen a class of pretenders who angle for the gold of the credulous by offering to teach an easy road to occult powers for money. These abound in America where their dupes seem to be legion. Some of these frauds have been exposed and broken up, but there are still many in existence, and a grave warning may be given to those who think, to quote St. Peter, "that the gift of God may be purchased with money," for this in fact is what they pretend to sell, whether it be disguised under the name of initiation fees, or any other plausible pretence, the fact remains that whoever offers to teach occultism for money breaks one of the most essential conditions of knowledge, and is either grossly ignorant, or a pledge-breaker. In the offer to teach for money we may discern the impostor, and in the application of the mystic wisdom to the conditions of modern life, and social and political problems, we may usually trace the personal equation of the seer. Socialism, Woman's Rights, Labour Problems, *et hoc genus omne* have all been exploited as the direct outcome of the Hermetic Philosophy, but (though the statement will probably bring down the wrath of many excellent persons on my head) I cannot find that the world is any better, or the study of the Hermetic Philosophy is at all advanced thereby.

It will be my humble endeavour in the ensuing papers to give a brief outline of what is known, and as much as may lawfully be told, of this great school of Philosophy and to leave the practical application thereof for each reader to find out for himself.

(To be continued.)

J. W. BRODIE-INNES.

A FRAGMENT OF AN OSAGE TRADITION.

IT is often in what may be termed the outside studies of the Theosophical student, that the value of the "Secret Doctrine" is most fully felt. The constant striking resemblances to the theories outlined in this book come home to us more strongly when we meet them, as it were, at first-hand; and the satisfaction that is felt at the recognition of some theory as being one of general application to all traditions is in itself an ample reward for the persevering student. While avoiding the danger of regarding the "Secret Doctrine" as in any degree infallible, we most of us recognise what an inestimable treasure we have in a book, which does not force upon us a set of dogmas, but gently and clearly sets forth the striking resemblances of the various world-creeeds, giving at the same time a rational explanation of a selection of archaic teachings which may be taken as representative ones.

It is necessary in the interests of that spirit of active research which our Society has always fostered, never for a moment to lose sight of the fact that the teachings of the books which have been transmitted to us by the Custodians of Wisdom should be supplemented by

active, outside study on the part of ourselves. The proofs which we would fain furnish to the world that our books contain many keys for the solution of traditional lore, can be more readily adduced when the striking similarity of the various branches of tradition become every day more fully impressed on our minds.

In the hope of helping in some way towards this end, I have been tempted to deal at length with some interesting traditions which have lately come under my notice. Some few days ago, I was reading with very deep interest the Annual Report of the U. S. Bureau of Ethnology for 1884-85, when I chanced upon a very instructive paper by the Revd. J. Owen Dorsey on Osage Traditions.* So strangely do the traditions of this North American Indian Tribe resemble those of other nations, and in a great measure the stanzas of the "Secret Doctrine," that I have expanded the notes made at the time into an article for the *Theosophist*.

Mr. Dorsey, while on a visit to the Osage, in the Indian territory, learned of the existence of a Secret Society of seven degrees. In this Society, it was alleged, the traditions of that people have been preserved to the present day. Unfortunately, owing to the shortness of his visit, the learned author was unable to gain more than two fragmentary accounts of the Society, including parts of two traditions. The elder members of the secret order, it appears, have tattooed on their bodies a certain symbolic chart or diagram. The author gives a copy of this diagram which was furnished to him by a member of the tribe. A description of this follows. At the top is a sketch of a tree on the banks of a river. This tree is a cedar, and is called the "tree of life." It is represented with six roots, three on either side. Below the river, at the left, is a large star—the Morning Star. Next is a group of six stars, then the Evening Star, and another small star. Beneath these are seven stars,—the Pleiades. These are between the Moon, on the left, and the Sun, on the right. Under these are a hatchet and a peace-pipe, on the right and left respectively. Then follows the most curious part of the picture. A red oak-tree, above which are four worlds, or, perhaps, as we should say—planes. The worlds, or planes, are represented by four parallel horizontal lines, the upper three being each supported on two pillars, the lowest resting on the red oak-tree. This tree like the cedar above mentioned, has six roots, three on each side. Above the topmost world, or plane, hovers a bird with outstretched wings. A path leads to the root of the oak-tree on either side of which are small figures intended to represent heavenly bodies or beings. The above is a more or less complete description of the symbolical chart as given by Mr. Dorsey.

It will be better, perhaps, before proceeding to the text of the fragment of Osage legend given by the learned author, to examine the symbolical aspects of this chart, from the standpoint of the suggestive

* pp. 377-97.

teachings of the "Secret Doctrine." For this purpose we may group the most important objects in our allegorical picture as follows:—

- (a). The cedar-tree and river.
- (b). The planets.
- (c). The peace-pipe and hatchet.
- (d). The bird with outstretched wings hovering over the upmost world or plane.
- (e). The four planes or worlds, and the oak-tree supporting the fourth.

The cedar-tree, as we are informed, is called the "Tree of Life." There seems to be scarcely any legend or religious myth, which does not contain the "Tree of Life" under some form or another. I have only to mention the *As'wattha*, the sacred fig-tree, tree of life and being, whose destruction is said to lead to immortality, of which it is said in the *Bhagavad Gītā*:

"Here below its form cannot be known, nor its end, nor its beginning, nor its whole nature or constitution. When one has cut down this large-rooted *As'wattha* by the solid weapon of indifference, then that seat may be sought for, from which they who have reached it never return."*

The *Yggdrasil* tree of Scandinavian Mythology, another tree of life, whose roots the Midgard snake gnawed, will also occur to the reader. The *Popul-Vuh*, *Tzite* tree and the Tibetan *Zampun* may also be mentioned, both of them being the trees of life of the nations to which they belong. A commentary on the esoteric doctrine quoted in the "Secret Doctrine" says:—

"The trunk of the *As'wattha* tree (the Tree of Life and Being, the Rod of the Caduceus) grows from and descends at every beginning (every new man-vantara) from the two dark wings of the Swan (Hansa) of Life. The two serpents, the ever-living and its illusion (spirit and matter), whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!"†

From the fact that we have to deal with two trees in the present piece of Osage symbolism, it would seem that the cedar is intended to represent the "great mundane macrocosmic tree," and the oak, on the fourth plane, that of matter, the microcosmic tree, in which are enclosed the prototypes of our races. The river on which the cedar-tree stands seems to occupy the same relation as the well beneath the *Yggdrasil* tree. The river seems also symbolical of life from the fact that its waters are in a state of motion. It is represented in the diagram with five branches, but of these no account or explanation is given.

It will be well before going further, to take a glance at the whole chart in order to obtain some idea of its general meaning. At the

* Chap XV.

† Vol. I. p. 549.

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top of the picture, as already described, we have the cedar tree of life growing on the banks of the river, symbolical of the Macrocosm. The next group of symbols—the stars and planets, of course stand for the conscious guiding intelligences of the Universe, including the creators of man and the adjusters and upholders of the laws of the Universe. From the Unknowable—that Infinite Consciousness of which it is impossible to form any conception, we have a graduated series of conscious Intelligences till we reach man. Some of these Intelligences, we are told, have perfected consciousness, since they have been through the circle of necessity, have had experience of the various forms of life, others are purely spiritual, having yet to enter upon our form of conscious existence. It is impossible to refer in more than general terms to these Intelligences, concerning whom most valuable accounts are to be found in the "Secret Doctrine." In dealing with the Osage *S'tokas* later on, I shall have to refer to them again.

We now come to the four planes, for planes I think we must call them. Above these four planes is a flying bird. The bird of the Osage mythology is called a "red bird," and there can be no reasonable doubt, but that is identical with the *Kálá Hansa* of the Hindu writings. To give a full explanation of *Kálá Hansa* here is impossible and I must refer my readers to the "Secret Doctrine," where they can glean for themselves. The allegory of the Hansa which, when given milk mixed with water for its food separated the two, drinking the milk and leaving the water, is well known. In general terms the Hansa, to quote the words of the "Secret Doctrine," represents "Divine wisdom, wisdom in darkness beyond the reach of men." A note in the same book on the "Birds of Life" of the different mythologies is interesting:

"Whether the genus of the bird be *cygnis*, *anser*, or *pelecanus*, it is no matter as it is an aquatic bird floating or moving on the waters like the "spirit, and then issuing from those waters to give birth to other beings."

In terms of human consciousness, the bird seems representative of the three highest planes the "divine and formless world of spirit."*

The conceptions of the four form-planes of the Universe and the planetary chain are familiar to all students of "Esoteric Buddhism" and the "Secret Doctrine." The Monad, we are taught, descends from the world of spirit and passes seven times round the chain, each round repeating on a higher scale the evolutionary work of the preceding round. The two arcs of the evolutionary circle may thus be regarded, the one as the descending arc, when the Monad descends from spirit into matter, the other as an ascending one, when the Monad reascends from matter to spirit. In this seems to lie the only possible explanation of the two curious symbols—the war-axe and the pipe of peace, which are on either side of the planes. The former may represent the descent into matter—differentiation, the latter, unity, reascent into spirit. But this is of course doubtful.

* See "Voice of the Silence," p. 5.

The roots of the oak-tree presumably represent human races. In the Scandinavian mythology, the Ases created Man's form from the *Ask* or ash-tree, and in the *Popol-Vuh* it was from the *Tzite* tree that the Mexican third race of men were created.

A few words are now necessary with reference to the account of their race history given by one of the Osage to Mr. Dorsey. This account is not very clear, in some respects it resembles the written mythology, in others, it differs somewhat. There is apparently the same difficulty to be met with in the endeavour to construe these Osage traditions as in those of other races—the Maya for instance. The tradition may have reference to the development of a particular race, more than to the general scheme of human evolution. If so, interpretation becomes much more difficult. In the present case, the verbal tradition, which I am now about to deal with, seems to be racial, while the written appears to deal as much with the broad scheme of evolution as the symbolic chart itself. However my readers must judge for themselves. It is too much to expect that all the pieces will make a complete square, the most one can do is to make a selection of the best ones.

The following is the substance of the account given by Mr. Dorsey of the "journey of the people." The journey began at a point below the lowest upper world (plane as I have called it), i. e., No. 3 counting from above, No. 2 counting from below. The people then had neither bodies nor souls, though it is said they existed in some unknown manner. They descended from the world on which their journey began to the highest one, where they obtained human souls in the bodies of birds. They then travelled down till they reached the red oak-tree, which, as we have seen, supports the fourth plane or world. Here the paths of the people separated, some went to the right, some to the left. The former were warlike, the latter peaceful, or rather the former killed and ate animals, while the others subsisted on roots and vegetables.

It will be evident to the reader that there are certain points in the narrative as far as we have gone which are difficult to reconcile with the teachings of the "Book of Dzyan." The journey of the "people," if we can use such a word, for they then had neither souls nor bodies, is stated to have begun on the plane immediately above, what we are regarding as the physical, from whence they ascended to the topmost of the form-planes where they received souls. In the "Secret Doctrine" we have it stated that the Monads descended from the three upper, formless planes to the first of the form-planes, thence through the intervening ones down to the physical. The evolution of the Monad and the astral-physical body was *pari passu*, the Manas or principle of intelligence being added when the other two evolutions were advanced far enough to permit of the making of a complete human entity by the addition of a thinking, rational principle. In the Osage tradition the account differs, and this may be real or only apparent, there may have been a misunderstanding somewhere in the narration of the legend, or its fragmentary nature may lead us to

the belief that important parts of the narrative have been omitted. If we take the expression "the people began their journey," as meaning — the Monads commenced their cycle of evolution, their obtaining souls would probably refer to the addition to the Manasic principle, while the furnishing of bodies would include the astral-physical evolution of the "Secret Doctrine." But then the process is in the wrong order. The addition of a mind principle, without a physical or astral organism for its manifestation, would be useless. It will be remembered that it was after $3\frac{1}{2}$ rounds that the Manasa-putra entered the bodies prepared by the inferior creators, the Lunar Pitris, and the fact that it was after ascending to the *third* world that the "people" received *souls* may be in some way parallel to these teachings. However there are differences of detail in all mythologies and traditions, the main incidents are what we must look to and these are almost invariably similar. We have in this Osage tradition apparently three streams of evolution: (1) The Monadic, (2) The Intellectual, or Soul, (3) The Physical or Astral; as in the teachings of the "Secret Doctrine." We have the two "Trees of Life," with their branches, the "Bird of Life," the Planetary Beings, the Planes of the Manifested Universe, which are all in themselves sufficient to draw our careful attention to these Osage records.

We must now pass on to the written traditions as quoted and translated by Mr. Dowsey. We shall find here more corroboration, and undoubted references to the Progenitors of Humanity, as described in the "Secret Doctrine."

The following are extracts from the author's translation:—

"The first of the race
 "Was saying, 'Ho brother! the children have no bodies.
 "We shall seek bodies for our children.
 "Ho, younger brother! you shall attend to it.'
 "They reached one upper world and stood.
 "There they were not human beings.
 "'Ho, younger brother! the children have no bodies,' he was saying
 "'We must seek bodies for our children.'
 "They reached the second upper world and stood.
 "They were not human beings, etc.
 "They reached the third upper world and stood.
 "They were not human beings, etc.
 "They reached the fourth upper world and stood.
 "There they became human beings.
 "Still, the children were without (human) bodies.
 "'We must continue to seek bodies for our children.'
 "They returned to the third upper world and stood.
 "The children were really without bodies.
 "'Ho, younger brother,' the children have no bodies, he was saying
 "'We must continue to seek bodies for our children.'

"They returned to the second upper world and stood.
 "The children did not find bodies for themselves, etc.
 "They came to a fine red oak and were standing on it.
 "On a very fine day they came hither and stood.
 "Kaxe-wahü-sa (the Black Bear), who was then moving,
 "Came directly to them and stood.
 "'Ho, elder brother,' (said the Black Bear)
 "'You shall continue to burn my feet for me.'
 "'Ho, Kaxe-wahü-sa!' was he (the Tsidu) saying
 "Kaxe-wahü-sa went to the star Watse-tuxa.
 "'Ho, grand-father,' he was saying,
 "'The children have no bodies.'
 "Watse-tuxa replied, 'can I give the children bodies?'
 "'I am not the only mysterious one;
 "You shall attend to it a while longer."

The faithful Kaxe-wahü-sa then visited the various planetary beings; that of the Star Watse-mixa; the "Mysterious one of Day"; the "Mysterious One of Night"; the guardians of the Moon, the Pleiades, the constellation of the Three Deer, the Morning Star and the Small Star; finally he resorted to the "female Red Bird," "who had been moving, was sitting on her nest". To him the bird replied:

"I can cause your children to have human bodies from my own.
 "My left wing shall be a left arm for them.
 "My right wing shall be a right arm for them.
 "My mouth shall be a mouth for them.
 "My forehead shall be a forehead for them."

The female Red Bird finally furnished each part of the body for the bodiless children, and then addressed them:

"You shall continue to exist without any cause of destruction for your race.
 "Your children shall live as human beings.
 "The speech (or breath) of children will I bestow on your children."

Thus ends the fragment of tradition describing how the first of humanity received bodies. A few remarks on this are now necessary before proceeding to the process by which they received souls.

The first point worthy of note in this, as in the "Book of Dzryan," is the manifest reluctance of the higher intelligent Powers to have anything to do with the making of man. Says the last-named ancient work treating of the building up of man:—

"The Breath needed a mirror of its body; 'we gave it our own,' said the Dhyani. The Breath needed a vehicle of desires; 'It has it,' said the Drainer of Waters. But Breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine' said the great Fire.....Man remained an empty, senseless Bhûta."

This has reference to the reluctance or inability of the Powers to endow man with Intelligence. As regards the furnishing of a physical body for him, there does not seem to have been much difficulty. In

the Osage tradition, however, the unwillingness extended to the creation of bodies for nascent humanity, as well as to the furnishing of souls. A like answer was returned in both cases, and each power replied: "I have an everlasting road in which I must keep: I am not the only mysterious one. You must still seek for help."

And now as to the mysterious Kaxe-wahü-sa and the still more incomprehensible female Red Bird. The former seems to have acted as a mediator between the bodiless Monads and the Cosmic Intelligences. Can we find parallels for, or explanations of, these beings? The Black Bear would seem to represent in some way the earth itself. It is on the fourth plane that the Bear seems to exist. We have in the *S'lokas* of the "Book of Dzyan" the earth applying to the "Lord of the Shining Face" informing him that his house is empty and asking him "to send his sons to people this wheel." The "Lord of the Shining Face" replies: "Raise thy voice to other lokas; apply to thy father, the Lord of the Lotus, for his sons . . . thy people shall be under the rules of the Fathers. Thy men shall be mortals." Possibly also Kaxe-wahü-sa may typify some superior intelligence who, as it were, acted as an ambassador for the bodiless Monads. What this mysterious Bear meant when he exclaimed, "You shall continue to burn my feet for me," I am entirely at a loss to explain. The old saying concerning a "bear on hot bricks," occurs to one, but it seems hardly applicable here.

The female Red Bird, who furnished bodies, is entirely different from the male Red Bird who provided Souls, the one represented with outstretched wings, whom I have endeavoured to identify with Kálá Hansa. It is difficult to see clearly the meaning of either of these birds as far as their relation to the building up of humanity is concerned. They may typify two distinct classes of Creators like those mentioned in the "Secret Doctrine,"—the Agnishwatta and Barhishad Pitris. It is worthy of note, that the bird who furnished bodies is *female* or *lunar*; the one who provided Souls, *male* or *solar*.

The endowing of man with intelligence, as related in the Osage tradition, bears a strong resemblance to the description of the process by which a body was furnished for him. Unfortunately this part of the narrative was never given in full to Mr. Dorsey, and the fragment ends abruptly. After the male Red Bird had been applied to for aid, all the other powers refusing, the people went to the "good land of day", and "in four revolutions or gyrations of the upper worlds became human beings."

The concluding lines of the fragment seem to have a racial significance and are consequently very difficult to interpret. Arrived at the fourth revolution of the upper world, the people stood on a Sycamore tree at harvest time. They met with a stranger called "Young Hanka", and two other persons also arrived to help them. It was ultimately decided that these two, whose names were Tsion and Watsetse, should seek a land where the children (the Monads) "might become men." There

is then a reference to a "Female Beaver" but the history of this *personage* was never given to Mr. Dorsey.

I append here two short quotations from the Scandinavian Mythology and the Hermetic Teachings, which, when compared with the *S'lokas* of the "Secret Doctrine" and the traditions of the Osage, will show at a glance the essential similarity of all four. As already stated, it is only in general conceptions that we can hope to find this identity, and in the Osage fragments I have given above, I think there is enough in the general outline, and in some cases, in detail, to show us that this North American Indian Tribe had their form of the universal, world-traditions. The following are the extracts which I have made:—

THE HERMETIC TEACHINGS.

"The Ruler and Master of the Universe resolved then for the penance of the souls, to mould the human organism, and having called me to Him," said Hermes, He spoke in this wise:—"O soul of my soul, holy thought of my thought, how long shall earthly nature remain sad? How long shall the creation already produced continue inactive and without praise? Bring hither before me all the Gods of Heaven."

Thus God spake, quoth Hermes, and all obeyed his decree.

"Look upon the earth," he said to them, "and upon all things beneath." "Straightway they looked, and understood the will of the Lord, and when He spoke to them of the creation, asking of each what he could bestow upon the race about to be born, the Sun first replied:—"I will illumine mankind." Then the Moon promised enlightenment in her turn, adding that already she had created Fear, Silence, Sleep and Memory. "Kronos announced that he had begotten Justice and Necessity. Zeus said, "In order to spare the future race perpetual wars, I have generated Fortune, Hope and Peace." Ares declared himself already father of Conflict, Impetuous Zeal and Emulation, Aphrodite did not wait to be called upon: "As for me, O Master," she said, "I will bestow upon mankind Desire, with Voluptuous Joy and Laughter, that the penalty to which our sister Souls are destined may not weigh on them too heavily." "And I," said these words of Aphrodite, O my son, were welcomed gladly. "Hermes, 'will endow human nature with Wisdom, Temperance, Persuasion and Truth; nor will I cease to ally myself with Invention. I will ever protect the mortal life of such men as are born under my signs, seeing that to me the Creator and Father has attributed in the Zodiac, signs of knowledge and intelligence; above all, when the movement which draws thereto the stars is in harmony with the physical forces of each' "

THE SCANDINAVIAN MYTHOLOGY.

"For a hearing, I pray, all Holy Beings, and the sons of Heimdal, high and low. Thou, O Walfather, wouldst have me set forth in order, the histories of men as far back as I remember."

"Then all the powers, the most High Gods, assembled at the judgment seat and took counsel together, who should create dwarf-kind from the bloody surf and the giants' black bones; they fashioned out

"of the earth, in the image of man, many dwarfs as Durinn commanded. Till out of this host there came to the house three Anses, mighty and blessed. They found Ask and Embla† helpless and futureless on the ground. The breath of life was not in them; they had neither feeling, nor motion, nor utterance, nor comely hues. Woden gave the breath of life, Kenir feeling, Lodnr utterance and comely hues.

"I know an ash, a high-towering, holy tree, called Ygg-drasil, besprinkled with white loam, whence come the dews that fall in the dales.

"It spreads ever-green over the Weird's burn; whence come the three Virgins of manifold wisdom, from the Well beneath the tree. They have laid down the fate, and chosen the life and spoken the destinies of the children of men."‡

The present article has been written as much with the intention of stimulating research as of affording information. The wide nature of the subject has precluded the giving of more than the barest outlines of the esotericism which seem to lurk beneath these apparent fables of the Osage. There is a great need in our Society of those who will be willing to search everywhere for corroboration and elaboration of those teachings given in the "Secret Doctrine," which many of us are now prepared to accept as containing, at all events, some part of the pure wisdom underlying the various mythologies and traditions. I have endeavoured as far as possible to avoid any straining of interpretations to make these Osage mythologies tally with those of the "Secret Doctrine;" for it is not my purpose to in any way argue for the acceptance of the teachings contained in the latter. The "Secret Doctrine" cannot be forced on the world, its value will increase as time goes on and mankind begins to realise that every religion has a like foundation, a common fount from which the share of life-giving water of each is drawn. Seeing that it is the object of our Society to emphasise this underlying unity, it is thus the duty of individuals, as far as lies in their power, by the comparative study of religions, mythologies, traditions and folk-lore to bring this home to the world at large. With the aim of stimulating this enquiry the present has been written, and the hope is expressed that readers will fill in details not given, and in cases where the interpretation does not seem to hold good, cast about for a firmer and surer one.

The time is surely not far distant when we shall all be seeking for the underlying wisdom instead of disputing over the external form. If such is the case, we shall understand the spirit in which an Osage chief spoke these words: "Of course we do not believe that our ancestors were the birds and animals told of in tradition. These things are only *wa-wi-ku-shá-ye* (symbols) of something higher." And the old chief pointed to the sky.

PERCIVAL GRAHAM, F. T. S.

† The first pair of human beings.

‡ *Theosophist*, vol. VIII., art. "Norse Mythology."

WILLIAM STANTON MOSES.

ONE of the best of men, most cultured of scholars and truest of friends, left the World on the 5th September last, when W. Stainton Moses, M.A., died. In my "Old Diary Leaves" I have mentioned the close friendship that existed between us since 1875, when the late Epes Sargent made us mutually acquainted, and my high regard for his talents, integrity and scholarship. He was seven years my junior and would have stopped, no doubt, to write my obituary notice but for that terrible influenza that carried him off, as it did H. P. B. and thousands more. Last summer I went to see him at Canterbury, and we passed a delightful day together; visiting the Cathedral, sauntering through the streets, enjoying the society of friends, and talking by the hour about those spiritual questions that most interested each of us. He was then suffering from the *sequelæ* of the disease, and said he should not be surprised if he had to succumb in the long run. His only anxiety was lest he might not live to finish two or three books he had planned out in his mind. I tried my best to persuade him to fly from the horrible winter climate of London and come and work up his materials into books at Adyar: a favorite project that he and Massey and I had discussed for years. But he could not see his way to it, for he had his work cut out for him at the West, in the spiritualist movement, and he said he must die at his post. Our parting was like that of brothers, and as if each had had a presentiment of its being the last, we shook hands and said good-bye a dozen times at the railway station, and waved farewells until the train took me out of sight. He was a man to love, respect and trust; a friend that one would ever count upon at any distance and in all emergencies. He had a commanding influence among Spiritualists, one due to the elevation of his personal character quite as much as to his ripe scholarship and his thorough acquaintance with the literature and different aspects of psychical science. His views were broad and catholic upon those subjects, and but for the bigotry of the majority of Spiritualists, he and I would have gone far towards establishing those friendly relations between our two parties that in reason should subsist. We both knew that it was a suicidal policy for the two bodies to be wrangling and mutually hating, when a common foe—Materialistic Agnosticism—was undermining the foundations of spiritual belief—our mutual belief—and hence of religious conviction. In 1888, he proposed to me that, if I would manage to keep H. P. B. in a gentle mood towards Spiritualists, he would use his best influence with the latter to come to a more brotherly understanding with the Theosophists. I did my part easily; H. P. B. agreeing to spike her cannon for the term of the experiment; and he began writing benevolently about us in *Light*. We used to see each other often that season in London and compare notes. His very first kind words about us brought him a shoal of protests, charges of treachery, taunts and jibes: no bigoted sectarian church could have been more intolerant. He read me extracts from some of the letters, printed some in *Light*

and at last told me, sadly, that he should have to give it up or he should lose all his influence with his party. It was the knowledge of this fact, corroborated amply by the brutal treatment she has personally received from leading Spiritualists, that helped to make H. P. B.'s later criticisms upon Modern Spiritualism so bitter. If all Spiritualists had been as broad-minded as Stainton Moses, and a tenth part as practically versed in Psychology as H. P. B., there would be now a close alliance between them and ourselves, to our mutual advantage.

We have hanging in the Adyar Library an excellent portrait, on satin, of Stainton Moses, as he looked in the years 1876-7. It was phenomenally produced by H. P. B., in my presence, in a moment of time. Later, when I come to record in my "Old Diary Leaves" the interior life of our first Head-quarters residence, I shall describe this picture and its method of precipitation. For the moment it suffices to say that I sent it to Stainton Moses with H. P. B.'s consent, and he gave it me back for the Adyar Library, at my request, when we met in 1888. Its chief peculiarity is that it depicts him as he then appeared in the astral, while he was making powerful exertions to "project" himself in the "double." We were in constant correspondence then, he asking a multitude of questions about all sorts of psychological subjects, and trying to come and see us in his astral shape. One evening, when H. P. B. and I were hard at work on the MSS. of "Isis Unveiled," we both, as by a single impulse, turned our heads towards the folding-doors, and caught an instant's glimpse of Stainton Moses. It was but for a flash and then was gone. On the table before me lay a card, giving the differences of time between New York and other cities of the world. This suggested looking at it and at my watch and noting the hour. By the next post I wrote him the facts, and by the next incoming steamer received from him a letter telling me that, at such an hour on such a day, he thought he had succeeded in getting a sight of us. The dates corresponded and our letters crossed each other in mid-ocean: so we may write that down as a valid phenomenon.

I write this at Adyar and my boxes of letters are at Ooty, so I cannot show, as I otherwise might, his sweet spirit and eager yearning after basic spiritual truth. But that will keep. I recollect the interesting fact that one of the alleged spirits who taught him, called himself "Magnus," that he usually brought to his medium the sense of a peculiar Eastern perfume, and a vision of three balls, or points, of light, grouped in a triangle. Now this latter is a symbol of the Brotherhood of our adepts, and used by them in many ways. (My readers may recollect that in the flower-born ring H. P. B. made for me, the three little diamonds were similarly disposed). Among H. P. B.'s frequent phenomena was her power to cause an oily attar of a great fragrance, to exude from the palm of her hand. She told me that "M.A. (Oxon)"—Stainton Moses' pseudonym—was receiving help from our Adepts, and it seemed to me

that this "Magnus", with his light-symbol, his Eastern odor, and the tone of his teachings, as my friend reported them to me, might very well be one of the Brotherhood. As a matter of curiosity, I, one day, got H. P. B. to cause the attar to exude from her hand and impregnate a flock of fine cotton wool; which I did up in silk, wrapped in oiled silk, packed and sealed in a little box, and sent to Stainton Moses. He wrote me back that the perfume was identical with that which was so familiar to him. I leave the fact without farther comment, stating only what passed between us two. Massey says, in a nobly phrased biographical notice in *Light* for September 17th, that our friend took for a time a warm interest in the development of the Theosophical Society, "but never got over the distrust excited by an attempt" to persuade him that "Imperator was a Mahâtma." The discussion (with H. P. B. mainly) about the identity of this high intelligence caused friction at times, but never the least interruption of our pleasant relations.

It is hard to forecast what English-speaking Spiritualists will do without this most worthy leader; the loss would seem irreparable; yet it may be that Nature will put some now unsuspected, yet equally great worker in the vacant place. We constantly deceive ourselves into believing that chaos is come when great men die, for the world's wheels roll on as they did before. None of us is indispensable, not one; it is only the intimate friends, the closest associates of the departed who have no hope of repairing their loss and who mourn inconsolably. Yet to those who believe in a life hereafter and in the survival of thought and consciousness, death is, neither to the one gone ahead nor to those left behind, a catastrophe. I have no details yet about Stainton Moses' last hours, but I am sure he must have met the change without a tremor. For many years he had been in close intercourse with that other plane of life, and to pass into it must have been to him like a happy homecoming. From what I know of the systematic way in which some controlling powers ordered his ways, I should be surprised if he had not known the time of his demise; if he had not been able, long in advance,

DOES THE SOUL SURVIVE?

THIS is the title of the fourth of the series of Hellenbach's posthumous articles which have been appearing in the *Sphinx*. Its contents do not appear to the present translator as likely to be of equal interest or value to the readers of the *Theosophist* as the preceding, and, let us hope, the subsequent members of the series. Hence it has been decided to give merely a summary analysis of the argument, so as to preserve the continuity of Hellenbach's general line of thought.

After emphasising the fact that the "Soul" cannot be "demonstrated" after the fashion of a chemical analysis or an anatomical preparation, but that of necessity its existence and survival after the destruction of the "body" must rest upon inference, Hellenbach proceeds to argue by analogy, (a) that the soul must belong to the class of "imponderable" substances of which the luminiferous ether may stand as the type; and (b) that its survival or indestructibility will be adequately proved if we can show that human life is equivalent to a *manifestation of force*.

This (b) he argues is proved by the following facts (1) that life overcomes the force of gravity in bodily movement; (2) that human action, willing and thinking is undeniably the doing of work; and (3) that the living organism overcomes the ordinary laws of chemical affinity, as is shown by the decomposition of the organic structures following death.

The value of these arguments seems to the translator very questionable: first in view of modern researches, and second, in view of the fact that the fundamental difference between force and matter, or rather matter in motion, which involve both space and time, and thought and feeling which involve *time only* has not been dealt with by Hellenbach.

Having thus briefly and inadequately, in a paragraph or two, disposed of these questions, the author then proceeds to buttress his position by citing as empirical proof of soul-survival the many well attested cases of the apparition of living, dying and dead persons. His instances are well selected, and he gives full weight to that remarkable collection of evidence, due to the untiring industry of the late Mr Edmund Gurney, contained in the two volumes of "The Phantasms of the Living."

With some general remarks, gibes at the "wilful ignorance" of scientists and philosophers on this subject, and a reference to his favorite, Kant, Hellenbach concludes this article by affirming that the question which forms its title must be answered in the affirmative.

Thus, the most difficult and important problem of all those with which he deals in this series of articles, is answered by Hellenbach affirmatively, after what seems to be a quite inadequate discussion; and as a result the reader is left with a feeling of intense dissatisfaction that the great hopes held out to him in the first article of this series have been so poorly realised.

A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF
VA'CHASPATI MISRA.

(Continued from page 38.)

KA'RIKA' XLVII.

5 forms of Error.
28 of Disability.
9 of Contentment.
8 of Perfection.

50

There are five forms of Error; twenty-eight of Disability: arising from the Imperfection of the Organs; Acquiescence has nine forms; and Perfection eight.

The forms^(a) of error are ignorance, egotism, passion, hatred and attachment to the body: respectively called, obscurity (*Tamas*), delusion (*Moha*), extreme delusion (*Mahamoha*), gloom (*Tamisra*), and utter darkness (*Andhatamisra*). Egotism, &c., partake of the nature of error, though, as a matter of fact, they are its products. A certain object being erroneously determined by Ignorance, Egotism and the rest, partaking of the nature of Ignorance, become attached to it. It is for this reason that the revered Vārshaganya (Vyāsa?) declares Ignorance to be made up of five component parts.

Now the author states the sub-divisions of the five forms of error:—

KA'RIKA' XLVIII.

Sixty-two sub-
divisions of Error.

Of Error there are eight forms, as also of Delusion; extreme Delusion is ten-fold; gloom eighteen-fold; and so is also utter Darkness.

Of Ignorance—
eight forms.

"Of Error," i. e., of Ignorance, "there are eight forms."

Ignorance of the form of Error consists in mistaking non-spiritual Nature, *Buddhi*, *Ahankāra* and the subtle elements, for Spirit, and hence these non-spiritual things are eight in number. Error is said to be eight-fold.

The "ten" refers the eight forms to Delusion. The gods having attained the eight occult powers, consider themselves to be immortal, and their powers also to be everlasting; this is the error of egotism, and since this has the eight *Siddhis* for its object, it is said to be eight-fold.

"Extreme Delusion is ten-fold." By *Extreme Delusion* is meant the attachment to the objects of sense, sound, odour and the rest—which are ten-fold, each of the five being either divine or otherwise; and hence having these for its object, *Extreme Delusion* is said to be ten-fold.

Ten of Extreme
Delusion.

(a) *Abhinivesa*—is a technicality of Yoga Philosophy. It is defined by Patanjali (*Yoga Sutra* II-9) as the "tenacity of life—an attachment to the body which relates to the residue of one's former life."

"Gloom," i. e., Hatred, "is eighteen-fold." The ten objects of sense, sound, &c., are so by themselves; the eight occult powers however are not objects of sense by themselves, but only as means to the attainment of the various sensuous objects. And the objects of sense, being mutually suppressive, their means—the Powers—too are retarded. The Powers, together with the objects of sense, make up eighteen, and these being the objects of Gloom or Hatred, make it eighteen-fold.

"So is Utter Darkness"—[Utter Darkness=Attachment to life]. The word "*tadhā*" refers eighteen-foldness to Utter Darkness. The gods having attained the eight occult powers and enjoying their consequences—the ten sensuous objects—live in continual fear of these being taken from them by the Rakshasas, and this fear constitutes *Abhinivesa* or attachment; and this latter having for its object the aforesaid eighteen things—the eight powers and the ten objects—is said to be eighteen-fold.

Thus the five forms of error, with their sub-divisions become sixty-two.

Having thus described the five forms of error, the author next states the twenty-eight forms of Disability.

KA'RIKA' XLIX.

The injuries of the Eleven organs, together with those of Buddhi, are pronounced to be Disability; the injuries of Buddhi (itself) are seventeen—brought about by the reversion of acquiescence and perfection.

The injuries of the organs are mentioned as causes of so many injuries of Buddhi, and not as, by themselves, independent forms of Disability. These injuries are:—"Deafness, leprosy, blindness, paralysis, *kaunya* (?), lameness, dumbness, *jighrata* (failure of the sensibility of the olfactory nerves), impotency, failure of the action of the bowels, and idiocy"; consequent on the failure of the various sense-organs are the eleven kinds of intellectual disability, and these are mentioned together with those of Buddhi (itself) in accordance with the theory of the non-difference of cause and effect.

Having thus described the disabilities of Buddhi, arising from those of the sense-organs, the disabilities of Buddhi itself are next stated—"With the injuries of Buddhi." If it be asked—how many are these?—we reply, "seventeen are the injuries of Buddhi." Wherefore? "by the reversion of acquiescence and perfection." Acquiescence being nine-fold, the disabilities caused by its reversion are nine-fold also; and

similarly perfection being eight-fold, the disability caused by its reversion is eight-fold, thus making the seventeen intellectual disabilities proper.

The author next enumerates the nine forms of acquiescence.

KA'RIKA' L.

Nine forms of acquiescence are set forth: four internal, relating severally to nature, means, time and luck; and five external, relating to abstinence from objects of sense.

Nine forms of Acquiescence.

The five internal forms of acquiescence belong to those who have ascertained that Spirit is different from Nature, but still being ill-advised, do not make further attempts in the direction of meditation, &c., which are the means of a discriminative wisdom; and these forms are called *internal*, because they pre-suppose the difference of *Ātma* and *Prakṛiti*. It being asked—where are these?—the reply is, "*relating severally to nature, means, time and luck*," i. e., whose names are nature, &c. The acquiescence called *Prakṛiti* consists in the satisfaction of the disciple on being told that discriminative wisdom is only a modification of *Prakṛiti* and, as such, would come to every one in its own natural course, and there is no need of hankering after it by meditation, &c., and this acquiescence is called *Ambha*.

I. Ambha.

The second form of acquiescence arises from the following instruction: wisdom could not be attained in the ordinary course of nature; because, if it were so, then everybody would attain to wisdom, for the forms of nature—the elements, &c.—do not bear any special relation to a particular man so as to keep him alone from the attainment of wisdom. Such wisdom could only be attained through asceticism; and so thou must follow an ascetic life and give up all meditation, &c. The satisfaction of this deduction from the above instruction, is called *Salila*.

II. Salila.

The third form, called *Tune*, or *Ogha*, is the satisfaction arising from the instruction that Asceticism too cannot bring about Emancipation; for all means await the proper time for bringing about their various consequences, and so when the time has arrived, one's ends will be gained without undergoing the troubles of asceticism.

III. Ogha.

The fourth form called *Luck*, or *Vrishti*, is the satisfaction arising from the following: "Discriminative wisdom proceeds neither from nature, nor from any other means (such as asceticism, &c.), nor does it depend solely upon time, but it comes only by luck. Thus it was through mere luck that the children of Madhvasā, when quite infants, obtained wisdom by their mother's instructions and attained beatitude.

IV. Vrishti.

The external forms of acquiescence are five, arising from abstinence from sound, odour, &c.—the five objects of sense. These belong to those who are free from all attachment, but take the non-spirits—Nature, &c., to be Spirit. These forms are called *external*, because they pre-suppose the existence of spirit, without knowing what it is; and these come after freedom from attachment. The causes of this non-attachment being five, it is five-fold, and consequently so is the acquiescence arising therefrom. The objects of sense being five, the abstinence from these must also be five-fold. Abstinence too is due to the perception of discrepancies in the process of sensuous enjoyment—consisting mainly of earning, saving, wasting, enjoying, killing lives and so on. To explain:—The means of acquiring wealth, service, &c., are invariably the sources of pain to the servant;—as is declared in the following:—"Who would ever be attracted towards service, considering the pain caused by the insults to be suffered at the hands of the wardens of a vain monarch?"—the acquiescence arising from the consideration of such troubles, is called *Pāra*. And then, the wealth being obtained, brings with it the further trouble of protecting it from the king, thieves, floods and fire—the abstinence arising from such considerations is the second called *Supāra*.

Thirdly, the wealth having been obtained and safely hoarded, there arises the fear of its being spent—this consideration gives rise to the third form of abstinence, called *Pārāpāra*. Fourthly, when one becomes accustomed to sensuous objects, his desires increase; the non-fulfilment of these brings about the fourth, called *Anuttamāmbha*. Lastly, there arises the notion that there can be no enjoyment (either in this world or the other), without the cruel process of killing animals, and the abstinence arising from the perception of the cruelty of the process, is the fifth, called *Uttamāmbha*.

Thus the four eternal forms of acquiescence, together with the five internal ones, make up the nine forms of acquiescence.

The author next describes the primary and secondary divisions of power:—

KA'RIKA' LI.

The eight powers. The eight powers (*i. e.*, means of acquiring them) are reasoning, oral instruction, study, three-fold suppression of pain, acquisition of friends and purity. The three before-mentioned (Error, &c.) are checks to these (Powers).

The chief among those enumerated above is the *three-fold suppression of pain*—three-fold on account of the three-foldness of the pains to be suppressed.

The other means mentioned, being means to power only through the three-fold suppression of pain, are called *secondary*. And these five are causes and effects among themselves. Of these *study* is only a cause. The three principal ones (suppression of pain) being only effects, the rest both cause and effect.

The first *study*, named *Tīra*, consists in comprehending the sense of the psychological sciences by listening to the teachings of a qualified teacher.

The effect of this last, *oral instruction*, implies the comprehension of the meaning of instructions, it being a usual habit with writers, to imply the effect by the cause; this constitutes the second *Siddhi* called *Sutara*.

Reasoning consists in the investigation of the meaning of scripture by dialectics not contrary to the scriptures themselves. This investigation consists in strengthening the portion of the scripture by setting aside all doubts and objections with regard to it; this process is also called *meditation* by writers on the Vedas, and the Power due to this is called *Tārātāra*.

The fourth is the *acquisition of friends*. Even though one has arrived at the truth through the right process of reasoning, yet he has no faith in his conclusions until he has talked them over with his teacher and fellow-students. Herein the acquisition of qualified teacher and fellow-students is said to be the fourth *Siddhi*, called *Ramyaka*.

By *dāna* here is meant *purity* (of discriminative wisdom)—deriving the word from the root *Darp* ^(a) = to purify. As is declared by the revered Patanjali:—"An unimpeded discriminative knowledge is the means to the suppression of pain." (*Yoga-Sutra* II—26). [By *unimpededness* in the Sutra is meant *purity*, by which again is meant the process of placing discriminative wisdom on a clear basis, after having destroyed all doubts and mistaken notions mixed with different kinds of cravings or desires]. This *purity* is not obtainable without the development arising from a long and uninterrupted course of practice (of the wisdom attained). Thus the word *dāna* includes (as a means to Power) Practice also. This is the fifth, called *Sadā Mudita*.

The three primary means to Power are called, *Pramodā*, *Mudita* and *Modamāna*. And these three with the last five are the eight (means to) Power.

Others explain the distich thus: The perception of truth without the instruction of others, brought about purely by means of instructions received in past births is what is meant by *īha*. And that which is obtained by listening to the tenets of the Sāṅkhya Philosophy as learnt by others, is the second called *Sābda*, because it follows merely from the study of the language. When the truth is learnt at a teacher's, in the company of

(a) If I remember aright Davies remarks that there is no such root in Sanskrit. But I may refer the reader to the *Siddhanta Kaumudi*, under the *Sutra Vānyasya Sanyogadeh* (VI/4/68).

fellow-students, it is said to be the third, known as *study*, because it is brought about by study. The fourth consists in the attainment of wisdom by coming in contact with a friend who has already got it. Fifthly, *generosity* is said to be a means to wisdom, because true wisdom is imparted by the teacher, duly propitiated with gifts.

The propriety of either interpretation we leave to the learned to judge; and we desist from pointing out the faults of others, because our duty lies only in elucidating the cardinal doctrines of the Sāṅkhya Philosophy.

The Disabilities of *Buddhi* arising from the reversion of Contentment and Power thus become seventeen in number. Of the different patrons of the intellectual creation, it is well known that Power is desired by all. So the author next mentions Error, Disability and Contentment as impediments to Power: "*The aforesaid three are checks to Power.*" The aforesaid three refers to Error, Disability and Contentment. And these are curbs to the different means of attaining Power, because they retard their progress; and thus being opposed to Power, the latter three are ever undesirable.

Granted all this. But it has been laid down that the creation is for the soul's purpose. This purpose can be fulfilled either by the intellectual creation alone; or by the elemental alone. Why have both?

The reply is:—

KA'RIKA' LII.

Without dispositions there would be no Lingá (Element,) and without the Lingá there would be no development of dispositions. Wherefore proceeds a two-fold creation, the personal (belonging to the body, astral and gross) and intellectual.

Lingá denotes the creation composed of subtle elements; and *disposition*, the intellectual.

The meaning of the *Káriká* is that the elemental creation cannot manifest itself for the fulfilment of the purpose of the spirit, without the intellectual creation; nor conversely is the latter capable of having its complete manifestation without the elements. Hence the necessity of a double creation.

Necessity of the elemental creation.

elemental creation.

Necessity of the intellectual creation.

Again experience, the purpose of the spirit, is not possible in the absence of the two bodies and objects of sense. Hence the necessity of the organs could never be complete without the three internal organs—*Manas*, *Ahaṅkāra* and *Buddhi*. Nor would these latter be what they are, if there were no dispositions, virtue, &c. And lastly, discriminative wisdom—the only means to emancipation, would not be possible without the above two kinds of creation. Whence the necessity of a double creation.

The fault of reciprocal causality is explained away as being similar to that of the seed and the sprout, due to the fact of the creation having had no beginning in time (being eternal), and the creation of bodies and dispositions at the beginning of the present cycle is said to be due to the impulse of tendencies left by the bodies and (dispositions related to particular spirits), in the previous cycle.

The various forms of the intellectual creation having been mentioned, the author next mentions those of the elemental creation.

KA'RIKA' LIII.

The force of elemental creation. The divine class has eight varieties, the lower animals, five; mankind is single in its class; this briefly is the world of living things.

The eight divine sorts. The eight divine varieties are the Brahma, the Pájápatya, the Aindra, the Paitra, the Gāndharva, Yáksha, the Rákshasa and the Paisácha.

Five of the lower animals. The five varieties of lower animals are quadrupeds (other than deer), deer, birds, creeping things and the immoveables (trees, &c.)

Mankind is single, not counting its sub-divisions—Brahmanas, &c., as separate, inasmuch as the bodily formation is the same in all classes of men.

The author next lays down the three-foldness of the elemental creation based on the excess or otherwise of intelligence in the form of the higher, the middle and the lower.

KA'RIKA' LIV.

Among the beings of the higher plane Goodness predominates; among those of the lower predominates dulness; in the middle reside those predominating in Passion—they constituting the whole Universe from Brahmá to a wooden post.

The Heavenly regions—Bhuvah, Swah, Mahah, Janah, Tapah and Satya—predominate in goodness. Those consisting of the lower animals and trees, &c., are characterised by dulness. The regions of the earth—consisting of the seven Dvipas (or continents) and Oceans—predominate in Passion, inasmuch as they abound in pain and are given to actions, righteous or otherwise.

The whole of the Universe is summed up in the phrase "*from Brahmá to a wooden post.*"

Having thus described the creation, the author next describes the productiveness of pain, that would lead to dispassion, one of the means to Emancipation:—

KA'RIKA' LV.

There (in the world) does the Sentient Spirit experience pain, arising from decay and death, due to the non-discrimination of the spirit from the body, until it is released from its person (until the dissolution of the astral body); wherefore pain is natural.

Among corporeal beings there are many varieties of experience interspersed with pleasure and pain; yet the pain of decay and death, the common lot of all creatures, of death being common to man as well as to the smallest insect, and fear being the cause of fear, death is a pain^(a).

Objection: Pleasure and pain are the properties of *Buddhi*; and as such how can these be said to belong to the spirit?

Reply:—(By the name) *Purusha*, which literally means "One who sleeps in the astral body"; this latter being connected with *Buddhi* and its properties leads to the idea of the spirit being connected with them.

Question: How can pains related to the body be said to belong to the spirit?

"Reply: Due to the non-discrimination of spirit from the body." The spirit, not alive to its distinction from the body, mistakes the fluctuations of the latter for its own. The Sanscrit phrase may be taken as pointing out the limit of the spirit's pain—the meaning being, "Until the body has ceased to be," the spirit suffers pain.

The author next decides the question of the Maker of the Universe.

KA'RIKA' LVI.

This creation from *Buddhi*, down to the specific elements, is brought about by the modifications of *Prakriti*. The work is done for the emancipation of each spirit, and thus is for another's sake, though appearing as if it were for the sake of Nature herself.

The creation is brought about by Nature; it is neither produced by a God, nor is it an evolution from *Brahma*; nor can it be said to be Uncaused, since, in this latter case, the Universe would be either an eternal entity or eternal non-entity (an absurdity). It cannot be said to be evolved from *Brahma* (the Vedānta view), for there

(a) It may be worth noting here that Death in itself is not pain, it is only the fear (the fear of the unknown) that makes death so painful.

can be no (material) modification of pure intelligence. Nor again can creation be said to be brought about by Nature under the guiding hand of a god; for a god is naturally without action, and, as such, cannot be the supervisor, just as an inactive carpenter cannot be said to manipulate his tools.

Obj. Nature being eternally active, no emancipation possible.

Objection. Granted that creation is due to Nature alone. But Nature is eternally active and, as such, her operations should never cease; and thus there would be no emancipation of any spirit.

Reply:—"The creation appearing as if it were for Nature's own sake, is really for the sake of another." A cook, having finished the cooking, retires from the work; similarly Nature being urged to action for the emancipation of the Spirit, brings about this emancipation and so

ceases her operations with regard to the spirits already liberated (and, as such, emancipation is not impossible).

Granted all this. But it is only something sentient that can act

Objection: An insentient Nature cannot act towards a definite end.

towards the fulfilment of its own or for another's purpose, and so Nature being insentient cannot act in the manner described; and, as such, she requires a sentient supervisor (over her blind force); the spirit residing in the body cannot be such a supervisor, because such conditioned spirits are ignorant of the true character of Nature, consequently there must be some other sentient agent, from without, superintending the operations of Nature—and this we term *God*.

We reply:—

KA'RIKA' LVII.

Instance of an insentient object acting towards a definite end.

As the production of milk, an insentient object, causes the growth of the calf, so does the modification of Nature bring about the emancipation of the Spirit.

It is a fact of observation that insentient objects also act towards definite ends, e.g., the action of milk towards the nourishment of the calf. Similarly Nature, though insentient, would act towards the emancipation of the Spirit. It would not be right to urge that the production of the milk is due to the superintending care of God, its action cannot afford a case parallel to the action of insentient Nature; because all actions of an intelligent agent are due either to selfishness, or altruism, neither of which can be said to be the cause of the creation of the Universe, which therefore cannot be said to be due to

The view of a Personal Universal Lord overthrown.

the action of an intelligent agent. For God, being the Lord of the Universe, has all that he requires and, as such, He can have no selfish motive; nor can his action be said to be due solely to pity; for pity consists in a desire for the removal of others' pains; but before creation, spirits were without

teresting and suggestive appear to be "The Borderland of Physics" and "Occult Symbolology in Relation to Occult Science", both in Part II.

A "Tobacco Parliament" discusses precipitated letters in a very spirited manner, and these lighter touches serve to further enhance the attractiveness of the Transactions. Space forbids further notice and we can only express the two-fold hope that, ere long, further Scottish Lodge Transactions will find their way to our Adyar Library, and that other European Branches will soon be in a position to follow the lead of the Scottish Branch.

S. V. E.

THE HINDU MAGAZINE.*

We have just received the second number of the above magazine, which has appeared after a suspension of a whole year due to various circumstances. The contents of this number are:—

"Hinduism and Pantheism"; "Joga—a Story"; "Hindu Religious Institutions"; and the "Hindu System and the Hindu."

In the first, an attempt is made to refute the argument that "a defect of Hinduism is its sheer Pantheism, and as such destroys the very basis of morality." Notwithstanding the writer's very partial conception of Hinduism as Pantheistic, the arguments, though in general not much better than is a defence of Hindu Religious Institutions, in the establishment of which "our ancestors must have been vastly influenced by Buddhistic teachings and Buddhist examples", and which calls for no special remark, we have the fourth and last article, which is from the powerful pen of the Editor himself. Here is a well-merited attack on certain kinds of Hatha Yoga, and the advocacy of the higher varieties of Yoga, such as Karma Yoga, Bhakti sha. The substance of Nishkamya Karma and Bhakti Yoga in the higher sense in which it is used in the *Bhagavad Gita*, is to be found in the following:—

"The strong faculty which is competent for this purpose (of Yoga) more than any other is *faith and devotion, and love*, the ideas of all which three words are so beautifully expressed by the Sanskrit word *Bhakti*: while the conscientious performance of duty is the kind of work in which the fear of consequence and petty calculations of profit or ambition can best be discarded and the mind resigned completely upon the Divine Will in the belief that *It will arrange things for the best.*"

S. E. G.

LA SCIENCE DES MAGES.†

ET SES

APPLICATIONS THEORIQUES ET PRATIQUES.

This is another of M. Papus' clever compilations with a most taking title, which however the contents of the booklet entirely fail to justify. As usual a totally disproportionate amount of its space is devoted to the self-advertisement of M. Papus, his society and his "log-rollers." The remainder is a mere repetition of what is to be found in many other works, notably some of M. Papus' own, with, as usual, the copious unacknowledged appropriations from Theosophical literature which we have already had occasion to refer to. Still this pamphlet—for in spite of its pretentious title it is no more—may perhaps be useful in spreading broader ideas concerning man and nature. So that although somewhat inclined to sum up its merits in the phrase "cheap and nasty," the present reviewer feels bound to recommend it to those readers, who like the superficial views of such matters which will enable them to talk earnestly of deep matters, while understanding in reality nothing of them.

* Edited by Babu Amrita Lal Roy, 4, Romanath Mazundar's Street, Calcutta.

† Par Papus. Paris: Librairie du Merveilleux, 29, Rue de Trevise, price 50 centimes.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our own Correspondent).

LONDON, September, 1892.

As I think you can well imagine, our principle theme of interest in "home" circles this month is the welcome news of our venerated President's restoration to health, and return to his wonted place at the helm of the Theosophical ship, at which all are rejoicing. May he long be spared to the Masters' work and to us, is the heartfelt wish of all.

The members of our Head-quarter's Household are still somewhat scattered abroad; Mrs. Cooper-Oakley has been in the north, doing good work among the Lodges, and helping to form new Centres, notably one at Leeds. Since I last wrote too, Mr. Mead has left for a tour round European Lodges and Centres, a trip that may not impossibly keep him away for six weeks or more: but he will not grudge the time if good and solid results ensue upon his visits, although the laborious work of re-editing the "Secret Doctrine" may thereby be somewhat delayed. He left us on the 16th instant.

Spain and Holland are as active as ever, in the former country the work of translating goes on apace, thanks to the exertions of three of our Spanish brethren. In Holland, Bro. Fricke recently gave a public lecture which was well attended, and much interest roused. Needless to say the Countess Wachtmeister's visit was more than appreciated, and that she did good work in helping our Dutch brethren with advice and suggestions for effective propaganda, which she is particularly well-qualified to give, owing to her long experience and work in the T. S.

The work in Ireland is increasing very much, and they are looking forward to Bro. Kingsland's intended visit to Dublin as being likely to rouse, and still further stimulate interest and enquiry. Mr. Kingsland's tour has, so far, proved most successful, he has been north as far as Glasgow and Edinburgh, and is now lecturing at some of the principal towns in Yorkshire. Mrs. Besant, too, has a projected tour of six lectures arranged for Yorkshire, taking in York, a town never hitherto visited. *Du reste*, a very general activity seems to prevail throughout the country Lodges and Centres, which are issuing attractive Syllabuses (or is it *Syllabi*?) of lectures and discussions for the coming autumn season.

The "Talks to Working Men and Working Women," recently established as a weekly event at Head-quarters, seem really to have met a long-felt want, for even if the Esoteric Philosophy as a whole cannot very well be popularised, the twin doctrines of Karma and Reincarnation undoubtedly can, and it is wonderful to find how the simple justice of the ideas connoted by the terms come home to the most unlettered and ignorant minds. The *Daily Chronicle* had a highly commendatory para. on this new Theosophic departure, a para. which went the round of the principle country papers.

The Secretary of the Blavatsky Lodge has issued a new Syllabus which will take us to the end of the year, and in which the plan of not giving out the names of the openers of discussions is reverted to. The subjects are interesting and promise well; I subjoin a list of the same.

bodies, and, as such, without pains, for the removal of which God's compassion would be moved. And if the pain subsequent to the creation were said to be the cause of creation, then we should be in the inextricable mode of reciprocity; the creation due to pity, and pity due to the creation. And again if God were moved to creation by pity, then he would create none but happy mortals. And if the diversity of pleasures be attributed to the past deeds of the individual spirit, then what is the necessity of postulating a supervisor? And if you urge the incapability of mere *Karma*—an unintelligent agent—without a supervisor, towards creation, then we reply, that the creation of bodies, &c., being incapable of being produced by *Karma*, we may very easily say the same with regard to pleasure, &c., as well (and, as such, pleasure, &c., will have to be attributed to God also).

The action of the non-intelligent Prakriti is due neither to selfishness nor to mere pity, and thus in this case, none of the above faults are applicable. The only motive of Nature is the purpose of the Spirit. Thus therefore the instance cited in the *Kārikā* is quite appropriate.

It has been said—"as if for its own purpose." The author explains this:—

KA'RIKA' LVIII.

The Spirit's end—the motive of Nature.

As people engage in acts to satisfy desires, so does the Unmanifested Principle (Nature) act for the emancipation of the Spirit.

Desire is satisfied on the attainment of the desired object which is the purpose of the agent, because an end of action is only that which is desired.

The similarity is pointed out: "So does the Unmanifested Principle for the Emancipation of Spirit."

Objection: We grant that the purpose of the Spirit is the motive to the action of Nature, but whence the cessation of her operations?

We reply:—

KA'RIKA' LIX.

As a dancer having exhibited herself to the spectators of the stage, ceases to dance, so does Nature cease to operate when she has made herself manifest to the Spirit.

The cause of the cessation of Nature's operations:

The word "stage,"—the place—implies the spectators,—the occupiers of the place. Having manifested herself, i. e., her different modifications, sound, &c., as different from the Spirit.

(To be concluded.)

GANGANATH JHA.

Reviews.

OUR MAGAZINES.

Lucifer for September, which commences Volume XI, shows more variety than usual. No less than four articles hail from India: an account of a visit to Elephanta by S. V. Edge; *Vasudevamāna*; Miss Müller's interesting account of the recent Buddhist Congress at Darjeeling, and a somewhat "scrappy" article by K. P. Mukherji giving an account of a Yogini at Calcutta. Dr. Alexander Wilder has an interesting article on the ganglionic nervous system and Dr. Densmore once more calls attention to his non-starch diet, quoting from an article in a recent number of the *Theosophist* on this subject. "A Pioneer in an unknown Realm" is a further defence of Keely by Mrs. Bloomfield-Moore. It is an interesting article. Annie Besant's "Death—and After?" promises to be instructive. A correspondent, who signs himself "E. S.," makes a sensible suggestion for a "modified Yoga, suited to our (European) climate and race, and confined entirely to such elementary practices as might be safely undertaken by the 'called' as well as by the 'chosen'." Such elementary teaching to be given just as fundamental rules for preserving health are taught. The experiment is at least worth trying.

The Path.—We fully sympathise with Mr. Judge's editorial "Impossibilities demanded," in which he shows that many self-appointed critics consider the leaders of the Society as so many "ninepins" to be knocked down at pleasure. The article applies just as well out here, and it is to be hoped that Hindu Theosophists will read Mr. Judge's remarks and lay them to heart. Annie Besant contributes a beautifully-written article "The Place of Peace," which may be said to be a commentary on the well-known words in the *Bhagavadgītā*:—"To whatsoever object the inconstant mind goeth out he should subdue it, bring it back and place it upon the spirit." A "Modernized Upanishad" is an attempt to construe the *Talavakāra* Upanishad in terms of Theosophical teachings. The article is a good one and will be read by Hindus with interest. Katherine Hillard contributes a short but useful paper on conscience. "Spiritualism Old and New" is chiefly historical, but interesting as far as it goes.

Theosophical Siftings, No. 9, Vol. V, contains three papers "The World as Subject and Object", by W. R. Old; "The Ethics of Theosophy," by Dr. Ellis of Brighton and "A Beginner's Sorrows", reprinted from *Lucifer*,—all useful papers.

Pauses.—The snakes on the cover of our Bombay journal having apparently swallowed each other, their number is now reduced to two. The present issue contains some useful reprints chiefly from *Lucifer* and the *Path*, and a study of Longfellow's poetry from the Theosophical standpoint by Dr. Daji.

The Buddhist.—There has been of late a great improvement in our Colombo organ. We must however draw the Editor's attention to the fact that it is usual in magazines to acknowledge all copied articles, more especially so when they are taken from *current* numbers of contemporaries, as is the case with Annie Besant's "Death—and After?"

THE TRANSACTIONS OF THE SCOTTISH LODGE OF THE T. S.*

Nos. I, II & III.

The motto of our Scottish Lodge is in brief—"Criticism criticism only" and it would be difficult to find a better one. The Transactions fully carry out the spirit of the motto. There is very much useful information given, and evidence of careful editorship, with the result that the articles are clear and free from unnecessary technicalities. It would be perhaps invidious to select any article as specially worthy of commendation, but the two most in-

* Copies, price 6½ each, can be obtained post-free from A. P. Cattanaoh, 87, Brunswick St., Edinburgh.

- Oct. 6. Zoroastrianism.
 „ 13. The Criminal Brain in the Light of Theosophy.
 „ 20. Western Idols and Eastern Ideals.
 „ 27. The Religion of the Purānas,
 Nov. 3.†
 „ 10. Psychometry.
 „ 16. Asceticism: is it good or bad?
 „ 24. The Ethics of the *Bhagavad Gītā*: "The Song of the Blessed One."
 Dec. 1. *The Book of Job*.
 „ 8. Man in the Universe, King or Slave?
 „ 15.†
 „ 23. Sound-Forms.
 „ 29. The Symbolical Paintings in the Lecture Hall.

The Adelphi Lodge, which is now a large and well-established centre, sent out a copy of its autumn Syllabus to most of the London dailies, with the result that the first lecture of the course was well reported in the *Daily Chronicle*. The Chiswick Lodge, moreover, finds itself and its weekly proceedings the subject of nearly half a column in the *Acton Gazette*, and this almost regularly.

* * * * *

Long lost and buried antiquities and papyri still seem well to the fore, e. g., a recent number of the *Weekly Bulletin* tells of a Boer who, while prospecting on the borders of the Transvaal for gold reefs, hit upon a treasure trove in the shape of a number of ancient coins, the like of which no man had ever seen before. "Continuing his researches", says the report, "he came upon what may prove to be the ruins of a miniature of Pompeii. He has applied for Government assistance, and it is understood arrangements have been made to continue the work of excavation, the results of which will no doubt be eagerly looked for by the archaeological savants of Europe." Then take the recently discovered papyrus of the Septuagint, which the Rev. Professor Hechler, Chaplain to the English Embassy at Vienna, laid before the Oriental Congress; and of which the *Times* gave an engraving, of one of its sheets, that is to say. Even if not genuine—which is improbable—this new "discovery" is significant, and confirmatory of the hints thrown out by H. P. B. in the "Secret Doctrine". As an account of the papyrus in one of the papers says:—"If one papyrus, why not many papyri?.....There must be other MSS. discoverable in the same regions.....careful search will probably discover for us more treasures of the same kind. They are hidden, they are not lost;" &c. Quite so, but not precisely "hidden" perhaps in the sense in which the word is intended to be read.

Theosophy is becoming quite a common topic of speculation, interest, and of course—some ridicule. In a recent issue of *Modern Church*, a para. headed "Theosophy" gave a certain portion of Mr. Judge's opening speech (including a statement of the "three objects") at Prince's Hall in July last, prefacing the information by:—"We hear so much at the present day about the Theosophists that it may be interesting," &c., &c. This seems to me most encouraging; attention of any kind is always better than being altogether ignored, but intelligent interest combined with a fair statement of our views, and from such a source, is quite one of the signs of the times, Theosophically speaking.

† Subjects not yet decided upon. (A. L. Q.)

Even Mr. Zola exhibits signs of interest in mysticism, although that interest takes the form of search for new and startling "copy," he is yet reported to have given utterance to the following suggestive ideas on the subject:—

"It is certain there is at the present moment a marked return towards mysticism, and this outburst of faith is rather astonishing at the end of this stirring century, when we are witnessing the general breaking up of everything."

So at least Mr. Stead reports of the great French realist, in the current number of the *Review of Reviews*. Mr. Stead gives also a charming little picture of the casket for H. P. B.'s ashes, received from Sweden on the second day of the recent convention, together with a short notice of it and description of the work and inscriptions. He has, too, a curiously headed para. ("Who Writes Stevenson's Stories?") in which he reproduces the information, as given in *Lucifer*, that Robert Louis Stevenson acknowledges his "indebtedness to other intelligences than his own"; Mrs. Besant having quoted the passage from Stevenson's recent book, "Across the Plains."

Talking of dreams reminds me that since I wrote you of Frederick Greenwood's recent testimony to "Imagination in Dreams," I have seen the article in question, in which Mr. Greenwood makes certain statements which seem to me well worth quoting. Speaking of faces he sees when his eyes are closed, apparently when he is wide awake, he says:—

"After the fact that nothing foreknown or familiar ever appears amongst them, the next most remarkable thing about these visions is that they often look like the fleeting embodiment of some passion or mood of the mind."

And so they are, according to Theosophy. Italics are mine, of course. Then he speaks of "a divisibility of faculties in sleep," and suggests that by supposing some of our faculties to be suspended during sleep, "we may attain to some reasonable understanding of many dreams." He also points out that the imagination works less hampered in the dream state than in waking life, and states it as his belief that in sleep imagination does attain a freedom "which not only works with enormously increased pictorial force, but develops 'creative' resources which the utmost urging cannot bring it to reveal in waking life." That is so, Mr. Greenwood, and Theosophy would explain to you the why and the wherefore, would you but give heed unto her words of Wisdom.

Of dreams of "prophecy" and "revelation" Mr. Greenwood also speaks; these he thinks—"are not produced by imagination while the other faculties are dormant, but arise when all the mental faculties are lifted into a higher range of freedom, at the same time maintaining their accustomed harmony"! Nay, he notes further that the strange thing, in dreams of this character, is that imagination works and speaks as if gifted with independent powers of reflection and reasoning, which it brings to bear upon those other powers of reflection and reasoning that belong to the work-a-day machinery of the mind"! One step further and Mr. Greenwood would surely have postulated the existence of lower and higher mind or self. Indeed he does suggest a duality of mind, but alike in kind and function—a "double set of faculties" in fact. The Theosophical hypothesis might very well be here accepted, in default of any more reasonable theory being advanced.

Father Clarke is evidently still much exercised in his mind over the spread of Theosophy, and the exceedingly dangerous and fascinating nature of our teachings. The *Month* for September has an article on the phenomena of Spiritualism, ascribed of course like those of Theosophy, to the devil;

and Father Clarke himself recently preached a long and exhaustive sermon, at Manchester, on Mrs. Besant and the teachings of Theosophy. For Mrs. Besant's character Father Clarke professes great admiration, bewailing the fact (which he assumes) that she never had a chance of coming into the Christian fold, *viâ* the Catholic (Roman) Church, of course!

The *Nineteenth Century* for last month contained one of Prince Krapotkin's periodical and interestingly-written articles on "Recent Science." The article is, briefly, a resumé of recent discoveries, and hypotheses put forward in all departments of experimental Science. He speaks of present "researches aiming at a representation of chemical reactions as mere transformations of heat, energy, or electricity;" and draws attention to the fact that:—

"Most suggestive hypotheses are advanced as regards the possible distribution of atoms within the molecules.....the way is prepared for a *higher conception of the atoms*—not motionless and mutually equilibrated, but involved, like the planets of our solar system, in complicated movements within the molecules."

This is manifestly a great advance towards the Occult teaching with regard to the true nature of atoms. Scientists, he says, cherish the hope "of ultimately explaining all chemical processes by.....molecular movements". Speaking of the distribution of flora and fauna, he quotes an "authority" who recognises that once "America was in direct connection with the old World.....the two continents must have been connected together"; and, adds Krapotkin—off his own bat, so to speak—"the hypothesis of a submerged Antarctic continent is not improbable from the point of view of the physical geographer."

A. L. C.

AMERICAN LETTER.

(From our own Correspondent.)

NEW YORK, September 11th, 1892.

The usual good news keeps coming in from our branches. A repetition of it becomes monotonous. Still, from month to month, a few words about one of them here and there will tend to give to our Indian brethren a better knowledge of what the Society in this country is like.

The "Blavatsky Lodge" is situated at Washington, the national capital of the United States. It has been in existence several years, and formerly had its growth somewhat retarded by the animosity of Prof. Coues, as Washington was his home. Now, however, it seems to be showing symptoms of increasing vitality. Brother G. Guilford White is its president. His devotion to the cause renders him a constant and capable worker. This, with the co-operation of his fellow members, is beginning to tell. There, as elsewhere, the demand for the literature of the Society is increasing, and steps have been taken to meet this demand. The meeting room is in a business part of the city, and is open from 10 A. M. to 5 P. M., daily.

The "Hermes Lodge" is in Baltimore, about one hour's journey from Washington by rail. Its membership is only nine, but it makes up in energy for its deficiency in numbers. This energy has been somewhat abated in the last few months, on account of the heat, and yet it has by no means ceased. Now that cooler weather is here, the Fellows in it look forward to a rapid emergence from the partial pralaya. Brother Buck, of Cincinnati, lectured in Washington, some six weeks, or so, ago, and some of the Hermes members

who attended this lecture endeavoured to secure him for a lecture for their own branch later, and hope their overtures will not have been in vain. Mr. Munsen, the secretary, is interested in astronomy, and has succeeded in getting one or two articles in the local papers, notably one on Mars. He was less successful on Venus-Lucifer, the press evidently fearing that it would shock some of the "faithful" to have the human race identified with the "fallen angels."

The "Annie Besant Branch," in Fort Wayne, you heard about last month, so only a few words about them must suffice. This branch, which is a consolidation of two branches, has been phenomenally prosperous. They have been particularly successful in interesting the newspapers, even succeeding in inducing some to fold tracts in their daily issues. You can imagine the impetus, this gave to the movement and the sale of Theosophical literature. It caused a phenomenal run on "Esoteric Buddhism." The visit of Annie Besant to this centre was most beneficial, many looking upon it as marking a new epoch of activity.

The "Aurora Branch" is quite on the other side of our continent from the "Blavatsky" and the "Hermes." It is located at Oakland, California. Its secretary is somewhat modest in reporting on it, as he thinks that the Pacific Coast already receives its full share of attention in the Theosophical magazines. As he speaks of a membership of twenty-five, six having been admitted during the last year, it may be taken for granted that it is not on the downward arc of a cycle. Besides the regular branch meetings, others are held every Sunday in a public hall, which seats one hundred. These are fairly well attended. During the summer they were discontinued. Here, as elsewhere, tracts are distributed as much as possible; a supply is always on hand at a table, at the entrance to the lecture hall. The circulating library is, of course, one of the features, as it is elsewhere.

So much for the branches. Now, as to newspapers, magazines and other periodicals. They are as full of articles pertaining to the hidden forces in Nature and the psychic powers latent in man, as a blackberry patch is full of berries in berry time. They are of the scientific or pseudo-scientific sort, the psychic, and the popularly phenomenal. They are exceedingly interesting, as they show the rapid change taking place in the thought world. The position of the scientific investigator of to day reminds one of a famous French savant who appeared to his friends after death. Before then he had always said, "there is nothing after death, there is nothing after death," and when his ghost came to them it made the same assertion. So with science. It is even now within the penumbra of occultism, and yet it mechanically repeats, "occultism is a myth, occultism is a myth."

The *New Californian* quotes from David Starr Jordan, President of the Leland Stanford University, as follows: "In his view (that of some one referred to) every person has a keynote, and each keynote corresponds to a color;" and further he says of this same man, "From childhood upward he associated letters with colors, and was much surprised when he discovered, that it was not a phenomenon common to all men. No two letters had the same shade, although five or six had the same color, of varied intensity of hue. The same association existed with numerals." Prof. Edward Spencer gives as his experience also, word-coloring. Think of this, in connection with the statement in the commentaries on "Light on the Path" that the

book is written astrally and must be read not between the lines, but within the words, and that only he who thus reads will get much out of it.

The daily papers are talking a great deal of claims made by certain inventors as to transmitting light by wire. Sensitized photographic plates are used, instead of ordinary telephone plates. One of these plates has been placed in front of an aperture through which an image has been cast, and this image has been forwarded, like a telephonic message, from one end of a wire to its other end, and seen on another plate at the later point. This is called telephotography, and its results cannot be overestimated. Experiments are also being carried on with a view to abolishing the use of lamps in electric lighting. If they are successful, the place lit up will be filled with a soft phosphorescent glow, of any desired shade or tint. The source from whence the light emanates will be imperceptible. These things have all a Theosophic importance, though at first it may not seem so. H.P.B. says repeatedly that before the close of the century discoveries will be made that will corroborate in a remarkable manner many of the truths revealed through our Society. And it is shrewdly suspected by some that the corroboration will not be altogether through the instrumentality of archæology, but at least partly by means of materialistic investigation itself. The Aphorisms of Patanjali as to the hindering of the modifications of the thinking principle, the soul taking on the form of the thing perceived, the Yogi being in the state of a spectator without a spectacle, at the time of Yoga, become wonderfully significant when we think that the hearing and seeing apparati simply take on the vibration of the thing perceived, and that the same vibration is set up in the molecules of the brain.

An interesting clipping is headed, "Can Man change the Climate?" and says: "The fact that man has been able to produce many great changes on the face of the earth is a tribute to his industry and ingenuity. But it is possible that he is bringing about effects of equal importance, without intending them. This reflection is suggested by a recent article of Dr. J. E. Taylor on the question whether the British climate is changing. * * * it must be remembered that he (man) is dealing continually with giant powers of Nature, which are so delicately balanced that a mere touch, as it were, suffices sometimes to set them operating in a new way."

It is said in substance that Prof. E. W. Scripture, the new Professor of Psychology at Yale College, proposes getting up a temperature map of the body; that he has perfected an instrument which, when passed over the body, registers the variation in temperature; that it has been found that, if a bit of cold iron is passed over the surface of the hand, some spots will be found to respond with a sensation of cold, some will not. Palmists know how magnetic currents vary in different parts of the hand, producing sensations of heat and cold, and how these currents correspond to, and are influenced by, certain planets, odd as it may seem to the incredulous.

One of the last papers to come into the fold of those who talk of "Mysticism" is *The New York Times*. In its issue of the 4th instant, it has three articles of this class, one of them an editorial, and, *mirabile dictu*, it neither sneers, nor from its serene height of certitude, condescendingly explains.

H. T. PATTERSON, P.T.S.

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THE THEOSOPHIST.

VOL. XIV. NO. 3. DECEMBER, 1892.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

CHAPTER IX.

AT the adjourned meeting, on the evening of September 18th (1875), Mr. Felt continued from the previous meeting, September 8th, the interesting description of his discoveries, which he illustrated by a number of colored diagrams. Some persons present thought they saw light quivering over the geometrical figures, but I incline to the belief that this was due to auto-suggestion, in part, and partly to what Felt said about their magical properties.* Certainly, I saw nothing of an occult nature nor did the others present, save a very inconsiderable minority. The lecture finished, the order of the day was taken up; I acting as Chairman, and Mr. C. Sotheran as Secretary. The Minute Book says:—

"The Committee on Preamble and Bye-laws reported progress, and Mr. De Lara read a paper which he had been requested to write for the Committee.

"At the suggestion of the Committee it was, upon motion,

"Resolved, that the name of the Society be 'The Theosophical Society.'"

* The following important draft of a letter signed by Mr. Felt was found by Col. Olcott as he was on the point of leaving for Calcutta. Col. Olcott cannot remember whether the letter was sent for publication or not, but inclines to the latter opinion. The importance of the document lies in the fact that in it, Mr. Felt unreservedly affirms the existence of elemental spirits, his acquired control over them, their effect upon animals and their relations with humanity. The author of "Old Diary Leaves" thinks the statements as to the influence of the Egyptian geometrical drawings upon Mr. Felt's hearers exaggerated, yet resting upon facts to the extent described in the text of the foregoing chapter. The would-be teachers who did not come to learn, as Mr. Felt describes them, were the Spiritualist members whose orthodoxy was unshakeable.

S. V. E.

NEW YORK, June 19, 1878.

TO THE EDITOR OF THE "LONDON SPIRITUALIST."

My attention has but just now been called to certain articles, published in your city, and one of them in your paper, which reflect upon statements made by friends of mine, respecting the "Theosophical Society" and myself. One or more of the

The chair appointed the Rev. Mr. Wiggin and Mr. Sotheran a Committee to select suitable meeting rooms; and then several new members were nominated and, upon motion, it was

"Resolved, that these persons be added to the list of founders."

After which the meeting adjourned, subject to the call of the chair. The report is signed by me as Chairman and by Dr. John Storer Cobb, for C. Sotheran, Secretary.

The choice of a name for the Society was, of course, a question for grave discussion in Committee. Several were suggested, among them, if I recollect aright, the Egyptological, the Hermetic, the Rosicrucian, etc., but none seemed just the thing. At last, in turning over the leaves of the Dictionary, one of us came across the word "Theosophy," where, upon, after discussion, we unanimously agreed that that was the best of

writers question whether such a person as myself actually exists, or is but "the creation of the brains of Mme. Blavatsky and others." Having very little in common with the public which supports your paper, I seldom see it, and would perhaps never have known of these statements, if they had not been pointed out to me. I am engaged in mathematical pursuits, and take little or no interest in anything that cannot be exactly demonstrated, for which reason Spiritualists and myself have very few bonds of sympathy. I have so little faith in their so-called manifestations that I have long since given up trying to keep track of them.

The Theosophical Society was started under the mistaken impression that a fraternity of that kind could be run on the modern mutual admiration plan for the benefit of the newspapers, but very soon everything was in confusion. There were no degrees of membership, nor grades, but all were equal. Most members apparently came to teach, rather than to learn, and their views were thoroughly ventilated on the street corners. The propriety of making different degrees was at once apparent to the real Theosophists, and the absolute necessity of forming the Society into a secret body. This reorganization into a secret society, embracing different degrees, having been accomplished, all statements of what has transpired since the members were so bound in secrecy, are of course to be viewed with suspicion, as, even if such statements were true, things may have been done in the presence of the *illuminati*, of which many ex-members and novitiates had no knowledge. Of my own acts in and out of the society, before this bond of secrecy, I am at liberty to speak, but of my doings or the doings of others since that time, I have no right to give evidence. Mr. Olcott's statement about my experiments with elemental or elementary spirits, in his inaugural address, was made without consultation with me or my consent, and was not known to me until too long after its appearance for me to protest. Although substantially true, I looked upon it as premature, and as something that should have been kept within the knowledge of the Society.

That these so-called elementals or intermediates, or elementary or original spirits were creatures that actually existed, I was convinced through my investigations in Egyptian archaeology. While working at drawings of several Egyptian Zodiaks, in the endeavour to arrive at their mathematical correspondences, I had noticed that very curious and unaccountable effects were sometimes produced. My family observed that at certain times a pet terrier dog and a Maltese cat, which had been brought up together and were in the habit of frequenting my study and sleeping on the foot of my bed, were acting very strangely, and at last called my attention to it. I then noticed that when I commenced certain investigations the cat would first appear to be uneasy and the dog for a short time would try to quiet him, but shortly the dog would also seem to be in dread of something happening. It was as though the perceptions of the cat were more acute, and they would both then insist on being let out of the room, trying to get out themselves by running against the glass windows. Being released they would stop outside and mew and bark as though calling to me to come out. This behaviour was repeated until I was forced to the conclusion at last that they were susceptible to influences not perceptible to me.

I supposed at first that the hideous representations on the Zodiaks, &c., were "vain imaginations of a distempered brain," but afterwards thought that they were conventional representations of natural objects. After studying these effects on the animals, I reflected that as the spectrum gives rays, which though to our unaided

all; since it both expressed the esoteric truth we wished to reach and covered the ground of Felt's methods of occult scientific research. Some stupid story has gone about that, while the Committee were sitting, a strange Hindu walked into the room, threw a sealed packet upon the table and walked out again, or vanished, or something of the sort; the packet, when opened, being found to contain a complete draft of a Constitution and Bye-laws for the Society, which we at once adopted. This is sheer nonsense; nothing whatever of the sort occurred, and the fable was doubtless fabricated by a sensational "space-writer" on some American newspaper. Several similarly absurd yarns have been set afloat about us by those inventive gentry, from time to time; some of them very funny, some weird, some too childishly improbable to be

sight invisible, had been declared by eminent scientists to be capable of supporting another creation than the one to us objective, and that this creation would probably also be invisible, (Zöllner's theory), this phenomenon was one of its manifestations. As these invisible rays could be made apparent by chemical means, and as invisible chemical images could be reproduced, I commenced a series of experiments to see if this invisible creation or the influences exerted by it would be thereby affected. I then began to understand and appreciate many things in my Egyptian researches that had been incomprehensible before. As a result I have become satisfied that these Zodiackal and other drawings are representations of types in this invisible creation delineated in a more or less precise manner, and interspersed with images of natural objects more or less conventionally drawn. I discovered that these appearances were intelligences, and that while some seemed to be malevolent and dreaded by the animals, others on the contrary were not obnoxious to them, but on the contrary they seemed to like them and to be satisfied when they were about.

I was led to believe that they formed a series of creatures in a system of evolution running from inanimate nature through the animal kingdom to man, its highest development: that they were intelligences capable of being more or less perfectly controlled, as man was more or less thoroughly acquainted with them, and as he was able to impress them as being higher or lower in the scale of creation, or as he was more or less in harmony with nature or nature's works. Recent researches showing that plants possess senses in greater or less perfection, have convinced me that this system can be still further extended. Purity of mind and body, I found to be very powerful, and smoking and chewing tobacco and other filthy habits, I observed to be especially distasteful to them.

I satisfied myself that the Egyptians had used these appearances in their initiations; in fact, I think I have established this beyond question. My original idea was to introduce into the Masonic fraternity a form of initiations such as prevailed among the ancient Egyptians, and tried to do so, but finding that only men pure in mind and body could control these appearances, I decided that I would have to find others than my whisky-soaked and tobacco-sodden countrymen, living in an atmosphere of fraud and trickery, to act in that direction. I found that when these appearances, or elementals could not be kept in perfect control, they grew malicious, and despising men whom their cunning taught them must be debased, they became dangerous, and capable of inflicting damage and harm.

With one of the members of the Society, a legal gentleman of a mathematical turn of mind, I accomplished the following, after the manner of Cornelius Agrippa, who claimed for himself and Trithemius, that "at a great distance, it is possible without any doubt to influence another person spiritually, even when their position and the distance is unknown." *De Occulta Phil.*—lib. III, p. 3. Several times, just before meeting me, he observed a bright light; and at last came to connect this light with my coming and questioned me about it. I told him to notice the hour and minute at which these lights would be seen, and when I met him afterwards I would tell him the exact time. I did this 30 or 40 times before his naturally skeptical mind was thoroughly convinced. These lights appeared to him at different times of the day, wherever he happened to be, in New York or Brooklyn, and we arranged that, in each case, about two hours from that time I should meet at his office.

These phenomena differ essentially from any mesmeric, magnetic, or so-called spiritual manifestations that I am acquainted with, and are not referable thereto; this gentleman has never been influenced by me in either of these ways.

worth even reading, but all misleading. An old journalist myself, I cared too little for such *canards* to take the least notice of them. While they create temporary confusion and misconceptions, in the long run they do no harm.

As regards the drafting of the original Bye-laws, we took much pains and drew up as good a set as any society could desire. The Rules of various corporate bodies were examined, but those of the American Geographical and Statistical Society and the American Institute were thought by us to be as good models as any to follow. All preliminaries being settled, we obtained permission from Mrs. Britten that the next meeting should be held at her private residence (no Hall having as yet been taken) and I issued (on post-cards) the following notice:

Once he came to my house, in the suburbs of this city, and examined some Kabbalistic drawings upon which I was working, with one of which he was much impressed. After leaving he saw, in bright day light, in the cars, an appearance of a curious kind of animal, of which he then made a sketch from memory. He was so impressed with the circumstance and the vividness of the apparition, that he went at once to one of the *illuminati* of the Society, and showed his drawing. He was informed that though apparently an ideal figure, it was really a so-called elemental spirit, which was represented by the Egyptians as next in the order of progression to a certain reptile, which was the figure he had seen at my house, and that it was employed by the Egyptians in making their Zodiacs, at initiations, &c., &c. He then returned to me, and without comment I showed him a drawing of the very figure seen by him, whereupon he told me that he had seen it and under what circumstances and produced his sketch. He was then convinced that I foresaw that he would see this appearance after having been impressed by my Kabbalistic drawings. These phenomena are clearly not referable to any familiar form of manifestations.

At one of my lectures before the Theosophical Society, at which all degrees of members were present, lights were seen by the *illuminati* passing to and from one of my drawings, although they stood in the glare of several gas lights, a dark cloud was observed to settle upon it by others, and other phenomena, such as the apparent change of the Zodiacal figures into other forms or elemental representations, were observed.

Certain members of lower degree were impressed with a feeling of dread, as though something awful were about to happen; most of the probationers were rendered uncomfortable or uneasy; some became hypercritical and abusive; several of the novitiates left the room; and Mme. Blavatsky, who had seen unpleasant effects follow somewhat similar phenomena in the East, requested me to turn the drawings and change the subject. If there had previously been any doubt, the absolute necessity of forming the society into degrees was then apparent, and I have never since met others than the *illuminati* of the society, with similar manifestations.

The unfriendly tone of the article above referred to was entirely uncalled for, and there was no boasting on the part of any of the members in their remarks. Being a secret society we could not in any manner retaliate until permission to do so was given. Having now received permission, I here publicly state that I have lately performed what I agreed to do, and, unless the Council forbids, I hereby give permission to such of the *illuminati* as have seen it, to come forward, if they choose, and bear evidence of the fact.

I do not know if you will think this worth the space it will occupy in your columns, but think that it is but just, after keeping an absolute silence for more than two years, I should now be heard in this matter. Modern Spiritualism need not weep with Alexander, for there is another world for it to discover and conquer.

GEORGE H. FELT.

The Theosophical Society.

NEW YORK, October 13th, 1875.

The Committee on Bye-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence, No. 206 West 38th St., on Saturday, October 16th, 1875, at 8 p. m., to organize and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the Bye-Laws proposed, new members cannot be elected until after thirty days' consideration of their application. A full attendance at this preliminary meeting is, therefore, desirable.

The undersigned issues this call in compliance with the order adopted by the meeting of September 13th ultimo.

(Signed) HENRY S. OLCOTT, President, pro. tem.

The copy of the original post-card sent by post by Sotheran to H. P. B., I have framed, at "Gulistan," and my own copy is also in my possession.

Our Minute Book records the following persons as present at this meeting in question:

"Mme. Blavatsky, Mrs. E. H. Britten, Henry S. Olcott, Henry J. Newton, Chas. Sotheran, W. Q. Judge, J. Hyslop, Dr. Atkinson, Dr. H. Carlos, Dr. Simmons, Tudor Horton, Dr. Britten, C. C. Massey, John Storer Cobb, W. L. Alden, Edwin S. Ralphs, Herbert D. Monachesi, and Francisco Agramonte.

"On behalf of the Committee on Preamble and Bye-Laws, the Preamble was read by the chair, and the Bye-Laws by Mr. Chas. Sotheran."

Mr. Massey was then introduced by the chair and made some remarks; after which he was obliged to hurry away to the steamer, on which he was to sail for England.

Discussion ensued and various motions were made on the adoption of the Bye-Laws; the final result being that the draft submitted by the Committee was laid on the table and ordered printed. The meeting then adjourned. H. S. Olcott was Chairman and J. S. Cobb Secretary of the meeting.

The next preliminary meeting was held at the same place on the 30th October. The Committee on rooms having reported, Mott Memorial Hall, 64, Madison Avenue, (a few doors only from our recently purchased New York Headquarters) was selected as the Society's meeting-place. The Bye-Laws were read, discussed and finally adopted, but with the proviso that the Preamble should be revised by H. S. Olcott, C. Sotheran and J. S. Cobb, and then published as the Preamble of the Society.

Voting for officers was next proceeded with; Tudor Horton and Dr. W. H. Atkinson being appointed tellers of the Election. The result was announced by Mr. Horton as follows:

President, HENRY S. OLCOTT; Vice-Presidents, DR. S. PANCOAST and G. H. FELT; Corresponding Secretary, MME. H. P. BLAVATSKY; Recording Secretary, JOHN STOREY COBB; Treasurer, HENRY J. NEWTON; Librarian, CHARLES SOTHERAN; Councillors, REV. J. H. WIGGIN, R. B. WESTBROOK, LL.D., MRS. EMMA HARDINGE BRITEN, C. E. SIMMONS, M.D., and HERBERT D. MONACHESI; Counsel to the Society, WILLIAM Q. JUDGE.

The meeting then adjourned over to the 17th November, 1875, when the perfected Preamble would be reported, the President Elect deliver his Inaugural Address, and the Society be thus fully constituted.

On the evening designated, the Society met in its own hired room; the minutes of the previous meeting were read and approved; the President's Inaugural Address was delivered and ordered printed; upon Mr. Newton's motion, thanks were voted to the President; and the Society, now constitutionally organized, adjourned over to the 15th December.

Thus the Theosophical Society, first conceived of on the 8th September and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angusta ad angusta*. Inadvertently, in our first published document, the *Preamble and Bye-Laws of the Theosophical Society*, the 30th October was given as the date of organisation, whereas, as seen above, it should properly have been November 17, 1875.

The foregoing narrative of the origin and birth of the Society is very prosaic and lacks all the sensational and imaginative features which have sometimes been ascribed to the event. It has, however, the merit of being historically exact; for, as I am writing history and not romance, I have stuck to the evidences of our certificated records and can prove every point. With an exaggeration of supposed loyalty which has bred injustice, as bigotry invariably does, many persons have been repeating to the echo the incorrect statement that H. P. B., and she alone, founded the Theosophical Society; what her colleagues did was less than nothing. Similarly, there are thousands of worthy people who imagine that the responsible Editor of the *Times* writes all the articles. The fact is that she herself vigorously repudiated the idea when put forward by Mr. J. L. O'Sullivan, in 1878. She says—answering a caustic critic:

"With crushing irony he speaks of us as 'our teachers.' Now I remember having distinctly stated in a previous letter that we (she and I) have not offered ourselves as teachers, but, on the contrary, decline any such office—whatever may be the superlative panegyric of my esteemed friend, Mr. O'Sullivan, who not only sees in me a 'Buddhist priestess' (!) but, without, a shadow of warrant of fact, credits me with the foundation of the *Theosophical Society and its Branches*." [Letter of H. P. Blavatsky, in the *Spiritualist* of March 22, 1878].

H. P. B. was quite wonderful enough as she actually was without the fulsome praise that has been lavished upon her; and the attempt to

read into her every word and action an occult value will only recoil upon its authors, by the inflexible general law of action and reaction, observable in Nature. Her devotees ignore the fact, that the more previsionary power and infallible insight they ascribe to her, the more mercilessly will men hold her accountable for her every action, her mistakes in judgment, inaccuracies in statement, and other foibles which, in an ordinary, *i. e.*, an uninspired person, are often only mildly blamed because recognized as proofs of human infirmity. It is a most unfriendly act to try to make her a being above humanity, without a weakness, spot or blemish, for her written public record, let alone her private correspondence, proves the thing impossible. Only to-day, I found a letter of hers, to me, vehemently asserting that "Poor Brown" was "the best of men and Theosophists," and warning me against doing or saying anything that might hurt his feelings or dampen his sincere ardor for our Society. Seeing how things turned out; what a wretched failure Brown was in the T. S.; and how low he stooped to please the Romish priests, in one of whose monasteries he now is—does this look like infallibility; or simply misjudgment of character, hence the evidence of her humanity? Well might she have adopted as her motto, Maréchal Villars' pregnant saying to Louis XIV, "Defend me from my friends; I can defend myself from my enemies." Those who speak the truth about H. P. B. are her only true friends; for only when all is told, will her greatness be disclosed.

Though my Inaugural Address was applauded by my audience, and Mr. Newton, the orthodox Spiritualist, joined with Mr. Thomas Free-thinker, and the Rev. Mr. Westbrook, to get a vote that it be printed and stereotyped—a good proof that they did not think its views and tone unreasonable—yet it reads a bit foolish after seventeen years of hard experience. A good deal of its forecast of results has been verified, much of it falsified. What we counted on as its sound experimental basis, *viz.*, Felt's demonstration of the existence of the Elemental races, proved a complete and mortifying disappointment. Whatever he may have done by himself in that direction, he showed us nothing, not even the tip end of the tail of the tiniest Nature-spirit. He left us to be mocked by the Spiritualist and every other class of sceptic. He was a man of extraordinary acquirements and had made what seemed a remarkable discovery. So probable, indeed, did it appear that—as I have above stated—Mr. Bouton, an experienced merchant, risked a very heavy sum on the speculation of getting out his book. For my part, I believe he had done what he claimed and that, if he had but systematically followed up his beginnings, his name would have been among the most renowned of our epoch. Having so often seen H. P. B. employ the Elementals to do phenomena, Signor B. do the same on several occasions, and my mysterious stranger show me them in my own rooms, what was easier than for me to believe that Felt could do likewise; especially when H. P. B. assured me that he could? So, with the temerity of a born pioneer and the zeal of a con-

genital optimist and enthusiast, I gave rein to my imagination and depicted, in my Address, what was likely to result if Felt's promise was made good. Luckily for me, I put in the "if"; and it might have been better if it had been printed thus—IF. On the plea of his pecuniary necessities, he got out of Treasurer Newton \$100 to defray the costs of the promised experiments, but brought us no Elementals. In the Council meeting of March 29, 1876, a letter from him was read, in which he stated that "he was prepared to fulfil his promise to lecture before the Society upon the Kabbalah, and giving an outline of the different departments into which he would divide his subject."

Whereupon, Mr. Monachesi moved a Resolution, which was passed, that

"The Secretary be instructed to have printed and circulated among the Fellows of the Society, either the letter of V. P. Felt, or a syllabus which Fellow Felt and himself would prepare." [Extract, "Minutes of the Council of the T. S.," p. 15].

The Circular was issued, and helped somewhat to lessen the feeling of resentment that prevailed against Mr. Felt for his breach of promise. He actually delivered his second lecture on the 21st June, but then he again failed us, and I find that, in the Council meeting on the 11th October, on Treasurer Newton's motion, a Resolution was adopted, instructing Mr. Judge, the Society's Counsel, to demand that he should fulfil his legal obligation at an early date. But he never did. Finally, he went out of the Society; and having thus proved that nothing was to be expected of him of that which had been promised, a number of persons also vanished from the Society, and left us others, who were not mere sensation-seekers, to toil on as best we might.

And it was toil as all who were at all active in those days, very well recollect. Our object was to learn, experimentally, whatever was possible about the constitution of man, his intelligence, and his place in nature. Especially Mind, active as WILL, was a great problem for us. The Eastern magus uses it, the Western mesmerist and psychopath employ it; one man develops it, and becomes a hero, another paralyzes it, and becomes a spirit medium. To its resistless sway the beings of all kingdoms and various planes of matter are obedient, and when imagination is simultaneously active, it creates, by giving objectivity to just-formed mind-images. So, though Felt had defaulted, and we could count on no sailing on smooth tides, yet we had still many fields left for research, and we explored them a little. The old records show that we tested mediums, tried experiments in psychometry, thought-reading and mesmerism, and wrote and listened to papers. But we made slow progress for, though we all, by tacit consent, put the best face upon it, every one of us was secretly discouraged by Felt's fiasco and there seemed no chance of finding a substitute: the rain-maker, Signor B., had been driven away by H. P. B., after his futile attempt to create a breach between her and myself; my swarthy, elemental-summoning visitor did not show his face again; and H. P. B., upon whose

help everybody had—as we thought—not unreasonably counted, refused to do the slightest phenomenon at our meetings. So the membership dwindled by degrees until, at the end of a year or so, there survived the following: the form of a good organization, sound and strong in its platform; a clangorous notoriety; a few, more or less indolent, members; and an indestructible focus of vitality in the quenchless enthusiasm of the two friends and co-pupils, the Russian woman and American man; who were in deadly earnest; who never for a moment harbored a doubt as to the existence of their Masters, the excellence of their delegated work, or the ultimate complete success that would crown it. Judge was a loyal friend and willing helper, but he was so very much our junior, that we could not regard him as an equal third party. He was more like the youngest son in a family. Many an evening after we had established our residential Headquarters, when our visitors had gone and H. P. B. and I stopped in the Library-room for a parting smoke and chat, have we laughed to think how few we could count upon to stand by us through everything. The fair speeches and smiles of the evening's guests would be recalled, and the selfishness they were meant to mask detected. The one thing we felt more and more as time went on, was that we two could absolutely depend upon each other for Theosophy, though the sky itself should crack; beyond that, all depended upon circumstances. We used to speak of ourselves as the Theosophical Twins, and sometimes as a trinity; the chandelier hanging overhead making the third of the party! Frequent allusions to both these pleasantries occur in our Theosophical correspondence; and on the day when she and I were leaving our dismantled apartments in New York, to go aboard the steamer that was to take us towards India, the last thing we did was to say, with mock seriousness, "Farewell, old Chandelier; silent, light-giving, unchanging friend and confidant!"

The enemy have sometimes said that when we sailed away from America we left no Theosophical Society behind us; and to a certain extent that was true, for, owing to several causes, it did nothing to speak of during the next six years. The social nucleus—always the most powerful factor in movements of this kind—had been broken up; nobody was able to form a new one; another H. P. B. could not be created; and Mr. Judge, the then only potential future leader and organizer, was called away to Spanish countries by professional business, as above remarked.

It must be said, in justice to Mr. Judge, General Donbleday and their associates in the original Theosophical Society, whom we left in charge on leaving for India, that the suspended animation was for two or three years mainly due to my own fault. There had been some talk of converting the Society into a high Masonic degree and the project had been favorably viewed by some influential Masons. It was thought a good thing to complete, as it were, the current system of instruction in Masonic Lodges by tracing back the Masonic symbols and their esoteric meaning to the Eastern parent source

making Theosophy a 34th Masonic degree. I was asked to draft an appropriate form of ritual, and when we left America this was one of the first things I was to do after reaching India. But instead of the quiet and leisure anticipated, we were instantly plunged into a confusion of daily work and excitement; I was forced on the lecturing platform; we made long journeys through India; the *Theosophist* was founded, and it was simply impossible to give any attention to the ritual; though I have several letters from Gen. Doubleday and Judge complaining that it was not sent them and saying they could do nothing without it. Moreover, our wider experience convinced us of the impracticability of the plan: our activity had taken a much wider extension, and our work a more serious and independent character. So, finally, I decided not to follow up the scheme. But by this time Judge had gone abroad and the others did nothing.

In a letter, dated New York, October 17, 1879—a year after our departure—Mr. Judge writes: "We have taken in but few members and decided to wait for the ritual before taking in more, as that would make a serious change." For us two, however, there had been twelve months of heavy work. Gen. Doubleday writes to the same effect under date of September 1, 1879, saying "with regard to the T. S. in the United States we have been in *statu quo*, waiting for the promised ritual." On the 23rd June, 1880, he asks: "Why do you not send us that ritual?" And Mr. Judge, on April 10, 1880, tells me "Everything here lags. No ritual yet. Why? As there are few Theosophists here, I did not find it difficult to circulate D's letter among them." November 7, 1881, Judge being absent in South America, his brother, whom he had left in charge of T. S. affairs, writes me that nothing is doing and that "the Society will not start working until W. Q. J., General Doubleday and I (he) can find time and means to start it;" both of which were lacking. Finally—as it is useless to follow up the matter further—on January 7, 1882, Judge writes, "The Society is dormant, doing absolutely nothing. Your explanation about the ritual is satisfactory."

Yet throughout all these years, Mr. Judge's letters to H. P. B., myself and Damodar show that his zeal for Theosophy and all mysticism was unquenchable. His greatest desire was that a day might come when he should be free to devote all his time and energies to the work of the Society.

But, as the clover seed imbedded in the soil twenty feet below the surface, germinates when the well-diggers bring it up above ground, so the seed we planted in the American mind, between the years 1874 and 1878, fructified in its due time; and Judge was the husbandman predestined to reap our harvest. Thus, always, Karma evolves its pioneers, sowers and reapers. The viability of our Society was proximately in us two founders, but ultimately in its basic idea and the transmitters, the August Ones, who taught us and shed into our hearts and minds the light of their benevolent good-will. As both

of us realised this, and as we were both permitted to work for it, and with them, there was a closer bond between us two than any that the common social relationships could have forged. It made us put up with each other's weaknesses and bear all the grievous frictions incident to the collaboration of two such contrasting personalities. As for myself, it made me put behind me as things of no value all worldly ties, ambitions and desires. Truly, from the bottom of my heart, I felt, and feel, that it is better to be a door-keeper, or even something more menial than that, in the house of the "Lord on High", than to dwell in any silken pavilion the selfish world could give me for the asking. So felt H. P. B., whose tireless enthusiasm for our work was a never-failing well-spring of encouragement to every one coming in contact with her. Feeling thus, and ready, as we were, to make every sacrifice for our cause, the extinction of the Theosophical Society was simply impossible. As events show: the forty-odd members we left behind us, have already grown into sixty-five active Branches, and the Theosophical idea has penetrated so deeply into the American mind that it can never be uprooted.

Many things of interest to Theosophists are recorded in the early Society records. At the Council meeting of January 12th, 1876, it was resolved, upon the motion of J. S. Cobb, "that William Q. Judge, Counsel to the Society, be invited to assist in the deliberations of the Council, at its meetings." His worth soon began to be appreciated. At the same meeting, the withdrawal of Mr. Sothoran from the Society was noted and Mr. H. J. Newton appointed to fill the vacancy; and the Council ordered the Recording Secretary to lay before the Society, at its next regular meeting, the following Resolution as upon the recommendation of the Council, for adoption:

"That in future this Society adopt the principle of secrecy in connection with its proceedings and transactions, and that a Committee be appointed to draw up and report upon the details necessary to give effect to such a change."

So that, after an experience of barely three months—I had thought it was much longer—we were obliged in self-defence to become a secret body. At the Council meeting of March 8, 1876, on motion of H. P. Blavatsky, it was

"Resolved that the Society adopt one or more signs of recognition, to be used among the Fellows of the Society, or for admissions to the meetings."

A Committee of three, of whom H. P. B. was one, was appointed by me to invent and recommend signs. The appropriate Seal of the Society was partly designed after a very mystical one that a friend of H. P. B.'s had composed for her, and it was beautifully engraved for us by Mr. Tudor Harton. A little later Mr. Judge and I, with the concurrence of others, sketched a badge of membership, consisting of a serpent coiled about an Egyptian Tau. I had two made, for H. P. B. and myself, but we subsequently gave them away to friends. Quite re-

cently, this very pretty and appropriate symbol has been revived in America, and a beautiful copy was sent me last year by Mr. Judge.

But what little secrecy there ever was in the society—as little, or even less than that so carefully guarded by the Tyler of a Masonic Lodge—has virtually passed away, after its brief period of use in our early days; and now the cloak of mystery is passed over to the Esoteric Section, which has secrets more or less worth the keeping. Yet, innocent and insignificant as our secrecy was, it once made us much trouble in India, where the Dominant Power has been for many years past in a state of chronic sensitiveness about white foreign visitors, and put on the alert by every sign of intimacy between them and the Indian subjects of Her Majesty. But we lived it all down in time and pushed on our work; as I shall have to tell in the proper place.

(To be continued.)

H. S. OLCOTT.

A STUDY OF "GANJESHAYAGAN."

"GANJESHAYAGAN" is a Pahlavi work on Zoroastrianism, published with translation by Dastur P. B. Sanjana. The book consists of two distinct expositions in two different forms, one of them being written in the form of question and answer, another in the form of continuous prose. The learned translator states in his preface that the copyists of the book have detached the second portion under the impression that it was the work of another hand, and transcribed the first part only. This is valuable information. As a rule, such MSS. were available for copying to high-priests and other eminent religionists only, and were copied for them, if not by them. If they took care to preserve copies of the first portion only, if they did not think it worth while to have the second portion transcribed while they got the first one copied, there must have been some reason for it. As the translator observes, this was owing to the impression that it was the work of another hand, and it is more than probable that they had valid ground for such an impression, or that they knew from some tradition that the second treatise was the work of another hand. At all events, we should, under the circumstances, think twice before attributing the second portion to the illustrious author of "Ganjeshayagan"; we should demand of those who want us to attribute it to him, some satisfactory reasons for doing

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written then during the years 1875, 6, 7 and 8; by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

so; we should searchingly look into the contents of it and make sure that it is not an ingenious device for giving some priestly fancy or some sectarian hobby the weight of authority that is usually attached to the writings of this author. That there is in the second treatise an element of bigotry and formalism altogether foreign to the first one, cannot be denied. Here, for instance, is a specimen of it. Speaking of the soul of the dead it says: "If any one of its surviving kindred engage in brawls and strifes and do not, in its memory, consecrate the *Darun*, then that praiseworthy soul says to him 'O wretch, I am going to lodge complaints (before Ahurmazd) about you and about the wealth I have left you and to demand justice (from him).'" We find nothing like the above in the first treatise. In short, the two parts of the book, or rather the two works erroneously attributed to one and the same author, are not written in the same spirit. "Ganjeshayagan" proper, or the first treatise, is written in the true spirit of divine wisdom, while the other one is disfigured by bigotry, intolerance and formalism. We believe copyists were right in detaching the latter from "Ganjeshayagan" "under the impression that it was the work of another hand." It is a pity that the learned translator differs from them for reasons that are not in the least satisfactory, and incorporates the generally detached portion in the body of the book, as if it were a part and parcel of it. In doing so, he appears to have been guided by the example of two comparatively recent copyists who wrote the opening lines of the second treatise immediately below the closing lines of the first treatise; that is to say, on one and the same paper, without leaving a gap; and by a certain internal evidence which proves nothing. As for those two copyists who seem to have looked upon the two treatises as the work of one and the same author, their reasons for so doing are not stated, so that we are quite ignorant as to what induced them to do so. Most probably, they did so merely because they found it so in the copy from which they copied, which simply means that one of the earlier copyists did not take care to detach the second treatise from the first one. We shall lay before the reader the translator's reasoning in his own words:

"In the copy of 'Ganjeshayagan' made by the late Dastur R. B. Sanjana and his grandson Dastur T. N. R. Sanjana, the portion of questions and answers is immediately followed on the same page by the other portion of continuous prose. Again the latter portion—from paragraph 159 down to the very end—concludes with the opinion that the wealth of this world is unstable, an opinion which Buzorg-meher has also put in the beginning of his work. This convinces me beyond all doubt that the plain prose text is penned by the same author, and so I have inserted it here as a part of the original work."

Do the reasons stated above justify the conclusion drawn from them? We think not. Now, as regards the first treatise; it was written by Buzorg-meher, the famous prime-minister of Noshirvan the Just. His teachings are given in the "Zavedane-Kherad," and they bear a striking resemblance to those given in this book. Moreover it is mentioned in the "Shah-Namah" of Firdusi that Buzorg-meher advised

Noshirvan to speak good words and do good deeds, and that he wrote a book for him. The same book relates a conversation between the king and his minister, and we find a striking similarity between the questions asked by the king and the replies given by his minister on the one hand, and the questions and answers contained in "Ganjeshayagan" on the other. The object of writing is clearly stated in the introduction in the following words:—"I am the minister of the Emperor Noshirvan of Persia and it is my intention to explain (in this work) to the kings, satraps, and nobles of Persia, the true distinction between permanent and evanescent wealth in this world and thus direct them by precept to (the means of) acquiring such wealth as is ever-permanent, indestructible, and conducive to the true happiness of mankind. I have accordingly, at the command of the Emperor Noshirvan, written and published this work."

The book is written in the form of question and answer. The first five of these introduce the Zoroastrian doctrine of right thought, right speech, and right action in a suitable way and inculcate it in a most impressive and practical manner.

He is the most fortunate amongst man who refrains from sin. He who remains true to the ways of angels and avoids the ways of devils, commits no sins. Virtue is the way of angels, vice that of devils. Virtue arises from (the three ways of) *humata, hukhta, huareshta*; vice from *dushmata, duzukhta, duzuareshta*. By "*humata*" is meant the act of thinking virtuously, by "*hukhta*" the act of being charitable, by "*huareshta*" the act of living according to the principles of truth. By "*dushmata*" is meant the act of thinking viciously, by "*duzukhta*" the act of being miserly, and by "*duzuareshta*" the act of doing injustice. It is a point worthy of note that prominence is here given to the existence of angels and devils with the view to furnish a strong motive and a right motive for practising virtue and abstaining from vice. "Virtue is the way of angels, vice that of devils." That is just the point. The Zoroastrian cosmogony cherishes a feeling of reverence for the angels, the blessed "Holy Ones" that are the heavenly guardians of the human race; and a sense of horror for the devils, certain hideous and malicious creatures that are the hidden enemies of mankind. This is done, not with the view to enable the priesthood to fabricate a number of fairy tales and fantastic fictions, nor with the view to enable it to preach intolerance and foster ill-feeling against other good religions by the easy device of consigning them to the devil, nor with the view to prompt cruelty against innocent animals indiscriminately attributed to the devil, but with the intention of furnishing people with some moral motive, some incentive to right action that may be as free from the stain of selfishness as it can possibly be in the case of selfish persons. By far the highest and the best moral motive power is love of purity, an inborn and an ingrown attachment to purity for purity's sake. The power of such pure love is very great, when duly developed it is irresistible and is destined to reign supreme in the human heart, sole monarch of the

whole universe within. But it has not been developed in the humanity of the present period, in some cases it is so little developed that its very existence has been denied, because the force of it has not been felt. How best promote its universal development then? That has ever been and will for ever remain the most important problem for the greatest benefactors of mankind, the great saviours of the human race. On the other hand, theologians, all over the world, have generally allowed this most vital point to fall into the background by attaching undue importance to a hundred and one trifles. The great difficulty in promoting the development of unselfish love is that man is selfish to the core. Hence the necessity of informing him about karmic compensation, about heaven and hell, in short—about the advantages and disadvantages that accrue to him from doing good and evil respectively. But that avails very little in the long run; the attention is still fixed upon personal gain; and it is not possible to cure selfishness by fixing attention upon selfish considerations. In the absence of unselfish zeal to promote unselfish work, there is only one way to create such zeal and prompt such work. That way is pursued in Zoroastrianism. Two pictures are kept fixed before the mind; the lovely picture of beneficent angels fighting under the banners of Ahurmazd, and the hideous picture of malicious devils fighting on the side of Ahriman. The votary is taught that he belongs to the one side or the other according to his conduct in life, that by practising virtue man keeps to the side of the angels, whereas by practising vice he goes over to the side of the devil. The former side is so lovely that he yearns to keep there for love of it, the other side is so hideous that he strives to keep away from it out of horror. He is taught that virtue and virtue alone can keep him on the side he loves, that virtue is the way of angels. Thus he comes to love virtue, the thing so intimately and inseparably associated with the thing he loves. In other words, the average mind needs something more definite, more poetic, more picturesque, more concrete, in short—something that can strike upon his imagination more vividly than the abstract quality of virtue, which is, for it, a mere abstraction. By holding prospects of personal gain to the front to meet this need, the whole work is spoiled, since selfishness, that is the death of virtue, becomes once more the guiding impulse. Not so with the lovely picture of angels that attracts a man to the side of virtue, not by setting his heart upon how much it will pay him to be there, but by the impulsive force of pure love. In the one case, it is a business policy, while in the other case it is a yearning, an impulse, an emotion. The former appeals to the brain, the latter to the heart. And it is mere waste of energy to appeal to the brain for higher life, before the heart is attuned to that life. The ground work of true spiritual culture is the attuning of the heart to higher life; the heart must learn to respond to the call of the higher nature, not after receiving the account of profit and loss furnished by the brain, but by force of habit and under orders from its inmost resources, which it should learn to feel. The specific mission of

popular religion is to educate the heart; that of science, to educate the brain. If some religionists lose sight of their specific mission, and make it their business in life to make people *calculate* the *profits* and material benefits of living good lives instead of making them *feel* the *goodness* of it, that is because they do not know what they are about. They are committing a most serious mistake, a mistake, highly detrimental to the work of religion. The text says, virtue arises from *humata, hukhta, huareshita*, i. e., good thought, good speech, good action. That trio of goodness is a most comprehensive expression; it embraces right conduct all round. And it often happens that what means very much comes in practice to very little. Most people need specific pointed injunctions. They are too busy with their own trifles to attend to sweeping injunctions, and too weak and frail even to make up their mind to comply with them. The author meets that difficulty by giving rather limited and quite pointed and precise definitions of those three terms. *Humata* is said to mean the act of thinking virtuously, *hukhta* the act of being charitable, *huareshita* the act of living according to the principles of truth. That does not cover the whole ground, but it covers a good part of it and a most useful part of it. The three virtues here impressed are virtues that carry all other virtues in their train, so that it will suffice if one attends to them in particular, since in doing so, he will be attending to the other virtues indirectly if not directly.

We shall now briefly summarize the teachings of Bozorg-meher. Virtue essentially consists in charity and truthfulness. He is the most competent to do good work, who is the wisest. The wisest man is he who knows "the body's ultimate fate," and the enemies of the soul, and is able to protect himself from such enemies virtuously and fearlessly. The body's ultimate fate is its destruction. "The enemies of the soul" are the ten *Drujs* created by Angremainius and placed in men's hearts to deceive them; viz., avarice, want, anger, jealousy, stubbornness, evil lust, enmity, sloth, backbiting and slander. To check the pernicious influence of these demons, Aburmazd gave men *asvidehkherad* (inborn wisdom), *gososarudkherad* (acquired wisdom), *din* (religiosity) and other mysterious saving principles. *Asvidehkherad* tends to keep man in dread of sinful deeds, to prevent him from doing useless work, and to lead him to do useful work. The functions of *gososarudkherad* are to listen to and abide by good advice, to discriminate between things which vanish in our lifetime and those which pertain to our ultimate fate, and disregard those that are of transitory duration. *Din* acquaints man with the punishment of sin and the recompense of good deeds, and keeps him off the paths of demons by explaining to him the ways of angels and the admonitions respecting them. Man's good qualities proceed from knowledge and intellect. That kind of knowledge and intellect is good which can fearlessly guide man and save him from sins and miseries. The best of all desires is that of leading a sinless life. Man's bliss lies in good friendship and a good, saintly life.

The most tyrannical enemy of man exists in his own evil deeds. Edu-

cation is a corrector of man, good habits the guardian of his soul. He who is endowed with good qualities is not proud; he who has the wealth of patience is no fault-finder; he who possesses a good disposition is no miser; he who is saintly in his habits is not discontented; he who walks in good society makes it no business of his to injure people; and he who is wise holds no affinity with injurious vices. The wealth of this world is of the same kind as the things one finds in sleep, which disappear as soon as he awakes from it. That man is the least needy who is the most contented. That man is the most virtuous of his kind who deems it most just to do good to mankind. That person is the noblest who is not needy and avaricious, who benefits others by holding out to them higher hopes (i. e., of the future world), and thus tries to become philanthropic. He is a person of bad reputation who deems actions injurious to human interests to be more just than others. We shall now conclude with a few short questions and answers from the book:

"What makes us most famous? The path of generosity.

What thing is the most precious? The love of the good and the learned for us.

What gives us the greatest ease and rest? A life spent in innocence and charity.

What thing is the most comfortable? A life that is free from sins and has a good end.

What thing is the most advantageous? The companionship of the learned.

What thing is the best? The society of good men.

What religion is good? That which explicitly points out the morality of angels and the immorality of demons, the recompense of good and the punishment of bad actions, and in a proper manner enables one to behave well and to tread the good road of virtue.

FOR WHAT SHOULD MEN IN THIS WORLD BE THE MOST ANXIOUS? FOR THE DESIRE OF DOING DISINTERESTED GOOD TO THEIR FELLOW-BRETHREN.

WHAT DESIRE IS DISINTERESTED? ONE WHICH MEN MAY WISH TO GRATIFY WITHOUT ANY PERSONAL MOTIVES OF INTEREST."

D.

THEOSOPIY AND THE SOCIETY OF JESUS.

IN June, 1888, a remarkable article appeared in *Lucifer* by H. P. Blavatsky, in which that eminent Theosophist exposed the tactics of the Jesuit Fathers, and pointed to the Society of Jesus as the most dangerous foe of liberty and of spiritual growth. She admitted to the full the intellectual strength and subtlety of the Jesuit forces, and the satisfaction that they can offer to one weary of modern shams. Theosophy and Jesuitism

Are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion.

Jesuitism has always warred openly against every form of Occultism, because it sees in Occultism the only power that can crush it. Holding some of the lower secrets of the Arcane Knowledge, its disciples practise some of the Occult Arts, and use them for the subjugation of individuals and of nations; they detest, no less than they fear, those who tread the path of Occultism in order that they may become not the selfish tyrants over, but the more useful servants of Humanity. For fragments of the teachings of the Ancient Science of the Soul passed into the custody of the Church, through some of the Fathers—such as Clement Alexandrinus—who had been initiated into the Mysteries, and these are still preserved at the Vatican; one of the “Seven Arts of Enchantment of the Gnostics” was that of which a fragment is appearing in the modern world as Hypnotism, and the Jesuits were familiar with the Mesmeric art long before the days of Mesmer; they denounced it as the child of Satan in the time of Van Helmont, and—practised it. To-day, as since their foundation

Students of Occultism [and the world at large] should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective wills, when they have any special object to effect, or any particular and important person to influence.*

It is one of their practices to gather together, and, sitting in a circle, to concentrate on a particular person and “will” him or her into an agreed-on line of action, working by hypnotic suggestion with all the strength of their trained and united wills. Here is the explanation of some of the strange “conversions” of highly placed persons, that have startled English Society during the last few years. The victims are marked down and hypnotized into belief. Another of their practices is for a small group to attend a lecture given by any well-known and “dangerous” speaker, and to endeavour to hypnotize him or her sufficiently to confuse, or, at least, weaken the argument. As these, and many similar practices, are known to and understood by, Occultists, the Roman Church, and especially the Jesuit Order, have ever been the bitterest enemies of Occultism, and of every effort made by the White Brotherhood of Initiates to allure man along the Path that leads to Knowledge and therefore to self-dependence. The Brothers of the Shadow war ever against the Brothers of the Light, and

This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and heterodox Mysticism generally.†

To bring to bear on unsuspecting persons this subtle force, in order to subjugate their reason, is, from the Theosophical standpoint, one of the most damnable of crimes. We believe in the Occult forces in Nature, since Nature is but the expressed Word of Divine Thought, and we know they can be controlled by the Divine Spirit that is the

* Article on “Theosophy or Jesuitism?” as cited.
† “Secret Doctrine,” vol. i., p. xliv.

Light and Life of every Son of Man. But we hold that the use of these forces for the subjugation of our neighbours is a deadly sin, that they may only be used by the purified will, solely intent on serving the race and on raising humanity towards perfection and that even when thus used they must never be exercised for drugging and then directing the reason, intellect, or will-power of any individual. This is the difference between White and Black Magic, between Theosophy and Jesuitism.

How little the Jesuit knowledge is likely to be guided by a pure morality may be seen by even a cursory study of some of the literature that has grown up round their body. To take but a single example, leaving on one side the general theory that a wrong thing may be done to bring about a right. A Jesuit Father, Père Lavalette, went to Martinique in 1743, as an inspector of missions, and entering into commerce he reared a great commercial house; in connexion with this undertaking a law suit arose, and the matter ultimately came before the French Parliament. The end of the whole business was that the Jesuit Constitutions, until then secret, came before the Court, and led to the expulsion of the Jesuits from France in 1762,

As persons professing a doctrine the consequences of which would tend to destroy the law of nature, the moral law which God Himself had imprinted on the hearts of men, and would consequently break all the ties of civil society, by authorizing theft, lying, perjury, the most criminal impurity, and generally all passions and crimes, by teaching a system of occult compensation, of equivocation, of mental reservation, of probability and philosophical sin.

The Parliament appended to its decree of expulsion extracts from the Jesuit Constitutions and other works, in justification of its decree. Among these were statements justifying forgery of a lost deed or title; stealing of small amounts (!); of a big sum if made up of small ones (“one is not obliged, under peril of mortal sin, to restore what has been taken in several small thefts, however large the total sum may be”); the murder of the husband by an adulterer caught in the act, if the murder were committed in defence of life or limb; murder under various circumstances (among others of a father by his child if the father is using violence to make the child abandon Catholicism); lying by mental reservation (“as the word *gallus* in Latin may mean a cock or a Frenchman, if I am asked in that language whether I have killed a Frenchman, I may answer no, although I have killed one, taking the word as meaning a cock”). The passages dealing with sexual crimes it is impossible to quote here.

If any one desires to see the delicate management of human beings, and of human weaknesses, reduced to a fine art, he had better read the *Monita Secreta*, placed in the hands of the Superiors of the Order to be given by them as occasion offers to others by word of mouth only, as if advice “gathered from the personal experience of the speaker.” If any information should leak out as to the existence of these *Instructions*, it is to be

Denied that such are the sentiments of the Society, letting this asseveration be made by those who are ignorant on the subject, and bringing up as evidence to the contrary our general Instructions and our printed and written rules.

In these *Monita Secreta* one may learn how to worm oneself into the confidence of princes and influential persons, how to gradually elbow out the members of other religious orders, how to adroitly gain the confidence of women, especially of those who are rich and unprotected, how to augment the wealth of the Society, etc., etc. I have never read a daintier method of using human frailties to gain power over men and women, and when one compares the theory and practice, taking the system taught side by side with the public place occupied by Jesuits in the history of the last three centuries, and most of all by Jesuit directors, whose duties are here expounded, one cannot but recognize the public results of this most subtle private instruction.*

Personally, I have no sympathy with the intolerant Protestantism which would exclude a Roman Catholic from any office in the State, any position in the civic or the social world. I know that under the shadow of the Roman Catholic Church, as under all other religious bodies, there grow up sweet flowers of human virtue, gracious types of human purity, lofty examples of noble self-devotion. There is an esoteric soul of goodness in all esoteric religions, and tender and beautiful characters are trained up in every creed. But I regard the Society of Jesus as a serious public danger, in virtue of its rules, its organization, and its numbers. To bind together some thousands of men, under the control of a single human being who is open to all human temptations, raised above no human weakness, and to place these in his hand,

As if they were corpses that let themselves be moved in any direction and manipulated as one will, or as the stick held by an old man and that serves him for any purpose for which he wishes to use it, and on any side to which he wishes to turn it;

to me, this is a real danger of a pressing and terrible kind. To destroy the conscience, to dominate the intellect, to drug the judgment, is to degrade the human being and to place a barricade before spiritual progress. And when a number of human beings, thus dehumanized and deprived of their spiritual heritage, are taught to use even the minor powers of Occultism in order to gain control over others and to reduce them in turn to bondage, it is time for those who value human dignity and who believe in human Brotherhood, to take their stand as open and avowed opponents of the enslavers of human kind. The end of this century, closing the five thousand years of the Kali Yuga, is marked by a struggle between the forces of the Light and of the Darkness. In the East the war is between the exoteric Brahmanism with its Hatha Yoga and the Rāja Yoga of the Trans-Himalayan Esoteric School. In the West the fight is between the Theosophy which teaches man that he is a God fallen into matter, that he may redeem and spiritualize it, and the Jesuitism which regards man as a slave to be drugged

* See *Instructions Secrètes des Jésuites*, par C. Sauvestre.

or flung into submission to priestly authority by cajolery or fear, creeping on his knees out of a condemned world into an undeserved salvation. That the combat will be serious and prolonged, there is but little doubt; but similar combats have been waged before, and the ultimate victory is with the Children of Light. In the words of H. P. Blavatsky:

It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society.

ANNIE BESANT, F. T. S.

THE INDICES TO THE VEDAS.

IN those Vedic writings known as Anukramanis we probably find the earliest instance of a careful indexing of works, the absence of which is sometimes very much felt now-a-days. The ancient Indo-Aryans probably thought that they could preserve the purity of the Vedic texts by keeping them bound, as it were, by carefully prepared indices of hymns, metres, Rishis or authors of the hymns, the deities whom they addressed, the words and even the letters. Counting at this rate they found that the Rig Veda, (S'ākala S'ākhā,) contains 10 Mandalas, 1,017 Sūktas, 10,580 hymns, and 1,53,826 letters, according to S'ounaka, one of the Vedic indexers who flourished, even according to Western estimation, not later than the 4th century B. C., while according to Indian Tradition, so far back as 3000 B. C.,—a not very improbable date considering that the Vedas themselves are now being relegated to 2,500 and even 3,000 B. C.* Necessity, being the mother of invention, it stands to reason to suppose that the indices were prepared with a view to prevent interpolations which had begun to creep into the Vedas. There is, however, nothing expressly stated in the indices themselves to this effect, but such a view is only very probable. Modern Sanskrit research reveals to us the existence of the following, although it is not possible to say how many more indices, which were prepared, are now lost.

S'ounaka, just alluded to above, wrote Sūktānukramanikā, an index of Sūktas, or hymns; A'rshānukramani, of Rishis who composed them; Chhandonukramani of the different metres, occurring in the Rig Veda; Anuvākanukramani of Anuvākas; Devatānukramani of the deities addressed by the Rishis. Besides all these, we have again the Sarvānukramani of Kātyāyana, a sort of table of contents which gives in order the deity, composer, the metre, and the first words of each Rik or verse, in the Samhita of the Rig Veda, and which is given in detail both in Aufrecht's (Vol. II) and Max Müller's editions of that Veda (Vol. VI, 621-671); while in the Bombay edition printed by Tukārām Tātya it is only partly given.

* Vide Max Müller, for instance, in his *Anthropological Religion*.

S'ounaka also wrote another Anukramani, viz., Brihaddevatā, a more detailed index of the Vedic deities than the Devatānukramani, but illustrated with legends and traditions: and a Smārta Sūtra which was chiefly an index of *pratikas*, and which is stated by Shadgurusishya to have been destroyed by S'ounaka in favour of his pupil A'svalāyana.

For the Sāmaveda we have A'rsha and Daivata enumerations (Rishis and deities) of the Samhita, in the Naigeya recension, and these together form one of the Sāmaveda Parisishtas: besides the A'rsheya Brāhmaṇa, one of the Brahmanas of this Veda.

For the Black Yajus we have the Anukramanis of Atri, and that of Kāthaka; the former deals almost exclusively with the contents of the several sections which it gives in their order. It consists of two parts. The first which is in prose is a mere nomenclature. The second in thirty-four S'lokas is little more. This index differs from all the other ones in that it treats not only of Samhita, but also of the Brahmana and the A'raryaka. It not only indicates the subjects of the Veda, but also brings together the different passages where the same sacrifice with its supplements is treated. To it is annexed a commentary upon both parts which names each section, together with its opening words and extent. The Anukramani of the Kāthaka enters but little into the contents. It limits itself on the contrary, to giving the Rishis of the various sections as well as of the separate verses.

Kātyāyana's Anukramani for the White Yajur Veda contains an index of authors, deities, and metres of the Mādhyandina S'ākhā of S'ukla Yajus with Khilas and Sukriyas. Lastly we have also an Anukramani to the Atharva Samhita*.

The greatest amount of interest is however centred in the Anukramanis of the Rig Veda, not simply because of their being more detailed and voluminous, but also because copies of them can be more readily obtained than those of the other Vedas. The ancient Rishis probably thought it worth their while to bestow greater care and industry on the text of the Rig Veda than on others which have all sprung up from it. These Anukramanis are now described in detail.

The Sūktānukramani is believed to be an index of *pratikas*, and although not quoted by Shadgurusishya, it was a work of S'ounaka's. Not a single copy of it is however known to exist.

Anuvākānukramani, several copies of which work are in existence, three in the Adyar Oriental Library alone, has been edited with Shadgurusishya's Commentary by Dr. A. A. Macdonell in one of the *Anecdota Oxoniensia* Series.

Padānukramani: Of this only one copy is said to exist in Europe, which belongs to the India Office Library, being written in Grandha characters. The one in the Adyar Library is on palm leaves and in Telugu character, consisting of forty-seven verses. It is also

* It is called Brihat Sarvānukramani, consists of 10 *patalas* written in a very simple style, and is a complete index to the Samhita.

known as Padavidhānānukramanikā and Padāvidhāna, which latter is the name by which our Library MS. is known. This is followed by a commentary called Padavidhānabhāshya in 78 grandhas by Shadgurusishya, as stated at the end.

A'rshānukramani contains 320 S'lokas and nothing is known of it except that it is quoted by Shadgurusishya and is described by Rajendralala Mitra in his Notices of Sanskrit MSS., Vol. VI., p. 176.

Chhandonukramani: The copy in our Library contains 335 grandhas. Excluding probably ten or fifteen in the middle, for which blank space is provided in the MS., and about twenty at the end, the total number does not exceed 370 grandhas. At the end of each Mandala there is enumerated the number of verses and hymns in each as also the number of verses in each metre.

Dēvatānukramani, of which no MS. has hitherto been found, is probably one of the type of Brihaddevatā of S'ounaka. This last is an index of Devatas invoked in each hymn of the Rig Veda: it is even something more, being at the same time a sort of encyclopaedia of information about those gods. Dr. Kuhn thinks that A'svalāyana is the author and not S'ounaka, inasmuch as a passage in Shadgurusishya's commentaries leads to such a doubtful conclusion. But this difficulty is at once settled when we remember that most, if not all, the available MSS. speak of S'ounaka as the author. The whole work is dedicated to Yāska—apparently the author of Nirukta.

It now remains for me to say a few words with regard to Shadgurusishya. His real name is not known, and it is conjectured that he was a native of the country between the Vindhya and the North Pennar River. He was probably the most learned Vedic Scholar of his time, and appears to have taken a pride in being called, by the new name—the disciple of six teachers—Vināyakā, Trisūlānka, Govinda, Sūrya, Vyāsa, and S'ivayogi, as he tells us, who instructed him in seven works. According to his own statement he flourished about 1187 A. C. He composed a commentary on the Sarvānukramani named Védārthadīpikā, one on Anuvākānukramani, and another on Chhandonukramani. But his name is handed down to posterity by his former work which is of a wider scope than a mere commentary on Sarvānukramani, explaining as it does, the more obscure passages and references to Vedic deities by quotations from Brihaddevatā (also Bārhaddevatā). After explaining the reason why S'ounaka should write on Sarvānukramani in preference to any other index, by saying that S'ounahotra son of S'unahotra of the race of Bharadvāja, was afterwards called Gritsamada (literally he who delights in praising) and being commanded by Indra to be born again in the family of Bhṛigu, was therefore called S'ounaka descendant of Rishi S'unaka, Shadgurusishya continues*:—

"The pupil of S'ounaka was the Reverend A'svalāyana. He, having learned from S'ounaka all sacred knowledge, made also a Sūtra and taught

* From MaxMüller's History of Ancient Sanskrit Literature, pp. 233—5, 2nd Edn.

"it, thinking it would improve understanding and please S'ounaka. Then in order to please his pupil, S'ounaka destroyed his own Sūtra which consisted of a thousand parts and was more like a Brahmana. 'This Sūtra,' he said, 'which A'svaláyana has made and taught shall be the Sūtra for this Veda.' There are altogether ten books of S'ounaka, written for the preservation of the Rig Veda:—1. The index of the Rishis; 2. The index of the metres; 3. The index of the Deities; 4. The index of the Anuvākas; 5. The index of the Sūktas; 6. The Vidhāna (employment) of the Richa verses; 7. The Employment of the Pādas; 8. The Bārhaddaivatā; 9. The Prātisākyā of the S'ounakas; 10. His Smārta work on matters of Law. A'svaláyana having learnt all these Sūtras and knowing also the Gotras (genealogies), became versed in all sacrifices by the favor of S'ounaka. The Sage Kātyāyana had thirteen books before him: ten of S'ounaka and three of his pupil A'svaláyana. The latter consisted of the Sūtras in twelve chapters, (S'rauta Sūtra) the Grihya Sūtras in four chapters, and the fourth A'ranyaka (of the Aitareyāranyaka) by A'svaláyana. The Sage Kātyāyana having mastered the thirteen books of S'ounaka and of his pupil, composed several works himself; the Sūtras of Vājins, the Upagrantha of the Sāma Veda, the S'lokas of the Smṛiti (the Karmapradīpa), the Brahmakārikas of the Atharvans, and the Mahāvārtika which was like a boat on the great ocean of Pānini's Grammar. The rules promulgated by him were explained by the Reverend Patanjali, the teacher of the Yoga philosophy, himself the author of Yoga Sāstra and Nidāna, a man highly pleased by the great commentary, the work of the descendant of S'antanu. Now it was Kātyāyana, the great sage, endowed with these numerous excellencies, who composed, by great exertion, this Sarvānukramani. And because it gives the substance of all the works composed by S'ounaka and his pupils, therefore the chief among the Bahvrichas have called it the General Index."

Here we notice three generations of teachers: first S'ounaka, then his disciple A'svaláyana, in whose favor S'ounaka destroyed one of his works: and thirdly Kātyāyana who studied the works of S'ounaka and A'svaláyana—leaving out of consideration Patanjali and Vyāsa with whom we are not now concerned. It can also be inferred from the above that, in more sense than one, the works of S'ounaka were carefully gone through for purposes of revision, and a compilation therefrom was made by Kātyāyana, keeping always in view the preservation of the Rig Veda.

In Dr. Macdonell's edition are given some valuable appendices, among which the index of metres and the lists of Rig-verses, and authors and works quoted by this great Indian Vedic scholar will be of interest.

The Sanskrit language being so pliable and so capable of moulding itself to any metre, it often happened, if it was not the rule, that works were written in verse. This circumstance is sometimes forgotten by Western scholars, who are apt to think that poetry was a chief characteristic of the less civilized nations. But judging from the ancient Indian poetry, we may safely conclude that the large number of Sūtra writings and works in poetry was entirely due to the necessity of remembering the

teachings of preceptors; in other words, to recall the substance of those teachings; and that in case poetry was not possible recourse was had to Sūtras, literally strings of mnemonical verses. We might take the Anukramanis of S'ounaka and Kātyāyana for our illustration. S'ounaka writes in mixed S'lokas what he could more easily have expressed in Sūtras, and as result of such an attempt takes great liberties with the metre; while Kātyāyana writes in prose with all the characteristics of Sūtras.

Both S'ounaka and Kātyāyana prepared their indices on the S'ākala S'ākhā of the Rigveda, according to which the number of hymns (Sūktas) is 1017, while according to the Bāshkala S'ākhā they count eight more. Both S'ounaka and Kātyāyana excluded the Khilas or the supplementary ones, but the latter added the eleven Vālahilya hymns usually appended to the eighth Mandala, and, lastly, both adopt the division into Mandalas, Anuvākas and Sūktas, although the other division into Ashtakas and Vargas was equally known. The following few tables summarized from these indices will serve the purpose of giving us an idea of the minuteness with which the Veda was studied in those days:—

The number of Anuvākas in the various Mandalas are: I, 24; II, 4; III, 5; IV, 5; V, 6; VI, 6; VII, 6; VIII, 10; IX, 7; X, 12; Total 85.

The number of hymns in the various Mandalas are: I, 191; II, 43; III, 62; IV, 58; V, 87; VI, 75; VII, 104; VIII, 92; IX, 114; X, 191; Total 1,017.

The ten Mandalas or 85 Anuvākas, contain 8 Ashtakas and 2,006 Vargas and 10,417 verses.

		Vargas.		Verses.
Varga with 1 verse	...	...	1	1
do 9 verses	...	...	1	9
do 2 do	...	...	2	4
do 3 do	...	...	97	291
do 4 do	...	...	174	696
do 5 do	...	...	1,207	6,035
do 6 do	...	...	346	2,076
do 7 do	...	...	119	833
do 8 do	...	...	59	472
Total		...	2,006	10,417

This figure, viz., 10,417, occurs in the 42nd verse of Anuvākānkramani, while in the following verse it is stated that the total number of verses in the Rigveda is 10,580 and one pāda, which Shadgurusishya explains as referring to X- 20, 1: and in verse 44 we read that the number of half verses is 21,232. The number of words in the Rigveda is given at 1,53,826, and the number of syllables or letters—for in Sanskrit, a letter always expresses a syllable—is 4,32,000. It may perhaps be added to the credit of these ancient indexers that the last two figures have not been verified by any modern scholar.

Professor Max Müller gives in his *History of Ancient Sanskrit Literature*, p. 221, a table based on the *Charanavyūha*. It is quoted below for purposes of comparison:—

Vargas consisting of 1 verse.	...	Vargas.	Verses.
do 2 verses	...	1	1
do 3 do	...	2	4
do 4 do	...	93	279
do 5 do	...	176	704
do 6 do	...	1,228	6,140
do 7 do	...	357	2142
do 8 do	...	129	903
do 9 do	...	55	440
	...	1	9
Total	...	2,042	10,622

Lastly I quote below a table of metres given by Dr. Macdonell in the preface to his Edition of *Sarvānukramani*, and based on *Chhandasankhyā*, to show at a glance how a small error in the total of verses has crept in.

Metre.	I	II	III	IV	V	VI	VII	VIII	IX	X	Total.
Gāyatri	472	37	104	119 ^a	79	147	61	733 ^b	600	108	2,450
Ushnik	21	...	10	2 ^c	19 ^d	9	1	228	42	12	344
Anustup	117	14	27	27	155	45	44	112	55	260	856
Brihati	5	1	19	...	6	14	4	89 ^f	10	32	180
Pankti	61	...	2	...	54	5	1	33 ^g	20	72	248
Trishbuth	742	230 ^h	399	403 ⁱ	284 ^j	478	586	81	149	901	4,253
Jagati	356	142 ^k	50	33	103	39 ^l	39	65	166	351	1,344
Athijagati	...	...	...	1	11	1	...	3	...	...	16
Sakvari	...	...	...	1 ^m	1 ⁿ	6 ^o	1	7	...	4	20
Atisakvari	5	4	...	...	...	...	...	...	...	...	10
Ashti	4	1	...	1	...	...	...	...	...	...	6
Atyashti	80	...	...	...	...	...	...	...	...	...	83
Dhriti	1	...	...	1	...	...	...	3	...	...	2
Ati Dhriti	1	...	...	...	...	...	...	...	...	...	1
Dvipāda	31	...	...	...	4	3	40	13	...	...	127
Ekapāda	...	...	...	1	3 ^p	1 ^q	...	...	...	...	6
B. Pr.	80	...	6	...	4	20	64	188 ^r	22	4	388
K. Pr.	...	...	...	...	4	4	4	...	84	14	106
M. Pr.	...	...	...	...	...	2	...	...	...	...	2
Total...	1,976	429	617	589 ^s	727 ^t	765 ^u	841	1,636	1,108	1,754	10,442

(a) *Chhandonukramani* puts it at 120. (b) *Chh.* 718. (c) *Chh.* 7. (d) Omitted in *Chh.* mukhas, (8 An and 16 Gāy.) which though not mentioned in the *Chhandasankhyā* are given in *Sarv.* VIII, 68 and 74" (Macdonell.) (f) *Chh.* 93. (g) *Chh.* 35. (h) *Chh.* 229. (i) *Chh.* 402. (j) *Chh.* 281. (k) *Chh.* 143. (l) *Chh.* 40. (m) *Chh.* 2. (n) *Chh.* 5. (o) *Chh.* 7. (p) *Chh.* none. (q) *Chh.* none. (r) *Chh.* 19. The difference being due to the exclusion of the *Vāḷakhilya* hymns. (s) *Chh.* 588. (t) *Chh.* 724. (u) *Chh.* 764.

It will thus be clear that the difference between the figures in the above table and those given in *Chhandonukramani* is only very slight and due partly to errors in two cases (*vide* foot-notes) and partly to the author of the *Anukramanis* considering two verses as one, and so on. But the somewhat startling difference in the total number of verses, startling of course considering the general accuracy of the exegetical works of our ancients, will have now to be accounted for. The totals according to the different statements are:—*Charanavyūha* 10,622; total number of half verses 21,232 (10,616)*; Dayānand Sarasvati counts 10,589; *Anuvākānukramani* (v. 43) 10,580; Macdonell's total, counting the *dvipādas* twice 10,569; and counting them once, 10,442; *Anuvākānukramani* (v. 42) 10,417. S'ounaka's statement in another *Anukramani* is 10,409: and the total obtained by casting up the number of verses in each metre, according to his own statement in the same work, 10,402. All these authorities differ, it should be remembered, only in the total number of verses and not even in *vargas*, and the reason of the difference falls, besides those already explained, under any one of the following:—

1. Difference in the *S'ākhā* on the text of which these differences are based: e.g., Dayānand Sarasvati's figures are based on the *Bāshkala S'ākhā* and I do not know on what *S'ākhā* *Charanavyūha* is based as I have no MS. to refer to

2. It is quite probable that verses occurring twice are omitted in certain cases, but added in others. This accounts for the difference in Macdonell's calculations.

3. It is also probable that S'ounaka and Kātyāyana included some of the *khilas* although their avowed object was to exclude them.

4. The difference in the three statements of *Anuvākānukramani* is almost entirely due to the incorrect readings of MSS. This reason may also be applied to the last two statements.

Judging by the whole, therefore, it is indeed "one of the most remarkable facts in the history of literature that a people should have preserved their sacred book without adding or subtracting a single word for 2,300 years, and that too chiefly by means of oral tradition." † And it scarcely need be said that this is *literally* true, considering the important part played in the preservation of Ancient Indian Sacred Literature by the *S'iksha*, Grammar, *Chhandas*, *Nirukta*, and *Kalpa*—for there can be no mantra without a *vinīyoga*—and last, but not least, the *Anukramanis*. The same holds good in the case of the other *Vedas* as well.

S. E. GOPALACHARLU.

* *Anuvākānukramani* v. 44.

† Macdonell's Preface, p. 17.

SOME FURTHER CASES OF BLACK MAGIC.

WHILE reading the extract from Père Labat in the article "Varieties of African Magic," in the October Number of the *Theosophist*, I was reminded of certain passages in two other writers who describe feats of *diablerie* of the same nature as those said to have been performed by the African negress on board the French vessel, and thus show that these practices are by no means peculiar to Africans.

Pietro della Valle, the Italian traveller who visited Turkey, Egypt, Syria, Persia and India, in the course of his peregrinations in the 17th century, writes:—

"An Arabian woman, by name Meluk, was thrown in prison on a charge of having bewitched, or as they call it, eaten the heart of a young native of Ormuz, who had lately from being a Christian, turned Mahomedan. The cause of the offence was that the young man, after keeping company some time with one of her daughters, had forsaken her. He himself who was in a pitiable condition, and in danger of his life, was one of her accusers. This sort of witchcraft, which the Indians call eating the heart, and which is what we call bewitching, as sorcerers do by their venomous and deadly looks, is not a new thing nor unheard of elsewhere; for many persons practised it formerly in Slavonia, and the country of the Triballes, as we learn from Ortelius, who took the account from Pliny, who upon the report of Isigones testifies that this species of enchantment was much in use among these people, and many others whom he mentions, as it is at present here, especially among the Arabians who inhabit the western coast of the Persian Gulf, where this art is common. The way in which they do it is only by the eyes and mouth, keeping the eyes fixed steadily upon the person whose heart they design to eat, and pronouncing between their teeth, I know not what diabolical words, by virtue of which and by the operation of the devil, the person, how hale and strong so ever, falls immediately into an unknown and inevitable disease, which makes him appear phthisical, consumes him little by little, and at last destroys him. And this takes place faster or slower as the heart is eaten, as they say; for these sorcerers can either cut the whole or a part only; that is can consume it entirely and at once, or bit by bit, as they please. The vulgar give it this name, because they believe that the devil, acting upon the imagination of the witch when she mutters her wicked words, represents invisibly to her the heart and entrails of the patient, taken out of his body and makes her devour them. In which these wretches find so delightful a task, that very often to satisfy their appetite, without any impulse of resentment or enmity, they will destroy innocent persons, and even their nearest relatives, as there is a report that our prisoner killed one of her own daughters in this manner."

"This was confirmed to me by a similar story, which I heard at Ispahan, from the mouth of P. Schostian de Jesus, a Portuguese Augustinian, a man to be believed, and of singular virtue, who was prior of their convent when I departed. He assured me, that in one of the places dependent upon Portugal, on the confines of Arabia Felix (Yemen), I know not whether it was at Mascate or at Omuz, an Arab having been taken up for a similar crime, and convicted of it, for he confessed the fact, the Captain or Governor of the place, who was a Portuguese

"that he might better understand the truth of these black and devilish actions of which there is no doubt in this country, ordered the sorcerer to be brought before him before he was led to his punishment, and asked him, if he could eat the inside of a cucumber without opening it, as well as the heart of a man. The sorcerer said, yes; and in order to prove it, a cucumber was brought: he looked at it, never touching it, steadily for some time, with his usual enchantments, and then told the Captain he had eaten the whole inside; and accordingly when it was opened, nothing was found but the rind. This is not impossible; for the devil of whom they make use in these operations, having in the order of nature, greater power than all inferior creatures, can with God's permission, produce these effects and others more marvellous."

For the comfort, however, of his Christian readers, the pious and prolix Pietro adds:—

"The same father told me, that one of these sorcerers, whether it was the same or not I do not know, having been taken for a similar offence, was asked if he could eat the heart of the Portuguese Captain, and he replied no; for the Franks had a certain thing upon the breast, which covered them like a cuirasse, and was so impenetrable, that it was proof against all his charms. This can be nothing else than the virtue of baptism, the armour of the faith, and the privileges of the sons of the Church against which the gates of hell cannot prevail."

"To return, however, to my first subject:—This witch made some difficulty at first to confess her guilt; but seeing herself pressed with threats of death and being led in fact to the public square, where I saw her with the sick young man, she said that though she had not been the cause of his complaint, perhaps she could cure it, if they would let her remain alone with him, in the house, without interruption; by which she tacitly confessed her witchcraft. For it is held certain in these countries that these wicked women can remove the malady which they have caused, if it be not come to the last extremity. And of many remedies which they use to restore health to the sufferers, there is one very extraordinary, which is that the witch casts something out of her mouth, like the grain of a pomegranate, which is believed to be a part of the heart that she has eaten. The patient picks it up immediately, as part of his own intestines and greedily swallows it; and by this means, as if his heart was replaced in his body, he recovers by degrees his health. I dare not assure you of these things as certainly true, not having myself seen them, surpassing as they do the course of nature. If they are as is said, it can only be in appearance, by the illusions of the devil; and if the afflicted recover actually their health, it is because the same devil ceases to torment them without dwelling longer upon their curious speculations. The witch having given hopes that she would cure the patient, the officer promised that she should receive no injury, and they were both sent home; but an archer was set over her as a guard that she might not escape."

In the "Ayeeni-Akhari" of Abul Fazal, who writes about the same time as the Italian traveller, occurs the following passage:—

"One of the wonders of this country is the 'Jiggerkhar' (or liver-eater). One of this class can steal away the liver of another by looks and incantations. Other accounts say that by looking at a person, he deprives him of his senses, and then he steals from him something resembling the seed

"of a pomegranate, which he hides in the calf of his leg. The 'Jiggerkhar' throws on the fire the grain before described, which spreads to the size of a dish, and he distributes it amongst his fellows, to be eaten; which ceremony concludes the life of the fascinated person. A 'Jiggerkhar' is able to communicate his art to another, which he does by learning him the incantations, and by making him eat a bit of the liver cake. If any one cuts open the calf of the magician's leg, extracts the grain, and gives it to the afflicted person to eat, he immediately recovers. These 'Jiggerkhars' are mostly women. It is said, moreover, that they can bring intelligence from a great distance in a short space of time; and if they are thrown into a river, with a stone tied to them, they nevertheless will not sink."

The Torquemadas of that time dealt with them thus:—

"In order to deprive any one of this wicked power, they brand his temples, and every joint in his body, cram his eyes with salt, suspend him for forty days in a subterranean cavern, and repeat over him certain incantations. In this state he is called 'Detchereh.' Although, after having undergone this discipline, he is not able to destroy the liver of any one, yet he retains the power of being able to discover another 'Jiggerkhar,' and is used for detecting those disturbers of mankind. They can also cure many diseases, by administering a potion, or by repeating an incantation. Many other marvellous stories are told of these people."

These feats, whether attributable to suggestion, glamour or the cult of the elementals, appear to have been performed quite as often by Asiatics as by Africans. Thus "Kongo Brown's" feat of making the plantain tree spring up in a few minutes has been witnessed by people in India. A contemporary of della Valle says he saw it done in a factory yard at Broach. The sorcerer, he says, planted a peg of wood in the ground and offered to make it grow into a tree. He then improvised a sort of tent out of a shirt over the peg, and entering it, began his incantations. From time to time he removed the shirt and showed the company that a young tree had been produced and was rapidly growing. This went on until the spectators saw before them a tree several feet high and laden with fruit. During the operation one of the spectators, observing a rent in the shirt, looked in and saw the sorcerer cut his arm and moisten the peg with his blood. Further phenomena were interdicted by the chaplain of the factory who strongly expressed his disapproval of Christians witnessing and encouraging such performances, and having threatened to refuse the communion to such as persisted in remaining, the proceedings came to a close. The *modus operandi* in this instance appears to point to the help of elementals.

The existence of occult knowledge amongst a race so little advanced as the Africans is difficult to account for, except on hypothesis that it arose out of remnants of the science of old Atlantis; and possibly the old Arabic legend of the destruction of the Domdaniel school of occultism near Tunis, said to have been founded by Halil Maghraby, on which Southey based his poem of "Thalaba," may be a traditional version of the story of the Atlantean deluge.

P. J. G.

THREE THOUSAND YEARS AGO:

HYPNOTISM AND ELECTRICITY IN ANCIENT EGYPT.

BY

FRANZ LAMBERT*

THE Paris National Library possesses a memorial tablet from that ancient land of wonders, Egypt, known by the name of the Bentrosch stele, a stone record in hieroglyphics of unusual beauty. This stele recounts the successful cure of an obsessed person, the daughter of a Mesopotamian Prince, some 3,000 years ago. If now the mere fact of an exorcism from so long ago is in itself alone remarkable, so much the more is the fact that means and methods were then used by the physicians, which the unprejudiced among their modern colleagues have also quite recently begun to use, with the best results, in the cure of insanity and similar afflictions. It is a fact that can hardly be doubted, which we decipher from this venerable document, that the Egyptians, justly and highly famed in antiquity for their wisdom and knowledge of nature, were acquainted with both Hypnotism and Mesmerism in their most varied modes of application, and that they utilised them for curative purposes; and it would not perhaps be difficult to prove that this magical method of cure had already, at the date when the story related on our stele occurred, been practised for thousands of years in the land of Chemi.

Fig. 1.



I give below the contents of the text of our stele (fig. 1)† as rendered

* Translated from the *Sphinx* for January 1888. The Translator desires to publicly express his thanks to the able and learned editor of the *Sphinx*, Dr. Hubbe Schneiden, for his courtesy in furnishing to the *Theosophist* a set of the figures inserted in this article.—B. K.

† Only the picture at the top of the stele is here reproduced (fig. 1). Such of our readers as wish to examine the 27½ lines of hieroglyphics which follow below this picture, so as to compare them with the translation given in the text, will find them reproduced in the *Journal Asiatique*, Vme. Série, Tome VIII, Paris 1856, p. 201.

ed by Professor Dr. Lauth,* omitting, however, the first lines, which are of no importance to us:—

"Behold! His Majesty was in Nahar, according to his custom every year. The great men of that land came from the remotest parts bowing down, desiring peace, with presents, before the spirit of His Majesty. They brought their tributes of gold, silver, lapislazuli, copper (?), and all kinds of woods of the holy land upon their backs: each strove to outvie his neighbour. Then the great (chief?) of the land Buchtan caused his tribute to be brought, and gave him his eldest daughter at the head thereof, and he besought His Majesty and begged his life from him. The same was a beautiful woman, valued by His Majesty above all. At once her title was written as royal chief wife, by name *Ranofru*, 'Sun of Beauties.' After His Majesty the king had reached Egypt, he performed for her all ceremonies which befit a royal chief-wife."

"Now it happened in the XVth year, on the 22nd of Payni† that, lo, His Majesty was in the town of Thebes, the Victorious, the Mistress of Cities, engaged in the praises of Amun, the Father, Lord of the Thrones of both worlds, upon his lovely feast of Panegyrie in Apt of the South (Luxor?) his favorite dwelling place from the beginning. Then came one saying to His Majesty: 'A messenger from the Great Lord of Buchtan is there, come with numerous presents for the Royal Queen,' and forthwith he was brought before His Majesty with his presents. He spoke and said to His Majesty: 'Hail! to thee, Thou Sun of the nine bows (Peoples), grant us to live near thee.' Then he spoke, kissing the ground, and repeated to His Majesty: 'I come to thee, O Great King, my master, on behalf of *Bentrosch*, thy younger sister on the side of the Royal Queen *Ranofru*. A sickness has entered into her limbs. Let, (therefore) Your Majesty send one who is wise in such things to see her.' Forthwith His Majesty spoke: 'Bring unto me the scribes of the House of Hieroglyphics, and those who are learned in the secrets of the Holy of Holies.' They were brought immediately. Then His Majesty spoke: 'Why have ye been summoned?' In order to hear this saying: Give me forthwith one who is a cunning (master) in his heart, a scribe (operator) with his fingers from among you.' Now when the royal scribe *Thotemkebi* had stood forth before His Majesty, His Majesty commanded him to journey to Buchtan with this messenger. But when the wise man had come to Buchtan, he found *Bentrosch* in the condition of one possessed by a demon (*chu*) and himself too weak (miserable) to contend therewith. Thereupon the chief of Buchtan sent again (a messenger) to the presence of His Majesty with the words: 'O Great King, my master, let His Majesty command (sic!) that the God be brought (*Chonsu* himself): forthwith the messenger was brought before His Majesty.‡ Now it happened that His Majesty in the 26th year and in the month Pachon, at the time of the Ammon-Panegyrie, was in the interior of Thebes. Then His Majesty went again before *Chonsu*

* See Transactions of the Royal Bavarian Academy of Science, Feb. 6, 1876; as also for historical, geographical and other information upon the contents of this stele.

† The dates given are those of the years of the Pharaoh's reign.

‡ This is the only lacuna in the text, which has here been worn away.

"*nofer hotep** with the words: 'O gracious master, I stand again before thee on behalf of the daughter of the chief of Buchtan.' Forthwith *Chonsu nofer hotep* was brought (in procession) to *Chonsu p-ari secher*, the great God, who drives out demons. And then His Majesty spoke before *Chonsu nofer hotep*: 'O gracious Master, if thou wouldst but turn thy countenance towards *Chonsu p-ari secher*, who driveth out demons, that he may go unto Buchtan!' (Consent) with much nodding. Thereupon spake His Majesty: 'Let thy blessing go with him, that I may send His Highness (Holiness) to Buchtan, to deliver the daughter of the chief of Buchtan.' Much nodding of the head, on the part of *Chonsu nofer hotep*. Forthwith he made the blessing four times over *Chonsu p-ari secher*. Then His Majesty commanded to cause *Chonsu p-ari secher* to set forth on a great boat, together with five little ones, a wagon and numerous horses to right and to left. Now when this God had come to Buchtan, after one year and three months, behold! the chief of Buchtan with his soldiers and great men came to meet *Chonsu p-ari secher*, the accomplisher of plans; and he threw himself down upon his belly, saying: 'Thou comest to us, thou stayest with us according to the command of the king *Ravesu-ma sote-p-en Ra*.'"

"Forthwith this God betook himself to the place where *Bentrosch* dwelt. Thereupon he made the blessing over the daughter of the chief of Buchtan; immediately, she was healed. Hereupon the demon, who was with her, spake before *Chonsu p-ari secher*: 'Come in peace, Great God, who driveth out demons: Buchtan is thy city, its inhabitants thy slaves, I too am thy slave: I will depart to the place, whence I came, to satisfy thy heart as regards the matter for which thou art come. Only let Thy Holiness command that a feast day be celebrated with me and with the chief of Buchtan.' Forthwith the god nodded to his prophet with the words: 'Let the chief of Buchtan make ready a great food-offering before this demon.' Now while *Chonsu p-ari secher* discoursed thus with the demon, the Chief of Buchtan stood by with his soldiers, fearing terribly: So he made ready a great sacrifice before *Chonsu p-ari secher* and this demon: the Chief of Buchtan held for them a feast of joy. Afterwards the demon departed in peace (willingly) to the place which he loved, at the command of *Chonsu p-ari secher*."

"Then did the Chief of Buchtan rejoice exceedingly, and every person that was in Buchtan. Then he considered in his heart, saying to himself: 'This God might become a gift for Buchtan; I will not allow him to return home to Egypt.' So the God remained three years and nine months in Buchtan. Then the Chief of Buchtan (once) lay on his bed and saw, dreaming, how the God went forth from his shrine, in the form of a golden sparrowhawk wheeling up to heaven towards Chemi. And when from terror he awoke, he said forthwith to the priest of *Chonsu p-ari secher*: 'This God who resideth with us, desireth to go unto Chemi. Therefore let his wagon set forth for Chemi.' After these things the Chief of Buchtan let this God journey

* *Chonsu*, the God of Healing, (the Hercules of the Greeks) was clearly represented by his priests, and probably in especial by his High Priest, an high Adept. Perhaps this High Priest was the *Chonsu nofer hotep* mentioned in the text of the stele, while the *Chonsu p-ari secher* was perhaps a lower Adept, a High Priest next subordinate to that highest High Priest and working under him. On the other hand, some have felt justified in seeing in these *Chonsus* automatically acting machines. These would then, according to Lambert, have be regarded as electrical machines, unless we prefer to have recourse to Bulwer's *vril* power (see "The Coming Race").

"towards Chemi, and gave him gifts, many gifts of all good things, soldiers and numerous horses: they arrived in peace at Thebes. After that *Chonsu p-ari secher* went to the temple of *Chonsu noter hotep* and laid before him "all the presents of good things which the Chief of Buchtan had given him; "he placed nothing in his own house. *Chonsu p-ari secher* reached his own "house (temple) in peace, in the thirty-third year, on the nineteenth of "Mechir of the King of Upper and Lower Egypt, *Vesu-ma-Ra solep-en-Ra* "who has made this (monument). May he grant life, even like the Sun God, "for ever!"

So runs the story on our stele. Let us now consider its details. First we have as the leading characters the two *Chonsu*. The name *Chonsu* belongs to one of the highest triads of Gods of Egypt, namely the Triad of Thebes (*Amon, Muth, Chonsu*), through which the spiritual-intellectual emanation of the Godhead is personified.* As *Chonsu* appears as a healing God, he performs his cures not through medicaments, but through spiritual power. This power is dual: one, immanent, represented by *Chonsu nofer hotep*, i. e., *Chonsu* the "Good, Resting One," and one, transcendent, which is represented by *Chonsu pari secher*, i. e., *Chonsu*, "who makes the inspiration." Since these two principles belong together, we must recognise in the latter, the *ari secher*, that manifestation of the God, which brings to bear a spiritual power through inspiration (suggestion), in the first place probably upon the physicians and priests, but then also, as in the case of the Princess *Bentrosch*, directly upon a patient.—*Ari secher* is usually translated, "the accomplisher of plans"; but to translate *ari* as "plan" is, it is true, by no means wrong, yet by this translation the real essence of the matter is not expressed. When the physician *Thotemhebi* came to *Bentrosch*, he found that she was *m secheru kr chu*, which means that she was under the inspirations (influence, suggestions) of a demon; if we were here to translate: under the plans of a demon, the phrase would hardly be intelligible. Further, every plan is an inspiration (e. g., a plan of campaign for the officers and soldiers, a building plan for the builders), but every inspiration is not a plan.†

We saw in the story that a sister-in-law of the Egyptian king (Rameses XII) by name *Bentrosch*, had fallen sick. The art of the native physicians seems to have been of no avail, for one of the Egyptian physicians—who enjoyed a great reputation—is sent for. In conse-

* This corresponds to the intellectual trinity among the attributes of God in the Kabbala, viz., Wisdom, Understanding and Knowledge, which are also called by the Kabbalists: Father, Mother and Son, exactly like the Triad of Thebes in the Egyptian Mythology.

† I trust by this to have met the reproach of having chosen the word inspiration (=suggestion), so as to drag in by the hair an expression which is so constantly used by Hypnotisers. It is interesting to compare the relation of the two *Chonsu* to each other, with that in which the two highest principles in man, which form the transcendental Subject, *Chu* and *Chaybi*, stand to each other. The Spirit (*Chu*) manifests itself to the child of dust, not directly, but through its shadow (*Chaybi*). The spirit resolves (resting), and the shadow of the spirit transfers the resolutions by inspiration or suggestion to the human soul. Exactly the same course of action obtains between the two *Chonsu*. What happens in the latter in the Microcosm; happens in the former in the Macrocosm.

quence of this message, the Pharaoh causes a man to be chosen by the assembled physicians: "cunning in his heart, a scribe (operator) with his fingers."

If we assume the knowledge of mesmeric or magnetic passes, and of hypnotism to have been possessed by the Egyptians (and our right to do so will presently be demonstrated) this passage would have to be otherwise translated. Vicomte de Rougé, a French investigator, translated it: "a man with an understanding heart, a master with skilful fingers." Now there never existed in the land of the Pharaohs a man with an "understanding" heart. As I have proved elsewhere, the heart, according to the ancient Egyptian view, is that part of man which corresponds with the feelings and the will, but not with the intellect. Let us therefore seek another translation for the hieroglyphic group:—



ab
aptus



m ab f
in corde suo



anu m
magister in



antu f
digitis suis.

literally meaning: "capable in his heart, master in his fingers." Let us consider first the word *ab* (capable), expressed by the first three signs, of which the first represents the stem *ab*, which can be written in a great number of ways. There are "capacities" for all sorts of things, the capacity we are here concerned with, is accurately characterised ideographically by the first sign. This is just what gives its great charm to the deciphering of hieroglyphic writing and causes their great clearness, for the picture speaks as well as, and with, the hieroglyphic and explains it.

The sign *ab* is compounded of palm leaf fan and the waterscale. The upper part, is the fan or shade, *chaybi* (shadow), which is also the hieroglyphic with which the sixth principle of man (the shadow of the spirit, the manifestation of the transcendental subject, or Buddhi) is written. From this fan we see, hanging down by a cord, a glass vessel which, half filled with water, served to determine the horizontal plane. If now this vessel, which is called *ma* (Truth), is to indicate correctly the horizontal plane, it must hang still, and not sway hither and thither. But just in the same way, the will of the hypnotiser in suggestion must not waver, but must hold firm and be able to concentrate itself upon one single thought. The ability or capacity, with which we are here concerned, is thus an inner calm, which in some way or other is connected with the transcendental,—probably is attained through the development of transcendental capacities.

That we are here concerned with a calm of will, is shown by the following hieroglyphic group: *m ab f* (in his heart). The middle one of the three signs standing over each other represents a heart. But the heart is the seat of the will, the will-soul. The following signs present no difficulty. The hieroglyphic *anu* represents an Egyptian writing case, and means: Scribe, Magister, Master. Then follows *m antu f*: in his fingers. The corresponding sign (*antu*) represents three fingers, held vertically upwards.

Thus, according to this analysis I am fully warranted in understanding the command of Pharaoh to mean, that a man shall be pointed out to him, who is "Lord of his will, Master of his fingers." As to the latter qualification, we must think less of an operator, than of a skillful Hypnotiser or Mesmerist,* for such an one must work with his hand, as well as with his will.

This Egyptian Hypnotiser, the most ancient whose name is so far known to us, was called *Thotemhebi*. When he reached Buchtan, he diagnosed possession, and probably tried to contend with the evil demon, but in vain. Eleven years pass away, but the patient is not cured. Again a messenger is sent to Egypt with the request, that a god be sent to Buchtan. Then the Pharaoh goes to the temple of the god *Chonsu nofer* and entreats him to communicate his blessing or his power. This is granted, and the *nofer* *hotep* makes over the *ari secher* the pass of blessing :

⌘ sa, four times. The latter is then conveyed towards Mesopotamia, to the city of Buchtan, and there heals the possessed *Bentrosch*, with the pass of blessing : ⌘ which is also pronounced *sa*, but is less

complicated than that of the *nofer hotep*. What, now, are these different blessings? I think that I shall encounter no contradiction, if I take them for mesmeric passes, and consider their different forms, which are clearly represented by their hieroglyphics, as the outlines according to which the passes were made. For the "blessing" is probably originally nothing but a letting flow out of force or power from the hands.

The more simple *sa*-pass ⌘ was made by the blessing God or physician moving his hands over the back of the head and down towards the shoulders in the manner indicated by the hieroglyphic, not once, but repeatedly, and with both hands (Fig. 3). Thus the Goddess

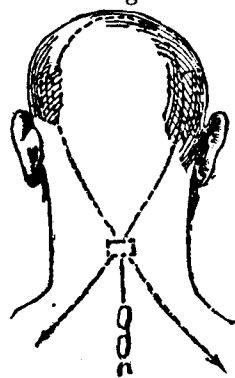


Fig. 3.

Muth says to Rameses III, in a picture, which has been published in Lepsius' "Denkmälern" (III, 211): "I stretch out my two arms in order (to

make) the *sa*-passes ⌘ behind his head." On

both sides of the *sa*-sign we notice knots or thickenings. These most likely indicate the places, where the person making the passes was to pause in the movement, or exert a special emphasis. The same is the case at the spot where the lines of the pass cross one another at the nape of the neck. It appears evident from the whole manner of carrying out the pass, that

* What, according to the latest usage, is called in this essay *Hypnotism*, should more accurately be termed *Mesmerism*, because the idea of a force flowing out from the organism is here obvious, a force allied to Magnetism or Electricity.

at this spot on the nape of the neck the power of the pass was to be concentrated.* But why just there? The Jewish Kabbalists teach that a small bone in the neck, called *Luz*, is "indestructible," that the *nephesh* or shadow form of the dead sinks into it, and that from the two the resurrection-body is formed at the end of time (the "Last Day"). This *Luz* of the Kabbala is, however, identical with the *Uls* of Egyptian doctrine, which lies just where the spinal column makes a bend from the back of the head towards the shoulders. (*Luz* means in Hebrew the same as *Uls* in Egyptian, i. e., a bending in, or curve). It would lead us too far were we to discuss here this *Luz* and its whole cultus in the city of Mendes, where the spinal relic of Osiris was preserved. I wished only to point out here why, in the act of making this *sa*-pass, the emphasis was laid upon the back of the neck, and the reason for this lies no doubt in the fact that this point was recognised as a favourable one for awakening certain transcendental capacities in man. Numerous passages in the texts bear witness that the intention in making the *sa*-pass was to awaken inner life. †

The other, more complicated pass, ⌘ which is made by the *nofer hotep* over the *ari secher*, probably extended over the whole body—whether over the front or the back is doubtful—somewhat according to the following outline (Fig. 4):—

Fig. 4.



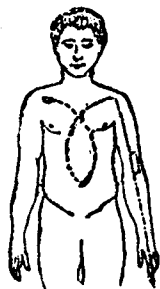
Now there occur among the hieroglyphics several signs which represent such knots, and are most probably to be understood as manipulations similar to that of

the *sa*-pass. One such sign is ⌘ *rod*, which means "to make fast." Most likely this was a pass intended to render the extremities immovable. If this is the case, then this action was produced, not by simple straight passes like those used by our present Hypnotisers, but to "fix" or render rigid, for instance, the left arm, the pass was begun at the right shoulder, the stroke carried in a loop over the trunk ending at the left shoulder, and then only, starting from there, a straight pass was made down the arm (with a pause at the elbow) to the tips of the fingers. Thus (Fig. 5):—

* Trans. Note.—It is curious that H. P. B. when she occasionally "magnetised" any one, always did so at this special spot, and never used the usual passes. She told me that this was the "occult" method.

† Compare: "Vicomte de Rougé sur une étèle Egyptienne," Paris 1858, or the *Journal Asiatique*; Sept.—Oct. 1856, p. 201.

Fig. 5.



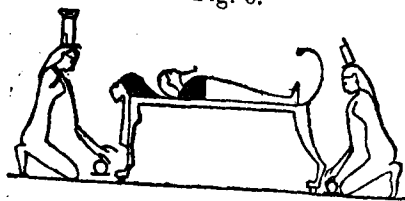
The fact that *Chonsu nofer hotep* made the pass four times, seems to have a special reason. It corresponds to the descriptive words which occur in connection with the *sa*-sign  namely: *tos sa*, to bring near (induce) the influence, *tu sa*, to communicate the influence, *meh sa*, to increase the influence, and *sotep sa*, to fix the influence. Each of the four passes had thus its special purpose: the effect is produced, communicated, increased and fixed.

It is not without significance that the God Thot, who afterwards became Hermes Trismigistus, bears the name *sa*. Thot is a God of the healing art; the Ibis is sacred to him. Thot is also the God of Knowledge, and especially of transcendental knowledge, and there is much probability in favour of the idea that he bears the name *sa*, because in the hypnotic state, which as we now know was induced by an act called *sa*, the inner, transcendental knowledge shows itself. Accordingly it is the God Thot who, the Egyptians thought, in the hypnotic state, bestows the inner vision, and specially also (as a god of healing) the means and directions for effecting cures. Thot is very often identified with *Chonsu*, and appears in his medical capacity and as a Moon God to be completely the same person as *Chonsu nofer hotep*. I would also in this connection remind the reader of the influence of the moon on sleeping persons.

In very many works of Egyptian art bearing on the dead, the deceased is seen lying upon a couch in the shape of a lion, and various gods, most often *Anubis*, *Isis* and *Nephtys* stand or kneel before him. They are performing magical actions with the dead, by the laying on of hands, or holding them in the position of blessing, etc. It will repay us to examine somewhat more closely such a couch, and the doings of the gods around it. Figure 6 reproduces such a scene from a vignette of the 151st chapter of the Book of the Dead:—

In the speech of the Egyptian this couch is called *sam*. This means much the same as “to collect,” “the collector”; and the reader should bear it in mind. We notice under the feet of the lion small blocks:—Insulators, as will appear presently. These blocks are found only in this vignette, while they are absent in other similar couches in the Book of the Dead, where too the deceased lies stretched out as he does here, though no magical rites are being performed with him. But here the accompanying text says that *Anubis* lays her arms upon him, that *Isis* performs the action *sa*, and that *Nephtys* watches over the deceased.

Fig. 6.



This couch is, as its name implies and as the blocks show, an insulating stool. But it is evident that such an insulating stool implies that electricity is being used. And in fact electricity is there.

We see in the hands of the two Goddesses, *Isis* and *Nephtys*, instruments shaped like signet rings, which from the minuteness of the vignette are, it is true, very indistinctly characterised. Hitherto these have been explained by science as seals or stamps, and the picture in question explained to mean that *Isis* and *Nephtys* are impressing these seals, which are symbols of union, upon the earth. For what purpose is not explained, and it would indeed be very difficult to find a reason for so purposeless an action. These rings, called *sahu*, have in clearer representations, a somewhat longish or round hand-hold, and under it a tolerably thick plate. According to my view they are electrophori, with which the Goddesses are collecting electricity. On some of the pictures of these *sahu*, we can see also clearly the spark springing across.



On its under side, the bier has as the lion's tail a bent wire with a knob at its end, through which the charging of the insulator is done by *Isis*, while *Nephtys* seems to do the same through the lion's head. To express “force” in the sense of “power” (*pehu*), two hieroglyphics are chiefly used, the one representing the fore part of a lion, the other its hinder part. It seems certain that these hieroglyphics have been chosen with reference to the “force” which is communicated to the lion-bier through the head or through the tail-end.

So far as I know, it has not yet been historically proved that the Egyptians were acquainted with, and made use of electricity. However I cannot make sense of the action here represented except in connection with electricity. In addition to this, the Leyden jar occurs as a determinative in a passage in the 15th chapter of the Book of the Dead, which can be easily translated, if we assume that the Egyptians made use of electricity, but which is absolutely unintelligible without this assumption. It is there said of the God *Ra-Harmachis*: “going to rest like *sensa sa gorh*”, i.e., like the electric spark, or son of the night, namely, the brother of electricity. But *sa* is a name of *Thot*, and *sensa* therefore means also brother of *Thot*; but this brother of *Thot* is *Chonsu*, who represents and makes use of the *sa*-power, and is like *Thot*, a Moon God.*

Now beside the word *sensa* in the passage quoted we see the sign  This appears to represent a vessel with a cover, to which is attached a sloping wire ending in a knob. Thus we should have so-

* The latter bears the name *sa*, because he also personifies a force or power, namely, the power of the word; *Thot* is the *Logos* of the Egyptians.

called Leyden jar; or perhaps we may see in this hieroglyphic Franklin plate.

We must regard the God *Besa* as a personification of the painful and terrifying property of the electric spark. He is very characteristically represented in Egyptian art as a grotesquely comical little demon. This *Besa* is also a God of music, the "electrifying" effect of which is proverbial among us. Thus the hieroglyphic of this little kobbold represents the action of electricity in its proper, as well as in its metaphorical meaning.

A further instrument, which perhaps served to take up the electricity accumulated in the insulator, so as to transfer it to a man, seems to me to be the mysterious *Anch-sing*.⁹ It is a kind of cross with a handle,

which is almost always found in the hands of the statues and figures of the gods. Formerly called the "Nile-key," it is now termed in science the "sign of life." And rightly so, for its meaning as an instrument, by which life or animation is communicated, as also its name *anch* (Life, Life-principle) are certain beyond a doubt; but as to what this object really is, or how it was used, we have not even a conjecture.*

Now the Museum at Munich possesses a small bronze statue of *Hathor*, whose hand holds a variant of this sign of life. The handle is here not straight, but wavy, and ends in a face from which flames rush out to both sides and downwards, so that the whole represents the typical form of the handled cross (*cruz ansata*).

Fig. 7.



I think that this variant clearly shows that, as has just been explained, we must see in the *Anch*-sign an accumulator or electrophorus.

Numerous other passages in the Book of the Dead, especially in the 17th chapter, seem to establish beyond a doubt that electricity played an important part in the funeral ceremonies. For instance, it speaks there of a cake of *resin*, which is employed for the deceased, of the standing on end of the hair of the person lying on the bier, &c. The rubbing of this cake of resin seems to have been done with a fox's tail. The Egyptian fox, the jackal (the sacred animal of *Anubis*, who with *Isis* and *Nephthys* performs the electrification) is, both in the pictures and the text, repeatedly brought into connection with the apparatus and actions

* Hitherto students have seen in this hieroglyphic for the life-principle (*Anch*), the *cruz ansata*, only—and probably correctly enough—a representation of the generative organs. But this does not prevent the Egyptians from having made an electrophorus of this shape, and from having called it also, by metaphor, *anch*.

connected with the generations of *sa*, so that this assumption seems to be justified.

Since the Egyptians, as we have seen, had only *one* word *sa* for the mesmeric passes and for electricity, we may well infer therefrom that they regarded the electrical force, and that which streams out from the tips of the fingers as the same; much as our present mesmerisers speak of their force as "organic magnetism."

We have thus seen the employment of mesmeric passes of different kinds and for different purposes, further the knowledge of hypnotism, suggestion, and curing by transcendental means; and further we may regard the application of electricity as also proven. All these things were known in the ancient land of Egypt, and, as it appears, in part better known than to-day, they were all scientifically investigated, and had, at the date of our stele, long been taught in the schools by state-paid professors—three thousand years ago!

A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF VA'CHASPATI MISRA.

(Concluded from page 122.)

WE grant the action of Nature for the Spirit's purpose. But she is sure to get some compensation for her pains from the Spirit—just as a servant does from his gratified master, and as such the motive of Nature cannot be said to be purely altruistic.

We reply:—

KA'RIKA' LX.

Generous Nature, endowed with attributes, causes by manifold means, without benefit to herself, the good of the Spirit, who is devoid of attributes, and as such ungrateful.

As a qualified servant accomplishes the benefit of his non-qualified master, through purely unselfish motives, without any benefit to himself, so does generous Nature, endowed with the three Attributes, benefit the Spirit without any good in return to herself. Thus the pure unselfishness of Nature's motives is established.

We grant all this: But a dancer having retired from the stage after his exhibition, returns to it again, if so desired by the spectators, similarly would Nature act even after having manifested herself to Spirit.

We reply:—

KA'RIKA' LXI.

The reason why Nature does not revert to her actions.

Nothing is more modest than Nature: such is my opinion. Once aware of having been seen, she does not again expose herself to the view of the Spirit.

By *modesty* here is meant delicacy (of manners), the inability to suffer exposure to the *Purusha's* view. As a well-bred lady with her body uncovered by chance, happening to be seen by a man, tries to hide herself in such a way as not to be seen again; so Nature—even more modest than such a lady—having once been seen by the *Purusha*, will not show herself again.

Let this be so. But *Purusha*, being devoid of Attributes and Modifications, how is his emancipation possible? For emancipation consists in the removal of bondage; and all bondage is only a residue of past dispositions, pain and action, and as such is not possible to the unevolving *Purusha*. And as the *Purusha* is devoid of action it can have no migration—which latter is only another name for *death*. Hence it is a meaningless assertion that the creation is for the purpose of *Purusha*.

The author meets the above objection by accepting it.

KA'RIKA' LXII.

Bondage and release in reality apply to Nature.

Verily no spirit is bound, or is emancipated, or migrates; it is Nature alone which has many receptacles that is bound, or is released, or migrates.

No spirit is bound; not any migrates; nor is any emancipated. Nature alone, having many receptacles (bodily forms of being), is bound, migrates and is released. Bondage, migration and release are ascribed to the Spirit, in the same manner as defeat and victory are attributed to the king, though actually occurring to his soldiers, because it is the servants that take part in the undertaking; the effects of which—gain or loss—advert to the king. In the same manner, experience and release, though really belonging to Nature, are attributed to the Spirit, on account of the non-discrimination of Spirit from Nature. Thus the fault above urged is no fault in fact.

Objection: we understand that bondage, migration and release, are ascribed to the Spirit; but of what good are these to Nature?

We reply:—

KA'RIKA' LXIII.

Nature binds and releases herself by means of her own developments.

Nature by herself, binds herself by means of seven forms; she causes deliverance for the benefit of the Spirit by means of one form.

Nature binds herself by means of seven forms (*i. e.*, dispositions) all the properties of *Buddhi*, save discriminative wisdom. For the benefit of the Spirit she releases herself by herself, by means of one form, *viz.*, discriminative wisdom. That is to say, she does not again bring about the experience or emancipation of the same Spirit.

We grant all this. What then?

KA'RIKA' LXIV.

Thus it is that by the study of the principles (*Tatwas*) wisdom is attained, which is complete, incontrovertible, (and hence) pure, and absolute: (by means of which the idea is obtained that) I am not, naught is mine, and I do not exist.

The form and character of discriminative wisdom.

The word *principle* denotes the knowledge thereof.

By means of study of the principles, in the manner described above, through a long course of repeated, uninterrupted and respectful practice of knowledge, the wisdom manifesting the distinction of Spirit from Matter, is attained. All study brings about the knowledge of its object, so in the present case the study being one of the principles, brings about the knowledge of these (in their true character, as distinct from one another). It is for this reason of its leading to truth that the knowledge is called *pure*. Why *pure*?

The purity of the wisdom explained. Because *incontrovertible* (or unmistakable). Doubt and error are the two impurities of knowledge; and the above knowledge being free from these is said to be *pure*. Doubt consists in thinking a decided fact to be undecided; and as such it is only a form of error. Thus by saying, "*hence incontrovertible*" the absence of both doubt and contradiction is implied, this absence being due also to the fact of the study being *truth*.

Objection:—We grant all this, but the eternal disposition towards false knowledge is sure to bring about its results in the shape of false knowledge, which will lead to its inevitable effect, the miseries of *metempsychosis*, of which there would thus be no end.

In reply to the above, it is declared "*Absolute*," *i. e.*, unmixed with error. Though disposition towards error is eternal, yet it is capable of removal by means of true wisdom which has a beginning in time. For partiality towards *truth* is natural to *Buddhi*, as declare also outsiders (here, the *Bauddhas*): "No amount of contradiction can set aside the flawless (knowledge of) the character of objects, for such is the partiality of *Buddhi*."

The form of the knowledge is stated:—*I am not, naught is mine, and I do not exist. I am not* merely precludes the possibility of action from the Spirit. As is declared (by grammarians), "The root *As* together with *Bhu* and *Ku* signify action in general." Hence all actions, external as well as internal, determination, self-consciousness, reflection, observation, &c., are also precluded from the Spirit. And since there is no action of the Spirit, there arises the idea that "I am not." "I" here implies agency, such as in "I give," "I eat," &c., and no such agency can belong to the Spirit, who is without any action. And from this follows the idea that "naught is mine." For it is only an agent that can have any possession, and hence the preclusion of action implies that of possession as well.

Or we may interpret the three forms in another way. The sentence "I do not exist," means that "I am the spirit, not productive;" and because non-productive, "I have no action"—I am not; and since without action, "I can have no possessions," hence "naught is mine."

Objection:—Even after such a knowledge, there might be left something yet unknown, which would lead to re-birth.

We reply:—"It is complete," i. e., there is nothing left unknown after the attainment of such knowledge as the above. Hence there is no re-birth.

What is accomplished by this knowledge of truth?

We reply:—

KA'RIKA' LXV.

Possessed of this knowledge, Spirit, as a spectator, pure, at leisure and at ease, beholds Nature, which has now reverted from the seven forms (to her primitive state) after her capacity of producing has ceased, by the force of true wisdom.

The cause of the cessation of Nature's operations.

The two things for the production of which Nature had begun action were *experience and the perception of truth*; and when these two have been accomplished there is nothing left to be produced, and hence Nature ceases from productive activity.

"By the force (of true wisdom)." The seven forms—Virtue, &c.—are all due to erroneous knowledge. Dispassion, too, of those who have it through mere contentment, is due to erroneous knowledge. And this erroneous knowledge is removed by its contradictory—true knowledge. And thus the cause, erroneous knowledge, being removed, its effects, the seven forms are also removed, and hence from these Nature desists.

"At ease," i. e., Inactive "Pure." Unmixed with the impurities of *Buddhi*, due to the Attributes; though to the last moment the Spirit continues to be in contact with the Attribute of Goodness; or else no (perception, and hence no) wisdom would be possible.

Let this be so. We have nothing to say against your statement as to nature desisting from productions. But the production has been said to be due to the connection (of Spirit and Matter); and this connection is only a form of capability (or capacity); and the capacity of experience constitutes the intelligence of the Spirit, as the capacity of being the object of experience constitutes the non-intelligence and objectivity of Nature; and these two capabilities can never be said to cease; and you cannot urge that they cease, because there is nothing left to be done, for though one set of objects has been experienced by the Spirit, there are others of the same kind still to be experienced. (Thus no emancipation is possible).

We reply:—

KA'RIKA' LXVI.

"She has been seen by me," says the one and so retires; "I have been seen," says the other, and ceases to act. Hence though there is still their conjunction, it affords no motive towards further creation.

No birth after attainment of wisdom, for want of motive.

So long as nature has not manifested the truth, she may bring about the enjoyment of the various objects of sense; but she cannot do this after she has once brought about discriminative wisdom. For experience is due to erroneous knowledge, and when this latter, the cause, has ceased, there can be no enjoyment, just as the sprout is not possible in the absence of the seed. The Spirit mistakenly considers the various objects of sense—the modifications of Nature—to belong to himself. Similarly discriminative wisdom also is a modification of Nature, and as such is taken by the Spirit to belong to himself. When however such wisdom has been brought about, the connection of the Spirit with Nature ceases, and so he ceases to enjoy. Nor is the Spirit by himself capable of bringing about discriminative wisdom, which is a development (a) of Nature. And the Spirit who has attained to wisdom, cannot accept any purpose as his own. And experience and emancipation being the purposes of the Spirit, supply the motive to the operations of Nature; but when these two have ceased to be the purpose of the Spirit, they cease to be motives also. With this view it is declared—"There is no motive, &c." A motive is that which moves Nature to act towards creation; and this is not possible, when there is no purpose of the Spirit.

We grant all this. But no sooner would wisdom be attained than the body would dissolve; and then how could the bodiless Spirit behold Nature (as distinct from himself)? If it be asserted that emancipation does not follow immediately on the attainment of wisdom, on account of the unspent residuum of *Karma*—then we ask,—how is this residuum destroyed? If by mere fruition (i. e., by experience), then you tacitly imply the inability of wisdom alone to bring about emancipation. And hence the assertion that "emancipation follows from a knowledge of the distinction between the manifested, the unmanifested, and the Spirit" becomes meaningless. And the hope too—that emancipation would be obtained on the destruction of the residua of *Karma*, by means of experience extending to time unlimited—is too sanguine to be ever realised.

To this we reply:—

KA'RIKA' LXVII.

By the attainment of perfect wisdom, Virtue and the rest become devoid of causal energy; yet, the Spirit remains awhile invested with body, as a potter's wheel continues to revolve by the force of the impulse previously imparted to it.

Reason why the body does not dissolve immediately on the attainment of wisdom.

(a) Because wisdom is a property of *Buddhi* which is an Emanation from Nature.

The unlimited residua of Karma also having their prolificness destroyed by the force of true knowledge, they do not lead to any further experience. The seeds of action produce sprouts only on the ground of *Buddhi*, damp with pain. The ground, however, becomes barren by having its dampness of pain dried up by the extreme heat of true wisdom, and hence the Karmic seeds cease to sprout forth into experience. With this view it is said—"Virtue and the rest become devoid of causal energy."

Even when wisdom has been attained, the body continues for awhile, on account of the previous impulse; just as even after the action of the potter has ceased, the wheel continues to revolve on account of the force of momentum. In due time, however, the impulse having exhausted, it stops. In the continuance of the body, the impulse is supplied by virtue and vice whose fruition has already commenced, as is declared by *S'ruti*—"Other (actions) having been destroyed by experience, the soul attains beatitude" and "The delay is only so long as beatitude is not attained" [*Chhândogya* VI, i, 2]. This impulse is a peculiar one, in which all illusion has been destroyed, and in consequence of this impulse, the Spirit remains awhile invested with body.

Let this be so: if the Spirit remains invested with body by some sort of impulse, when will be his final release?

We reply:—

KA'RIKA' LXVIII.

When the separation of the informed Spirit from his corporeal frame at length takes place; and Nature ceases to act in respect to it, then is final and absolute beatitude attained.

The prolificness of those actions, whose fruition has not commenced, being destroyed, and those also whose fruition has commenced, having been spent by experience, Nature has her purpose fulfilled and hence ceases with respect to that particular spirit, who thus obtains absolute and eternal cessation of the triad of pain.

Though the doctrine has been proved by reasoning, yet in order to inspire respect towards it, the precedence of the great Rishi is stated.

KA'RIKA' LXIX.

This abstruse knowledge adapted to the liberation of the Spirit, wherein the origin, duration, (or development) and dissolution of beings are considered, has been thoroughly expounded by the great Rishi.

The precedence of Kapila.

"Abstruse," i. e., hard to be grasped by dull-brained people.

"By the great Rishi" i. e., by Kapila.

The feeling of reverence thus roused is strengthened by basing the doctrines on the Veda: "Wherein are considered, &c.," i. e., in which knowledge (i. e., for the sake of which knowledge). (a) These, origin, &c. are also considered in the Veda.

Let this be so: We shall respect the direct sayings of the great Rishi (Kapila); wherefore should we pay attention to the assertions made by I's'varakrishna?

We reply:—

KA'RIKA' LXX—LXXI.

Importance of the science.

This supreme, purifying (doctrine) the sage imparted to A'suri, who taught it to Panchasikha, by whom the science was extensively propagated.

Handed down by tradition of pupils, it has been compendiously written in A'rya metre by the noble-minded I's'varakrishna who has thoroughly investigated the truth.

Purifying, purifying the Spirit from all sins, the cause of the triad of pain.

Supreme, i. e., chief among all purifying doctrines.

This science is a whole in itself,—not a mere section—because it treats of all branches of knowledge:—

KA'RIKA' LXXII.

The subjects that are treated of in the seventy distiches are those of the complete science, comprising sixty topics, exclusive of illustrative tales, and omitting controversies.

The sixty topics of science.

The sixty topics are thus laid down in the *Rāja-Vārtika*: 1 The existence of Prakriti (Kârikâ XIV); 2 Its singleness (XIV); 3 Objectiveness (XI); 4 Distinctiveness (of Spirit from Matter) (XI); 5 Subserviency (of Matter to Spirit) (XVII); 6 Plurality (of spirits) (XVIII); 7 Disjunction (of Spirit from Matter in the end) (XX); 8 Conjunction (of Spirit and Matter in the beginning) (XXI); 9 Relation of subserviency (of Matter with Spirit) (XIX); 10 Inactivity (of the Spirit) (XIX); these are the ten radical categories. (In addition to these) are the five kinds of error, nine of contentment, and twenty-eight of disability of the organs (XVII); these, together with the eight sorts of power, make up the sixty "categories." All these sixty topics are treated of in the above seventy distiches which therefore form a complete sequence and cannot be said to be a section.

Of the above (ten radical categories), singleness, objectivity, and subordination relate to Nature; distinctness, inactivity and plurality to

(a) As in *Charmanī dvipinam hanti*.

Spirit; and existence, disjunctive and conjunction to both; and existence of the relation of subserviency relates to gross bodies also.

May this work of Vâchaspati Misra, the *Tattwa-Kaumudi* (the *Moonlight of Truth*), continue to please (cause to bloom) the clean (lily-like) hearts of good men!

Thus ends the *Tattwa-Kaumudi* of Vâchaspati Misra.

GANGANATHA JHA, M. A.

DO WE RETURN TO EARTH?

BY

HELLENBACH.*

AS we can now feel satisfied with regard to the existence and survival of the soul—to employ the shortest and most popular term—we shall now pass on to the weightiest and most interesting part of the problem: to the question as to our return to the earth-life known to us.

The answer to be given to this question is the more important, since the majority of the people of Europe believe, indeed, in individual survival, but not in a return to earth-life; they hope for eternal happiness, or dread eternal damnation; but do not believe in a continuance of work and development. No proof of such a continuance of work and growth can be furnished by the statements of a Buddha, the dubious recollections of a Pythagoras, nor by any revelation, whether ancient or modern; the divergencies of the latter in this respect are alone sufficient to exclude such a source as affording any valid proof.

Such proof can only be furnished by proving the untenability of the opposed views; by no means a difficult task since the latter contradict experience and the known laws of nature, and fail to satisfy the demands of reason.

Those who accept the existence of the soul and its survival must either deny or admit its Rebirth, its return to manifestation as a human being: in the first case they are compelled either to grant or to deny the Pre-existence of the soul. We have thus only three possible cases to consider: (1) Rebirth is granted; (2) It is denied, but the Pre-existence of the soul is admitted; or (3) Both are denied, i. e., both Rebirth and Pre-existence. One of these three views must be correct. Let us begin with the last.

Whoever denies Pre-existence and Rebirth of the soul, must invoke a special creative act in every impregnation, an hypothesis which is neither proved nor even comprehensible; which is diametrically opposed to experience, and to the most fundamental laws of nature derived therefrom, and which, in view of the magnitude of the universe and the

* In publishing this essay, the Editor of the *Sphinx* remarks that the reader must remember that it represents only a provisional sketch in which Hellenbach merely outlined his points of view, which he assuredly intended to subject to a thorough revision and elaboration.

colossal productivity of nature, would destroy all equilibrium in its government. Only think of the monstrous total of organic beings on all the planets for untold ages past, which ceaselessly come into being and are supposed to live eternally! Where then would be the Law of the Conservation of Energy?

The assumption that the soul comes into existence at birth, breaks down on another point also. Our conduct is *determined* by the nature of our inborn character and by the influences which surround us; if then our character is not the result of our own conduct, but the creation of a personal or impersonal, conscious or unconscious God, of a Jehovah or Brahmâ, there can be no question of any responsibility for our actions, since neither our own inner nature, nor the external influences about us are our own work; but this is contrary to our experience, for *we feel our responsibility*. We find in nature only a transformation, but not an augmentation of forces and substances.

To assume that soul is created out of nothing, and that the Godhead intervenes in every generative act are for the human reason such amazing assumptions, that almost all natural peoples and philosophers have rejected such a belief; which was only established by the Church hundreds of years after Christ. There is no increase of substance or of force in nature; what is produced is fit only to perish, and that only which always has been, has a claim on Eternity.

Those who, in whatever form, admit the Pre-existence of the soul, but deny its return to earth, must assign a reason why the causes or motives which once occasioned its birth on earth, should not operate again. Why should not that which has once been possible or necessary, be so a second time? Beings may exist which never enter into the biological process of earth; but there are several possible causes which render a repeated entry into earth-life intelligible and comprehensible. A single isolated entrance into the biological process is, on the contrary, unintelligible and incomprehensible, since this process is often prematurely and forcibly interrupted, entirely apart from the vast difference between the various life-destinies of individuals.

Birth into the process of earth-life is, indeed, only thinkable as occurring for the sake of development; now is it probable that a single life—*especially for all*—should fulfil this purpose? Nothing is gained, either for development or the comprehension of the world, by a single dipping of the soul into a germ cell—whether that soul be a new creation or not.

SUMMARY OF HELLENBACH'S FURTHER ARGUMENT.

Passing now to the third alternative, Hellenbach proceeds to show how much more rational, probable and satisfactory is the hypothesis of rebirth. The arguments on this head may be assumed to be so familiar to most readers of the *Theosophist*, that we shall only indicate the main points.

1. Rebirth is entirely in accordance with the great doctrine of Evolution, which it completes and extends. It further explains many

of the greatest difficulties connected with this doctrine and especially brings it into harmony with the "Law of Economy" in nature, which otherwise seems to be broken. Rebirth permits every, even the smallest step in adjustment, adaptation, experience and development to be stored up and utilised; while it solves readily the great difficulty of "acquired characteristics." Both of these points are stumbling blocks in the path of Evolutionary Theory, and together with the breach of the Law of Least Effort, already adverted to, have hitherto never been satisfactorily met.

2. Rebirth meets the enormous difficulty in the Evolution Theory which arises from the fact, that since man was evolved, the main stress of evolution and the struggle for existence has fallen upon the growth of intelligence. But if there is no rebirth, how can the growth of intelligence in one generation be transmitted or stored for future use, and lastly what are we to think of the fact that this earth of ours must ultimately become uninhabitable, and all the accumulated intelligence be wasted and dispersed?

3. Hellenbach then discusses the bearing of Rebirth upon Character, Temperament, Endowments; and shows how it alone furnishes sound explanations of these problems, if once the existence of a soul be admitted.

4. Having briefly adverted to the relation of the Rebirth doctrine to the teaching of Jesus of Nazareth and to historical Christianity, he then proceeds to meet the negative argument drawn from the absence of any memory of a former life. This he does in the usual way. Indeed a much fuller and more satisfactory discussion of this point can be found in numerous Theosophical publications.

Hellenbach finally sums up his case as follows:—

We have at all events firmly established, he writes:—

That some kind of subject, which lives, wills and thinks in us, projects our organism, because no effect can be conceived without a cause;

That this subject is not extinguished by death, because no force can be annihilated;

That this subject does not arise spontaneously, because a force can only transform itself and not arise out of nothing; the contrary being opposed to all the laws of nature;

That human life can be only conceived of as a temporary state of this force or this subject, since it begins at birth and ends with death;

That whatever may be the reason for the entrance of this subject into animal life, a repetition thereof cannot be impossible, because like effects follow from like causes;

That such rebirth affords an adequate reason for the development of organic beings, which would otherwise be unintelligible;

That this entrance into earth-life and its possible repetition can only have as its purpose our development and education, and that finally this view is the only means of giving an intelligible, satisfying meaning to life and its miseries.

THIBET AND THE THIBETANS.

HIMAVATA is the name by which Thibet was known to the ancient Hindus. The very name is, in my humble opinion, a corruption of the Sanskrit word *Himāvarta*. We have Aryavarta, which means, as is well known, the land of the Aryans; and, similarly Himavarta, which means the cold, snowy country. The *Mahābhārata* makes mention of the table-land of the Lamas by this name. It corresponds with *Khawa-chan* in Thibetan. Curiously enough after the far-famed second Buddhistic Council which resulted in schism, the Sanskritised name was also applied to the school of Buddhism then prevailing in that land. Fahian, the Chinese pilgrim, visited the head-quarters of this school in Western Thibet. And Sambhota was the first Thibetan who visited the court at Magadha in order to be initiated into the art of writing. This was in the beginning of the seventh century A. D. The most useful art of writing was not therefore introduced, according to my friend Babu Sarat Chunder Das, C. I. E., earlier than 630 or 634 A. D. From that time forward Thibet was known to the people of India as Bhot from the affix of the name of Sambhota, the first Thibetan visitor, as I have said above, to India. By the help of the Thibetan characters *b*, *o* and *d*, then just formed, the Thibetans tried to put the word into writing. Bhot was thus changed into Bod. The genius of the language having substituted *p* for *b* and dropped altogether the final consonant *d*, we have "Pö," by which name the country is known to its people. The words Pö and Thibet are so dissimilar that no analogy can safely be drawn between them. The question therefore naturally arises, whence has the latter, the popular cis-Himalayan name of the country been derived? It was first used by Marco Polo. It seems to have been corrupted from "Pu-bod", which is the name given to it by the ancient Tartars and Turks. Alakavati is another Indian name for Thibet. It means the land of flowing or braided locks, from the fact that the people of both sexes wore their hair in that way. The Thibetan equivalent for Alakavati is "Changlo-chan" which is the appellation given to a part of the Province of Tsang, to the north of the Chomo-Lhari and Kang-chan Junga mountains.

Sum-pa, the great Thibetan historian, and the early records of the country, trace the descent of the Thibetans from the *yakshas*, the mischievous demigods, while the Hindus derive them from the army of Kuvera, the god of wealth. Be that as it may, Babu Sarat Chandra Das is of opinion that the epithet they had applied to the Chinese was not at all applicable to them, but to the Thibetans. He quotes the following passage from the *Udyoga Parva* of the *Mahābhārata* to maintain his position:

"*Bājīnācha Sahasraṇi Chinadesodbharanicha.*"*

It refers to the Thibetan pony, as the pony alluded to above is not the pony, if any, of China; which, on the authority of the early Thibetans

* "Thousands of horses are brought from China."

records, was called *Nagdesha* by the ancient Indians; the people *Nagas*; and their language, *Nagbhasa*. It is believed that the Chinese merchants, who had all along kept up commercial intercourse with India in the olden times and traded with it in such merchandise as satin, porcelain and camphor, usually took the maritime route of the Indian Ocean. They had settlements at Pataliputra and other commercial centres. According to another account, Thibet is called "Pur-gyal", which is nothing but the Sanskrit "Puraloka" or "Siddhapura" (abode of the Siddhas) after the Surya-siddhanta. It was the abode of the Siddhas, as it is even now. The story of Yudhistira's ascension to Heaven in his corporeal frame, after having taken the trans-Himalayan route, goes far to show that he gave himself up to divine contemplation and attained a state of spiritual perfection there in the *Puraloka* (Thibet), the land of the Holy Brotherhood, which is but another name for the future world, the land of the dead. I hazard this remark hoping it may be freely discussed by my readers.

The Thibetans are gentle and submissive, deep and serious, but at the same time cheerful. Their physique is manly. Perhaps it would not be too much to say that they are carnivorous, as they live chiefly on meat. Bathing is quite unknown to them. Their dress is "Pekinese." I purposely use this word as the specific term differs considerably from the generic term—Chinese. We see numbers of Chinese in almost all the principal towns of India. But very rarely do we meet with a cockney of Pekin. These are polished in manner, have enjoyed a superior education, are more intelligent and put on a more decent sort of dress than that of the rest of their fellows. Trousers, a loose flowing surcoat reaching the knees, which bears a close resemblance to the Indian *choga*, with a girdle and a peculiar sort of head-dress, these complete the dress of a Thibetan. To make myself more explicit I should say that the dress of a Roman Catholic clergyman and that of a Thibetan is almost identical. The sterner sex wear one plait of long hair, the softer sex, two plaits. The dress being similar, this alone distinguishes the one from the other. I hope I shall not be guilty of exaggeration, when I say that their generosity and charitable feelings are almost proverbial. Education to a certain extent forms a redeeming feature of Thibetan Society. Religious and moral instruction up to a prescribed stage is compulsory. The Government is civil. In the administration of justice and exercise of other civic rights, a Lama alone can easily step into a high office of the state. But one other than a Lama cannot progress so fast. In order to have a hand in the Government of the country he should thus first be a Lama. The monasteries play an important rôle in the Buddhistic propaganda of Thibet. It is here that secular instructions are received by the youths and children. It is here also that religious instructions are imparted to them. They have, like us, gaols and other houses of correction.

To no appreciable extent is female education extant. They are, some of them, simply initiated into the mysteries of the alphabet and required

to go through the elementary educational works. It is true that some of them can compose beautiful poems. But that is no test whatever that education has made any stride among them. The joint family system is in full swing in the country, though no member of a family would think it honorable or consistent with self-respect to depend on another for any of the bare necessities of life. Every one depends entirely on himself, living as he does by the sweat of his own brow.

NAKUR CHANDRA BISVAS.

Reviews.

OUR MAGAZINES.

Lucifer.—After reading the numerous and enthusiastic reviews in the press of India of H. P. B.'s "From the Caves and Jungles of Hindustan," it is a pleasure to find one of the most interesting parts of the book produced in *Lucifer*—in the form of a conversation on "Life and Death." As the *Madras Mail* aptly puts it, "the special charm of Madame Blavatsky's book is that it shows us an entirely new side of a unique personality."

In "Schools of Occultism," the writer attempts to show that a clear line of demarcation has been drawn, in the case of Trans-Himalayan Schools of Occultism, between White and Black Magic, by insisting on the moral purity of the neophyte. This, he observes, is not however the case with the Cis-Himalayan School, as it does not insist upon that qualification in anything like a systematic and obligatory manner. Two things may be specially noted here. The author has not in the first place contrasted the two systems in all their details and bearing, so as to fully establish the truth of his statements; and secondly, his classification of occultism into Sāṅkhyāchārya and Yogāchārya Schools, respectively to denote the Cis- and the Trans-Himalayan Schools, is certainly arbitrary. It may perhaps be said without the least fear of contradiction, that no writer on this side of the Snowy Range has ever used these two Sanskrit terms in the sense intended by the present writer. It is easy for any reader of these writings to see that complete moral stamina is the essential qualification for a neophyte; for example, the Sādhana Chatustaya of the Advaites and the Sādhana Saptaka of the Visishtadvaites, is a *sine quâ non* for one who wishes to practice Brahma-vidyā—which is White Magic. There can be no hard and fast line between White and Black Magic, as the solution of the question depends more on the motive than upon any external rite or symbol. The Cis-Himalayan writings give a free scope for improvement, even for one fallen however low, only if he repents for his "fall" and begins to lead the life. It may also be observed that Tantrik practices which are of the "Black" kind, are totally condemned by Dharmasāstras and heavy penances prescribed for the same.

The present number also includes an interesting sketch of Alexander C. Soma di Körös, the celebrated Hungarian traveller and scholar. This remarkable man, concerning whose daily life but little is apparently known, devoted much of his life to the study of the Tibetan language and literature.

Dr. Wilder concludes his able article on the ganglionic nervous system.

S. E. G.

The Path.—Bryan Kinnavan is one of the most fascinating writers in our American contemporary. The October number contains an allegory from his pen entitled "The Persian Student's Doctrine." Reading between the lines, one can see in this fanciful story a plain and logical explanation of a common Eastern superstition concerning the re-birth of the ego in the bodies of animals.

"Atoms fly from all of us at every instant. They seek their appropriate centre: that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms, and the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic." The interpretation hinted at in the foregoing, for an amplification of which *vide* the "Secret Doctrine," is recommended to those, who persist in opposing the dead letter of allegorical tradition, to rational and scientific explanation. The remainder of the present number is more or less confined to American events and aspects of thought.

Theosophical Siftings.—No. 10 of Volume V. reprints from an early number of *Lucifer* the valuable dialogues on "Astral Bodies" and "The Mysteries of the After-Life." The present interest taken in the astral body and its functions will no doubt ensure this useful pamphlet a wide circulation.

The New Californian.—The prose of our leading Pacific Coast Journal is as good as its poetry is bad. "Theosophy, Mythology and Creation" is an excellent article, though all may not agree with its conclusions. Two articles dealing with Buddhist morality testify to the Editor's appreciation of the ethics of the gentle and world-honoured Sakya Muni. The "Reverie of an Initiate," a "poetical gem" of eight lines, is so delightfully vague, we might almost say—nonsensical, that we have a dim suspicion its author was writing after the manner of Lewis Carroll, when he penned that immortal poem of his beginning, "Twas brillig and the slithy toves did gyre and gimble in the wabe."

The Vahan.—In the October number, a "self-taught working-man" asks if it would be any good for him to study the papers of the European Oriental Department. The different answers he receives practically say—"It depends upon whether you understand them." We are afraid that the poor working-man's chance of getting access to the "inexhaustible treasures of undreamed-of information," which the editor assures him will be his in time, if he patiently studies Orientalism, are not very promising, if we are to consider current Oriental Literature as the treasure-house.

The Irish Theosophist.—Yet another instance of the spread of Theosophy lies before us in the above—the journal of the Society in Ireland. It consists of short and readable articles and notes. Annie Besant kindly contributes an article on "The Theosophical Life." But it seems almost a pity for a small eight-paged paper like this to devote two of its pages to Reviews. We wish the *Irish Theosophist* every success.

European Oriental Department, No 2:—This number begins with a short epitome, by Bro. A. Siva Row, of the *Vichārasāgara*, a sort of a commentary on the Upanishads by Lālā Srirām; the chief points of Vedāntic doctrine being succinctly explained, it is altogether a very useful epitome. The doctrine of evolution as understood by Indians is given out in two transla-

tions, one of a portion of *Nirvikāra Śrīṣṭi Utpatti* and the other from *Līṅgapurāṇa*. B. K. Mazumdar tries in the article "Tantrik philosophy" "to disabuse the minds of the Tantra haters of their misconceptions about this very instructive and interesting branch of Hindu literature," by briefly explaining some of their esoteric doctrines. Of the other articles equally interesting may be mentioned, an excellent translation of the "*Īśa [āvāsy] opanishad*;" "The idea of the Man-God," and "The force of success." At the end are to be found a few suggestions relative to O. D. papers, which our Hindu brethren would do well to act up to, to meet the requirements of the West.

Journal of the Mahā Bodhi Society.—No. 9 contains much that is interesting, including a useful article on "Buddhism: The Religion of Humanity" and a classification of the different kinds of Karma. The "Imitation of Buddha," we note, is to be translated into Japanese.

S. V. E.

THE FORGING OF THE SWORD.

AND

OTHER POEMS. *

The poems grouped under the above title are considerably above the average of American poetry. The author has, in the main, confined himself to describing every-day scenes and incidents and herein shows his good tense and true poetic instinct. The "Forging of the Sword" is, on the whole, well conceived, though there are some weak lines at intervals, *e.g.*, where the blacksmith, apostrophising his daughter, exclaims:—"My darling, that you are!" A small poem, "Strike out," suggests an adaptation by our present author of the ideas in Tennyson's famous lines in "In Memoriam"—"Ring out wild bells." Love sonnets and domestic pieces comprise the rest of the volume, which will no doubt find readers in America.

FROM THE CAVES AND JUNGLES OF HINDUSTAN.

We have been favoured with a copy of H. P. Blavatsky's new book, a detailed notice of which will appear in our next issue. Meanwhile, we may add that an admirable and appreciative notice of the book appeared in the *Madras Mail* of November 19th.

S. V. E.

THE PSYCHICAL REVIEW.

This new review, which is described in its sub-title as a Quarterly journal of Psychical Science, seems to hold out the promise of filling a vacant position, where its want was much felt. It appears to stand midway between the extreme scepticism of strictly "scientific" investigators, such as the S. P. R., and the uncritical, unphilosophical credulity of the ordinary spiritualistic organs.

This first number does not contain anything specially remarkable or startling; but the articles are, upon the whole, carefully done, and show signs of a serious attempt both to observe accurately and to think clearly. There seems rather an absence of specially philosophical culture in most of the writers; and this is the more to be regretted as in the special domain of the work to which the Review is devoted, it is never safe for any thinker to leave the general philosophical bases of his investigations doubtful or hazy.

* By Juan Lewis, illustrated by Charles Bradford Hudson. Washington, D. C. Published by the author.

Still our new contemporary deserves a hearty welcome, and the unstinted support and co-operation of all who are interested in finding a sound and reliable solution of the great problem "What is man?"

Correspondence.

B. K.

THEOSOPHY IN WESTERN LANDS. (From our own Correspondent.)

LONDON, October, 1892.

We hear regularly from our General Secretary, from various points of his tour; the last time it was from Barcelona that he wrote, and I believe he fully expects to be back again by the first week in November—in about ten days, that is, I am sure it is to be hoped that he will be with us soon, for our number is to be sensibly diminished again and that shortly. Mrs. Besant leaves us in about a month's time, for a prolonged lecturing tour in the States; and we don't like to think of the long period (counted by months) which must elapse ere she will return and once more resume her wonted place as leader of the T. S. in England.

Then our brother E. T. Sturdy is to leave again for India, some time in December; and last, but not least, W. R. Old is to answer—almost immediately—to the cry of "Come over and help us" that reaches us from Adyar (spiritual) birth. Glad as we are to spare him for the work in India, we shall miss him sorely, but all personal feeling must be put aside in the presence of the great and pressing need of service for the cause in the far East. Brother Old hopes to be with you in time to represent the European Section T. S. at the Convention.

Our continental brethren are actively engaged in the work of translating Theosophical books into their respective languages, e. g., Dr. Hartmann is issuing a series of annotated translations under the name of *Lotus Blüthen*, the three of which are the three fragments from the "Book of the Golden Precepts," better known as "The Voice of the Silence." This in addition to other and similar work upon which he is engaged. "Light on the Path," too, is being translated into Bohemian.

A new Lodge has just been chartered at Charleroi, being an amalgamation of the two Centres at Gosseliers-Courcelles and Montiny-le-Tilleul in Belgium, which have hitherto been worked under the able direction of Brother M. A. Oppermann. These two centres have now combined under the name of the Charleroi Lodge, which is taking rooms (at Charleroi) for its work.

Our Brother Kingsland is really accomplishing a great work; accounts of his lectures reach us from Manchester, Middlesborough, Liverpool, and many other places—notably Ireland; and in Dublin a very successful conversation was held in connection with his visit.

Talking of Dublin, I received the other day the first number of a charming little magazine which the North Dublin Centre has just started, under the title of the *Irish Theosophist*. I am informed that the whole work of printing and binding is done by two or three who give their time and labour gratuitously; and really this first result of their efforts is beyond all praise, considering that the modest sum of one penny only is charged for the number, which contains a contribution from Mrs. Besant on "The Theosophic Life."

Last Tuesday, the 25th inst., marked an era in the Theosophical Society's life and progress, for that evening Mrs. Besant addressed a full audience at St. James' Hall on the subject of "Roman Catholicism and Theosophy." The lecture was in reality a reply to Father Clark's recent attacks on Theosophy, about which I have already told you. Mrs. Besant was "never heard to better advantage," as the papers said, and truly she spoke gloriously, the vast audience being with her from the very first. The way for the lecture had been, so to say, paved by the previously printed "Theosophical Tract No. 2" on "Theosophy and the Society of Jesus," by Mrs. Besant, many thousands of which had been sent out all over England about a week before the lecture, one member alone taking 10,000 for free distribution. Well, may Mrs. Besant say as she does in the said Tract, "that the end of this century, closing the five thousand years of the Kali Yug, is marked by a struggle between the forces of the Light and of the Darkness." That struggle we seem now to be entering upon in grim earnest.

* * * * *

Theosophical signs of the times are crowding on us thick and fast. Here we have the New York *Sun* publishing a statement to the effect that they ought never to have admitted Dr. Coues' article two years ago, and that the charges therein contained were "not sustained by evidence"; which, is a thoroughly honest, manly, and—from the ordinary journalistic point of view—unnecessary piece of reparation, seeing that our action for libel against the *Sun* had lapsed owing to the departure of H. P. B. Would that some English Editors could be induced to follow the example set them by their American *confères*!

Again, and just as an instance of the complete permeation of, at any rate, the word Theosophy—if not of the ideas connoted by the term—throughout the Journalistic world. A few weeks ago the Bishop of Manchester delivered an address at Dover, in connection with the recently held Church Congress. This address was mainly directed against what the Bishop termed the "last brand-new philosophy," although he does not appear to have given the offender "a local habitation and a name." Anyhow, to the minds of some of the reporters present, the "last brand-new philosophy" could only mean Theosophy! Accordingly many of the papers which published the address headed it with the words "The Bishop of Manchester and Theosophy." Yet strangely enough, as Herbert Burrows subsequently wrote, "neither Mrs. Besant myself, nor other Theosophists recognised any of our ideas in the Bishop's remarks!" So Mr. Burrows very sensibly wrote to Dr. Moorhouse to ask him whether he intended to attack Theosophical philosophy: The Bishop in his reply states that he never said one word about Theosophy in his address at the Dover Town Hall, nor intended to refer to the subject in any way. This statement he very courteously gave Mr. Burrows permission to make use of in any way that might seem good to him; and, in consequence, our Brother wrote a letter (in which he explained matters) and sent it to nearly every paper of note in the kingdom. "Probably," he amusingly winds up, "the reporter knew nothing of philosophy, but had heard of Theosophy, and so thought the Bishop must necessarily be attacking it."

The *Daily Chronicle* of the 14th inst., inserted a really splendid letter from Mrs. Besant, in the most prominent part of the paper, heading it "Mrs. Annie Besant on Occultism." The letter might indeed more properly be called an article, for such it really was, fully two columns and a half in length. Mrs. Besant's aim was to practically put before the *Daily Chronicle*

readers "the way in which the experiments of recognised and orthodox science are beginning to build bridges across the gulf which has hitherto separated it from the Esoteric Philosophy." This statement, with which the concluding paragraph of her letter begins, is really a brief summary of what she terms "a poor and rough account" of the facts detailed in the letter, and serves to shew you the line taken throughout. More especially does Mrs. Besant treat of Mr. Crookes' experiments, following this up with an allusion to the recent assertions made, and opinions expressed by Prof. Oliver Lodge in his address at the British Association meeting at Cardiff last year.

It is an exceedingly curious coincidence (?) that in the very next column to Mrs. Besant's opening paragraphs, there should appear a short account—telegraphed from Paris—of some "remarkable experiments in Hypnotism." Extra papers in noticing the two—Mrs. Besant's letter, and the paragraph on these hypnotic experiments—have remarked that the "marvels of Theosophy pale before" Dr. Luys' experiments; the former, however, being characteristically discredited; the latter receiving an attentive (if not too credulous) hearing because they are "scientifically conducted"! As to the experiments in question, they were made by Dr. Luys, at the Charité Hospital in Paris, in what he calls the "exteriorisation" of the human body; the sensibility of the subject being transferred into a tumbler of water, which was then taken out of her sight, and when the Dalziel representative, who was allowed to be present at the experiments, was invited to touch the water, "as his hand came in contact with it the woman started as if in pain," and so on. Facts familiar enough to all students of Occultism.

The *Westminster Review* has been very much to the fore lately with articles on what may roughly be summed up as "the signs of the times." A late number contained a weighty arraignment of our boasted civilisation, under the title of "this enlightened age," and as for the September issue, it simply bristles with notable articles on the same lines. It seems surely not due to chance alone that, as the century nears its close, articles on such topics should appear in ever-increasing numbers; singularly and somewhat uncomfortably suggestive of the events that in France tinged the end of the last century with lurid and revolutionary hues. The articles I particularly allude to in the *Westminster*, as illustrative of this tendency in current magazine literature, are, "Poverty in London," "a possible solution of the Social Question"—in which C. Godfrey Gumpel holds a brief for Dr. Hertyska's *Freeland*: a social anticipation, conducting his case with much forceful logic—and finally, "Human selfishness," with the sub-title "Trade Disputes," which is a really masterly exposé of the evils resulting from class oppression and competition, evils having their springs deep in man's innate selfishness and greed as the writer very truly shews. When I tell you that he takes for his text Schopenhauer's declaration that

"The conduct of men towards each other is characterised as a rule by injustice, extreme unfairness, hardness, nay, even cruelty, and an opposite course of conduct appears only as an exception,"

you will have some idea of the nature of his discourse. He points out that the conclusion of the great German "was formed after much careful observation of men and the doings of men, and much serious reflection thereon;" and follows this up by expressing as his own opinion that

"Class distinction may be said to originate in the egoism of human nature. For the separate efforts of individuals, by which they seek continued existence

devouring each other, result in a joint effort to still further pursue the interest of the individual by seeking the interest of the class so formed. Thus is maintained the supremacy of the ego, while its moving principle, the principle of selfishness, becomes the motive power of whole communities.

It cannot be said that a social organism based on such boundless egoism tends to soften the evils under which society groans. Let us rather admit that the contrary is the case—that class hostility but adds fuel to the fire of the world's misery."

True words, and unanswerable—words fitly capped by others, towards the close of the article, where the writer (who is anonymous) declares finally:—"Too much are we accustomed to hear the 'Rights of Man' shrieked aloud. Is it not time we were told somewhat of our duties?"

"This enlightened age" is, as may be supposed, an ironical title, as the whole article practically queries the assertion. The writer, T. R. Edwards, very properly considers that "the only practical method of measuring our attainments is to compare our knowledge approximately with that of other races seen at various points in the dim vistas of the past." This method he then proceeds to put into practice, in a manner as commensurate with the magnitude of his aim as is possible within the brief limits of a magazine article, however lengthy. He asks how we contrast with the ancient races of the Eastern world—"are we," he says, "so superior to them as is generally assumed?"

"On the contrary, is there not much evidence to indicate that we are only on the threshold of their estates; that we have obtained only glimpses of the stores of their learning; that we are but as children babbling of things not yet within our comprehension? Vast even though we regard the achievements of our scientists, do they not seem but merely lisping the alphabet of the languages of the sages of Egypt and Assyria?"

He then goes on to speak of Greek intellectualism as largely borrowed, and probably only a bye-product. Our conceit, he says, should be modified, were it only by a consideration of our utter dependence on the evidence of our senses. How true is it, as he says, that "it is certain that man's sensory evidence will never be of much value to solve the intrinsically evanescent character of his environments;" and he declares that, as a result of the inherently materialistic tendency of our so-called enlightened age, "we feel that even the most vividly imaginative of men have not pictured in their wildest creations of fancy anything to compare with the mysteries immediately surrounding us." The following is really worth giving as it stands, shewing as it does, at once the writer's conception of the hopelessness of our immediate past, and the grounds of his dim hope of better things for the future. He says:—

"There is evidence to show, however, that a very small proportion of the more advanced are seeing that many things have an inner and a subtle meaning, and seeing, too, that this fact has often been appreciated amongst men at various stages in their journey through the ages. This is only the dawn of a degree of enlightenment, virtually the 'age' has been dying in the dark, satisfied with the presentments of the senses, and utterly unconscious in its lethargic indifference of any need for disturbing the encrustations of many generations of mildew..... What, in the arenas of theology, of politics, and of ethics..... are the most prominent facts presented to our observation?..... Are they not mainly those of only a few minds conversant with the innermost nature of these matters of more or less general discussion, and of sheer inability on the part of the multitude to apprehend in them aspects of any kind other than are conspicuous on their surfaces. Yet the inner in these, as in most of the products of nature, constitute the essential parts, the core of vitality.

How many amongst us, for instance, penetrate below the symbolisms of our religions?"

Following upon this Mr. Edwards delivers himself of a series of pungent observations on the coarse mentality of the multitude, in matters religious, which prevents their perceiving the "beautiful intellectual illusions" of which the comparatively unimportant forms are only the outer disguise. Mr. Edwards seems, however, to have a sneaking regard for the "soul of things"; in which he evidently—in his heart—believes.

It is not only in magazine articles, however, that attention is drawn to the failures of "our enlightened age"; what do you say to the concluding words of a recent leading article in one of our great dailies in which our civilisation is characterised as "a depraved and decaying" one? Further comment is needless!

AMERICAN LETTER.

A. L. C.

NEW YORK, 14th October 1892.

With the incoming of colder weather, work in the branches is starting up with renewed vigor. The "Aryan Lodge" syllabus for September, October, November and January contains many interesting subjects and the names of good speakers, amongst whom are William Q. Judge, John M. Pryse, Claude F. Wright, A. Keightley, M. H. Phelps, U. N. Gestefeldt, Alexander Fullerton, E. Aug. Neresheimer. The Brooklyn syllabus for October, November and December is well gotten up, and deals with the following subjects: "The Birth of a Theosophist," "Rationale of Brotherhood," "Man's Birth-Right—Freedom," "Reincarnation," "The Archaic Philosophy," "Ancient Thoughts in Modern Dress," "Religious Symbolism," "Psychic and Noetic action," "The Mahâtmâs," "The Over-Soul," "A Conscious Universe," "The Astral sphere of consciousness," "Man: A Fallen God." The speakers are Alexander Fullerton, A. C. Ferm, Wm. Main, H. T. Patterson, A. R. Payne, Mrs. S. A. McCutcheon, Claude F. Wright, Dr. B. L. B. Baylies, Dr. T. P. Hyatt, Mrs. A. R. Payne, Col. H. N. Hooper, Mrs. Baylies, John M. Pryse, Miss M. Bellows, Miss L. A. Shaw. Sunday evening lectures are now a feature at the "H. P. B." The "Aryan" and the Brooklyn branches. The lecturers at the Aryan T. S. will treat of "Heaven and Hell," "the Common-Sense of Theosophy," "Teachings Christ withheld," "Nature's Workshops," "Theosophy and Christianity." Sunday schools for children are also about to be started both at the "Aryan" and Brooklyn branches. On the 4th instant, Mr. Judge gave an excellent address on the "Psychic Man." It was well noticed in the papers. The *Sun*—the news has probably already reached you—has made an honorable, frank and dignified retraction of its slanders against Madame Blavatsky.

Charters to new branches are being constantly issued. One has just been sent to Indianapolis, Indiana; one of the charter members being a judge of the Supreme Court. A prominent architect has donated a design for the shrine for that portion of Madame Blavatsky's ashes to be kept in this country. The design is ready for the workman, and estimates of cost are now being gotten. On the 26th of September, *The Sun* published a long letter from Mr. Judge, a sketch of the career of Madame Blavatsky.

The magazines and papers are as full as ever of matters of psychic interest. In the last number of *The Arena* is an article on "Astrology fin de siècle. In it the writer says "It will surprise a large majority of readers of this magazine to be told that astrology, as a science, is not only holding its own in England to-day, but has, during the past ten years, made such

strides. . . . It is generally assumed by those who have never even touched the outside fringe of astrological teaching that the lore is as dead as Queen Anne and that the muddle-headed visionaries who practice it now, are only one remove from the gipsy tramp who professes to predict the fortunes of servant girls and extorts money from them by promising them a happy matrimonial issue from their present toil. This is the effect of long years of tradition and repressive legislation. In reality it is the upper ten of England, and the better class generally, who are to-day the chief supporters of astrology; and although, if questioned on the point, nearly all would deny the impeachment, I am in a position to vouch for it." Other magazines also have matters of occult interest, and the daily newspapers are fairly teeming with them. They run from "Brain Waves", through methods of producing sleep by self-hypnotization, curing disease by hypnotism, experimental psychology, crime through hypnotic suggestion, marriage induced by hypnotic influence, the revelation of crime by thought-transference, constant and close communication by mental telegraphy, marvellous feats of the beings, who walk in the air hundreds of feet above the ground, queer superstitions about the recovery of the bodies of drowned persons, verified prophecies; to every imaginable detail of trivial little happenings. The significance of this it is difficult for our Hindu brethren to understand. Amidst it all there seems to be much good as well as evil bubbling up in the Western world.

H. T. PATTERSON, F. T. S.

THE HOUR OF INDIA'S NEED.

TO THE EDITOR,

The Theosophist.

SIR,

It has given me great pain to read the article in the September number of the *Theosophist*, headed "The Hour of India's Need," and I think it my duty to protest.

The article betrays a loss of temper and an utter want of sympathy with the Indian Fellows which is unworthy of the high position Mr. Edge holds in our Section.

I deny that we Indians are more selfish than the Westerns; only we do not know how to utilize our selfishness for our material well-being.

I deny most emphatically that there exists, amongst us, "an absolute want of intellectual activity."

We do not want him to flatter us, but that is no reason why he should go to the opposite extreme and calumniate us.

I know from bitter *personal experience* that the Europeans residing in India are not only exclusive and unsympathetic, but they, many of them, positively hate and despise us; but then grumblers like me are not in the opinion of Mr. Edge, workers.

I deny that "intellectual eagerness is becoming a rare virtue." I see intellectual eagerness increasing *daily* among my countrymen; Mr. Edge must have been completely misinformed and even prejudiced. No Sir, the Hindu of to-day *does think*—but not as a European. The majority of the Hindus do think of their Karma and of a life hereafter; I challenge any European to tell the same of his own countrymen.

We do neglect to a certain extent your Western Literature, for we think the time more profitably employed in reading our *Sâstras*.

Early marriage is no hindrance to us properly considered, we are at least saved the trouble, disappointment and sorrow consequent, when grown

up, on hunting after the opposite sex.

We may not deserve to be called Theosophists, it would be enough for us to be called Hindus; that is what we aspire to.

Quite unperceived by Mr. Edge and his class, a great change has begun in our midst and we are, notwithstanding what may be said to the contrary by thoughtless, unobserving and prejudiced foreigners, *intensely active in regard to it. We are returning to the Religion of our Forefathers, that Glorious Sanatana Dharma of ours.* Books are being translated from the Sanskrit into the Vernacular, published and read by the rich and the poor, the Hindu Religion is talked about, discussed and supported, life shaped according to the injunctions of the Dharma Sāstras and a spirit of hankering for more light roused. We are rather a quiet nation, we do not like to rush into print for what we do, but nevertheless we do something; but our Edges want us to do work in their own way and when we quietly ignore their right of interference, they recklessly blame us for all sorts of things.

One thing more; some of us are translating Hindu literature into English, how many have of you?

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

I have inserted the preceding letter, because it is an unique specimen of its kind. I will briefly advert to the main points therein.

1. Mr. Edge nowhere accuses the Hindus of beings "more selfish than Westerners;" nor is such a contrast in any way the purport of his remarks. But he does accuse them of being *selfish*, apart from all comparison with others.

2. The very small number of works produced, showing either *original* research, enquiry or thought, especially on spiritual subjects, is, at least, a powerful support to the charge of want of intellectual activity.

3. As Mr. Edge drew no comparison between Europeans and Hindus, Brother Mukherji's remarks here are irrelevant and uncalled for.

4. Most observers of India—whether Hindus or Westerners—agree with Mr. Edge, and not with his critic, as to the absence of "intellectual eagerness" among the Hindus, except when directed to rupee-getting.

5. The constant thought of "one's own Karma and of a life hereafter," is *thoroughly selfish*: and the fact that Brother Mukherji extols it as a virtue among Hindus, is a most effective illustration of the truth of Mr. Edge's position.

6. Surely our correspondent is not so foolish as to expect Europeans to translate vernacular works and books which are not in their native tongue. At the present time, most of their energy is devoted to stirring up inert Hindus who are the proper persons to undertake the task.

That Mr. Edge's remarks are well founded has been borne out by nearly every *native* journal in India which has noticed the article; as well as by an immense mass of private correspondence. The same evidence proves the perfect good temper and intense sympathy with India which led Mr. Edge to write the article and inspired him in its production.

Our Brother K. P. Mukherji thus seems to stand quite alone in his opinion of the article; and the tone of his letter leads me to think that it is precisely the *truth* of Mr. Edge's remarks which has stung him so keenly. At any rate, he seems to find it necessary to act on the old maxim of the Law Courts: "When you have no case, abuse your opponent's attorney."

B. K.,

Ag. Ed., Theosophist.



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THE THEOSOPHIST.

VOL. XIV. NO. 4. JANUARY, 1893.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER X.

THE evolution of the Society up to its perfected organization having been traced, we may now give attention to special incidents which occupied the attention of its Founders and more or less affected its interests. In a notice of this series of sketches, the reviewer of *Lucifer* said "it requires to be well versed in the history of the T. S. to follow the narrative with full intelligence." For this very reason it is written: if the details of early T. S. history were known to the majority of its members this historical retrospect might be left to some less busy person than myself to compile. In point of fact, however, no other living person knows them all so well as I; no one save H. P. B. and I assumed all the responsibilities, took all the hard knocks, organized all the successes: so, willy nilly, I must play the historian. The special incident to be dealt with in the present Chapter is the story of Baron de Palm's connection with our Society, his antecedents, death, Will, and funeral: his cremation will require a separate Chapter. This is not Theosophy, but I am not writing Theosophy; it is history, one of several affairs which were mixed up in our Society's concerns, and which greatly occupied the time and thoughts of my colleague and myself. These affairs threw upon me, as President, in

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

particular, very grave responsibilities. When I say that I carried through the De Palm funeral obsequies with the conviction that it would cost me a professional connection worth some £2,000 a year, my meaning will appear. The thing apprehended did happen, because I mortally offended the gentleman—a bigoted Christian—who controlled the matter in question and who influenced its transfer to another friend of his. Of course, I should do it over again, and I only mention the circumstance to show that we two people were not opera bouffe Theosophists and did not lay the floor-beams of the house of the T. S. on a foundation of rose-leaves and swansdown. It cost something to be a worker with the Masters in those early days, before public prejudice had been softened by seventeen years of honest work into the feeble dissent our present associates have to battle against.

Joseph Henry Louis Charles, Baron de Palm, Grand Cross Commander of the Order of the Holy Sepulchre and Knight of various other orders, was born at Augsburg, May 10, 1809, in an ancient baronial family of Bavaria. Late in life he emigrated to America, lived a number of years in the Western States, and about December 1875 came to me in New York with an introductory letter from the late Col. Bundy, Editor of the *Religio Philosophical Journal*, commending him to my courtesy. Finding him a man of engaging manners, evidently familiar with the best society, and professing much interest in spiritualism and a wish to learn something about our Oriental theories, I made him welcome, and at his request introduced him to H. P. B. The acquaintance was kept up, the Baron joined our Society and, a vacancy occurring soon after by the resignation of the Rev. J. H. Wiggin, he was elected a Member of Council on the 29th March 1876. As he complained of feeble health, and of having no one in New York who cared whether he lived or died in the wretched boarding-house where he was put up, I invited him to come and occupy a room in my 'apartment', looked after his comfort and called in a physician to prescribe for him. Symptoms of pneumonia and nephritis showing themselves and the medical attendant pronouncing him in danger, he got me to send him Mr. Judge, the Society's Standing Counsel, and executed a Will devising certain parcels of real-estate at Chicago to two lady friends, making me residuary legatee, and appointing Mr. Newton, Treasurer of the T. S., and myself his Executors, with full powers. Under medical advice and at his own earnest request, he was removed to the Roosevelt Hospital on Friday evening, May 19th (1876) and died the next morning. The result of an autopsy was to show that he had for years been suffering from a complication of diseases of the lungs, kidneys and other organs; a medical certificate that he had died of nephritis was given and filed as prescribed by law in the Health Bureau, and the body was conveyed to the receiving-vault of the Lutheran Cemetery pending the completion of arrangements for interment.

In religion Baron de Palm was a Voltairean with a gloss of Spiritualism. He particularly asked that no clergyman or priest should officiate

at his funeral but that I should perform the last offices in a fashion that would illustrate the Eastern notions of death and immortality. The recent agitation of the subject of cremation in Great Britain and America, caused by the incineration of the body of the first Lady Dilke, the scientific experiments of Sir Henry Thompson, (*vide* his published essay "The Treatment of the Body after Death," London, 1874), and the sensational articles and pamphlets of Rev. H. R. Haweis upon the unspeakable horrors of the burial grounds of London, led me to ask him how he would wish me to dispose of his remains. He asked for my opinion upon the relative superiority of the two modes of sepulture, concurred in my preference for cremation, expressed a horror of burial, some lady he had once known having been buried alive, and bade me do as I found most advisable. A dilettante sort of body calling itself the New York Cremation Society, had been formed in April 1874 and I had enrolled myself as a member and been elected a member of the Legal Advice Committee; but beyond passing resolutions and issuing pamphlets the members had done nothing to prove the faith that was in them. Here at last was the chance of having a body to burn, and thus inaugurating the very needed reform. I offered it to the Society in question and it was accepted. The weather being warm for the season, urgent haste was called for, and up to the evening before the day appointed for the public funeral of the Baron, it was understood that after the ceremonies I was to deliver over the body to the Society's agents for cremation. Meanwhile H. P. B. and the rest of us bestirred ourselves to organize an impressive "Pagan funeral"—as the press chose to call it—compose a litany, devise a ceremonial, write a couple of Orphic hymns for the occasion and get them set to appropriate music. On the Saturday evening mentioned above we were rehearsing our programme for the last time when a note was brought me from the Secretary of the N. Y. Cremation Society, to say that they would have to give up the cremation because of the great noise that the papers had made about the funeral and their attacks upon the Theosophical Society. In other words, these respectable moral cowards dared not face the ridicule and animosity which had been excited against us innovators. Then the fires of my wrath were kindled, and I spoke certain strong words, and consigned moral cowards in general to torrid places needless to specify. The quandary we were in did not last more than a half hour, for I finally offered to take the whole responsibility upon myself and pledged my word that the body should be burnt if I had even to do it myself. The promise was fulfilled in due time, as the sequel will show.

Through the obliging courtesy of the Rev. O. B. Frothingham, whose congregation were worshipping in the great hall of the Masonic Temple, at the corner of 23rd St. and Sixth Avenue, New York City, we were enabled to hold the Baron's obsequies in that vast apartment. An hour before the appointed time the street was crowded by an eager, even somewhat obstreperous multitude, and a strong body of police had to be sent for to prevent the doors being forced. We had issued two kinds of

admission tickets, both of triangular shape, one a black card printed in silver, for reserved seats, the other a drab one printed in black, for general admission; and the police were instructed to admit nobody without one or the other kind. But an American or British mob is hard to restrain, and there was such a rush when the doors were opened that the 1,500 holders of tickets had to find seats as best they could. The great hall, which holds 2,000 people, was crowded in every corner, the very passages and lobbies were blocked, and from the buzz of conversation and uneasiness prevailing it was easy to see that the multitude had come to gratify its curiosity, certainly not to evince either respect for the dead or sympathy with the Theosophical Society. It was just in that uncertain mood when the least unexpected and sensational incident might transform it into the wild beast that an excited crowd becomes at times. Through the whole of the previous week the leading papers had been lashing public curiosity into a frenzy, and one of the wittiest burlesques I ever read, that appeared in the *World* upon our anticipated ceremonial and public procession, set all New York laughing. For the benefit of our Theosophical grand-children I will quote the following fragment:

“‘All right,’ said the Colonel; ‘go ahead and make out your programme, but leave everybody out but the members of the society, for the Masons wont have anything to do with it.’

“Two hours were then spent in making out an order of march and a programme of exercises after the procession reaches the Temple, and the following is the result. The procession will move in the following order:

“Colonel Olcott as high priest, wearing a leopard skin and carrying a roll of papyrus (brown card-board).

“Mr. Cobb as sacred scribe, with style and tablet,

“Egyptian mummy-case, borne upon a sledge drawn by four oxen. (Also a slave bearing a pot of lubricating oil.)

“Mme. Blavatsky as chief mourner and also bearer of the sistrum. (She will wear a long linen garment extending to the feet, and a girdle about the waist.)

“Colored boy carrying three Abyssinian geese (Philadelphia chickens) to place upon the bier.

“Vice-President Felt, with the eye of Osiris painted on his left breast, and carrying an asp (bought at a toy store on Eighth avenue).

“Dr. Pancoast, singing an ancient Theban dirge,

“Isis and Nephthys, beginning and end;
One more victim to Amenti we send.
Pay we the fare, and let us not tarry,
Cross the Styx by the Roosevelt Street ferry.”

“Slaves in mourning gowns, carrying the offerings and libations, to consist of early potatoes, asparagus, roast beef, French pancakes, bock-beer and New Jersey cider.

“Treasurer Newton, as chief of the musicians, playing the double pipe.

“Other musicians performing on eight-stringed harps, tom-toms, &c.

“Boys carrying a large lotus (sun-flower).

“Librarian Fassit, who will alternate with music by repeating the lines beginning:

“Here Horus comes, I see the boat,
Friends, stay your flowing tears;
The soul of man goes through a goat
In just 3,000 years.”

“At the Temple the ceremony will be short and simple. The oxen will be left standing on the sidewalk, with a boy near by to prevent them goring the passers-by. Besides the Theurgic hymn, printed above in full, the Coptic national anthem will be sung, translated and adapted to the occasion as follows:

“Sitting Cynocephalus, up in a tree,
I see you, and you see me.
River full of crocodile, see his long snout!
Hoist up the shadoof and pull him right out.”

With this sort of thing going on for days together in advance, it may be imagined in what sort of dangerous mood was the crowded audience, only a handful of whom were members of the T. S. and most of whom were positively prejudiced against it. All went peacefully enough, however, until an excited Methodist, a relative of an F. T. S. who was assisting me in the ceremony, rising and wildly gesticulating, shouted “That’s a lie!” just when I had pronounced the words “There is but one first cause, uncreated—.” Instantly the audience sprang to their feet and some turned towards the door, as people will in such crises, not knowing whether the confused shout may not mean an alarm of fire: some of the rougher sort mounted the chairs and, looking towards the stage, seemed ready to take part in fighting or skirmishing in case such should break out. It was one of those moments when the turn of events depends upon the speaker. As it happened, I had once seen the great Abolitionist orator, Wendell Phillips, by imperturbable coolness quell a mob who were hooting and catcalling him, and as the memory flashed within me I adopted his tactics. Stepping quietly forward, I laid my left hand upon the Baron’s coffin, faced the audience, stood motionless and said nothing. In an instant there was a dead silence of expectancy; whereupon, slowly raising my right hand, I said very slowly and solemnly: “We are in the presence of death!” and then waited. The psychological effect was very interesting and amusing to me, who have for so many years been a student of crowds. The excitement was quelled like magic, and then in the same voice as before and without the appearance of even having been interrupted, I finished the sentence of the litany—“eternal, infinite, unknown.”

The two Orphic hymns that we compiled for the occasion were sung by a volunteer choir of the New Yorker Sängerbund and the organ accompaniment was the music of an Italian Mass, 300 years old; “and”—says the *Sun’s* report—“as it swelled and then died softly away in the half gloom of the crowded but hushed room, with the symbolic fire flickering (on the triangular altar) and the ancient knightly decorations flashing on the coffin, the effect was very impressive.”

After the singing of the first Orphic hymn, an invocation, or *mantram*, was made to “the Soul of the World, whose breath gives and

withdraws the form of everything." "The universe," it went on to say, "is thy utterance and revelation. Thou, before whom the light of being is a shadow which changes and a vapor that passes away; thou breathest forth, and the endless spaces are peopled; thou drawest breath and all that went forth from thee returns again." Good Vedântism this and good Theosophy! The same thought ran throughout all the parts of the service—the hymns, invocation, litany and my discourse. In the latter I gave such particulars about Baron de Palm as I had got from himself (and very misleading they were afterwards proved to be when I heard from the family solicitor). I explained the character and objects of the T. S.* and my view of the complete inefficacy of death-bed repentance for the forgiveness of sins. I am glad to see upon reading the newspaper reports after the lapse of many years that I preached the doctrine of Karma, pure and simple. There was an outburst of applause and hisses when I said that the Society "considered the ruffian who stood under the gallows a ruffian still though twenty prayers might have been uttered over him." I immediately commanded silence and continued my remarks,—reported thus:

"He then went on to say that Theosophy could not conceive of bad going unpunished or good remaining unrewarded. It believed a man to be a responsible being, and it was a religion not of professions but of practices. It was utterly opposed to sensuousness and taught the subordination of the body to the spirit. There, in that coffin lay (the body of) a Theosophist. Should his future be pronounced one of unalloyed happiness without respect to the course of his past life? No, but as he had acted so should he suffer or rejoice. If he had been a sensualist, a usurer or a corrupter, then the divine first (and only) cause could not forgive him the least of his offences, for that would be to plunge the universe into chaos. There must be compensation, equilibrium, justice."

A pretty little speech perhaps, but it cost me the £2,000 per annum!

After the singing of the second Orphic hymn, Mrs. E. Hardinge Britten, the eloquent Spiritualist orator, addressed the audience for about ten minutes, in the capacity of a speaking medium, concluding with a strongly emotional apostrophe to the deceased Baron, bidding him farewell, declaring that he had "passed the golden gates wherein (*sic*) sorrow entereth not", and strewing his bier with flowers, "as symbols of full-blown life!" This closed the proceedings and the huge audience quietly dispersed.

The body of the deceased was given in charge of Mr. Buckhorst, the Society's undertaker, to be lodged in a receiving vault until I could arrange for its cremation. I was obliged to devise a better method of preserving it than the weak process of embalming that had been employed at the Hospital, which proved its inefficacy even within the fortnight. It gave me

* "This Society" I said "was neither a religious nor a charitable but a scientific body. Its object was to enquire, not to teach, and its members comprised men of various creeds and beliefs. 'Theology' meant the revealed will of God, 'Theosophy' the direct knowledge of 'God.' The one asked us to believe what some one else had seen and heard, the other told us to see and hear for ourselves. Theosophy taught that by cultivation of his powers a man may be inwardly illumined and get thereby a knowledge of his God-like faculties."

much anxiety and no end of enquiry and research was involved, but I solved the difficulty at last by packing the cadaver in desiccated clay impregnated with the carbolic and other vapors of distilled coal tar. Decomposition had actually begun when the antiseptic was applied in the first week of June, but when we examined the corpse in the following December before removal for cremation, it was found completely mummified, all liquids absorbed and all decay arrested. It could have been kept thus, I am convinced, for many years, perhaps for a century, and I recommend the process as superior to any other cheap method of embalming that has ever come under my notice.

Our dear H.P.B. had no official part in the public celebration of the De Palm obsequies, but made herself heard all the same. She sat with the non-officiating members of the Society among the audience, and when the excited Methodist interrupted our litany and a policeman was getting him in hand to escort him out of doors, she stood up and called out "He's a bigot, that's what he is!" and set everybody around her laughing, in which she soon heartily joined. The members who took part in the ceremony were Messrs. Judge, Cobb, Thomas, Monachesi, Oliver and three or four more whose names I cannot recall.

The Council of the T. S., at its meeting of June 14th and the Society, in its session of 21st June (1876), passed Resolutions ratifying and confirming all that the officers had done in connection with the De Palm autopsy, obsequies and embalming. A Resolution was also adopted to the effect that,

"The President and Treasurer of this Society, who are the executors under the last will and testament of our late fellow be, and hereby are authorized and empowered to do in the name of this Society any and all further acts, which they may deem necessary to complete the disposal of the remains of our late fellow, according to his expressed wishes and direction."

The Baron's funeral being over, the next thing was to see what his estate was likely to realise for the Society (for although all was left to me individually there was an understanding between us that I should be free to hand over everything to the T. S.) Mr. Newton and I obtained probate of the Will and Mr. Judge was instructed to make the necessary inquiries. Our first shock came when we opened his trunk at the hospital: it contained two of my own shirts, *from which the stitched name-mark had been picked out*. This looked very cloudy indeed, a bad beginning towards the supposed great bequest. There were also in the trunk a small bronze bust of a crying baby, some photographs and letters of actresses and prima donnas, some unreceipted bills, some gilt and enamelled duplicates of his orders of nobility, a flat velvet-lined case containing the certificates of his birth, his passports and the several diplomatic and court appointments he had held, the draft of a former Will, now cancelled, and a meagre lot of clothing. Beyond this, nothing; no money or jewellery, no documents, no manuscripts, no books, no evidences of a literary taste or habits. I give these details

—in which Mr. Newton and Mr. Judge and others will corroborate me—for an excellent reason, to be presently stated.

The old Will described him as Seigneur of the castles of Old and New Wartensee, on Lake Constance, and his papers showed him to be the presumed owner of 20,000 acres of land in Wisconsin, forty town lots in Chicago, and some seven or eight mining properties in Western States. Upon the low estimate that the farming land was worth \$5 per acre, the rumour spread that I had inherited at least £20,000, to say nothing of the two Swiss castles, the town lots and the gold and silver mining claims. It ran through the whole American press, editorials were written upon it, and I received a shoal of letters, congratulatory and begging, from known and unknown persons in various countries. Mr. Judge communicated with the lady legatees, with public officials at home and abroad, and with a representative of the Baron's family. This took several months but the final result was this: the ladies would not take the Chicago lots for a gift, the Wisconsin land had been sold for taxes years before, the mining shares were good only for papering walls, and the Swiss castles proved castles in the air; the whole estate would not yield even enough to reimburse Mr. Newton and myself for the moderate costs of the probate and funeral! *Laboravit mons, parturit ridiculus mus.* The Baron was a broken-down noble, without means, credit or expectations; a type of a large class who fly to republican America as a last resource when Europe will no longer support them. Their good breeding and their titles of nobility gain them an entrance into American Society, sometimes chances of lucrative posts, oftener rich wives. I never knew exactly what our friend had been doing in the West, but through importunate creditors who turned up, I found out that he had at any rate been concerned in unprofitable attempts to form industrial companies of sorts.

Neither then nor since have I discovered one grain of proof that Baron de Palm had either literary talent, erudition or scholastic tastes. His conversation with H. P. B. and myself was mainly upon superficial matters, the topics which interest Society people. Even in Spiritualism he did not seem to have been a deep thinker, rather an interested observer of mediums and phenomena. He told us much about his experiences in diplomatic circles, and ascribed his present straightened circumstances (as regards the possession of ready cash) to his futile attempts, when an attaché, to vie with rich English diplomats in showy living and fashionable indulgences. He read little and wrote nothing: as I had ample opportunity of observing, since he was living with me as my guest.

It would be painful for me to dwell upon these personalities but for the necessity of my showing the man's character, and leaving my readers to judge for themselves whether he was fit to be a teacher or mentor to a person like the author of "Isis Unveiled" and "The Secret Doctrine." For that is the disputed point. With an inconceivable malignity certain unprincipled foes of hers have spread the calumny that her "Isis

1893.]

Old Diary Leaves.

"Unveiled" is "nothing but a compilation from the manuscripts of Baron de Palm, and without acknowledgment." This will be found in a mendacious letter of Dr. Elliott Cones in the *New York Sun* of July 20, 1890, which the Editor of that influential paper has but recently, in a more honorable spirit of justice, expressed regret for having published and declared unsupported by evidence. The falsehood has been circulated, as I am informed, by Mrs. Emma Hardinge Britten; also by a learned calumniator in *The Carrier Dove*, and by other hostile newspaper writers: it has, moreover, been given a certain permanency of publication by an expelled French F. T. S., one M. G. Encausse (known by the pseudonym of "Papus") in his work "*Traité Methodique de Science Occulte*," which was reviewed in the *Theosophist* for August last. Finally, in the (N. Y.) *Truthseeker* of June 11, 1892, there appeared the following open letter from a well-known American *littérateur*.

"DR. ALEXANDER WILDER, *Dear Sir*: When "Isis Unveiled" was published in 1877, I corresponded with Madame H. P. Blavatsky and paid her for a copy of the book. She was a learned woman—could write Greek and Hebrew—but in one of her letters she said: "My only curse is that I know English so imperfectly. I am going to study it now that I have nothing better to do."

I then inferred and believed that she had an editor for "Isis Unveiled." Recently I have been credibly informed that you were the editor, and further, that you did not believe that she was the real author of the work, but that she came in possession of some manuscripts of Baron Palm, a learned Russian, who had died in New York and was cremated.

I now beg you to state what you know or believe in regard to the authorship of the book.

Respectfully,

W. H. BURR."

Washington, D. C., May 26, 1892.

Prof. Wilder's connection with the writing of "Isis" together with all other details about the book will be thoroughly explained in the proper place, so for the present we may leave Mr. Burr unanswered: my immediate concern is to show how this false rumour originated, and upon what basis it rested. To those who knew H. P. B.'s mode of life while writing her book, who were acquainted with Baron de Palm at the West and in New York, who were associated with him during his brief connection with the T. S., the above candid and easily proven details about his personality, habits and acquirements will suffice. For others, I reluctantly append the scathing letter which Herr Consul Obermayer, of Augsburg, Bavaria, sent Mr. Judge in response to his official and professional enquiry as to M. de Palm's supposed European properties, and which Mr. B. Keightley has obligingly translated for this publication from the original in my possession. From its date, the reader will see that we did not receive it, and consequently did not know the truth about the Baron's European antecedents, until a full year after his death, and five months after the world-famous cremation of his remains:

"CONSULATE OF THE ARGENTINE REPUBLIC, AUGSBURG.

No. 1130.

May 16th, 1877.

To,

WILLIAM Q. JUDGE,

Attorney and Counsellor at Law,

71, Broadway, New York.

"From your letter of the 7th ult., I gather that Baron Josef Heinrich Ludwig von Palm died in New York in the month of May 1876.

"The undersigned, Consul Max Obermayer (late United States Consul at Augsburg from 1866 to 1873), happens by chance to be in a position to give you the information desired regarding the deceased in a thoroughly exhaustive manner, and is very willing to do so.

"Baron von Palm was in his youth an officer in the Bavarian army, but was forced on account of his many shady transactions and debts to leave the service. He then betook himself to other parts of Germany, but could not remain long anywhere, because his great frivolity, his love of good living and his debaucheries constantly led him to incur fresh debts and involve himself in shady transactions; so that he was even condemned by the courts and sent to jail.

"After it became impossible for him to remain longer in Germany, he went to Switzerland to enter on a new course of swindling, and he actually succeeded, by false promises and misrepresentations, in persuading the owner of Schloss (Castle) 'Wartensee' to sell him that property, which he forthwith occupied. His stay there, however, was short; not only was he unable to raise the purchase money, but he could not even pay the taxes, and in consequence the property was sold for the account of the creditors and Palm fled to America.

"Whether or not he supported himself in America by frauds is not known here.

"Of property in Europe he possesses not *one cent's* worth; all that may be found among his effects to that purport is a *pure swindle*.

"The only property on which he had any claim whatever before he went to America, was a share in the Knebelisher inheritance in Triest. When he left he had already taken much trouble to obtain immediate payment of this amount, but in vain.

"Towards the end of the year 1869, Palm addressed himself to the undersigned in his then capacity of United States Consul, with the request to arrange for the payment to him of his share in the Knebelisher estate mentioned above.

"This request was at once complied with, and, as appears from the enclosed copy of his receipt, the sum of 1,068 Thalers 4/6 = \$ 3247.53 was placed at Palm's disposal by a consular letter of Jan. 21, 1870, and he availed himself thereof through the banking house of Greenbaum Bros. & Co., as appears from his letter to the consulate of Feb. 14, 1870.

"I can only repeat that Palm possessed in Europe neither a single dollar in money, nor a single foot of ground, and that everything which may be found among his papers to the contrary is based solely upon fraudulent representation.

"Palm's only known relatives are the two Baronesses Von Th..... domiciled in Augsburg, both families in every way most respectable, and to whom Palm in the last year of his residence in Europe caused much scandal and annoyance.

"The above contains all that is to be known about the deceased Palm in the most exhaustive manner, and probably more even than you may have expected.

* * * * *

(Signed) MAX OBERMAYER,

Consul, Argentine Republic."

My compliments to M. Papus, Mrs. Britten and her 'pals,' and I hope they will enjoy the improving company of this erudite and congenial Bavarian refugee when they meet as "full-blown lives" "within the golden gates." *Palmas qui meruit, ferat!*

H. S. OLCOTT.

THE BA'BIS OF PERSIA.*

IN the latter part of the first quarter of this century was born a child at Teheran at a time when there is said to have been a large shower of falling meteors. This phenomenon recalled to the minds of several learned Persians the prophesy of the coming of the Mehidi, and in time the child came to be regarded as the promised Saviour. Toko-ullah is said to have been one of the first who declared this child to be a new prophet, but he was hanged by the order of the authorities, and the boy-prophet at the age of ten was banished to a plain called A'ká along with his followers. Sayad Mahamad Ali, for that was the name of the youth; at the early age of nineteen—some say twenty-nine—began to preach his doctrines at Shiraz and assumed the name of "Báb," or the Gate of Divine knowledge and grace. He also called himself "*Nukhtch*," or the central point for the concentration and radiation of divine will and commands. He was better known however by the former name, and his followers have hence been known by the name of "*Bábís*."

An excellent speaker, a ready composer of verses, an able controversialist, Báb soon won the regard and affection of his hearers, while his extreme youth excited admiration. The learned Mullah Husein, hearing of his fame, travelled all the way from Khorassan to vanquish him; but was himself worsted in argument and became his staunch disciple. Another pious man, Mahamad Balfaroshi, became an ardent follower, and his third great disciple was the fair Zarin Taz or the golden crown, called also Karat-ul-ain, or the Balm of the eyes, owing to her wondrous beauty. Zarin Taz was a learned and gifted lady and worked strenuously for the promotion of the cause.

* Compiled from the accounts published in Guzrati in the "Bombay Samactar" and "Jame-Jamud."

In the commencement Báb was not much noticed, but soon the Mullahs and the orthodox Shehahs were roused to indignation by the new teachings, and the aid of the Government was secured to hound the heretics to death.

The Bábis were thus put upon their defence, and Mullah Husein built a fort at Mazandaran and commenced warlike operations, but was killed in 1849. In Zendzan, Balfaroshi was killed in fight, and Báb himself was imprisoned at Chering and tortured, but he retracted not and clung firmly to his tenets. He was therefore ordered to be put to death at Tabriz where he and his disciple were suspended by ropes from the earth wall and shot to death. Thus ended, in 1850, a noble life, whose efforts to raise his nation from barbarism and bigotry were so grossly misunderstood and cruelly put down.

The Bábis however did not become dispirited; a young nobleman named Mirza Yahiya was elected chief in place of Báb, and was installed at Bagdad whence he issued orders, and the Bábis again grew in power. Soon after—whether rightly or wrongly—they were charged with planning the murder of the present king Shah Nassaruddin who had just then come to the throne, and a second great persecution was carried on in which large numbers of Bábis were massacred, and among them the fair and talented Tarin Taz.

No one could—after this—call himself a Bábi openly, and it came to pass that all the followers of this sect had to keep the strictest secrecy regarding their belief. Outwardly they observed all the Mohammedan forms while they freely communicated in private with those in whom they felt confidence. In the outlying districts their tenets again began slowly to spread. Many of the Persian Bábis went to Bagdad, Egypt and European Turkey and some came also to India. During the last fifty years and up to the present time the Bábis have slowly been growing in numbers. At the present day there are said to be in Persia a hundred thousand of them, but whenever any riot or feud is raised by the *Badmashes* in Persia, the authorities connive at the offenders, and the Bábis have invariably to suffer.

Some few Persian Zoroastrians are also said to have joined the Bábis whose teachings breathe an air of freedom.

Báb taught that women had the same right to freedom and equality as men, and he consequently condemned bigamy and concubinage. He valued charity above all, disliked the fakirs and the ascetics, and taught that everybody should live by honest labour. All obsequial ceremonies for the dead were said to be useless, and payments to Mollahs and priests for purchasing merit were strongly deprecated.

Báb looked upon the several Founders of the Zoroastrian, Jewish, Christian, Mahammedan and other religions, who believed in one god, as true prophets. These, he said, had taught certain truths according to the exigencies of the times and the peoples. Their teachings were often

fragmentary or veiled, as the masses in times past were ignorant, and even ordinary things and common rules of life had to be improved with the sanction of religious laws. The various prophets were like physicians who prescribed according to the wants of the different patients. The time, he said, had now come when a better state of things ought to prevail. Outward religious observances and forms degenerated the true religious instinct, and it was necessary to give prominence to the inner meanings of religious teachings. Belief in one God, the equality of all religions, the brotherhood of man, practical charity and promotion of kindly feelings among men, abstention from evil thoughts and acts are some of the principal tenets of the sect. They urge that prayers should be offered to God in a language that the devotee understands; that there is neither Fate, Heaven nor Hell, and all men get their just due on this earth.

Count Gobineau was the first to draw the attention of Europe to the Bábis. It is said that their religious book has very lately been published in Europe, and it will be interesting to know what it contains.

For a long time there have been several Bábis in Bombay, but formerly they used to keep themselves—as such—unknown to others. Of late they have been freer and it appears they number about a hundred or more at present in Bombay. They meet every Sunday in a large hall and discuss some of their doctrines. Replies to questions obtained from their Head-quarters in Persia, are read and interpreted and inquiries made by strangers are readily answered.

Some well-to-do Moghuls in Bombay belong to this sect. All the members behave towards each other on a footing of equality; and no consideration is shown to any one owing to his rank or wealth. When a stranger or any Bábi comes in—be he poor or rich—all get up and bowing to him give him a place to sit by them and discuss freely on religious matters.

The Bábis may be said to be the Protestants of Persia. They however show a great deal more breadth of thought and action than the Western Protestants. It is unfortunate that owing to the peculiar condition of the Persian Government and administration, as well as its bigotry, the Bábis have been thrown into hostile relations with the rulers of the country. If the tenets of the Bábis were to spread largely in Persia they would prove the salvation of the country, and from being ignorant, lethargic and fickle-minded bigots, the population of Persia would gain in solidarity, enlightenment, tolerance and industry.

In spite of continuous difficulties and persecutions the Bábis are ever hopeful, and they believe that their doctrines must eventually prevail and spread over the greater part of the Earth.

Their noble ideas about religious equality and fraternity; the freedom and equality of the sexes; charity and brotherhood among men; the riddance of priest-craft and useless rites and ceremonies must always

gain for them the sympathy of thoughtful men in all parts of the Earth.

The spread and existence of the Bábí doctrines in such a used-up and backward country as Persia is a significant sign of the times and shows that the dark cycle of religious bigotry, intolerance and persecution is seeing the beginning of its end.

A more detailed account of the teachings of the Bábís, their ways and adventurous history, will prove not only useful to the general reader, but more particularly so to the Theosophists, whose sympathies are always with those who honestly and sincerely try to break the shackles of ignorance, prejudice and dogmatism.

N. D. K.

OD AND ELECTRICITY.*

A PARALLEL WITH SPECIAL REFERENCE TO SUPERSENSUOUS PSYCHOLOGY.

The experiments carried on under the general name of hypnotic increase in interest and significance. Perhaps the most startling are those of Dr. Luys, confirmatory of the "discovery" by Col. Roche that a hypnotized person was sensitive to stimuli applied at a distance from the physical body. It may be remembered that some months ago Col. Roche stated that he had found that a person, insensitive to stimuli applied directly to the surface of the body, showed symptoms of pain if the air was pinched at a short distance from the body, so that coma of the physical frame might be accompanied by great sensitiveness to impressions made at a little distance on—what? This curious "exteriorization", as it was termed, of sensibility aroused much curiosity, the rationale of the results obtained entirely escaping the experimenters, and Dr. Luys—the well known scientist and author—has been conducting a series of experiments, designed to follow up the line of investigation initiated by Col. Roche.

An account of some of these experiments has been widely published. Dr. Luys having allowed a Dalziel representative to attend one of his sessions, The following is the statement made:

"Dr. Luys tried the experiment to-day several times with an extraordinarily sensitive subject now at the Charité, and each time with considerable success."

"So complete was the exteriorization of the subject that Dr. Luys was able to transfer a woman's sensibility into a tumbler of water. The tumbler was then taken out of sight of the hypnotized person, and the representative was invited to touch the water, and as his hands came in contact with it the woman started as if in pain. This experiment was repeated several times, the requisite precautions being taken that the hypnotized subject should not see the contact between the hands and the water. The water retained the sensibility a considerable time, and, if drunk before the sensibility is exhausted, the patient falls into a deadly swoon. Dr. Luys was also able to confirm the wonderful discovery made by Col. Roche, administrator of the Ecole Polytechnique, who found that it was possible to transfer the sensibi-

* This Essay, remarks the Editor of the *Sphinx*, is from the pen of a very well known German physicist, who, however, in consequence of the prejudices prevailing among "exact" scientists or these subjects, has felt it better to withhold his name.

lity of a hypnotized person to the negative of a photograph of the subject, and that the subject not only felt, but showed signs of any mark made on the negative. Supposing, for instance, a scratch was drawn with a pin across the hand on the negative after it has been charged with sensibility, the subject would shriek with pain, and a few instants later a mark similar to that made on the negative would be visible on the hand of the subject." (*Luceifer*).

These experiments seem to have such an intimate connection with those of Baron von Reichenbach, that we have felt it desirable to give the following translation from an important article, by a German physicist of the highest standing, which appeared in the *Sphinx* for May and June 1889. The bearing of the three sets of experiments by Reichenbach, Hertz, and Roche on each other is very striking, so that their connection and rationale deserve the most careful thought and consideration of our readers.

B. K.

The method which, in my opinion, can alone lead to an explanation, that is, to a rendering intelligible, of "occult" phenomena is that of natural science. But those who share this standpoint will justly accuse me of having, in the following pages, brought forward, almost exclusively, mere *possibilities*, scientifically based it is true, but still mere *unproven possibilities*. I too feel this reproach; still I have thought it desirable to write this short essay, the main purpose of which is to show how some of the most recent physically established results have to some extent approximated towards those phenomena, which REICHENBACH has described under the name of Odic phenomena in his ponderous tomes, and which are still at this day characterised by the whole body of official science as phantastic nonsense, brain cobwebs, and humbug.

The essential difference between the views of our present science of Physics and those of Reichenbach, may be stated as follows. According to current Physics every body—for instance a piece of lead or a bottle of sulphuric acid—is, in general, inactive, *i.e.*, possesses no special specific forces proceeding from it and acting at a distance. Magnetic iron alone possesses such forces in its natural state, *viz.*, magnetic forces; all other bodies can only have forces (forces acting at a distance) imparted to them by special means, *viz.*, by electrification. In their natural state they do not possess them. The only force which is common to all bodies, is gravity; still this force is not a specific one, depending on the nature of bodies, but a general force determined only by their mass. A kilo of lead and a kilo of sulphuric acid behave exactly alike so far as weight is concerned. Thus while bodies exhibit no specific force-effects at *measurable* distances; yet they do possess such forces, as is shown by their differing chemical affinities. But these forces only operate in actual contact, or at molecular distances. In opposition to this, Reichenbach maintains, on the strength of his 13,000 experiments regarding Od, that there proceeds from every body in its natural state a certain action at a distance: *viz.*, a radiation of force, the Od, which can be felt by sensitive persons, and even seen in absolute darkness. The action of this force is said to be polar, inasmuch as

bodies can give out odically positive and odically negative radiations; but it is further said to be more than differentiated in polarity, inasmuch as the odic lights may appear in any of the colours of the rainbow, according to the nature of the body which radiates them. The Od is supposed to be a specific property of bodies, inasmuch as the brightness of the light, and the strength of the feeling caused thereby, vary from body to body. Now these Od-radiations are possessed not only by magnets and electrified bodies—in which actions at a distance are already well known—but they are possessed in a very remarkable degree by crystals, by all warmed and insulated bodies, all parts of the human body, and ultimately by all earthly bodies, whether organic or inorganic. Reichenbach closes the enumeration of his experiments on this head with the words: "It thus appears that all bodies on the whole earth, simple or compound, amorphous or crystallised, as they occasion odic sensations, so also act upon our senses and radiate Od-light."

Passing over the further properties of the Od, for the present, I will now briefly mention those new discoveries in Physics, which are calculated to lead us to regard the former view as erroneous, and to offer an approximation to those of Reichenbach.

The propagation of light through space, which as we know takes place with a speed of about 300,000 kilometers per second, has long since driven physics to the assumption that throughout all space is spread an exceedingly tenuous, elastic matter, the ether, which is the carrier of that wave motion with which light has been experimentally identified. No further properties beyond those of transmitting the vibrations of Light and also those invisible, but thermometrically recognisable dark heat vibrations, have hitherto been ascribed to the ether, because there was no experimental necessity for doing so. The luminous rays which show themselves in the spectrum, and the neighbouring ultra-red and ultra-violet rays have times of vibration counted by billionths of a second and wave lengths which vary from 0.3 thousandths to 3 thousandths of a millimetre, as has been determined by accurate measurements. Accordingly it seemed as if the ether was in the main capable of transmitting waves of extraordinarily short wave length; and true to the maxim of not predicating more of nature than can be proved, the possibility that the ether might have many other far-reaching properties was not spoken of, scarcely even thought of; even the mere assertion that the ether existed, oppressed the strictly orthodox scientist, because its existence cannot be directly proved.

This is now changed, and that mainly through the experiments of Professor Hertz of Bonn. This physicist was engaged in the investigation of electro-dynamic forces, and arrived at results of the utmost importance. It is known that a current of electricity flowing in a conductor exerts forces which are recognisable in its neighbourhood. In particular it exerts attractive and repulsive forces upon a neighbouring electric current, and at the instant of making or breaking the current it excites a current, the induction current, in any

neighbouring conductor in which no current is flowing. These forces of an electric current, which thus either set in motion the electricity of a conductor, or affect the conductor itself, are termed electro-dynamic forces, and have hitherto been regarded, because nothing more was known of them, as forces acting at a distance, like gravity. It was therefore assumed that an electro-dynamic force acts instantaneously in all directions from a current, and that this action does not require to be mediated by any intervening medium. This view gained ground because no effect of time could be recognised in the investigation of electro-dynamic forces. Now, on the one hand, this might result from the fact that these forces act instantaneously, and are thus truly forces acting at a distance, or, on the other, it might result from the fact that the transmission of the force takes place in an unrecognisably short space of time, at the comparatively small distances with which we can operate. Was not the finite velocity of light at last only recognised, because by astronomical methods colossal distances could be traversed by the light and so brought under observation? But if it is only the smallness of the distance, *i.e.*, the shortness of the time, which concealed from us the transmission in time of electro-dynamic forces, there exists a means of obviating the difficulty. It is, namely, only necessary to bring about exceedingly rapid and continuous reversals in the direction of the electro-dynamic forces, for us to obtain at not too great distances in space reversals of their effects. If this succeeded, then the velocity of transmission of electro-dynamic forces would be demonstrated, and that velocity itself would be ultimately measurable.

This was Herr Hertz's method. He produced an electric spark between the ends of two wires. As is known, the electricity in such a spark oscillates backwards and forwards with extreme rapidity: a reversal occurring about once in the millionth part of a second. If the path of the spark lies vertically, then in successive millionths of a second the electro-dynamic forces are directed once upwards and once downwards, and if this effect be transmitted through space with a velocity, say of 1 million meters per second, then the electro-dynamic effects would change their direction at distances of one meter each. Thus in conductors situated at distances of 1, 2 and 3 meters respectively, induction currents would be excited which would flow in the same direction in 1 and 3 and in the opposite direction in 2 and 4. This was the principle. Its execution answered to expectation. There was discovered a wave-like transmission of electro-dynamic effects, and its velocity was capable of being measured with great accuracy; and was found to be 3,00,000 kilometers per second, the same as that of light.

This is the first time that the transmission of a force through space has been experimentally proved. It further appeared that these electro-dynamic waves are of extraordinarily long wave lengths; wave lengths of from several centimeters up to several meters, which is very large and unexpected in comparison with the light-waves, which run in the thousands of a millimetre. These electro-dynamic waves pass unaffected

through walls and partitions, in fact through all non-metallic bodies. Sparks can be produced in closed rooms which are caused by electro-dynamic waves. These waves can, further, be reflected by mirrors, and refracted through prisms like light waves. Only, as is natural, the dimensions of the prisms must be considerably larger than those used in optical experiments, in proportion to the wave lengths. The experiment of concentrating the waves through lenses has, indeed, not yet been tried on account of the great expense of the experiments, but it is undoubtedly possible and practicable. In short, we have here for the first time a wave-like transmission of a force in space, a transmission which takes place in the ether, since its velocity agrees with the velocity of light. From these new facts, however, there result a series of obligatory inferences, a few of which I wish to cite, as they agree directly with the assertions of Reichenbach.

In a red hot body, according to the general and well-founded view, the molecules are in very active, rapid movement hither and thither. By this periodic movement, the ether, which occupies the inter-molecular spaces, is thrown into wave motion of the same period as that of the molecules, and the result of this motion we see as light, the body is *self-luminous*. If we take the same body, but not at so high a temperature as to be red-hot, but only highly heated, then its molecules are in movement of a longer period, in slower vibration, and the result of this motion is vibrations in the ether of longer wave length, which we feel as heat-rays, as long as the temperature of the bodies is an elevated one, some hundreds of degrees.

As long as we were ignorant that the ether was also capable of transmitting waves of much longer period, we could draw no further inference. Now, however, we both can and must say: at all temperatures the molecules of a body are in vibration, whose periods are the longer, the lower the temperature of the body. The ether must be affected by every such motion, and be thrown into vibration. Hence a wave-like motion of the ether must constantly proceed from every body, which motion is able to produce effects of a certain kind, optical, thermic, electro-dynamic and others which are unknown to us. From every body there proceeds a stream of force, no body is inactive, as physics hitherto assumed, but every body has a specific action at a distance, specific because the vibration period of each molecule and therefore also of the wave motion proceeding from it, depends not only on the temperature, but also on the nature of the body. *But we have thus reached, from a different side, the exact standpoint of Reichenbach.*

Assuming an eye to exist, whose retina was sensitive not only to the short light-waves, but also to waves of greater length—an eye such as must be ascribed to Reichenbach's sensitives,—then such an eye would necessarily observe the appearances which Reichenbach describes. It would see waves of lights proceeding from all bodies, the Odic light, differing in colour according to the wave length, differing in extent according to the intensity of the molecular vibrations. Such an eye, if

only sensitive enough, must even necessarily see the inside of certain bodies shining, *viz.*, when the bodies are regularly built up, so that the ether vibrations are in the main all polarised in the same direction. This is exactly the appearance which Reichenbach describes:—

§ 2106. Frau Bauer described in the dark-room a piece of perfectly black Moravian schorl nearly as thick as one's arm, the thinnest edges of which were perfectly opaque, as transparent, golden-yellow glass. She repeated this description when she received another piece of schorl from Saar to look at—I having previously given her several pieces of rock crystal and quartz, saying: "This kind I have had already, it is the yellow glass." After she had described several rock crystals successively as blue, she said when I handed her a yellow topaz: "I have already had several pieces of this, it is the blue glass."—Fraulein Sophie Pauer also and two other sensitives saw the same common, opaque black schorl as golden-yellow, almost orange coloured opaque glass. Frl. Hermine Fenzl saw the schorl as somewhat duller, but likewise yellow; to Frl. Poppe it seemed so bright that it threw a yellow glow upon the thumb upon which she held it.—But the transparent green and blue precious tourmalines were seen as equally yellow by the three sensitives.

§ 2107. Thus it was beyond doubt that pieces of common black schorl, smoked topaz and similar impure crystallizations, which are opaque by daylight to the normal eye, can become clear and transparent for the sensitive eye in the dark.

§ 2108. Clear rock crystals appeared to all sensitives transparent; the joiner, Klaiber, saw a plate of many layers of mica as so clear that he saw his fingers shining behind it. To Frl. Poppe, small crystals of gypsum appeared glowing and transparent like glass. Others found gypsum spar transparent like glass. All sensitives described a piece of doubly refractive Iceland spar as so perfectly transparent that its shining edges and corners could be seen, those in front directly, and those behind right through the shining transparent stone.

§ 2109. When I placed a large rock crystal before Dr. Machold in the dark room, he said, after describing the external luminous appearances: "it burns in the middle of the crystal;" he perceived in the inside of the body continuous shining movements, which he compared to those we sometimes see in fires. Years before, I had heard exactly the same thing from Frl. Reichel who, when looking at large rock crystals, described herself as seeing innumerable small sources of light which were in constant motion and mutual action and reaction, waving up and down in all the colours of the rainbow in the body of the crystal. Besides two other persons, Frl. Zinkel also described these brilliant appearances on being shown beryl, rock crystal, gypsum spar, alum, &c.; she found all these crystals translucent and exhibiting inside moving phases of light which mingled irregularly with each other.

That this conception of the Odic light as a wave motion in the ether, occasioned by the vibrating molecules, is justified, is shown in a most striking manner by the following observations of Reichenbach, which he did not quite know how rightly to interpret, but which, in my opinion, place the nature of the wave motion quite beyond question:—

§ 2590. The following most enigmatical anomalies have presented

themselves to me. I had placed upon the edge of a table a large rock-crystal with its negative pole towards the north. Frl. Geraldini advanced from the opposite end of the room from the north towards it. At first she found in her left hand a sensation of cold, and in her right one of warmth; thus being regularly affected by the negative pole. The sensation remained the same, increasing in distinctness, until she came within two and a half feet of the stone. At that moment a reversal of the sensations took place: her left hand felt warm and her right cold. When, however, she had approached scarcely half a foot nearer to the stone, the sensations were again reversed, returning to their first state, in which the left hand felt cold and the right warm. And thus it remained until she came quite close to the pole of the crystal.

§ 2591. I made the same experiment with a sister of Frl. Geraldini and with the same result.—Frl. Zinkel, on being led up close to the negative point of a large rock crystal, felt a cold wind on her left hand; when she drew back her hand, the feeling remained the same until she reached a distance of about two paces; but here she reached a place which all at once produced a warm, feeble shuddering. If she traversed the same space with her right hand, she felt the effects reversed, first warm, then at two steps distance from the pole, cold; further away still a warm unpleasant feeling again.

On another occasion I tried the same experiment with Frl. Joseph Geraldini using two rock crystals one over the other; and with the same result. If I made the Frl. Geraldini, as also Frl. Beyer, take the steps backwards, I obtained the same result; each time at a distance of from two to three paces there occurred a reversal of the feelings of temperature, which however did not extend beyond this distance, but was confined to a distance of from half to one foot and then gave place to the feeling previously experienced.

§ 2594. Passing to the poles of magnets, I laid two five feet long bar magnets with similar poles together in a vertical position and directed the negative poles towards Frl. Geraldini, and again towards Frl. Beyer. At a distance of twenty paces, the latter felt a cold sensation in her left side and left hand, and a warm one in her right. When she now slowly approached the poles, this sensation continued until she came within a distance of three paces from them, when the sensations were suddenly reversed. This held good for the space of one pace. As soon, however, as she began to take the second step, the sensations were again reversed to their former condition, left cold and right warm, and this lasted until she came into actual contact with the poles of the magnets. I reversed the position of the magnets and directed the south poles towards the sensitive; and now the same effects were experienced on both sides, only with the respective sensations reversed.

By the last named, exceedingly receptive sensitive, this result showed itself in another and very marked manner, *viz.*, when she remained at my request for sometime at a distance of two and a half paces from the south pole of the magnetic bar, the odic polarity acted upon her so strongly, that the hand affected by the pole of opposite name was cold and dry to the touch, while the other became not only warm but dripping with sweat, which I wiped off myself.

§ 2592. To answer the question as to whether an amorphous body was able to produce these zonal phenomena, I placed in front of Frl. Zinkel, a bag

of sulphur about the size of a quarto volume with the widest side turned towards her. At a distance of ten paces she felt its effect as cold in the left, and warmish in the right hand, as was to be expected from so very negative a body; by nearer approach it produced even shuddering in her right side, but none in the left. But approaching still nearer till within two paces, the reversal of the sensations again occurred in this case also; on the left it changed suddenly into warmth and shuddering, while the feeling of cold made its appearance in the right hand. This lasted only for the distance of a short step, after which the sensations were again reversed returning to their first condition.

Frl. Beyer assured me that she experienced similar sensations when she approached even the wall of an ordinary room.

Let us compare with these last statements of Frl. Beyer, the following remarks by Herr Hertz, which form the introduction to his experiments upon the reflection of electro-dynamic waves:—

But the following phenomena especially presented themselves to me constantly:—If I tested the sparks in the secondary circuits at very great distances from the primary circuit, where the sparks were already extremely feeble, I remarked that the sparks increased markedly in distinctness when I approached a solid wall, and then suddenly disappeared in its immediate neighbourhood.

What is here the primary circuit, are in Reichenbach's experiments the vibrating molecules of bodies, and the secondary circuit is the eye or hand of the sensitive. Still more striking is the resemblance in the following experiments of Hertz. He placed the primary circuit at 14 meters distance from a wall. When he approached the secondary circuit (the sensitive's hand) to within 8 meters of the wall, the effect was strongest on the side away from the wall. When he went nearer to 5.5 meters distance, a reversal had taken place, and the effect was greatest on the opposite side; at 3 meters distance, a fresh reversal took place, and at 0.8 meters yet another.—These are exactly the "zones" of Reichenbach.

The following is a still further analogy:—

The electro-dynamic rays pass freely through all non-conducting bodies, such as wood, masonry, glass, pitch, &c. They can be sent through the doors into closed rooms, and observed within them. Herr Hertz says on this point: "Insulators do not stop the current; one sees, not without astonishment, the sparks appear inside of closed rooms." Now compare this with what Reichenbach says of the Od:—

§ 29. Frl. Zinkel placed herself behind the closed door of a room next to my own; I then slowly approached her. She felt my approach quite clearly, but more feebly and later than in the experiments tried in the same rooms with open doors; and she only felt it when I was only three paces distant from her. The emanation had thus penetrated the wooden door, yet not without being obstructed. This experiment was often repeated. I now placed her behind the wall of a room and approached her as before; but after repeated trials she was unable to feel my approach at all.

§ 30. I placed Herr Gustav Auschütz behind a wall 1½ feet thick dividing two rooms; he stood close behind it. I now approached the place behind

which he stood in the other room and alternately advanced and retired. If I went towards him, he always felt a warm sensation; when I retired from him, he always felt the warm sensation diminish and change into one of cold. This always held good, however often I might repeat the experiment and though he could not tell whether I went towards or away from him, as he could not see me. Here too the sensations were felt more feebly and rather later.

Frl. Atzmansdorfer slept, as long as she remained in my house, with her bedstead touching the wall of her room. On the other side of this wall was a guest chamber, in which now and again some visitor stayed for a day or two. The position of the bedstead in this room corresponded with that of Frl. Atzmansdorfer in such a way that the two bedsteads touched the same wall, and if this wall had been removed, would have formed a right angle, the head of guest against the feet of the sensitive girl. Now whenever any one slept in this second guest chamber, Frl. Atzmansdorfer could get no rest or sleep the whole night through. She felt the effect of the person near to her through the wall so strongly that it deprived her every time entirely of sleep.

On one of these occasions yet a third person slept in one of the adjoining rooms, also with his head next to the girl's feet in the other side of the wall, and this third person happened to be just the right man; it was, namely, Purkinje of Breslau, now in Prague. He was a witness of an occurrence like that described above. *Thus the emanations of human beings penetrate through doors and stone walls, even though more feebly and slowly than through the air, yet most decidedly they do penetrate, and there act upon sensitives in the same way as they do without any intervening bodies.*

(To be continued.)

AN ANALYSIS OF THE BHAGAVAD G'ITA'.

CHAPTER I.

AS is well known, the Gítá forms part of the great epic poem called the Mahábhárata and is, so to say, the crown of that group of poems. It is therefore necessary to understand something about the Mahábhárata before we can understand the propriety of the Gítá forming part of the Mahábhárata itself. Now this poem, like the Rámáyana and a number of other poems in the Sanscrit language, has several aspects, and each person is at liberty to confine his study to the aspect which interests him most. The aspect of the Mahábhárata best understood by the world at large is its historical side, though even here some scholars, extensively informed as they are on historical subjects, have committed many blunders. It is a marked piece of obstinacy on the part of modern investigators, both western and eastern, that they will pay no respect to Hindu ideas and traditions. These are cast to the winds before the spirit of time-contracting policy adopted by the Christians who compress history within the narrow space of 5000 years. The Christian is excusable, for he is caught in the net of shadows that emanated from the brains of the early Christian Fathers, but for the Hindu the only excuse is that the present age closes the first 5000 years of Kali-yuga.

The tradition prevailing in almost every portion of the Indian continent, from the rocky heights of the North to the plains of the South, is that the scene of the Mahábhárata war was enacted in the beginning of Kaliyuga, about 5000 years ago. As Mr. Sundaramayya says, it was the karmic punishment for the selfish spirit that had been developed during the previous cycles. In the Puránic phraseology of India, men had become Rákshasas on account of the decline of Dharma. Every cycle, be it 4,320,000 years, or 5,000 years, or a year, or a day, commences with the Deva and ends with the Rákshasa. About 5000 years ago, there was a most critical turning point in the history of this Karma-bhumi. It was the end of a great cycle and the beginning of a new one, the Kaliyuga, the yuga fore-ordained by the will of Brahmá, or the law of cosmic evolution, for the development of heterogeneous personal elements. The times demanded the appearance on the stage of life of a great soul, a Mahá-Purusha, to adjust the old order of things and give the initial impulse to a new order. That Mahá-Purusha is the Jagat-Guru S'ri Krishna: not a personal god as some would make him, but an entity embodied for the time, from the manasic planes of nature. He represents, as every yogi and pundit will grant, the ray of dark glory that dwells in the lotus of the human heart. The embodied Krishna is merely one of those divine beings who, living in the noumenal planes of nature, watch over and protect the field of human evolution.

To return to the epic of the Mahábhárata. It is an account of the doings of the great heroes who fought to settle how Kaliyuga was to begin, all written down in a most beautiful symbolic fashion. Some may be disposed to ask—why was the account drawn up in a symbolic way; why did not the writer put it in plain language? To this, if I mistake not, an answer, a complete one to him who has thought over it, has been given by H.P.B., in the first volume of the "Secret Doctrine." I refer you all to that page of the book which describes Sound as one of the Karmic agencies wielded by man. The ancient philosophers seem thus to have had a great objection to the literature which by describing purely scenes of human carnage, tends to inflame mankind, as do to-day the novels of Reynolds dealing so largely with the fairy-land, supposed to reside in a woman's smile. For this reason, the ancient initiate-historians conveyed information under a veiled garb. The account of exploits therein given is more like a fight between the angel and the satanic host than one between human beings. Much instruction, moral and spiritual, is imbedded in the account of the heavenly war. Advantage is taken of the opportunity to describe man and the cosmos, the relation between the two, &c. &c. The kernel of truth, from the standpoint of history, is always ready when the proper man, whose curiosity alone is entitled to be satisfied in these matters, comes to seek it.

Now the Mahábhárata is one of such historical epics, full of moral lessons and a mine of gold to him who hankers after a knowledge of the supersensuous planes of nature. The poem has a very great value

to the historian, a greater value to the moralist and a still greater one to the student of Theosophy, since the great war between the lower and higher selves of human beings is described in detail. The war is called the Bhārata war for a very strong reason. Those who have read the ordinary Theosophical writings will recollect the chain of seven globes described as the field of human evolution. These same seven globes are described in our Purānas as the earth of seven islands or Saptadwīpa-medimī. These seven islands or globes of the earth chain are said to exist on four planes. Numbers one and seven exist on plane one; numbers two and six exist on plane two; numbers three and five exist on plane three. Globe number four is the balance between one and seven and is therefore the battle-ground between the divine and the gross elements of man's constitution. These four planes represent the principles of the lower quaternary, the Linga S'arīra, the Nephesh or Prāna, Kāma and the turning point, Manas. It is because Manas is the turning point in the cycle that H. P. B. has considered it under the two aspects, higher and lower, the higher the attainer and experiencer of spiritual rights and the lower, the soul of the lower three, the triangle that completes embodiment. Manas is therefore the battle-ground of the forces contained in the microcosm and consequently the Bhārata khandam of our Pourānikas. The stage of evolution that we have reached is the very starting point of the great struggle.

The two important figures, Arjuna and Krishna, must be very clearly grasped before one can properly understand a great part of what is said in the Bhagavatgītā. A common saying goes in India that they are Nara and Nārāyana, and the saying is, I think, quite true. Nara or Arjuna, is the human Monad of evolution, the manvantaric shadow, on the screen of Prakriti, of the A'tmic ray, one with A'tma or the central spiritual sun, which is called Nārāyana in our Purānas and the Unmanifested Logos in theosophical works. There is a common Sanscrit saying "The Mind alone is to man the cause of both bondage and release from conditioned existence." Mind is the central point of all existence and A'tma manifested, and it is the human Ego that is at liberty to work towards the north pole of Devas and unconditioned existence or the south pole of Rākshasas or conditioned bondage. In the present stage of evolution, Manas is personal in its nature and if it seeks to work towards the north pole or A'tma, it has to work itself out of all personal elements. It is during this process of working one's self out of personal elements that the situation described in the first chapter of the Bhagavatgītā occurs. Numerous affections spring up, for son and daughter, brother and sister and other relations established in the land of embodying matter. "The whole future cannot but be a waste. It is but a future of woe." The entity thinks as above and will gladly take a retrograde step to the land of kinship and conditioned existence. It will gladly renounce all battle if some encouragement and instruction do not come from higher sources. The fighter needs most of what is called *vivekam*, or the discrimination between the true and the false, the light

and the shadow. He has to completely grasp the situation, the laws of universal and cosmic developments in all their departments. He has to understand the law of Karma and he will have to go on performing duties in life irrespective of all prudential and worldly consideration. It will not do, if a man goes on performing his duties in the fond hope that he will reap the reward of it and attain unto the ocean of conscious bliss known as Nirvāna or Moksha. Such a hope of reward will be quite detrimental to progress. Thus all pleasure and pain, whether in experience or expectation, will have to be packed up in a bundle and thrown aside by one who wants to know the truth irrespective of all consequences. We shall understand the necessity for all this if we only realize that the universe is described as One Essence under an infinite variety of manifestations. If a man wants to merge himself into that One or to establish his existence on the highest manasic plane, he must of course cultivate a feeling of oneness or the feeling of universal brotherhood—the great cause for which the present Theosophical effort is made.

The first chapter of the Gītā, giving merely the circumstances under which instruction was given to Arjuna by S'rī Krishna &c., I intend to pass on at once to a consideration of the succeeding chapters.

CHAPTER II.

I have already touched upon the initial mental attitude of the practical student of Brahnavidyā, represented by the attitude of affection for relations of the earth and of a blank despair as regards the things of the spirit. The student needs true discrimination a discrimination that shall realize "the fullness of the seeming void and the voidness of the seeming full." The discourses of S'rī Krishna commenced in the second chapter of the lay are intended to produce that discrimination or a knowledge of the secret doctrine, the six aspects of which are the six schools of philosophy that are said to exist in India. Every one must have heard that the Veda has six *angas* or auxiliaries, and those who have had the benefit of reading the theosophical works may conceive the Veda and the auxiliaries as forming a double triangle of knowledge with a central point. This central point is of course the Secret Doctrine or the thread doctrine, which may be called after the fashion of the Pourānic teachers, the Pourānic or ancient doctrine or the Vedic doctrine. According to the conception that I have been trying to give, true discrimination is produced only from the central stand-point, or only by a complete study of and meditation on, the Secret Doctrine; while the solitary studies of the other Schools of philosophy are only one-sided views concerned with the different aspects of the central and eternal truth. The reader will please bear in mind in this connection that our Pourānic philosophers described the eternal truth that underlies the birth, growth and decline of all cosmic systems as a seven-tongued fire, as illustrated in the saying:—"Nārāyana becoming a yogee, or a fire of seven forms, dries up with his burning rays the waters of all the oceans." If therefore the number seven is the number of the eternal type, it necessarily follows that that number must assert itself on all

manifested planes, be they the planes of the highest Dhyān-Chohans, meaning Bramha-Rishis, or the planes of the Dhyānis, or ever-liberated entities. One may guess the nature of the school to which our teacher H. P. B. belonged, from the great stress she laid on the number seven, which she gladly carried to even the highest manifested planes of existence, even though these planes are represented by numbers one and four in our ordinary Vedāntic works.

To return now to the subject in hand. We must remember that the Bhagavat-Gītā is supposed by all thinkers to represent the only true doctrine, or the highest philosophy of the ancients; and can therefore be grasped by us only if we place ourselves in a mood completely void of wrong conceits and fully receptive of the truths on the ground of intuition. We all differ from each other only in the degrees to which we have grasped the truth or received the light which illuminates the field of knowledge, and I am therefore entitled to the fullest leniency from any readers when I err, since I am like them a seeker after truth. In my expositions I am resolved to be bound only by my own thought and knowledge and I would advise all readers to stand each on his own feet irrespective of what has been said on the Gītā by modern exponents. In trying to understand such an occult Sanscrit work as the Bhagavat-gītā, I think it is very essential to think in the language of the book, and I shall explain a few Sanscrit terms that very often occur, for the meanings of terms must be correctly grasped.

The most important term, as all know, is Parabrahm. There is not one word in the whole range of Sanscrit literature that has such a mysterious grandeur about it as this Parabrahm. As a result therefore of this awful grandeur, tending to abstract the mind from the plane of the earth to the prime fount of all majesty and sublimity, we find that every religious partizan in India is careful to assert that the God of his own special worship is Parabrahm to the exclusion of the other gods. The word Brahm is derived from the root *Brih* to expand, to grow, and the adjective Brahmic is applied to any cosmic principle which has the tendency to manifest itself as something. A certain cosmic essence which sustains all this manifested solar system by its own circulation, and called technically food or *annam* in the Upanishads, is Brahmic in its character.

The body of the four Vedas consisting of various mantric formulae representing in sound the pulsations and beats of life, that working on the principle called food, has produced this wondrous world harmonious in the adjustment of its parts, is called by the name Brahm. From this point of view of the Vedas, which take into consideration mainly the Vedic intonated chanting or pronunciation, this entire world is but the Veda in manifestation, and I have no doubt that this view of the Vedas is the view taken by the Pourānic philosophers. On the above line of understanding the word Brahmic, several other cosmic principles deserve the qualitative Brahmic. But that Thing or No-Thing, which is the basis of all these cosmic principles

and upon which all these are strung and in which they all grow, is called the highest Brahm or Parabrahm, which is therefore no principle. The prefix para means transcendent, and Parabrahm is that which transcends the consciousness of even the highest yogees, and can only be described by negatives and is so described in the Hindu S'āstras. It is called the No-Thing by the Buddhists on account of that metaphysical necessity which makes the Hindu philosophers resort to a negative mode of description; and so the modern Hindus who take objection to the word No-Thing must first find fault with their own philosophers. Is there Parabrahm or not? so asks a modern Vedāntist. Now let us consider what the word means when it is used by a conditioned man. It necessarily means "is such." The best answer therefore to the question—Is there Parabrahm? is the silence of Lord Buddha towards the wandering monk Vachagotta. The same is the answer to the question—Is there not Parabrahm? The *that* of the Vedas neither is, nor is not. Non-existence is only a negative kind of existence, and I request all my readers to fully consider this idea. Parabrahm may therefore be considered as the absolute ground of all manifestation or the absolute silence, which is, and underlies, all sound or the No-Word which precedes and is Word. Parabrahm is neither Prakriti nor Purusha, neither object nor subject, has neither will nor consciousness and in fact is nothing that we can postulate. It is the bare possibility of everything in the infinite cosmos and hence called Beness in the "Secret Doctrine". I may also add in this connection that this Beness is the point of mystic union of Prakriti and Purusha. If we refer to the lectures of Mr. T. Subba Row, we shall well find that it is called the abode of S'rī Krishna who stands in the Gītā for what is called the Unmanifested Logos in Theosophical writings.

This Unmanifested Logos is called by various names in the Sanscrit writings, but the most prominent of them is the word Nārāyana, the Pourānic name for the Vedāntic Paramātmā. It is therefore of extreme importance to understand the meaning of this term. It may facilitate, perhaps, a grasp of the situation if I mention that the Pourānic philosophers have sometimes written about the solar system we are concerned with, and occasionally about the entire universe. The spirit of ideation of one solar system is called Brahma in Sanscrit, and in what relation Brahma stands to our solar system, in the same relation does Nārāyana stand to the entire universe. This absolute, unconditioned Purusha is therefore the spirit of absolute thought, and the supreme secret yet unrevealed to the ken of even the highest intelligences. I say unrevealed because the secret is behind the universal veil called the Avyaktam. Just as what is called ether by European scientists is the sea in which all orbs of the solar system are said to live, float and move; so likewise this Avyaktam is the root of all material manifestation, enveloping the entire universe and shrouding the secret from the view of even the greatest seers. For this reason, the Unmanifested Logos is called Avyakta Mūrti in Sanscrit; and in this connection I may mention the

well-known couplet which runs "that which is beyond the Avyaktam is known to the knowers of Nārāyaṇa." To those of you who have read the Gītā lectures, the expression—the veil of Parabrahm—will naturally occur. The late Adwaitee philosopher, T. Subba Row, said, that to the Logos, Parabrahm appears as Mulaprakriti. So far as I have read the Bhagavat Gītā and understood it, I find that Krishna identifies himself with the All-Self of the universe—Nārāyaṇa, and gives his teachings. If my view is correct and consequently Krishna be the Nārāyaṇa, the veil of Parabrahm is a fatally misleading expression. No Pourāṇic philosopher ever talked of an objective something to this unconditioned Mukta, and, in fact, they confess their complete ignorance of this unconditioned existence. Vyāsa says:—"No entity can conceive distinctly this inconceivable Purusha," and I think the expression—veil of Parabrahm, is a very misleading one. Nārāyaṇa then is the spirit of all consciousness of the entire universe, the endless truth and wisdom, as said in the S'ruti. The entire universe is in him as a stream of ideation as himself. If desirable, he may be described as the *Chidākāśa*, or the field of subjective light or intelligence, in whom the ideas underlying the evolution of all solar systems ever are. A right comprehension of the ancient philosophy of India seems to me to thoroughly depend upon our comprehension of the meaning of this centre which is everywhere, containing the law of the universe idealized. Nārāyaṇa is therefore Dharmarūpi. An individualized ray of this central spiritual sun is the Jīvātma or Nara, and A'yana means resort. The compound word Nārāyaṇa means the ultimatum of all such rays, or the Paranirvāṇa of Buddhist philosophers.

The stream of ideation that exists in, and constitutes, Nārāyaṇa must not be conceived as a species of pleasant lake always in a heavenly calm. The proper idea would be that this lake is being moved in a most harmonious and graceful way by a bird which is everywhere in that lake—the swan of eternity, or the supreme Hamsa. This lake of ideal waters, being thus subject to a pulsation of its own, the wondrous laws of harmony observable in the evolution of solar systems, their action and interaction, spring into existence. Nārāyaṇa is likewise the bird of eternity or endless time in whom limited times of yugas, cycles and subcycles have their being.

There is another way of deriving this word Nārāyaṇa, from which we gather that he is the cosmic incubus, or spirit, which overshadows and vivifies the cosmic waters. These waters are of course the abstract space, or the "ever-invisible robe of the eternal parent" in its first manifestation. In this connection I have to say something about the conception called "waters" by the Pourāṇic thinkers. When the word water is mentioned our modern scientific friends generally take the water of their sense experience and in consequence smile derisively at the ancients. I think this is quite unjustifiable. By waters created at first by Brahma, the ancients meant an all-pervading substance, the base of all material manifestation. From this standpoint

the entire universe is one vast body of water and every manifested globule is but a limited part of the vast ocean, condensed and made to appear as it is by the various potencies residing in the ocean itself. I need not go into a description of these potencies, or Vedic Gods, since it is not required, but it should be remembered that there are oceans within oceans and that the ocean which is the base of our existence as embodied entities is the salt ocean. Those who have read the Vishnu Purāṇa will recollect the seven zones mentioned there and the salt ocean the innermost of them. So then Nārāyaṇa is he who vivifies the primordial waters.

There is one other aspect in which this supreme, central, spiritual sun can be viewed, and in fact it is the Pourāṇic view. This aspect is that of the eternal Yagna-Purusha. Yagna-Purusha is he who presides over the Yagna, or the sacrificial ceremonies prescribed in the ritualistic portion of the Vedas, and he is therefore the Purusha of sacrifice. There is not one single idea of the ancients that has been so ill-understood and consequently abused by the moderns as this sublime idea of Yagna. When I say sublime, I do not mean that it should be understood that Yagna as practised at present is advocated by me. I have no doubt that the true Yagna has deteriorated as much as any other thing, man included. This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance, as we may understand the word for the present. All the harmonies observable in the manifested cosmos are only the result of the harmoniously working energies that resolve ether into the expression that we recognize. All planets, worlds, human beings, &c., are only parts of the body, each functioning in subordination to the law which governs the whole. The evolution, preservation and destruction of the world is therefore one vast process called Yagna, which takes place in the body of Yagna-Purusha, or the psychical body of nature. Humanity taken collectively is the heart and brain of this Purusha and therefore all the Karma generated by humanity, physical, mental, or spiritual, determines mainly the character of this Yāguic process. The great and ancient Brahmins, who guided the Aryan race in its infancy, are all Yagnikas and the rules of life they followed, or required of other Brahmins, is given in our Smritis; and those who have either read the Smritis or considered deeply the ordinary Brahminical life in our villages, will see how very non-receptive of personal elements a Yāgnika's life ought to be. The body of such a man living the life is a real *dharma-kshetram*, or a place in which good is generated, every action being performed with the desire of increasing the good of the entire manifested world, since it is a part of the whole and as such is bound to work for the good of the whole. Every sound spoken is in the line of the eternal Veda, the song sung by nature's life energies in her majestic march from the dawn to the night of Brahma's day. The Yāgnika's mind is in perfect rapport with the mind of Brahma and is one with it.

It has been said by some Europeans that the Hindu does everything

religiously including eating and drinking. A Yâgnika Brahmin will answer :—"Yes, I have no right to eat, drink and live for my personal sake. In fact personality is a myth. We are all rays of the unmanifested glory, one with his nature, and his messengers, and hence we have no right to do anything except on his behalf. Every function given us, was given us by the grand Patriarch Brahma for his own service and hence there is no act which we do without dedicating it to him who is the source of all life."

I have no time or knowledge to go into the details of the special Yâgmic processes described in the ritualistic portion of the Vedas, but I request my readers not to dismiss with contempt any part of the ancient Vedic writings without anxious effort to study and understand them. I have no doubt that what is apparently most absurd is in fact an exposition of some profound esoteric truth and will amply repay us if only we sit down to understand it. Coming back thus to the word Yagna-Purusha, Nârâyana is the highest Yagna-Purusha named in our Purânas. This Purusha has no form but is the ground from which fire, water, A'kâs'a, all emanate. These are all forces which, once ideas in the constitution of the "Eternal type," become working forces down below. Various other forms of the Yagna of our solar system are given and these must be understood with due reference to the plane of manifestation. The form Garuda, or the Eagle, with his outstretched wings is one form. The boar with his two tusks, projecting face and four legs standing for a particular geometrical figure, is another form.

(To be continued.)

A. NILAKANTA SASTRI.

EPIDEMICS FROM THE THEOSOPHICAL STANDPOINT.

"Thought in the mind hath made us, what we are
By thought was wrought and built, and a man's mind
Hath evil thoughts. Pain follows him as comes
The wheel, the ox behind."

"All that we are is what we have thought and willed,—
Our thoughts make us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure."

THESE lines from the *Dhammapâda*, put into verse by Sir Edwin Arnold, are an epitome of Theosophy as to punishment and reward, applied either to the individual or to the race. If the Theosophist should say that cholera and other epidemics are due to the evil thoughts of man, it will be denied in many quarters.

But we can in turn deny that the cause of any epidemic is known to the objector; and since no one stands on proven ground, the Theosophical explanation merits attention. It is this, that the evil thoughts of men of to-day and all past ages are stored up in the ether or "astral light," and when conditions favor they become the cause of epidemics.

We may look for some corroboration in modern science, in its hypothetical ether. The materialistic scientist,—unlike the occultist,—has

never perceived this luminiferous ether, but finds it a necessity, however, in order to understand how light, heat, etc., reach earth from other heavenly bodies, and in other phenomena. Loosely, this ether may be considered identical with the "astral light" of Theosophy, but the occultists know that it has properties that materialistic scientists have not yet discovered it possesses. This is quite likely, since the latter have never appreciated it by any experiment. Since, as Theosophy teaches, every thought is photographed in the ether and exerts a reacting effect, the ethereal plane must be, however invisible, a vast hypnotizing "machine."

Turning to Modern Scientists for corroboration we find Prof. Dalbarn in the *June Arena* saying:

"Grant that mental action is accompanied by molecular vibrations of any sort, and it follows that there must be corresponding ether waves; and similarly-constituted molecules in other bodies must as necessarily move in consonance with the first as if the source was heat motion from a similar molecule; and such phenomena as thought transference would be looked for and explained as simply as the phenomena of the exchange of heat."

Camille Flammarion says: "Our psychic force gives rise to an etheric movement which is transmitted to a distance like all other etheric vibrations and becomes perceptible to other brains in harmony with ours. The transformation of a psychical action into etheric motion and *vice-versa* may be analogous to that which is observed in the telephone where the receiver which is identical with the recorder, reconstructs the sonorous vibrations." (*Annales Psychiques*.)

Dr. Draper: "a shadow never falls upon a wall without leaving there-upon a permanent trace which might be made visible by resorting to the proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned there exist the vestigages of all our acts, silhouettes of whatever we have done." (Quoted in "Secret Doctrine," vol I, p. 104.)

Hertz claims that thoughts may one day be made objective, in some such way as electrical waves can be condensed by a large concave mirror.

Prof. Tyndall in submitting vapours of volatile liquids to the action of concentrated light in an experimental tube, showed that there exists a vast storehouse of pictures invisible to us under ordinary circumstances. In the tube the vapours formed into shapes of bottles, cones, shells, scrolls, etc.; once into a serpent's head, and once into a fish. These were the same on both sides. (See "Isis Unveiled.") Another experience of his was to pass a beam of light through a chunk of ice, the reflection on a screen showing forms of ferns, etc.

Photography shows that pictures are propelled in light; and Jack Frost must have his studio somewhere. His snow-flakes and frosty vegetation on window-panes are not the work of haphazard force. Hyp-

notism furnishes us with a demonstration of the reality of thought-pictures. A mesmerist impresses a mental image upon a blank card. Physical eye-sight will never detect it, but the mesmerized subject can, and will pick it out from among a pack of blank cards. The cards may be photographed—nevertheless the subject can see the image upon the photograph of the card bearing the thought-image.

Prof. Babbage declared that every thought is photographed in the ether; and he looks forward to the time when they may be made visible. A step more and our scientists must acknowledge that these thought-pictures are energies which exert an influence on the minds of men. Then Theosophy will have another important point conceded.

It will surely come after research into hypnotism is carried further. "Thoughts are things," say many varieties of would-be mystics. It is not a happy expression, since "thing" is the most indefinite word in the dictionary. That healthy persons have died merely because they supposed they were dying, is an established fact. The effect of the mother's imagination upon the child is well-known.

"Christ's bleeding wounds" appearing upon devotees at Lourdes have been proven to many, whole sentences are said to have been produced on the skin. Thought-transference shows that not only the character of a propelled thought can be known to the receptive mind, but even the exact words.

Hypnotism furnishes us with demonstrations of thought dynamics. If a piece of paper is glued to the mesmerized subject's body and he is told that it is a poultice, the blister will actually occur, while if a real poultice is applied and the subject told that it is a piece of paper, no change will occur on the skin. Thoughts can be propelled across the continent and which will overpower the subject's consciousness. Hypnotism also proves that thought-images can impel to bravery, cowardice, crime, immorality, etc.

Consider the thoughts of men since the dawn of history: how must the ether surrounding earth be charged with thought-energies of malice, avarice, anger, lust, and hatred. This vast hypnotizing veil affects man both directly and indirectly: directly in influencing him to do evil, indirectly in sowing the seeds of epidemics. It is the Kabalist's Satan, because it "deceived the whole world," no person, (except he be a "twice-born" who has conquered the world, the flesh and this etheric devil) being free from its demoralizing influence. As said by Mme. H. P. Blavatsky in her *Glossary*:

"Eliphas Lévi calls the astral light the great serpent, the dragon, from which radiates on humanity every evil influence. This is so, but why not add that the astral light gives out nothing but what it has received; that it is the great terrestrial crucible in which the vile emanations of the earth (Moral and Physical) upon which the astral light is converted into this subtlest essence, and radiated back thus becoming epidemics—Moral, Psychic and Physical."

Such is the description by one who could see the process on a plane invisible to the "rank-and-file."

It is now necessary to trace the connection to the bacilli or microbes of the bacteriologists.

Theosophy teaches the existence of a universal life principle from which the smallest to the greatest life proceeds. Many life-germs in their passage to objectivity through the astral light, are imbued with man's evil thought-pictures. They have stamped upon them man's mark of Cain, and they become terrors for all who fear death.

That men's thoughts have given the bacilli which propagate disease their evil character, is borne out to some extent by a few eminent physicians, who contend that vegetable germs are harmless until in the organisms of man or beast they become animalized, after which, under favorable conditions, they become the cause of epidemics. The vegetable germs in yeast, for example, are perfectly harmless, and an ounce even of good cheese contains millions of microscopic lives of hundreds of varieties. If any of these germs can take root in living flesh they can pass into the animal stage and are noxious.

But there are mental and psychical epidemics as well. The middle ages furnish us many examples of such. The fad in monasteries of biting one another would spread to similar institutions hundreds of miles distant. Whole towns would take to flagellation. The St. Vitus dance is "catching." It is beginning to be suspected that crime is epidemic:—that murders, for example, occur in groups. At any rate, we have murderers' confessions as to being urged by some extraneous influence to do the act. The convulsionnaires of the Cervenues, in the latter part of 1700, show us what a psychical epidemic can do. ("Isis Unveiled," p. 370 et seq.). Dr. Charles Elam, in his "Physician's Problems" has the following summary: "We know that there are periods when certain diseases, propensities, fortunes and misfortunes of humanity are more rife than at others. There are times of epidemic in moral and physical affairs. In one epoch, 'the spirit of religious controversy will arouse the most ferocious passions of which nature is susceptible, provoking persecution, bloodshed and wars; at another, an epidemic of resistance to constituted authority, will spread over half the world (as in the year 1848), rapid and simultaneous as the most virulent bodily disorder.'"

Again, the collective character of mental phenomena is illustrated by an anomalous physiological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession, an opinion in some sense justified by the satanic passions, emotions and acts which accompany the condition..... "The seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity—and paralyzing succession. . . . We know that certain pathological conditions have a tendency to become epidemic, influenced by causes not yet investigated. . . . We see how strong is the tendency of opinion once

promulgated to run into an epidemic form—no opinion, no delusion, is too absurd to assume this collective character. We observe, too, how remarkably the same ideas reproduce themselves and reappear in successive ages; no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception. In epidemics, the *cause* of the rapid spread at that particular period *remains a mystery*." ("Isis Unveiled.")

And so it will always remain until the astral light of Theosophy is taken into consideration.

But why do all these epidemics go westward? Emigrants? But do not people travel eastward also?

"Westward ho!", says cholera. But so does "Annie Rooney". "Westward the star of empire wends its way." And so do "McGinty," *la grippe*, and the fashions.

Materialistic scientists are unable to tell us why, but Theosophy explains that the sun is a vast magnet, a storehouse of electrical and vital forces, and that as it (practically) spreads westward, it exerts a pulling force on earth's astral sphere. This attraction causes humanity to migrate westward, and, according to Theosophy, a new type of man is evolved at every circuit. At the dawn of history, the Aryan type was limited to India and Egypt; to-day, pioneers of that life-wave have reached the Pacific Coast, and when the great body will have arrived, the United States will sustain a population exceeding the present Europe.

Within a few years, we are taught, a cycle of 5,000 years will end when a great deal of this stored-up psychic force in the ether will be precipitated, causing wars, epidemics and calamities of various kinds. So many demonstrations of psychical powers in man will revolutionize present materialistic opinions, while upheaved resting ages of unknown civilizations will humiliate Darwinists.

Why is it so probable that peace will continue? Nations continue arming, for the spirit of war is in the hearts of men, as of old. Labor's cry grows louder, demanding settlement of questions that strike at the very root of our civilizations. There is need only of some of that psychic fire, the effects of which are so well described by Dr. Elam, to ignite the pile; and as a pistol-shot in the Alps may start on avalanche, so may an accumulation of filth serve as a means for manifestation—as an epidemic of disease—of astral filth.

The lessons Theosophy teaches are important ones. Man is his brother's keeper; and the only permanent protection against plagues and calamities lies in the purification of the thought-plane. It is a simple problem of cause and effect. If every man purifies his own thought-sphere, the astral light will eventually be cleansed. As time rolls on will be ushered in the Golden Age, dreamed of by sages. Earth will have become a paradise, and man will have evolved into a demi-god as compared to his present unfinished state.

P. M. JOHNS.

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

(Continued from page 81.)

THE *purusha*—the man—then is "measurable by the thumb." This is but metaphorical language. The human heart is the centre of life, and it has more or less the measure of a thumb. As the blood running from this centre carries to the entire system the life which keeps every organ properly working, it is but fair to lay down that the powers of *manas*, &c., have their ultimate origin in the heart. And according to the Vedāntins, it is not only the blood that runs from the centre of the heart. That is but of secondary importance. The real heart is that from which run alternately the solar and lunar currents of life, which make up the sum-total of human physiological existence. Therefore does the learned commentator of the Upanishads treat of the internal organ as located in the heart—the centre of life. The size of the internal organ is determined by the size of the place of its manifestation; and in connection therewith, the *purusha*, the subjective knower of the phenomena of the internal organ and the internal organ itself, is spoken of as having a size, though in point of fact, the *purusha* has nothing of finitude about it. It is only as connected with the internal organ that the infinite appears as finite. The finite changes, not so the infinite *purusha*. The *purusha* is compared to a smokeless light, because it is, as it were, light itself, and ever present as such. Smoke is produced only when light is made to appear in any substance in which it is not already present. It is then ever existent as such. It does not change in itself. So says the Upanishad:—

"The *purusha* of the measure of a thumb is, as it were, a smokeless light; 'this lord of the past and the future is the same to-day as it will be to-morrow.' 'This is that.' iv. Valli, 13.

The commentary on the above runs thus:—

"Moreover, the *purusha* of the measure of a thumb is, as it were, a 'smokeless light. It is called smokeless on account of its being, but light in 'itself. And he, the lord of the past and the future, who is thus traced in 'the heart by the Yogis, is eternal, independent (of the phenomena of the 'lower self), present in living beings to-day, i. e., now; and to be present 'to-morrow too. None other equal to him is there that will be born."

"By the text which he thus utters, is repudiated the theory, which was 'introduced by the words, 'some say it does not exist,' even though it be 'arrived at syllogistically; and also the theory of momentary destruction."

The third question which Nāchiketa put to Death, referred to the mortality or immortality of man. Some say that man lives after death, others say that he does not. What is the truth of the matter? If the conclusion were derived from the ordinary experiences of the physical world, it would be perfectly logical to hold that man ceased to exist with the death of the physical body. The teachings of the Kathopanishad however count the death of the physical body for naught. It propounds a view of the human constitution, which would necessitate more

deaths than one, if man were to be annihilated by death. But death himself advances no such claim. His teachings are that the real man never dies. It is the same to-day as it will be to-morrow. If this is the case it is evident that the real man lives on through death. The opposite theory stands repudiated.

This theory of annihilation with death is refined into another phase. Everything changes with every moment of time. That which existed the last moment has ceased to exist now. The same theory extended to the subjective principle in man would make it the constant subject of change, which is death. The text denies this theory as well. The same to-day as it will be to-morrow. The real man is in fact eternal. The phenomena change, the underlying substance remains the same, inasmuch as it underlies the act of appearance itself. The Upanishad describes him as the lord of the past and the present. The real man revels in infinity. Time is from him, not he of time. All those changes, of which time is the mental complement, are for him, not of him. He is their lord, not their subject. But then why does he identify himself with the fleeting shadows of the phenomenal world? The Upanishad says:—

"As rain which falls from an inaccessible height runs down lowly hills in separate streams; so whoever sees the laws of the world as distinct, runs in consequence down the same distinct manifestations." iv, 14.

And the commentary on this runs as follows:—

"Again does he give an illustration to show the (rationale) of separate existence.

"As rain falling on inaccessible places—heights where none can reach, —runs down hills in the lowly places, i.e., disappears into distinct channels; so, whoever sees the laws (of phenomenal life) as distinct from the *âtma*, i.e., sees it as separate for everybody—runs down the same distinct channels of corporeal separation—i.e., again and again gets but a distinct body."

On the contrary,

"As pure water, falling into pure water, takes the same appearance, so also, O Goutama, the *âtma* of the knowing thinker." iv Valli, 15.

The commentary on the above:—

"How is it possible that the thinker who is given to meditation; who sees, i. e., knows clearly—that the *âtma* is not dual, and is but one as pure self-consciousness, whose knowledge of separation caused as it is by connection (with phenomena), is destroyed; (how is it possible that such a thinker) should be but the *âtma* as it is in itself? This is illustrated. As water, pure, i. e., not turbid, falls into pure water, and becomes one with it in nature, and does not look distinct; so also the *âtma*, i. e., in a similar manner, O Goutama, becomes one (with the universal *âtma*), the *tma* of the thinker who is conscious of the oneness of self. Thus the meaning is that the consciousness of distinction established by bad logic, and the false knowledge of him who denies the existence itself, should be given up; and those whose vanity is gone, should only respect the teaching of the oneness of the *âtma* as taught by the Vedas, which are greater well-wishers, even than a thousand fathers and mothers."

These two *S'rutis* teach nothing new. They are meant simply as illustrations of the principle laid down before. The pure self-consciousness—*vijnâna*—is the pure principle of egoity—the *mahat* of the Upanishad under examination. It shows itself forth as the "I am" of the human constitution. The phenomena of the "I see," "I hear," &c., and "I think" and "I am seen," that is, the phenomena of sensation, mentality and objectivity, are all putting forth of the single phenomenon "I am." From another point of view we might say, that the subjective, objective and instrumental phenomena of the human mind have all their ultimate origin in the pure principle of self-consciousness. The human consciousness centred in the mind, and not capable of soaring higher, cognizes these threefold manifestations as distinct from each other in nature. Whereas, the fact is that they are all one at bottom. The three are but appearances of the one. As waves rise out of the ocean, so do these three classes of phenomena rise out of *vijnâna*. Rain water is but one in the clouds; it falls on a mountain and flows into distinct streams. It falls into an ocean; it remains one with the one. It is only conditions that cause different appearances.

If therefore the "I am"—the principle of pure egoity,—runs along the lines of its different appearances, that is, mentality, sensation and objectivity, it shines into each as distinct from the other. If however, on the other hand, it remains centered in itself, it is everywhere the same one principle which underlies and vivifies all. Looking upon manifestations from the height of *mahat*, unity is everywhere perceived even in multiplicity, because, then, every mental act has the ocean of unity for its object.

During evolution, the real man,—the principle of *mahat*,—runs along different lines of manifestation. When involution begins, it begins to turn upon itself. Having passed through the entire circle of phenomena it becomes concentrated in itself and does not come back again.

This finishes the fourth *Valli*—the first of the second chapter. The fifth expatiates upon the same subject from another point of view.

"The city of the unborn, unchanging consciousness has eleven outlets. Turning towards him there is no more sorrow; and the one free from sorrow is released. This is that." v. Valli, 1.

The commentary runs thus:—

"This is begun for establishing the truth about Brahm from another point of view, inasmuch as Brahm is difficult to know.

"The city is the city-like habitation, the body so appears as it is furnished with more appurtenances than one, like a city, such as door-keepers and governors, &c. The city with all its appurtenances, appearing as one whole made of many parts, is seen as existing for an independent lord. Similarly is it proper that this body appearing as one whole, made by many things put together, should, by the analogy of a city, be taken as present for an independent lord who would stand for a king in the city.

"And this city known as the body has eleven outlets. Its eleven outlets are—seven in the head; three, including the navel and the lower ones; and one in the skull. It is on account of them that it is a city of eleven outlets.

"Whose? Of the unborn—the *ātma*, which is devoid of the changes of birth, &c., and stands in the place of a king, with characteristics quite distinct from those of a city. (Also) of him of unchanging consciousness. He whose consciousness is unchanging is that, whose mental consciousness changes not, i. e., is not broken, and shines like the sun in its eternal singleness of appearance. It is the consciousness of such a Brahm standing in the place of a king.

"Turning towards, i. e., contemplating, the high lord, whose city is this (body)—for turning towards him means knowing him well, and then contemplating him, one becomes free of all desires, and believing him to be equally present in all living beings, has no more sorrow. Because knowing him there remains no fear, and hence no occasion for sorrow. Why? Because even here does he become free from the bonds of *karma* caused by *avidyā*. And when thus free he is released, that is, never again takes a body."

From this I shall take up the subject in my next article.

RAMA PRASAD.

(To be continued.)

TRUE WELSH GHOST-STORIES.

No. I.

AS far back as the writer's memory goes he has been the willing victim of ghost-stories,—not goody-goody fairy-tales, but blood-curdling anecdotes of the Welsh variety. As a relator of hobgoblin fiendishness, the old-school Welshman stands preëminent. No guest was thought to be hospitably entertained unless filled to over-flowing, just before bed-time, with a *résumé* of all those stories emanating from picturesque Wales within the memory of man, calculated to make one's knees knock together when retiring in the dark. Perhaps the man of extra y's, l's and d's would inform his guest in an unsophisticated way that very few persons had been found brave enough to stay the second night—because of strange, unaccountable noises and the like, in the identical bed-chamber allotted him. This in many cases would bring the situation home.

The fear of ridicule nowadays closes the mouths of nearly every one who could tell of forced interviews with the hilarious phantom in the dread hours of night: for it is not considered masculine for a man to believe in such "old woman's tales". Nevertheless, when little bright-eyed "chatterboxes" persist in making a step-ladder of "uncle" and clamor for the superhuman, he may be persuaded to confide his own cherished experiences to the vivacious phonographs—though only in a jocose way, that it may be considered but an impromptu yarn by older and more skeptical ears. If the "child is father to the man", then

what an adult, properly grown, would believe in, for a child's heart instinctively turns to fairies, gnomes, and elfin sprites; to genii, ghosts, and mighty giants; to enchantments, charms, and all such as pertains to mysticism. Instead, how many take this ground, held by Dr. Hoyt, a old pioneer of the upper Mississippi:—

"Ya-as, I've seen lots of them spooks they tell about—apparitions of men who fell in battle—saw them in the Mexican war, that appeared, so far as I could see, to be genuine—but I don't believe in it, just the same."

We have to thank present-day Materialism for the throttling of the ghost in America, but the cry "Superstition" cannot wholly drive from crumbling ruins and castles in older countries the remnants of folklore, which cling, like lingering perfume, to those ancient walls.

It has occurred to the writer to compile a number of such incidents, that have never appeared in print, selecting only these coming first-hand from friends in whom reliance is placed for truthfulness and sincerity. Names could be given in every instance but for the reason that some of the statements were made confidentially. While all the stories of this series have a basis in fact, some allowance should be made for exaggeration, though not so much so as was required in the case of "Col."—He had an interesting incident of the "late unpleasantness," in which he had figured prominently, and he would bring it forth whenever opportunity granted. It was a yarn of great power: a heart-breaking situation, a gallant rescue, a hair-breadth escape, etc., frequently bringing tears to the eyes of listeners (to those who heard it for the first time.) But a friend who had been a listener to it on several occasions took the trouble to look up the "Colonel's" army record, and when the story was next produced with great effect, he said:

"See here, now. You never were in the war at all."

"I wasn't, hey?"

"No, sir, I looked up the documents."

"Hem! well, I'll tell you the fact of the case, Jones, now that you have reminded me. I've told that same story so many times that, hang me, if I haven't come to actually believe it myself."

A SAMPLE WELSH GHOST-STORY.

"When a young man," said the Rev. H. Powell, "in company with a friend, Mr. John Phillips, I attended the Presbyterian Synod of South Wales, held at Langattwg, in Brecknockshire; and as arrangements had been made for the entertainment of strangers among the families of the place, we were welcomed by a resident who lived in a house standing partly in the cemetery. Having been warned by the minister presiding at the exercises to be on the alert for pickpockets and burglars, we searched the room assigned to us, lest one might be hiding there. There were no closets, so all that seemed necessary was to open the widow, bolt the door, and take the feminine precaution of look-

ing under the bed. After sleeping for some time I woke to find the bed-clothes gone.

'Johnnie,' said I, 'you have been restless: your sore thumb must have ached and caused you to kick off the cover.'

'No, I've been sound asleep,' was the reply.

So we got out and, after groping around, found them at the foot of the bed.

'John,' quoth I, 'you must have kicked mightily to have hoisted them over that high foot-board.'

We had no more than settled snugly between the sheets and gotten into a dose, than jerk, jerk, they went off again.

'Well, I declare, John: this is too much to make your sore thumb an excuse for kicking off the clothes. It's not a bit cute, and if you do it again you'll sleep on the floor.'

'I swear I haven't moved hand or foot,' he declared. 'Now if they move again, you hold on with both hands and I will do the same with one hand and my teeth.'

Agreed. After bringing the clothes again from the foot of the bed and spreading them over us, we retained a firm grip of them. Ere long we felt a tug: then we braced ourselves. Stronger, stronger came the pull, until if we had not let go we should have been dragged bodily over the foot-board after the quilts. Matches were then unknown, so no light could be thrown on the mystery, but we decided to search everywhere. After crawling around on all fours, bumping our heads against the bed-posts and experiencing a thrill of fright every time we ran amuck each other, we gave up the quest and began to catechize him or it. To no avail. Thus we spent the night—up and down, down and up, till to our great relief, daylight came, dispelling, though not solving, the mystery. Our host asked repeatedly if we had slept well, but we evaded inquiries, mentally resolved never to stay there again. Years afterwards, I emigrated to this country and, happening to meet a family in Pennsylvania who had lived in Langattwg, I told them about it. The lady, turning to her husband, said:

"'Why in the name of sense did they put the boys in that room, when it was known all through the country that nobody could sleep in it?'"

Mr. John Phillips, upon being told the story years afterwards at the fated Johnstown, Pa., testified as to its accuracy in every detail.

However there was no "spirit identity" disclosed in this case, such as we have in the following

STORY FROM CALIFORNIA.

Mr. Rees, residing in a town not far from San Francisco, was gored to death in the year 1888, by a bull, and the Rev. D. H.—was commissioned by the widow to arrange the financial affairs of the deceased. While riding towards the house at dusk the minister was through

the ground by his horse taking sudden fright and shying at something in the road. After picking himself out of the dirt he saw a shadowy, unearthly object ahead, which proved to be the identical Rees who had been laid in the grave not long before with so much ceremony and care. Once after this the reverend gentleman had occasion for a chilly spine: he awoke in the night to discover that he had a "live corpse" for a bed-fellow.

"Is that you, Rees?" asked the Rev. H— in a tremulous voice, his flesh tingling with terror.

"Yes," responded the remains. The voice was genial enough, but the touch was decidedly frigid, suggestive of the tombstone and the grave.

"But why do you come here to torture me?", faltered the Divine, who now had more than a far-fetched apologetic theology for belief in the Woman of Endor Chapter.

"I would not harm you on any account," was the response, "but I have directions about the disposal of the property. I owe \$400 to a man who has nothing to show that I do. Nevertheless I want it paid, and also want Mrs. Rees to give a permanent home to her two sisters. She does not wish to do either, but if you will endeavour to persuade her I shall never trouble you again."

As soon as the Rev. H— promised, he discovered he was the only occupant of the room. Next day, Mrs. R. was loath to comply with the measures, but several days after that he found her in a far more compliant mood; and on being pressed, she owned that her late husband had paid her a visit also. Thus we see that a defunct husband can sometimes accomplish with a stubborn "better-half" what a live one cannot.

Numerous are the Welsh narratives in which an animal sees the ghost first. A pet horse, in one instance, recognized the shade of his master and ran up, neighing, to be patted. Only one man out of a group of several saw the phantom also: approached nearer, and conversed with him. The animal's clairvoyance had not been extinguished by a materialistic mind, as is the case with nearly every man.

One noticeable feature is that nearly all the robust spooks (as also medium's controls) were victims of murder, or accident, or suicide, although the last are scarce among Welshmen, who cling tenaciously to life—and generally to everything else they get possession of.

Theosophy teaches that man is composed of seven principles, ranging from the physical to the divine, and that after death the lower separate from the higher and are disintegrated. But when a person is violently severed from his body, as in the foregoing and following cases, his principles remain intact. He can come into touch with the physical plane when conditions are favorable, and manifest to those with whom he has magnetic ties.

A SIMILAR CASE.

Twenty years ago, a well-to-do architect of Mankato, Minn., was burned to death in his barn. It was thought that one of the horses must

have kicked him senseless, and also trampled his lantern under foot. Eighteen months from that time my father returned on a trip to that city to dedicate a church, and was made the guest of David E—, the cousin of the burned man. After all others had retired for the night, the host for the first time confided his secret.

"What shall I do?," he asked, "Cousin Lewis is troubling me. No, no, I don't mean his affairs,—his property and accounts were adjusted by Lawyer B—. It is Lewis himself that molests me! He has appeared to me three times: the first when I was tending the horses. I looked back and there he was as natural as life, with the same genial smile on his face. No, it was no 'figment of the brain', for I am always in robust health, and was not thinking of him at the time. I looked away and back again, rubbed my eyes, but there he stood like a post. I tried my best to speak, but my voice stuck in my throat. Then I turned my back and rushed past, terror lending wings. The second time was at dusk, when milking, I chanced to look up, and there stood Lewis at the head of the cow, looking soberly, as though vexed. It did not take me long to reach the house. The last time was when I entered a bed-room, and at the head of the bed he stood, for the first time looking charred as his body did when found. He had an angry, almost threatening, expression this time. Horror again stopped my voice. We moved away from that house, but he follows me here. I have since heard him pitching hay in the barn when it was locked, and am certain who it was by the peculiar swing of the pitchfork."

* The host was admonished that if his cousin appeared again he must muster up courage to speak. Returning confidence would prove it either a creature of the imagination, or a reality. If a reality, no doubt the defunct relative would have an important message to deliver. How would the narrator feel if, upon returning from a foreign clime, all his folks would flee because he was presumed to be dead? David must put himself in the spook's shoes in order to understand the latter's anger. The shade may not have realized the changed condition of affairs. Besides,—how could the host have so far forgotten Welsh tradition?—no *yspryd* (spirit) can speak first: the mortal must open the conversation. This is a protection, so that *cythraillaid* (obsessing demons) can get no hold on men against their will. An embodied person's *yspryd* is able to cope with one having no physical body, hence the latter must wait till the magnetic cue is given before announcing its mission.

Whether or not David had another opportunity of speaking to the departed cousin is not known, but his brother acknowledged to having seen the apparition on other occasions, though he never summoned sufficient courage to speak to it. The sequel to the story was told in 1884, at Cambria, Wis., by John Griffiths, a dry old soul.

"There is no wonder at all that Lewis appeared to David and John. You know how he adored his wife and child, how he doted on that boy, and intended to give him a first-class education. For this pur-

pose he strove tooth and nail and accumulated \$30,000. After his death David and John, as executors, turned over the settlement of his affairs to Lawyer B—, who so manipulated matters that the widow was left with only a little cottage, in which she took in washing to support herself and child. No sooner had this thief of a lawyer 'settled' the estate than he erected a palatial residence for himself, out of whose funds some people had their own suspicions. Was it not enough to make one rest uneasy in the grave?"

In answer to a question raised by the above narrative, a chela, who possesses reliable seership, replied, "No spook under the canopy can speak first." So if a spectre waylays us on a lonely road at night and without leave commences imprecations, we may condemn it as an impostor masquerading in winding sheet and falsetto tones, and are privileged to throw sticks at the mumbo-jumbo and cast slurs at his defective make-up.

NEW YORK CITY.

JOHN M. PRYSE, F.T.S.

(To be continued.)

WHEN AND HOW OFTEN ARE WE REBORN?

BY

HELLENBACH.*

"The periodicity of Rebirth is a question which must be discussed because mistaken views on the subject are very rife; a fact which is the more to be regretted as this question is closely connected with our ethical development."

"The return of man to the miseries of the world can only be explained as occurring in the interests of his development; and in that case we ought logically to conclude that Rebirth will only take place when and so often as the need arises, which may be more or less frequent according to individual idiosyncrasies. But men will not content themselves with such simple solutions, they hunt for a law, and since no positive basis is to be found, they resort to reasoning on analogy."

Hellenbach then summarily puts aside the Hindu theory, that of Buddhism, that of Charles Fourier, and then proceeds to enter on a loose and general discussion, in which he takes up such cases as Marie Antoinette, Marat, Robespierre, &c., but seems to come to no definite conclusion at all. The question at the head of his article remains at the end with no suggestion of any answer other than this: Man is reborn when his ethical development requires it. This answer leaves us about as wise as we were before, and as Hellenbach advances no definite arguments, and adds nothing to what has been repeated again and again in theosophical literature, it seems unnecessary to give more of this article in detail.

THE STORY OF SIKHIDWAJA.*

(Translated by two Members of the Kumbakonam T. S.)

“OH mayest thou merge thyself in thy all-peaceful *A'tma*, like the King Sikhidwaja who annihilated that Great Bird called mind.” So spoke Vasishtha to Rāma,† whereupon the latter questioned him thus:—“Tell me, O Guru, who was this King Sikhidwaja, who was absorbed in the ecstatic enjoyment of all-embracing bliss? Be pleased to bestow on me thy blessing, so that *gnāna*, which is the basis of everything, may arise in me and wax to its fullest strength.” Thereupon the Muni thus replied:—“This king who bore the name Sikhidwaja was born in the *Dvāpara Yuga* after the seven Manus,‡ who presided over the country like the sun, had passed away. His justice knew no bounds, and he was moreover devoid of the bad qualities arising from desire. For he was replete with the goodness of charity and other virtues, and preserved that silence which avoids the discord born of words. He had cultivated mental and also bodily restraint and other powers of will, and especially delighted in doing good to others. The partner of his marriage was Chudālai§ born through *tapas* in the womb of the Queen of the *Sourāshtra* country, who resembled the peacock in beauty, and could not in the space of the whole world find one to compare with her in her imperishable virtue. And these two lived together in perfect happiness with their two minds interblended, performing all actions without the least difference of opinion, having mastered all the departments of knowledge. Delightfully indeed they passed their youth, as if but one breath of life pervaded in common their bodies. As the years glided sweetly by, their ephemeral youth passed away like water from a broken pot, and middle age fell upon them, like flakes of snow on lotuses in the waters of a rivulet. Like

* Editor's Note:—The Editor has thought it advisable to correct in many places the English and to modify a few passages, but in no case has anything been added to the text, the meaning and spirit of which has been followed throughout as strictly as possible.

Translators' Note:—The following is the translation of a story from the *Laghu Yoga-Vāsishta*. It occurs in *Nirvāna Prakāraṇa* of the same. The whole book has been translated by the present translators and will shortly be ready for publication. Meanwhile, to give an insight into the book, this story alone is now published in advance. The beauty of the whole work lies in the exemplification of the abstract theories on the origin, preservation and destruction of the universe, viz., the mind, since all the world-systems are to the Vedāntins nothing but different states of consciousness. This story while apparently intended to illustrate the theory, that without a Guru no real progress on the *gnāna path* can be made, has yet an underlying meaning, as will be evident from the derivative meaning of the words Sikhidwaja and Chudālai. Another fact to be noticed in this story is that the metaphysical and occult theories, as well as the manner in which a disciple should behave towards his real Guru taught by H. P. B., find corroborations in this work.

† The whole of this book relates to what passed between Rāma and Vasishtha who initiates the former into *ātmagnāna*.

‡ The seventh Manu is *Vaivasvata* who is our present Manu.

§ The present story, though intended to illustrate the idea of true renunciation, has itself an esoteric meaning underlying it. For instance, Chudālai is composed of two roots meaning, resting on the head. Hence that which rests on the head, or the Pineal Gland, is *Buddhi*—the *A'tmic Ray*. It is Chudālai who though the wife of Sikhidwaja yet initiates him into *gnāna*. Sikhidwaja means one having the peacock flag. Close students will understand from the color of the peacock that he typifies the higher *manas*.

water trickling from the palm of the hand, so their lives sped away, day by day. Then the desires, which had in youth expanded themselves more and more like a gourd plant that grows in the rainy season, ever winding itself round and round, began to lessen like waters in the time of autumn. All the pleasures that once arose in the body now darted from out it, like arrows from a bow. Just as a plantain tree grows useless after it has put forth its fruit-bunches, so they became indifferent to worldly actions after tasting of their fruit. In unison of heart they thus both began to contemplate:—Of a surety that is the most beneficial state from which the mind, when it once reaches it, never returns to another. But such a discriminative state is impossible in the case of those plunged in mundane existence. Therefore the most exalted *adhyātmic-gnānic* knowledge alone is the sure panacea for the cure of the disease of re-birth.

Coming thus to the conclusion that re-birth cannot be avoided except through *ātma-gnāna* alone, both betook themselves to such a life, with their minds absorbed in it and with true meditation. And for the attainment of their wish they ever associated with the wise and learned. Thus did they live long together, exulting over their store of accumulated knowledge and leading a practical life of spirituality in accordance with that knowledge. Then the Lady Chudālai, of true discrimination, having heard and clearly understood the real signification of the *S'āstras*, taught by the wise for the attainment of the different stages leading to the realms of the higher spirituality, thus began to commune with herself:—

While there exists *a'tma* (as I clearly perceive it) to what do we apply the term “I”? Whence is this delusion in the mind? To whom is it due? How and whence did it arise? How can we apply the term “I” to the body visible to us? As the body is inert and ignorant, therefore the term “I” cannot be applied to it. Again, can the term “I” be applied to the ten organs which vitalise the body? No, since like a tile which is moved by a rod, the ten inert and separate sense-organs (*indriyas*) are moved by the fitting mind. Can the term “I” be applied to the *manas* which agitates, through its power of *sankalpa*, the organs? No, since even the *manas* is inert, being goaded on to action by the certainty of *buddhi*, like a stone flung from a sling. Nor is “I” *buddhi*,* as it is in turn galvanised by *ahankāra*. Nor is it the baneful *ahankāra* which galvanises *buddhi*, as it (*ahankāra*) is the inert seat of *jīva* (the higher ego). Once more, can “I” be applied to *jīva* which moves *ahankāra*? Being of the nature of actions and *prāna*, it rests in the heart and there enjoys the bliss of *pratyagātma*. Hence *jīva* is not “I”; thus I have now learnt through this enquiry that what renders *jīva* blissful is *ātma*, the true *gnāna*. Such a *gnāna* will never be bedimmed by objects, but will ever become clearer and clearer. My own

* In the Hindu Vedāntic works, *buddhi*, *manas*, *ahankāra* and *chitta* are the four aspects of the lower mind. *Buddhi* should not be taken as the *ātmic* vehicle, as in Theosophical literature. It is said to be a fact that when one becomes as a *brahma-gnāni*, a *tejas*, or glory, arises in him.

jīva exists only through *ātmic* reality, the eternal *gnāna*. Verily the state of *jīva*, which gets ensnared by objects through *gnāna*, may well be likened to that of water standing in a deep pool, or an odour wafted by the breeze. This *gnāna-power*, ensnared by the perception of objects which are illusory and composed of *tanmas*, becomes besmired and consequently inactive: hence is the present *jīva* oblivious of its true state, like heat in a copious supply of water. Thus does the true *chit-sakti* become the *jīva*, and, having become unreal and *tamasic* through longing after objects, cognises again its true state through *ātma-gnāna* (by re-becoming that *gnāna*).

This *ātma-gnāna* is known only through one's self and not through another. I have now cognised *ātma-gnāna*, which can be done only after endless aeons of time. Through the non-cognition of the all-pervading nature of the Supreme Consciousness, there arose in us the six organs, but if that true *chit* is thoroughly cognised, then *manas* and the others are found to be quite illusory. The immeasurable plenum of *gnāna* alone truly is. This *gnāna* is also called *mahā*. This self-light that is stainless, without suffering, inequality or egoism, goes also by the appellations of Parabrahm or Param, and shines everywhere at the same time, being eternal, all-pure and all-potent.

And thus it happened that through her divine intro-vision, the queen enjoyed daily the consciousness of the reality of *ātma*, and remained steadfast in that condition. Also through the strict performance of her daily actions, without the least longing after their fruits, all her desires and the tendency of her mind towards objects entirely ceased; nor was she troubled by the "pairs of opposites", or desires, or hatred. Thus in the performance of actions without attachment to results, her mind ripened and became the receptacle of bliss. Then through the unceasing practices which developed in her, *ātmic* reality—that true realisation of certainty which is beyond all compare and cannot be estimated by any except one's self—became to her direct cognition, and she shone with a radiant spiritual light and became like a soft tendril bearing flowers.

Now it came to pass that King Sikhidwaja, noticing with pleasure the glorious effulgence that shone more and more round the form of his wife, and marvelling to see a glory which surpassed any he had seen before, gave utterance to the following words:—

'How is it, O beloved one, that you now appear radiant with so much beauty, as if your youth had returned to you, as if you had become as it were the prototype of beauty, had quaffed divine nectar and attained the Brahmic seat of eternal, heavenly bliss? How happens it that your mind is now blessed with tranquillity, devoid of the desire of enjoyment and free from instability? By what chance do you possess this perfect beauty of both mind and body? By your purity, I desire you to answer me.'

To this Chudālai vouchsafed the following reply:—'Having abandoned this universe, which is both *rūpa* and *arūpa*, I attained that

mighty and incomparable One which survives the destruction of all things in the universe; hence the radiant *tejas* in my body. I have cognised that which is the substratum of all, being the atom of atoms and the homogeneous whole without creation or destruction; thus arises this radiant *tejas* in my form. Though I do not enjoy objects of the senses, yet do I derive happiness therefrom without the pains attendant upon such enjoyment, and therefore love and hatred have taken farewell of me. I exult through the divine vision (taught of in books) in the company of *Gnāna*, the mistress of the household, who has love and hatred as hand-maidens performing mental duties. Hence do I glory in the possession of contentment and bodily beauty. In no way affected by the objects which I perceive by my eyes and through my mind, I realise within myself that consciousness (*chaitanya*) which has not the characteristics of the universe but is uncreate. Thus arises my beauty.'

At these words of Chudālai, her husband the king, without even trying to probe deeper into her heart, simply smiled at her with a look of derision and addressed her thus:—'O damsel with waist like the slender vanji plant, thou has uttered words which but ill suit thee. Thou speakest as one who has lost his mental balance. How is it possible for thee, who revelest in the luxuries of regal wealth, to cognise *ātma*? Even the greatest of men, who, after giving up this paltry universe, have attained that exalted all-pervading principle, have done so only after disconnecting themselves from this visible universe. How is it, O Lady, that thou can'st aspire after that which can be directly cognised by the wise only? Thou can'st be said to enjoy it only as those unfortunate persons do, who not being able to attain that state, profess to have sensed it intuitionally within, and then turn away in sheer disgust. Therefore tell me what thou meanest? How can persons like thee of the above class be able to realise the fact that they see *ātma* within. Thou art but a fragile creature, without intelligence, unstable, liable to be tossed to and fro by emotion.' So saying, he laughed aloud and departed. At this Chudālai only pitied the ignorance of the king, and became calm with the consciousness of the *ātmagnāna* within, thinking that the king had not appreciated her words through his conception of the duality of the visible universe and his lack of enjoyment of true bliss.

Yet this couple continued to live together harmoniously and happily as before. Preserving as she did a perfect equilibrium of mind, the wife had complete mastery over her desires. But there arose in her, through her own volition, a desire to be a "walker of the skies" (in order to convince her husband of her real powers and so lead him into the spiritual path.) For this purpose she freed herself from all pains arising from enjoyment and seated herself in a solitary spot, in a pleasant posture, in order to obtain enlightenment."

At this point Rāma asked Vasishta to enlighten him as to the path by which such psychic powers as walking in the *ākāśa*, &c., might be

developed after a long and difficult course of practice. Vasishta replied thus :—"Albeit thou hast in the midst of the story of Sikidwaja asked for some light to be thrown on the practice of Yoga, yet I shall vouchsafe a reply to thee. O king, harken to the means which having enabled one to control *prāna*, will yield him a rich return. The first and fundamental essential is that one should divest himself of all affinities for objects, except those which adhere to the mind in the furtherance of those actions upon which it is bent. Next follow proper diet, easy posture, purity of mind and body, knowledge of the true meaning of the many treatises on Yoga and unintermittent practice accordingly, with the help of a wise Guru. He should completely divest himself of all anger and greed as well of attachment to enjoyments and should be free from all love or hatred for others. If he should only study practically the nature of the *prānas* and then master them, their nature will, like subjects, enable him to rule the universe, to attain *moksha* and develop *siddhis*. There is among the one hundred *nādis* one incomparable, called *antraveshtini*. It is spherical, like a vortex, or the circular sounding-board of the vina. This will be found to pervade all places and all bodies from those of Brahma down to *Jiva* (the Ego). Like the coiling body of a serpent when it sleeps, shivering with cold, this ever-immovable *nadi* coils itself up and rests firmly through *prāna-vāyu*. Like a plantain flower it is exceedingly delicate within. In this *nādi*, it is said, there is a pure and resplendent *s'akti* (power) called *kundalini*, which will enable men to have mastery over the tremendous powers of nature. This *s'akti* will ever be hissing like an angry female serpent. It will ever rear its head aloft. It is the cause of the fluctuation which takes place in the mind. All the other *nādis* are connected with this *kundalini s'akti*. This *s'akti* becomes purified only by the immaculate rays of *gnāna*. It is transformed into the *gnāna* rays through meditation; becomes *gnāna* through *gnāna*; a *jīva* through the tendencies of a *jīva*; *manas* through *manasa* (contemplation); the manifold *sankalpa* through *sankalpa*; *buddhi* through certain knowledge and *ahankāra* through egoism. Thus this *s'akti* rejoices in the name of *puriastaka*. *Kundalini s'akti* passing as *jīva* associates itself with the body which derives great benefit therefrom. Being of the nature of *prāna* and *apana*, it goes up and down. As it is without fixity it becomes of the nature of all and may take an upward course or a downward one. And it is this *s'akti* which, though it becomes without any hindrance, the *jīva*, produces death in the body through the *prāna-vāyus*. Should the upward and downward actions of this *kundalini s'akti* be arrested through the control of *prāna* and this *prāna* be made to rest in the heart, then diseases will not affect permanently those having such control".

At these words of Vasishta, Rāma interposed and said :—"Please enlighten me as to the origin and destruction of original disease as well as those arising therefrom". In answer to this Vasishta thus continued :—"The pains that afflict the body are called the secondary

diseases, whilst the *vāsanās* that affect the mind are termed original (or primary) diseases. We have reached our present state through the absence of the transcendental *gnāna*, the want of mastery over our organs and the perpetual growth of desires and egoism in the mind. And our delusion becomes intensified in us by forgetfulness of the degradation of our state through such causes. With the concretion of such delusion, the primeval disease also setting in congeals in us like the plenteous snows of winter. Then when the intense desires of a person begin to manifest themselves externally and the *agnāna* in him preponderates, he performs fearful *karmas* and these in their turn breed bodily diseases. Again, the body is further subject to diseases through such actions as the eating of unwholesome food, living in unhealthy countries, and doing things at unseasonable hours, injuries inflicted, association with the wicked, longing after improper things, evil desires, bad thoughts, the distention and contraction of the orifices of the *nādis* in the joints, &c., and the interrupted flow of the beneficial *prānas* throughout the body—these cause the body to shrink away. Then these blossom in the form of diseases in the body, waxing and waning like the floods in a river during the long seasons of autumn and winter. The body attracts to itself effects according to the nature of its countless affinities good or bad, whether in previous births or in the present one. Thus do we see that diseases primary and secondary arise through the five-fold *bhūtas* (elements).

Now listen, O Rāma, as to the manner in which the two forms of disease, primary and secondary, perish in two ways. The wise say that primary disease has two sub-divisions into *sāmānya* (ordinary) and *sāra* (essential). The former includes the diseases incidental to the body, while the latter the re-birth men are subject to. If the diseases which afflict this body return to their primal source, then they are destroyed. Their primary causes being (bad) thoughts, if these thoughts are destroyed, all bodily diseases will vanish. But the disease of re-birth, coming under the head of *sāra*, will never perish except through *ātma-gnāna*. Is it possible to suppose that the misconception of a serpent in a rope will be removed except through the discovery of the real rope? But those grievous diseases of the body, which do not arise through the original cause, can be extirpated by mantras, medicine and the many means proposed by men well-versed in medical lore—I need not expatiate upon this subject any further here."

Here Rama asked Vasishta how diseases originally arise and how they are destroyed. Vasishta thus proceeded :—"When the fixed *manas* is agitated, then this body also follows in its wake. And when the body is agitated, then there is no proper perception of things that are in one's way and *prāna* flies from its even path into a bad road: then it will stagger from its proper road like an animal hit by, and reeling under the wound of, an arrow. Through such an agitation *prāna* instead of pervading the whole body, steadily and equally, will vibrate everywhere at an unequal rate. Thereby the *nādis* will not maintain a steady position (like elec-

tric wires, but will quiver). Then to the body which is the receptacle of food digested partially or completely, the nadis are simply death, through the fluctuation of the *prānas*. The food which settles itself down in this body amidst such a commotion is transformed into incurable diseases. Thus through the primary cause (of the mind) is the disease of the body generated. If this primary cause be annihilated at its root then all diseases will be destroyed. Now hear the path by which diseases may be removed by the uttering of mantras. Like base gold, which when placed in the crucible is transmuted through alchemical processes into pure gold, the mind is unfailingly rendered pure through true, virtuous and pure actions and through dependence upon the wise. In the mind purified thus there will thrill unalloyed bliss. Is not the whole world exhilarated with joy when the soft and delicious moon begins to shed its silvery light on it? If the mind becomes purified with true *satwaguna*, then *prāna-vāyu* will begin to circulate freely throughout the body, the food taken in will be digested properly and hence no diseases will arise. I have thus described to you the path through which can be destroyed the two kinds of diseases."

(To be continued.)

Reviews.

OUR MAGAZINES AND PUBLICATIONS.

Lucifer.—Mr. W. R. Old's article on Tao in the issue of *Lucifer* for November is extremely interesting and a useful *résumé* for students who have not time to read authorities, first hand. "Libra F. T. S.", in a thoughtful article, discusses the question of the co-operation of Man and Woman in human life. Though we may not all agree with the premises furnished by the writer, which include the assumed "Fall of Man," yet the practical suggestions offered, to remedy the varied evils of our present social systems, are worthy of the earnest consideration of those Theosophists whose sympathies are allied with social questions. "A Dance with the Dead" is an interesting and brightly written ghost story by Dr. Hartmann. Rai B. K. Laheri of Ludhiana furnishes a translation of the *Uttara Gītā*, much of which is however, as incomprehensible as the *Mahāvākyadarpanam* of the *Theosophist*.

The Path.—The November issue contains an important document relative to dogmatism in the T. S., in which several of the leading members of the American Section give as their opinion that while the danger of dogmatism is a menacing one, there is at present none within the Society. "Rings, Rounds and Obscuration" is a thoughtful and suggestive study. Mr. Fullerton deals with Scientific Salvation and Salvation by Faith, in two short papers. "From Ostende to London," by Dr. Keightley, is an interesting episode in the life of H. P. B.

Theosophical Siftings.—No. 12, Vol. V. consists of a useful paper by Mr. Oswald Murray on "Man's Relation to the Phenomenal World," which was originally read before the now important Adelphi Lodge. The object of the paper is the drawing of a distinction between the real and unreal aspects of life.

Cyclic Impression and other Papers.—The papers read before the last American Convention have been tastefully bound in a wrapper and issued with the above title. Through the kindness of the General Secretary of the American Section, we shall be able to present the leading Branches in India with copies. Mr. Judge's remarks on "Cyclic Impression" and Dr. Buck's paper on "Materialism and Spiritualism versus Occultism" will be found useful. We wish the Adyar Convention addresses and papers could be issued in this way.

Le Lotus Bleu.—"Handsome is that handsome does" applies somewhat to our French journal. Its contents are always worth reading and no doubt produce handsome results,—but the cover! The cabbage-garden which previously appeared on the blue wrapper has undergone a transformation and we have now an old gentleman of venerable appearance disporting himself, at eventide, in the ocean.

The scholarly "Introduction to the Study of the Secret Doctrine" is continued in the November number, and occupies the greater portion of the Magazine. "Personality and Individuality" is a short but useful paper by M. Arnould. The translation work of our Brothers in France is progressing, and a Fund of over a thousand francs has already been raised for this work. We notice below M. Coulomb's book which is part of the literature of the *Renaissance Orientale*.

S. V. E.

LIGHT FROM THE EAST.*

This is a Hindu Magazine started in Calcutta, devoted to Aryan Philosophy, Religions and Occultism. Its chief objects are explained in the Introductory article headed "Signs of the Times," which gives a tolerably good idea of the religious condition of India at the present day. Some of the other articles are also ably written. A translation of *Prasnopanishad* is continued to three numbers, and though apparently well done, includes a few objectionable statements on p. 20, which are against public morality and the Hindu S'āstras alike. We hope it will purge itself of such things, and receive the support of the Hindu public.

S. E. G.

LE SECRET DE L'ABSOLU.†

We hail with great satisfaction the appearance of this work from the pen of one of the ablest, as well as the most earnest and self-sacrificing, of our French Members; one who has proved the reality of his love for humanity and his devotion to Theosophy in deeds as well as in words.

The present volume forms the first part of a trilogy, the two remaining divisions of which will treat of the "Secret of the Universe," according to H. P. B.'s "Secret Doctrine," and of the "Secret of Man," according to Theosophy.

The first chapter of the present work deals with the Ultimate of all philosophies under the title of "All and Nothing." The method of treatment adopt-

* Edited by S. C. Mukhopadhyaya, M.A. Published by L. M. Das, Sakha Press, 33, Mussulmanparah Lane.

† Par E. T. Coulomb (*Amaravella*).—Paris: Bibliothèque de la Renaissance Orientale au Siège de la Société Théosophique, 30, Boulevard St., Michel, Prix: 3 fr. 50.

ed is popular and historical, rather than strictly philosophical. It is more of an attempt to convey to the minds of non-specialist readers, by well-chosen illustrations and lucid phrases, what is meant by the various terms: Absolute, Unknowable, Parabrahm, Sat, Be-ness, &c., than an effort to reason out a basis for Metaphysic, or add another to the many systems that already confound the majority of lay readers. Thus the author's object is clearly expository, not constructive, and the whole book must be judged from this standpoint. Regarded in this light, all readers will, we think, owe a debt of gratitude to the great industry, lucid thought and attractive exposition which mark this endeavour to smooth, for ordinary readers, the approach to the higher and more difficult branches of Theosophic thought.

In the second chapter, entitled a "Journey through the Centuries," M. Coulomb traces in further detail the conception of the Absolute, expounded in chapter one, from the remotest accessible recesses of antiquity downwards to our own day. He begins naturally with the philosophical systems of China, passes then to the analogous conception of the Vedas and Indian philosophies, with their offshoot and reform in Buddhism, refers rather briefly to the Egyptian and later Alexandrian schools, to conclude with the great thinkers of Germany. The work is well done; it shows very careful study and an admirable choice of appropriate quotations.

The problems of time and space are then entered upon; which lead the reader naturally to the consideration of first and final causes.

In estimating the value of these chapters as well as the subsequent ones, the reader must not forget that the author's purpose throughout is *expository not critical*. M. Coulomb is himself a metaphysician of no mean capacity, and it would not be fair to judge him as such from these chapters. But I hope that once he has completed the expository work he has laid out for himself in this trilogy, he will give the world and the T. S. especially the benefit of his own original and untrammelled thought upon these all-important subjects.

In the "Mystery of the Trinity" (Chapter V), and the "Mystery of Good and Evil," we follow the clear and admirably put working-out of the basic principles already laid down. And this exposition culminates in the exposition of the law of Karma under the title: "The Scales of Justice."

This most appropriately concludes the volume before us, all those main and fundamental principles having thus been considered which underlie the cosmogonical system that will form the subject of the next volume.

Having thus briefly indicated the general scope and contents of the book, a word may fittingly be said as to its literary style. We all know how clear and luminous the French language is when well handled. But many, amongst them the present reviewer, have rather under-rated its capacity for the handling and expression of mysticism proper. At least, that is the impression left on my mind by the perusal of M. Coulomb's work. In spite of the aridity and abstruseness of the subject, there is not a dull page in the book, and many apt remarks and luminous illustrations relieve the work of severe thought.

M. Coulomb is heartily to be congratulated on the good work thus done; and our Brothers in France will feel, I trust, that they owe him the satisfaction of feeling that his efforts have been appreciated, and will prove it to him practically by one and all purchasing and reading this admirable book.

B. K.

THE CAVES AND JUNGLES OF HINDOSTAN.*

If it were possible to think that a great spirit like H. P. B.'s could be interested in what the world she so scorned, while living, would say about her talents when dead, it would be a grim satisfaction to it to know that the people and papers, which spoke naught but ill of her aforetime, are now lavishing their praises upon one of her books and declaring her to have been a genius. She is beyond their reach, but this beginning of a change of public verdict is sweet to her family and friends, who knew her greatness and loveableness all along, and who felt that a bright star had passed into eclipse when she died. And this is but the beginning of what will be seen as time and Karma work out their changes, and the fullness of this woman's power, knowledge and sufferings becomes revealed. The book under notice is unlike her "Isis" and "Secret Doctrine" in every respect, save in their mystical undertone and their flashes of literary brilliance. The brightness in them glints upon pages and paragraphs, here and there, amid a murk of heavy narrative and argument and a confusion of metaphysics; while here it shines in every page, and the reader feels the fascination of her style and the gorgeouslyness of her imagination from the beginning to the end. Unsympathetic journals, like the *Times* and its bigoted namesake, the *Methodist Times*, which would begrudge a word of praise for her more serious books, have been captivated by her "Caves and Jungles" and betrayed into admiring criticism by her "Nightmare Tales." For the reason, doubtless, that they fit their mental calibre while the others require a larger bore.

When we first came to Bombay, H. P. B. employed her leisure time in writing for the *Russki Vvestnik*, a series of sketchy letters descriptive of the landscapes, peoples, feelings and traditions of India and the Indian; spicing and immensely increasing the interest of her narrative by weaving into it the story of a long journey by a select party of us, in the company of an Adept whose wisdom instructed and psychological powers astounded us. She carries us to Karli Caves, to mystery-hiding jungles near Nassick, to a Witch's Den where horrors cluster around one, to a city of the Dead in the Vindhya Mountains, to the Caves of Bagh in Malva, to an Isle of Mystery in Noman's Land, and to Jubbulpur, where the sight of the Marble Rocks leads to a dissertation upon the Thugs and Yoga. Having accompanied her in all the wanderings that suggested the idea of her mystical journey, and shared all the incidents which provoked her magnificent romances of travel, I can detect the substantial basis of every one of her tales, save a certain few which relate to and are souvenirs of a former journey of hers, from Southern India to Tibet, when she was really in the company and under the protection of the Adept whom she personifies under the sobriquet of Gulab Sing—a real name of a real Adept, by the way, with whom I have had to do. I am not going to dampen the pleasure of the readers of this splendid book, while the first charm of its influence is being felt, by uncovering the hard soil from which these flowers of fancy have sprung. But I will say this, that, knowing the facts she had to deal with, and now reading her book, I am amazed at this latest and, to me, most surprising proof of her literary power and exuberance of imagination. They speak of our Admirable Crichtons, now-a-days, as "all-round men,"

* "From the Caves and Jungles of Hindostan." Translated from the Russian of Helena Petrovna Blavatsky. The Theosophical Publishing Society, London, 1892.

a vulgar commonplace worthy of the servants' hall. In the best sense of the word, H. P. B. was versatile to an extent that I doubt if any contemporary author has surpassed. One could hardly believe that the same hand had written her various works unless, like some of us, he had passed years, or at least months, in her company, listened to her conversations and, perhaps, edited her manuscripts. The "Caves and Jungles of Hindostan" is a revelation, even to her closest friends, of mental resources in the department of creative imagination, hitherto unsuspected.

The book acquired instant popularity upon its appearance, and is already finding its way to the counters of booksellers in the remotest countries where the English language is read. The translation has been so admirably and so lovingly done by her accomplished relative that one might really suppose she had taken it down from H. P. B.'s own lips.

H. S. O.

SIMON MAGUS.*

Readers of *Lucifer* will be already acquainted with this scholarly essay of our indefatigable and learned Brother, the General Secretary of the European Section T. S. It now comes before us in a complete form, most tastefully got up, beautifully printed upon fine thick paper, and presenting so attractive an exterior as to do the greatest credit to the "H. P. B." Press and its Manager, our invaluable Brother James M. Pryse. In fact, the whole turn out of this essay is well calculated to make the mouths of the Adyar staff water for longing to have the command of such technical skill and first-rate plant for the production of our Indian Theosophical publications. Regrets are vain, however, so we will turn from the outside to the contents of this new and highly valuable addition to our literature, and say a few words by way of cordially commending it to the attentive perusal of the readers of the *Theosophist*.

In the first place then, Brother Mead's Essay must rank, together with his work on *Pistis Sophia*, next after H. P. B.'s writings, as a contribution to the carrying out of the Society's Second Object. At the outset, the author by thorough critical research and scholarship, rehabilitates the memory of Simon Magus and exhibits his true relation to the religious development of the West in general, and of Christianity in particular. Next he presents us with as clear and full a statement of Simon's real teaching as can be gathered from all the sources available; and finally he concludes by bringing into juxtaposition the teachings of Simon with those of Indian mysticism and philosophy. Thus the author furnishes a remarkable demonstration of the fundamental identity of the great religious systems of East and West; and by the parallel thus drawn clears up much that is difficult and obscure in the doctrines of Simon himself.

As a whole this Essay is a model of how such work ought to be done; and it is greatly to be wished that others of our workers in the Society would follow the example thus given, and honour the Society by producing work equally good in other lines of thought and research.

In conclusion, we recommend this Essay to all who are interested in

* An essay by G. R. S. Mead, B. A., F. T. S. Theosophical Publishing Houses, London and New York. Price 5 shillings, paper; boards, seven shillings and sixpence.

the comparative study of Religions, as well as to those whose special interest in Christianity leads them to desire a clear understanding of the various influences and tendencies which contributed in its early days to mould and form the nascent Christian Religion.

B. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our own Correspondent.]

LONDON, Nov. 1892.

Head-quarters here will soon seem comparatively deserted. Mrs. Besant has gone, Mr. Old and Mr. Sturdy leave shortly; and now my last news is that Mrs. Cooper-Oakley is off to Australia. I am sorry to say that Mrs. Oakley's health is still far from good.

This will leave only Mr. Mead (who returned about three weeks ago) and his Assistant Secretary Mr. Ablett, the Countess Wachtmeister, Herbert Burrows, and Miss Cooper—who comes to stay at Head-quarters during Mrs. Besant's absence—as permanent residents; and the work literally increases daily! However, devoted workers are gathering round us, and we have just now staying at No. 17, Mr. M. U. Moore, and Miss Helen Fagg, both of whom give all their spare time to the work; indeed Miss Fagg has kindly taken over, temporarily, the office of Librarian, which will be vacated next week by the departure of our Brother W. R. Old. Then there is Mr. Hargrove, the energetic and able Secretary of the *League of Theosophical Workers*, so altogether we are not left quite forlorn.

This reminds me that the Oriental Bazaar organized by Mrs. Oakley, under the auspices of the League, on behalf of the Crèche, and held (just after I last wrote) in the Lecture Hall at Head-quarters, was an immense success in every way; the actual sum taken during the two days amounting to £65, which will allow of a substantial donation being handed over to Mrs. Marshall (President of the Crèche) after all expenses are paid.

I forgot to tell you in my last letter of a new recruit, who has lately joined the H. P. B. Press staff of workers, in the person of Miss Dickinson, who, like our Brothers Pryse and Green, has devoted herself to the work for the sake of the cause we have so much at heart; so you see that as fast as old workers are drafted off elsewhere, new ones are found to take their place, and the ranks remain intact, so far as numbers, enthusiasm and earnestness go.

The Countess Wachtmeister has been down to Bristol and Exeter recently, following up Mrs. Besant's lectures there; and, in fact, at Bristol, selling Theosophical literature and taking the chair (though not simultaneously) on one and the same evening. She tells us that at Bristol she steadily received streams of enquirers for a whole week, from 2 to 10-30 p.m.! The result was that she left there a circle of nearly thirty people determined to study Theosophy. At Exeter she and Mrs. Passingham hired a room on two occasions, and interviewed enquirers, with an almost equally good result.

H. P. B.'s "Caves and Jungles" has been widely and most favourably noticed by the Press beginning with the *Times*, and ending with a long and

extremely fair and interesting review in the *Methodist Times*! Everyone has a good word to say, and all without exception praise the translator's work most highly.

Theosophical Tract No. 3, by Herbert Burrows ("Theosophy and Roman Catholicism"), has received a good deal of public attention, as might be expected from the nature of the subject, and coming out, as it did, close upon the heels of Mrs. Besant's "Theosophy and the Society of Jesus", and the delivery of her St. James' Hall lecture—about which I told you in my last—in reply to Father Clarke's attack upon Theosophy, its leaders and prominent members.

The General Secretary brings back with him most enthusiastic accounts of the opening (by himself) of the Paris residential Head-quarters T. S. A. most determined effort is being made just now by our French brethren, in every direction, with apparently every prospect of success; and good feeling and harmony abounds. Amaravella's pen is—if possible—more active than ever; and I am glad to say that Madame Jelihovsky, H.P.B.'s sister, has published a biographical sketch of H.P.B. in the last two numbers of the *Nouvelle Revue*, which will be somewhat of a revelation to those who have given ear to the scandalous untruths that M. Solovieff has been so sedulous circulating abroad, about our teacher.

The Saturday evening meetings of the Blavatsky Lodge are now devoted to an exhaustive study of the *Bhagavat Gita*, in which all get-at-able translations and commentaries will be discussed, side by side with the study of the work itself.

* * * * *

One of the recently published books which is making the greatest stir and about which everybody is talking, is Laing's "Human Origins." There can be no doubt that the book is, indirectly, and unconsciously, working for the favourable reception of Theosophic ideas and modes of thought; a sort of pioneer, in fact; though Mr. Laing might possibly be not a little astonished to find that he had been thus Theosophically involved! Anyhow, although of course in no way directly agreeing with the teaching in the "Secret Doctrine", Mr. Laing's whole treatment of his subject, his masterly analysis (from his own point of view), and able presentation of the religions of the Ancient world, will undoubtedly help to clear the way for the popular acceptance of the Theosophical teaching, that there is but one Universal Basis, or Root, of all religions, viz., the Ancient Wisdom Religion. He points out many significant facts, when dealing with bygone civilizations—especially Egyptian, notably the position held by women therein; e.g., he says (p. 107) that "in the earliest records of domestic and political life in Egypt," we find the equality of men and women "more fully recognized than it is perhaps among ourselves in the nineteenth century," and quotes from Birch's *Ancient History of Egypt from the Monuments* to the effect that:

"The Egyptian woman appears always as the equal and companion of her father, brethren and husband. She was never secluded in a harem, sat at meals with them, and equal rights before the law, served in the priesthood, and even mounted the throne."

Passing on to religious questions, Mr. Laing very pertinently points out that "the Egyptian religion was more logical" than any subsequent form of religion has shown itself to be touching the doctrine of the Trinity. And, as he says further:—

"If we admit a Trinity of Father, Mother, Son, why not admit a daughter and other descendants; or if you personify the power to make a universe, the knowledge how to make it, and the Will to do it, as Father, Son, and Holy Ghost, why not the benevolence to do it well, the malevolence to do it badly, and a hundred other attributes which metaphysical ingenuity can devise to account for the complication of the known, and the mysteries of the unknown facts of existence? The Egyptian priests accepted this view, and admitted a whole Pantheon of secondary Gods who were either personifications of different attributes of the Supreme God, or separate portions of the one Divine Essence." (pp. 114, 115).

Indeed Mr. Laing goes further, and lays great stress on the fact (p. 128) that in many of our modern religious conceptions we find "an almost exact counterpart in those of this immensely remote period;" remarking of them all that they do but bear witness to the strivings of the human intellect to "penetrate the mysteries of the unknowable," to account for the existence of good and evil, and "to reconcile multiplicity of manifestation with unity of essence"—which, as saith the Wisdom Religion, can be, and has been done. It is impossible to do more than give some sort of general idea of the plan and scope of "Human Origins" from the particular instances quoted, for if I say very much more about it, I shall have no room left for anything else!

I read Robert Louis Stevenson's "Across the Plains" for myself the other day, and was much struck with the contents of the chapter on dreams. He tells us that he has dreamt vividly all his life, even from a little child. The poor little boy had "torturing dreams" of God and Hell for one thing; in which many of us can, I think, deeply sympathise. The gift—for such dreaming as Stevenson's seems to be is far beyond the common—was inherited from his father, and appears to have undergone a steady, and more or less orderly evolution, as he grew up and his brain gradually matured; e.g., he tells us that "presently my dreamer began to turn his former amusement of story-telling to account; by which I mean that he began to write and sell his tales." And again, as a student in Edinburgh he began "to dream in sequence and thus to lead a double life—one of the day, one of the night"—one that he "had every reason to believe was the true one," another that he "had no means of proving to be false!"

Stevenson calls this wonderfully developed faculty of his, graphically enough, "the little people who manage man's internal theatre"—his "sleepless Brownies." Who are they?, he asks, and gives answer to himself:—"just my Brownies, God bless them! who do one half my work for me while I am fast asleep, and in all human likelihood, do the rest for me as well, when I am wide awake and fondly suppose I do it for myself!" (Italics mine). He speaks, too, of "my conscious Ego, the denizen of the pineal gland, unless he has changed his residence since Descartes."

The writing of that extraordinarily occult book, "The strange case of Dr. Jekyll and Mr. Hyde," was curious enough. Stevenson says that he had the idea, for he had long been trying to write a story on the subject, but he went about for days racking his brains for a plot, when one night he got it from his Brownies in a dream. They gave him the central idea "of a voluntary change becoming involuntary," and the matter for three of the scenes: "For the business of the powders, which so many have censured, is, I am relieved to say, not mine at all but the Brownies'." Finally:—

"Sometimes I cannot but suppose my Brownies have been aping Bunyan, and yet in no case with what would possibly be called a moral in a tract; never with the

ethical narrowness; conveying hints instead of life's larger limitations and that sort of sense which we seem to perceive in the arabesque of time and space."

I cannot bring this letter to a close without telling you of a most remarkable article which appeared in a recent number of the *Atlantic Monthly* called "The Romance of Memory," by S. R. Elliott, in which—after telling one or two sufficiently curious and interesting little psychological stories—he concludes by relating an extraordinary experience of his own. This experience, however, he endeavours to mildly pooh-pooh, and explain away, but a clearer case for reincarnation I never read. The writer is in Rome for the first time in his life, and goes to see the Coliseum in broad daylight, his attention and interest being more especially roused by an inspection of the various cells—but I must give it you in his own words, or I shall mar it in the telling:—

"Then, being chilled by the cool dampness engendered in these dark places, I went out into the daylight for the purpose of crossing the arena to a crucifix which has been erected somewhere near its centre. The moment the strong daylight struck my eyes I became vividly conscious of what asserted itself as a remembrance. It was all familiar. Nothing that had ever happened in my past could be more real than this scene which followed. I distinctly remembered having crossed that place before, armed with a light poignard and dressed in a loose tunic of some dark color. A sense of impending peril, yet different from any physical fear I have ever felt, pervaded my entire being. I was conscious that a frightful struggle awaited me, and that the chances were not in my favor.

Full five minutes of this trance-like condition must have passed before I became aware that it was not as a gladiator I had my being in that place, but rather as one thrown to the wild beasts. I even pondered a moment as to whence this dagger, so useless in the struggle which was to ensue.

I continued walking on, with a full revelation of the coming scene, and as I approached the crucifix, which by this time had grown to be a sort of goal to my dis-tempered senses, I became cognizant of the fact that a tiger was emerging from one of those pillared caverns at the side. As I tried to shake off this impression, being somewhat uneasy as to my nervous condition, a strange odor was wafted to me—an odor which I afterwards remembered to have noticed as pervading the vicinity of wild beasts. Could it be Mandragora? It had some such strange yet familiar suggestion..... Yet still the illusion went on and swallowed up the etymology: distinct, yet vague; actual, yet so far away. The impression gradually faded, leaving me bewildered and not a little alarmed, for in all my wayward boyhood I had never been given to experiences of an occult nature."

Mr. Elliott is evidently much impressed with the readiness with which, in broad daylight, his senses had lent themselves to the impression; the number of senses involved—that is, sight, hearing, smell—which, he says, "enhanced to such a degree the mysterious character of the phenomenon that I would gladly have welcomed the fantastic explanation offered by Professor Zöllner of a fourth dimension." Now it is all very well for Mr. Elliott to call the whole thing a *crise de nerfs*, with French pathologists—as he does—and to say that he feels "safe in relegating it, with similar unclassified phenomena, to that nebulous domain, the romance of memory," as the concluding sentence of the article runs; but I confess I fail to see that we are thereby brought any nearer to an explanation of the facts. One might not unreasonably suggest an application of the reincarnation hypothesis, and see if it fitted the case any better.

A. J. C.

AMERICAN LETTER.

NEW YORK, November 12th, 1892.

The "League of Theosophical Workers" is recrudescing. As it was never totally moribund, it has been possible to vitalize it. But hereafter it will be run on somewhat different lines than formerly. In the past, its efforts were in the direction of charity; now, they will be towards forwarding all kinds of Theosophical activity. Many Theosophists have no marked aptitudes, and are limited in time and means. In the reorganized league they will find channels through which to do such work as they can. Already much is started. Our earnest co-worker, Brother Fussell, is, *de facto*, head of "League No. 1." It and "League Number 2" have been merged into one. The amalgamation, on account of location, was but natural. The good effects of the reorganization are, even now, perceptible.

The "Lotus Circle" is the latest progeny of the American Section. It began work on the 30th ultimo at the lecture hall of "The Aryan T. S." Its scope is not dissimilar from that of the Sunday School of the churches. Several members have taken hold of it with enthusiasm. They are making new, and adapting old songs, composing accompaniments and tunes, and writing stories. This is a wise move, for if the work of the T. S. is to be successfully carried on, into and through the first seventy-five years of the coming century, it behoves us to look well after those who are to fill up the ranks as the present workers, one by one, drop out.

Brother Claude F. Wright is at present in Boston. Handkerchiefs were bedewed with tears of regret when he left New York and Brooklyn—that is, metaphorically speaking. He has done sound work in these cities. If he accomplishes half as much elsewhere he will do more than well. The field in Boston should prove a tillable one. Though it is not quite fallow soil, yet it has never been completely turned over; hardly harrowed. Possibly the plow will have to do some deep cutting. But, in the "Athens of America" the people ought, from a mere sense of fitness, to give an hospitable welcome to the proclaimer of the "Unknown God." The plans of Brother Wright, so far as laid out, embrace his present stay in Boston, visits to Providence and New Haven, and subsequent ones to other cities where there is more or less of the Theosophical cult.

On the second instant, Brother Judge followed Brother Wright to Boston, on a brief lecturing tour. It was, of course, successful.

The "Secret Doctrine" class, which met at Headquarters on Wednesday evenings, is no longer the "Secret Doctrine" class, but one for general discussion on selected topics. Mr. Harding is chairman and has charge. Among the attendants are quite a number of new students. They contribute many a fresh idea to the general fund of information.

The "Aryan," the "H. P. B." and the Brooklyn branches still continue Sunday evening lectures. The number present is, usually, large. Of the lectures most favorably received one was by Miss Katherine Hillard, "The three Objects of the Society," the other by Mr. Judge, "The Lost Chord of Christianity."

On October 14th, Mr. Wright dined, by invitation, on the cruiser "Vesuvius," for the purpose of talking on Theosophy. All the mess officers are interested in the subject, and have on board quite a library pertaining to it.

Outside of regular meetings, informal chats on all sorts of psychic and kindred subjects are the order of the day. The ideas gleaned from different sources are thus passed on from one to another. An eavesdropper often hears bits of conversation like this:

"When a limb is taken off, gangrene—is that what you call it in English?—Yes, gangrene, sets in. This comes from the poison conveyed by the astral from the decomposing limb to the living organism. Therefore, the German surgeons, the more advanced, burn the limb."

"But, I should think the man would feel this."

"You are quite right and so he is put under the influence of—what do you call it?"

"An anaesthetic?"

"Yes, an anaesthetic, and then when the limb which has been removed is burned the pain is not felt. And did you not know that an astral limb can be mesmerized?"

"I don't understand."

"I will tell you. Suppose a man has lost his leg and feels pain where it was, just as though it were not lost. Passes are made over the place where it would have been, in the same way as if a leg of flesh and blood were there, and the pain passes away. You see it is the astral leg that has been mesmerized."

The Dána T. S., of Sioux City, Iowa, has, of late, been advertising somewhat extensively to spread a knowledge of Theosophy and bring it to every one's door. The following notice appeared in five hundred and thirty-nine weekly papers:

"THEOSOPHY."

"Persons desiring information on Theosophy, and those who find in the prevailing systems of the day no satisfactory answer to the Why, Whence and Whither of life, may get a clue to the same, free of charge, by addressing F. T. S., 707, Fourteenth St., Sioux City, Iowa."

It brought responses from a much wider territory than that covered by the papers—a territory reaching from West Virginia to Washington and from South Dakota to Mississippi. The same work will be carried on in other fields, the Salt Lake Branch having decided to take part in it during the coming year. The Dána T. S. has also helped in the placing of about twenty Theosophical books in the public library of Sioux City, and *The Path* and *Theosophical Siftings* on its reading-room table. Sister Annie Besant will deliver a lecture before the Branch on the 17th of December; subject, "Evolution of Man from the Animal to the Divine." The "Vedānta," "Nirvāna," Salt Lake City and other Branches in that part of the world have also put the shoulder to the wheel.

That most tireless body the "H. P. B." Branch at Harlem, has boomed continually since it was organized. Beginning in April of this year with seven members, it now has over twenty-nine, besides fourteen associates. At the Friday evening meetings—which are for study and discussion—only members and associates are admitted. On Sunday evenings—as has been stated before—lectures are delivered, and these are open. They have been more than usually successful in getting noticed in the newspapers. This is largely due to the energy of one of their members, Brother Hecht, himself a newspaper correspondent.

In the last number—November—of *The Arena*, the Rev. Mr. J. Savage says "Facts like these"—certain facts he refers to before—"do not take one 'out of the body,' but they do suggest, with somewhat startling force, the query as to whether the mind is necessarily so dependent on our ordinary senses as is commonly supposed." And then, quoting from Jevous, "We cannot deny even the strange suggestion of Young, that there may be independent worlds, some possibly existing in different parts of space, but others perhaps pervading each other, unseen and unknown, in the same space." And also, what is more significant, "For anything at present known to the contrary, the soul or the self may emerge from the experience we call death with a body as real and much more completely alive than the present visible body, and which shall yet be invisible, inaudible, and intangible to our ordinary senses."

H. T. PATTERSON, F.T.S.

S'RI S'ANKARA'S DATE.

To the Editor "*Theosophist*."

DEAR SIR,

You will be interested to know that Sir Monier Monier-Williams, Boden Professor of Sanskrit at Oxford, has based his account of the Rāmānuja sect, in the latest edition of "Brahmanism and Hinduism," on the Catechism of the Visishtādvaita Philosophy by the late Pandit of the Adyar Library, N. Bhāshyāchārya.

Writing of Theosophy, in the same work, Sir M. M. Williams says:

"Such Theosophical Societies define 'Theosophy' to mean 'divine wisdom or science,' 'spiritual philosophy.' They hold that all religions have elements of truth which spring from the one Fountain of Truth, and that Theosophy in the synthesis of all religions. Hence pure Brāhmanism, pure Buddhism, pure Islam, pure Christianity, may be equivalent to 'Theosophy.'" (p. 526).

A fairer definition could hardly be given, even by a Theosophist, nor is this the only case in which Sir M. M. Williams has come very close to the Theosophical standpoint. One notable passage is this:

"Indeed, if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like evolution existed in any language of the world." Though wisely dissenting from the late Dr. A. Burnell's impossible date of the "fourth century of our era" for the Mānava-Dharma S'āstra, Sir M. M. Williams cannot make up his mind to date it earlier than about the fifth century B. C.; and in one or two other matters he follows the old school of European Sanskrit scholars in bringing down as late as possible the facts and persons of Indian history.

For instance, he brings S'ri S'ankarāchārya Paramahansa Parivrajaka down to the "eighth century of our era," contrary, it would seem, to the Indian tradition, especially that of the S'ringeri Math.

It has been stated, by the late T. Subba Row Garu, that a list of the S'ankaras of the S'ringeri Math, had been published, with the date of each, thus bringing S'ri S'ankarāchārya Paramahansa back to the second century

B. C. Unfortunately, I have not a copy of this list to refer to; nor does T. Subba Row Garu state where and when it was published.

I would ask some Brahman of the Smārta sect, if possible, directly affiliated with the S'ringeri Math to help me in this matter, (1) by letting me know where a copy of the list of the S'ankaras of S'ringeri Math can be obtained, with the date of succession of each Guru; or, better still, by publishing a Devanāgarī list, with translation, (2) and also by giving Sāyana-chārya's date, according to the same tradition, (3) by informing me whether the S'ankara Vijaya of A'nandagiri agrees with the S'ringeri tradition, by giving the year of the Yuddhishtira era (Kali Yuga) in which S'ri S'ankarachārya was born.

I would request my Brahman friends to give me their best help in the matter, as, since the rehabilitation of the Vikramāditya era (Samvat era) by the efforts of Dr. Peterson, Dr. Bühler, and others, there is a growing inclination in the West, to accept the traditional dates of Indian history; an inclination which the learned Brahmans of India should be willing to meet half way.

London, 16th Nov.

Yours fraternally,
CHARLES JOHNSTON, F.T.S.

P.S.—It would be an excellent thing to obtain independent lists of the Guruparampara chains of the other three Maths founded by S'ri S'ankara if such exist, for comparison.

C. J.

REPLY.

A list of the Gurus of S'ringeri Math was published during the reign of Krishnaraja Wadiyar of Mysore more than twenty years ago. The list is given in 15 verses, and as the work is out of print, I reproduce the below italicising the names of Gurus:—

1. Mahādevo mahāviṣṇu strithiya s'chaturāṇanah
Vasiṣṭha's'aktiyogindrah parās'aramuni's'varah.
2. Vyāsas'uko gaudapādo govindabhagavānmuniḥ
Guruh S'ri S'ankarachārya shshanmata sthāpanaprabhuḥ.
3. Viśvarūpachārya yogi nityabodhaghaṇābidhah.
Tatvagnānaghaṇāchārya gnanottama mahāmuniḥ.
4. Gnānagiryā chāryavarya stadhā simhagiris'varah
Tatasche s'varatīrthākhya nrisimhābhi tirtakah.
5. Vidyās'ankara tīrthākhya lambikāyogatatparah
Bhāratīkrishnatīrthākhya vidyāranya mahāmuniḥ.
6. Vidyānagarānirmatā vedabhāṣyādīkritguruh
S'richandrasekharābhikhyā bhāratīchatatahparam.
7. Nrisimhabhārati varyah nrisimhopāsakassadā
Bhaktas'ankara nāmādhyā purushottamabhārati
8. S'richandrasekharābhikhyā bhāratīdananantaram.
Nrisimhabhāratichaiva purushottamabhārati.
9. Bhārati rāmachandrākhyā nrasimhākhyabhārati
Nrisimhabhārati bhūyo nrisimhābinavastadā.
10. Sacchidānanda Yogīndrah stambheherambadarsekah
S'rīnrisimhākhyā yogīndra sacchidānandabhārati.
11. Tataschūbhīnavābhikhyā sacchidānanda bhārati
Tatobhīnavapūrva S'ri nrisimhabhidha bhārati.
12. S'risacchidānanda yogi tapascharyāparāyanah
Panaschūbhīnavābhikhyā sacchidānanda bhārati.

1922.]

(CONTINUED FROM PAGE 253)

13. S'ri S'ringeripurādhīśah s'vidyāmantrabodhakah
S'rimadachārya sadris'ah s'ri nrisimhayatis'varah.
14. Bhāratīnāmavikhyāta stapas's'ila jagadguruh
Rājādhīrāja sampūjyo jagatkhyātovirajāte.
15. S'richāmundā kripāpūrva S'rikrishnendrena nirmitā
Jiyātsadā S'ri S'ringeri Jagadguru paramparā.

The present Guru is called Sachchidānanda Sivābhīnava nrisimha bhārati and was consecrated in 1867. It must be borne in mind that these drop their old names on consecration, and assume new ones as the Popes in Rome do. Among the miscellaneous papers left behind by my late uncle (Pandit N. Bhāṣhyā Charya) is a list of Gurus of S'ringeri Math, with the dates of consecration and death obtained from its authorities. For the sake of convenience I prefer to give the years of the Christian Era:—

S'ankarā'chārya the founder of S'ringeri Math, &c., born B.C. 43.	Consecrated.	Died.
Viśvarūpachārya	34 B.C.	11 B.C.
Nityabodhaghaṇāchārya	27 B.C.	773 A.C.
Gnānaghana	758 A.C.	848 A.C.
Gnānottama	846	910
Gnānagiri	905	953
Simhagiris'vara	949	1033
Isvaratīrtha	1036	1096
Nrisimhatīrtha	1097	1146
Vidyās'ankaratīrtha	1145	1228
Bhāratīkrishnatīrtha	1228	1333
Vidyāranya	1328	1380
Chandras'ekhara Bhārati	1331	1386
Nrisimha do	1368	1389
Bhāktas'ankara do	1387	1408
S'ankarānanda do*	1406	1448
Chandras'ekhara do II	1428	1454
Nrisimhati do II	1449	1464
Purushottama... do	1464	1479
Rāmachendra do	1472	1517
Nrisimha do III	1508	1560
Do do IV	1557	1573
Do do V	1563	1576
AbhinavaNrisimha do	1576	1599
Sachchidānanda do I	1599	1622
Nrisimha do VI	1622	1663
Sachchidānanda do II	1663	1705
Abhinava Sachchidānanda Bhārati I	1705	1741
Nrisimha do VII	1741	1767
Sachchidānanda do III	1767	1770
Abhinava Sachchidānanda do II	1770	1814
Nrisimha do VIII	1814	1817

Nrisimha do VIII 1817 1878
Sachchidānanda Sivābhīnava Nrisimha Bhārati 1867. Still living.
There is another list given in Mr. Rice's Gazetteer of Mysore and Coorg (vol. I, p. 380), and the two agree with each other except in the dates of consecration and deaths of Sankarachārya, and his immediate successor who is

* He is the same as the Purushottamabhārati in the above verses.

Visvarûpachârya according to my list but Sures'varâchârya according to him. The two dates are S'ankarâchârya's consecration 645 or 705 A. C., his death 685 or 725 A. C., while Sures'varâchârya's consecration is given as 693 or 753. This difference arose out of Mr. Rice's supposition that Sures'varâchârya's death took place 80 or 20 years after his consecration, instead of 800 years as given out in the official list now with me; and the consequent trimming of the dates of S'ankarâchârya's consecration and death. If we agree with Mr. Rice in supposing 800 years as beyond all probability and that 80 or even 20 is the probable figure, we bring down S'ankarâchârya's date to the middle of the seventh century A. C.* from about 43 B. C., the earliest date accorded him by Indian tradition. It is however a matter of regret that the S'ankaravijayas do not in any way enlighten us. Anandagiri's S'ankara Vijaya is entirely silent on the point, not even the least indication is therein given; Chidvilâsayati, the author of another S'ankaravijaya, says he was born at noon under the constellation A'rthrá; while Mádhavâchârya's does not go beyond giving the astrological position of the Sun, Mars and Saturn. The other Maths of S'ankarâchârya now existing in Southern India are mostly branches of the S'ringeri Math: and I would urge our friends in Bombay and N. W. Provinces to try their best to procure lists of the Guruparamparas of the Maths of their respective provinces for comparison with the one given above.

Now that the ingenious theory of Mr. Fergusson that the Vikramâditya Era really began in 544 A. C. and that the Indian date 56 B. C. was simply obtained by throwing the event back by six centuries, is no longer tenable, as amply proved by the researches of Profs. Bühler and Peterson, greater credit is now being given, as Mr. Johnston says, to Indian tradition. But if the date, 43 B. C., accorded to S'ankarâchârya, by Indian tradition is once accepted, it upsets all chronological sequence in the history of Sanskrit Literature. I shall briefly explain. S'ankarâchârya quotes in his *Sârirakabhâ Shya* (I. 1. 3.) Kumârilaswami; and the latter refers to Kâlidâsa in his *Tantra Vârtika*. Even making all these contemporaries, which is in itself very improbable, and bearing in mind that no account, or tradition, Eastern or Western, gives Kâlidâsa any date anterior to 56 B. C.,—the date of Vikramâditya in whose court he lived—it is impossible to maintain the theory that Sankarâchârya flourished before 56 B. C.

S. E. GOPALACHARLU.

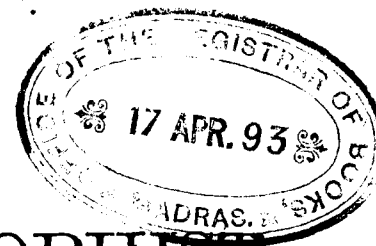
PRESIDENTIAL NOTICE.

PRESIDENT'S OFFICE, ADYAR, 7th December, 1892.

Branches and Fellows of the Theosophical Society in Australasia are notified that Mrs. Cooper-Oakley, F. R. S., of London, will shortly visit their country in her private capacity and in search of health. She will be happy to converse with all who are interested in Theosophical subjects.

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

* This date is arrived at, but by a different method, by Mr. Fleet in the *Indian Antiquary* (vol. XIV, p. 350).



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THE THEOSOPHIST.

VOL. XIV. NO. 5. FEBRUARY, 1893.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XI.

BARON de Palm's cremation is the theme of the present Chapter. I have related above the circumstances which led to my taking it upon myself and, since it is historically important from having been the first public cremation in the United States and the first where a crematorium was employed, the details should be interesting.

The cremation took place December 6, 1876, at the small inland town of Washington, Washington County, Pennsylvania, more than six months after the body had been packed in carbolised dried clay at New York. It is very easy now to cremate a body, either in America or England, for efficient crematories are available and cremation societies exist, but then it was quite another thing. When I pledged myself to dispose of the Baron's remains as he wished, there were no facilities, no precedents in my country to follow, unless I wished to adopt the Eastern method of open-air burning, which had been once employed and which, in the then state of public prejudice and the probable refusal of the Sanitary Board to issue a permit, would have been very difficult, not to say dangerous. My only practicable policy was to wait until the chance offered itself. In the year 1816, a Mr. Henry Laurens, a wealthy gentleman of South Carolina, ordered his executors to burn his corpse and compelled his family to acquiesce by the testamentary proviso that they should not inherit his estate unless his wishes were strictly carried out. Accordingly, his body was burnt on his own plantation in the

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

Eastern fashion, on a funeral pyre and in the open air; his family and near relations being present. One other case of the kind is recorded, that of a Mr. Berry, the pyre being used in this instance also, if my memory serves me. But there had been no case of the disposal of human remains in a retort or crematorium constructed for the purpose, and so, as above said, I had no choice but to wait patiently the turn of events. I was not kept long in suspense, for one morning in July or August it was announced in the papers that Dr. F. Julius Le Moyne, an eccentric but very philanthropic physician of Western Pennsylvania, had begun erecting a crematorium for the burning of his own body. I immediately opened correspondence with him, with the result that (Letter of August 16, 1876) he consented that if he should survive the completion of his building, the Baron's corpse should be the first one disposed of. At the time of the funeral the possibility of there being a subsequent cremation was not publicly announced but only whispered about; now, however, it was openly declared, my purpose being to give the authorities fair warning, so that if any legal obstacle existed it might be brought to view. Mr. F. C. Bowman, Counsellor at Law (Barrister), and I were elected a legal Advisory Committee of the original N. Y. Cremation Society, to carefully examine the statutes and report whether or not a person had the right of choosing the way in which to dispose of his body. We found nothing to indicate the contrary; and, in fact, common sense itself would show that if a man has absolute ownership of anything belonging to him it must be of his physical body, and that he is free to say how it shall be disposed of after his death, provided that he chooses no method imperilling the rights or welfare of others. Under my private agreement with the N. Y. Cremation Society, and hence long before Dr. Le Moyne's crematorium was ready, we made formal application to the Brooklyn Board of Health for a permit of removal for cremation and counsel's opinion was taken.* It agreed with Mr. Bowman's and mine and an application, conched in officially prescribed terms, being made later when the crematorium was finished, the permit was duly granted. Thus the first important step was made, and no legal impediment existing, the advocates of cremation had only to meet theological, economic, scientific and sentimental objections. Dr. Le Moyne and I agreed upon the plan of arranging for a public meeting with addresses from representative men,

* Following is the text of the note in question:

NEW YORK CITY,
June 5, 1876.

GENTLEMEN,

The undersigned, Executors under the last Will and Testament of Joseph Henry Louis, Baron De Palm, hereby apply for the delivery to them of his body, now lying in the receiving vault of the Lutheran Cemetery: the said body to be removed to a convenient point beyond the city limits and cremated, agreeably to the request, of the aforesaid De Palm.

(Signed) H. S. OLCOTT,
(") H. J. NEWTON.

to take place immediately after the cremation, and for an evening meeting to discuss the merits and demerits of this mode of sepulture. We agreed that each public speaker should confine himself to a special branch of the subject, to avoid repetitions while covering the entire ground.

Owing to the neutral character of the T. S. upon all questions involving different religious opinions, it had been decided that my co-executor and I should carry out this affair in our personal capacities. It was also decided that there should be no further religious ceremonies. Both Dr. Le Moyne and I being strong advocates for cremation, we were fully convinced that the public interest demanded the giving of wide publicity to this event and the invitation of men of science and officers of Boards of Health, to be present and carefully scrutinize the process of reduction of the body by fire. "I agree with you," writes the good old Doctor, "that the addresses are to be confined to the subject of cremation without branching out on other topics, however proper and right they might be in themselves and in their own place. I have never intended or expected that our programme should include any kind of religious service, but be a strictly scientific and sanitary experiment, looking to a reform in the disposition of a body." The American press, which had made fun of the T. S. for having too much religious ceremony at the Baron's funeral, now abused us for having none at all at his cremation. However, we cared nothing for that, the praise and the blame of the ignorant being equally valueless. Dr. Le Moyne and I wished to settle the following points: (a) Whether cremation was a really scientific method of sepulture; (b) Whether it was cheaper than burial; (c) Whether it offered any repugnant features; (d) How long it would take to incinerate a human body. In pursuance of the policy of bold publicity, Mr. Newton and I, as Executors, and Dr. Le Moyne, as owner of the crematory, addressed the following invitation to Boards of Health, individual scientists, selected Principals and Professors of Colleges, Clergymen and Editors:

NEW YORK, NOVEMBER 1876.

DEAR SIR: Upon the 6th of December, proximo, at Washington, Pa., will be cremated the body of the late

JOSEPH HENRY LOUIS, BARON de PALM,

Grand Cross Commander of the Sovereign Order of the Holy Sepulchre at Jerusalem; Knight of St. John of Malta; Prince of the Roman Empire; late Chamberlain to His Majesty the King of Bavaria; Fellow of the Theosophical Society, etc., etc.,

in compliance with wishes expressed to his executors shortly before his decease. This ceremony you are respectfully invited, either in person or by proxy, to attend.

The cremation will be effected in a furnace specially designed for the purpose, and erected by F. Julius Le Moyne, M. D., as an earnest of his preference for this mode of sepulture.

The occasion being one of interest to Science, in its historical, sanitary, and other aspects, the Executors of Baron de Palm have consented that it shall have publicity. This invitation is accordingly sent you in the hope that you may find it convenient to be represented, and in case the general subject of cremation should be discussed, take part in the debate. The University of Pennsylvania, the Washington and Jefferson College, the New York College of Physicians and Surgeons, other institutions of learning, and the Health Boards of Boston, Philadelphia, Washington, (D. C.) and other cities, have already signified their intention to send representatives. It is believed that the occasion will draw together a very large number of highly competent and influential scientific observers. Addresses appropriate to the occasion will be delivered.

Washington is a town in Washington County, in the State of Pennsylvania, twenty-five miles West of Pittsburgh, on the Chartiers Valley R. R., and about midway between the cities of Pittsburgh and Wheeling. Trains leave Pittsburgh and Wheeling for Washington at 9 o'clock A. M., and at 5 o'clock P. M., every day except Sunday. The running time is about two hours.

The audience room of the Crematory being quite small, it is necessary that the number intending to be present should be known in advance. You are therefore requested to signify your determination by mail or telegraph to either of the undersigned at your early convenience.

HENRY S. OLCOTT, } Executors under the last Will and
HENRY J. NEWTON, } Testament of Baron de Palm.

Address, Box 4335, N. Y. City.

Or, F. JULIUS LE MOYNE, M. D.

Address, Washington, Washington Co., Pa.

The acceptances were numerous, the public interest being so thoroughly aroused that, as (Mr. A. C. Simpson of Pittsburgh, Pa.) a gentleman who had access to the exchanges of an influential journal declares, "there is not a journal printed in the United States but has had more or less to say, not only about the Baron's burning, but also about his theosophical religious views" (see *Banner of Light*, Jan. 6th, 1887). One of the most amusing things written about the case was the expression used by Mr. Bromley in a N. Y. *Tribune* editorial, that "Baron de Palm had been principally famous as a corpse."

It was a great responsibility to take upon ourselves for, if anything went wrong with Dr. Le Moyne's furnace, there would have been a tremendous clamor against us for exposing a human body to the chance of irreverential scientific maltreatment.* However, the object in view being so thoroughly humanitarian, we carried the affair through without flinching. To guard as far as possible against accident, the good Doctor first tested the furnace on a sheep's carcass and, in a

* There was one risk to be provided against, viz., the possibility of the corpse being carbonized in the still air of an incandescent clay retort heated up to a temperature of 1,500° to 2,000°. To obviate this, Dr. Le Moyne, against the protest of his contractor, drilled an air-hole in the iron door of the retort and fitted to it a revolving flap which permitted of the hole being opened or closed at pleasure. In the sheep-cremation experiment this proved so thoroughly efficacious that the contractor was converted to the Doctor's views.

letter dated October 26, 1876, he reports to me that it had been "a complete success. A carcass weighing 164 lbs. had been cremated in six hours and it could have been done in less time." He then had made a skeleton crate, or bier, composed of flat and round half-inch bars, the whole weighing about 40 lbs., in which to lay the corpse for putting it into the retort; and asked me to buy, if possible, a sheet of asbestos cloth to lay over it as a sort of fire-resisting shroud. This was not procurable at the time and I had to devise a substitute. Upon my arrival at the place, one peep into the heated retort showed me that any ordinary ceremony about the corpse would be instantaneously consumed and the body be uncovered, so I soaked a bed-sheet with a saturated solution of alum and ventured that. It proved to be perfectly efficacious and, I believe, has now come into general use.

I need not go into many details about the cremation, since they can all be found in the file of any American journal for the month of December 1876: still, considering the historical interest which attaches to this first scientific cremation in the United States, a condensed narrative embodying the main facts had better be given by its responsible manager.

The Le Moyne crematorium is (for it still exists) in a small, one-storied brick structure divided into two rooms; the one to the left on entering, a reception-room, the other containing the furnace and retort. Exclusive of the value of the land, it cost Dr. Le Moyne about \$1,700, or say £340. Everything was very plain, repulsively so, one might say: there was no ornamentation within or without—just simply a practical corpse-incinerator, as unæsthetic as a bake-oven. Yet results have shown that it is thoroughly practical and can do its intended work as well as if its walls had been of sculptured marble, its partitions of ornately carved wood, and its doors and furnace poems in modelled bronze. Dr. Le Moyne wrote me that his aim was to give the poor a method of sepulture that would be far cheaper than inhumation, and offer more safeguards against those violations of graves and those tragedies of premature burial which were unavoidable in the case of the prevailing fashion of sepulture. The theft of the corpses of the late Lord Crawford and Balcarres, of Scotland, and Mr. A. T. Stewart, of New York, not to mention the thousands of body-snatchings for dissectors, prove the reality of the former, while the alleged cutting up of poor Irving Bishop while entranced, and the numerous instances where, upon re-opening a coffin, the body has been found turned and with the flesh of its arms gnawed by the hapless victim in his agony of starvation and suffocation, give a fearful weight to the last-named suggestion. The pecuniary and sanitary ends in view were attained with the Le Moyne furnace, for even this first cremation in America cost us only about ten dollars, and proved that a body could be disposed of without unpleasant concomitants.

Mr. Newton and I reached Washington, Pa., on the 5th December, 1876, with the Baron's remains enclosed in two envelopes—the

coffin and an outer case of wood. Dr. Le Moyne and others met us at the Station, and the corpse was taken in a hearse to the crematorium, where it lay until the next morning in charge of an attendant, the fireman who stoked the furnace. The fire (of coke) had been lighted at 2 A. M. that day and the retort was already at a dazzling white heat—"hot enough" the stoker said "to melt iron." The mechanical construction of the apparatus was simplicity itself. An arched retort of fire-clay, 8 ft. long by 3 ft. broad, and the same in height, for receiving the corpse, was surrounded by a fire-flue communicating with a furnace beneath the retort; which had a tall chimney for making a draft and carrying off the smoke. An opening from the retort into the surrounding hot-air flue allowed the escape into it of the gases and other volatile products of cremation, where they were effectually consumed. A large iron door luted with fire-clay around the frame, was fitted into the front of the retort, and the swinging flap, above described, not only permitted of the introduction of cold air and the making of a slight draught through the retort at will, but also served as a peep-hole through which glimpses could be had of the progress of the cremation from time to time. As the corpse lay upon an open iron crate, swathed in its alum-saturated sheet, in a fire-clay box which effectually separated it from the furnace-fire beneath, it will be seen that there could be none of that horror of roasting human flesh and bursting entrails which makes one shudder at an open-air pyre-burning, while, as all the lighter products of cremation, the gaseous and watery components of a body, were burnt up in the heat-flue that encircled the white-hot retort, there was none of that unpleasant odor that sometimes sickens one who drives past a burning-ghât. The corpse simply dries into nothing save the ashes of its skeleton. When the retort was opened, the morning after De Palm's cremation, there was nothing left of the once tall, stout body save a trail of white powder and some fragments of osseous articulations; the whole weighing but some 6 lbs.*

* More fortunate than most innovators, I have lived to see several reforms that I helped in the cradle, become world-wide successes. Of these, cremation is one. Public opinion has now, after the lapse of seventeen years reached the point where a law-journal dares print the following praise of cremation.

"There is nothing surer than that in the not far distant future the cremation of dead bodies will be in universal vogue. It is now ascertained that earth-worms convey microbes of disease from cemeteries, and distribute them at their own sweet will. We have never yet been able to comprehend how about thirty thousand putrefying bodies in an acre or two of ground can be anything less than an unmitigated danger to those living within a few miles of their influence. Earth is a pretty good deodorizer, but there are limits to its capacity.

If any one has studied the slow process of animal putrefaction, they know how revolting it is, and what a danger arises from the noisome gases which escape. Do the advocates of interment imagine that the gases from thousands of closely-packed corpses escape toward the centre of the earth? If so, they will have to learn that they easily permeate the few feet of earth, and have liberty to roam in the sun-light and poison those who happen to cross the path of their wanderings. Every malignant disease which curses mankind to-day is the admonition of law calling on us to improve our habits and live in accordance with reason, and the only hope of our ever being rid of epidemics is by the slow but sure process of education. The time will come when all putrefactive matter will be rendered harmless by the action of heat."—*Jury*.

Our invitation to scientists and sanitary boards was accepted in many cases, and the following gentlemen attended the cremation: Dr. Otterson, of the Brooklyn Board of Health; Dr. Seinke, President of the Queen's County Board of Health; Dr. Richardson, Editor of the (Boston) *Medical Journal*; Dr. Folsom, Secretary of the Boston B. of H.; Prof. Parker, of the University of Pennsylvania; three physicians deputed by the Philadelphia B. of H.; one who represented Lehigh University; Dr. Johnson, of the Wheeling, W. Va. B. of H.; Dr. Asdale, Secretary of the Pittsburgh B. of H.; a number of other medical men attending unofficially; and a swarm of reporters and special correspondents representing all the leading American and some foreign journals. I know it as a fact that the intention of the Editors was to have the fullest details telegraphed to their papers, the *N. Y. Herald*, for instance, having ordered its reporter to wire at least three columns; but a tragedy occurred which changed their plans: the Brooklyn Theatre caught fire the same evening and some two hundred people were burnt alive. Thus, the greater cremation lessened the public interest in the lesser one.

The mummified corpse of the Baron being removed from the coffin and laid in the iron crate, enwrapped in my alum-soaked sheet, I sprinkled it with aromatic gums and showered it with choice roses, primroses, smilax and dwarf palm leaves, and laid sprays of evergreens on the breast and about the head.* From the *N. Y. Times* report I quote the following:

"When all was ready the body was quietly and reverently slid into the retort. There were no religious services, no addresses, no music, no climax, such as would have thrown great solemnity over the occasion. There was not one iota of ceremony. Everything was as business-like as possible. At 8-20 o'clock Dr. Le Moyne, Col. Olcott, Mr. Newton and Dr. Asdale quietly took their stations on either side of the body, and raising the cradle from the catafalque bore it at once to the crematory retort, and slid it in with its unearthly burden head foremost."

"As the end of the cradle reached the further and hottest end of the furnace, the evergreens round the head burst into a blaze and were quickly consumed, but the flowers and evergreens on the other part of the body remained untouched. The flames formed, as it were, a crown of glory for the dead man."

The description is not quite complete for, as the head of the corpse passed into the superheated retort, the evergreens that surrounded it took fire and a plume of smoke drew out of the door, as if it were a bunch of ostrich feathers, such as a lady wears in her hair at a Drawing Room, or a knight of old bore in the crest of his helmet. The iron door of the retort was closed at once after the crate had been thrust in, then bolted and screwed up tight. At first all was dark inside, owing to the steamy vapour from the soaked sheet and the disengagement of smoke from the incinerating gums and plants, but this passed off in a few minutes and

* Visitors to Adyar Headquarters may see framed and engraved pictures of this and other scenes and details of the cremation, taken from the *N. Y. Daily Graphic*.

then we could see what is well described by the *Times* correspondent in these words :

"By this time the retort presented the appearance of a radiant solar disk of a very warm rather than brilliant color, and though every flower and evergreen was reduced to a red-hot ash condition, they retained their individual forms, the pointed branches of the evergreens arching over the body. At the same time I could see that the winding-sheet still enfolded the corpse, showing that the solution of alum had fully answered its purpose. This answers one of the avowed objections to cremation—the possibility of indecent exposure of the body. Half an hour later it was plainly evident that the sheet was charred. Around the head the material was blackened and ragged. This was easily accounted for. It appears that in saturating the sheet with the solution of alum, Col. Olcott began at the feet, and that by the time he reached the head the supply was exhausted. All were, however, rejoiced to see that the heat was increasing rapidly.

A REMARKABLE SCENE.

"Just at this time a remarkable muscular action of the corpse, almost amounting to a phenomenon, occurred. The left hand, which had been lying by the side of the body, was gradually raised, and three of the fingers pointed upward. Although a little startling at the moment, this action was of course the mere result of intense burning heat producing muscular contraction. At 9-25 o'clock Dr. Otterson tested the draught in the retort by placing a piece of tissue paper over the peep-hole, some one having suggested that there was not a sufficient amount of oxygen in the retort to produce the necessary combustion. It was found that the draught was ample. At this time the left hand began to fall back slowly into its normal position, while a luminous rose-colored light surrounded the remains, and a slight aromatic odor found its way through the vent-hole of the furnace. An hour later the body presented the appearance of absolute incandescence. It looked red hot. This was the result of the extra firing, the heat of the furnace now being far more unpleasant than it was before, with the mouth of the retort wide open.

CURIOUS EFFECTS NOTICED.

"As the retort became hotter the rosy mist I have spoken of assumed a golden tinge, and a very curious effect was noticed in the feet. The soles of the feet were, of course, fully exposed to any one looking through the peep-hole. They gradually assumed a certain transparency, similar in character, but very much more luminous, to the appearance of the hand, when the fingers are held between the eye and a brilliant light. At 10-40 o'clock Dr. Le Moyne, Col. Olcott, William Harding, and the health officers present, entered the furnace-room and held a consultation with closed doors. On reappearing they announced that the cremation of the body was practically complete. Any one looking into the retort at this moment would think it ought to have been.

"The fiery ordeal through which Shadrach, Meshach, and Abednego passed on account of Nebuchadnezzar's golden image must have been a trifling experience compared with what the body of the Baron de Palm had gone through. Some experiments with sheep were made by Dr. Le Moyne when the furnace was completed, but Mr. Dye, the builder of the furnace, says the body was more thoroughly cremated at the end of two hours and

forty minutes than the sheep were in five or six hours. About this time I noticed that the body was beginning to subside, that, though incandescent to a degree, it was nevertheless a mere structure of powdery ashes, which the lungs of a child might blow away. The red-hot filmy shroud still covered the remains, and the twigs of evergreens still remained standing, though they had sunk with the subsidence of the body. The feet too had fallen, and all was rapidly becoming one glowing mass of a white light and an intense heat. * * * At 11-12 o'clock Dr. Folsom, Secretary of the Massachusetts Board of Health, made a careful examination, so far as possible, of the retort and its contents. His announcement that 'Incineration is complete beyond all question' was received with universal gratification. The last vestige of the form of a body had disappeared in the general mass."

I have given so much out of the scores of descriptions of the event that might have been quoted, because of the excellence of the narrative and its historical value. Another reason is that it shows how cleanly and esthetical this mode of sepulture is in contrast with that of burial. One feature of cremation must recommend it to the friends of those who die in far-distant lands, viz., that the bodies can be converted into dust, and thus easily, unostentatiously and unobjectionably be taken home and laid in the family vault or in the cemetery, alongside the remains of relatives—

"Those that he loved so long and sees no more,
... —not dead, but gone before."

On the afternoon of the same day, at the public meeting at the Town Hall, Dr. King, of Pittsburgh, discoursed upon the deleterious and poisonous effects of crowded graveyards; Dr. Le Moyne upon the scriptural and practical issues of cremation; President Hays showed its unobjectionable character from the Biblical aspect; Mr. Crumrine expounded its legality; and I contributed a historical retrospect of the subject in ancient and modern times.

The furnace fire was, of course, drawn as soon as the body was thoroughly incinerated, and the draught-hole in the door stopped up, so as to give the retort time to cool down gradually as, if exposed to the cold air it would inevitably have cracked. Dr. Asdale and I removed the ashes on the following morning; placed them in a Hindu urn that had been given me in New York for the purpose; I took them to town with me and kept them until shortly before our departure for India, when I scattered them over the waters of New York Harbour with an appropriate, yet simple, ceremonial.

And thus it came about that the Theosophical Society not only introduced Hindu philosophical ideas into the United States, but also the Hindu mode of sepulture. Since that first scientific cremation in America, many others, of men, women and children, have occurred, other crematoriums have been built, and cremation societies have been organized in my country. British prejudice has been so far overcome that Parliament has legalised cremation, a society has been chartered, and it was in its crematorium at Woking, near London, that the body of H. P. B.

was burnt, agreeably to her verbal and written request. Mr. Old kindly gives me a mournful souvenir of our deceased friend in the following document :

The Cremation Society of England.

No. 11.

LONDON, 9th May 1891.

Received from W. R. Old, Esq., of 19, Avenue Road, Regent's Park, N. W., the sum of Six Pounds, being the charge for the Cremation of the remains of Mme. Helen Petrovna Blavatsky.

£ 6-0-0

(Signed) J. C. SWINBURNE HANHANY,

Hon. Secretary.

In the abstract it matters not to me whether my "desire-body" be dropped through the salt sea to its amoeba-strewn floor, or left in the snow-locked Himalayan passes, or on the hot sand of the desert; but, if I am to die at home and within reach of friends, I hope that, like those of the Baron De Palm and H. P. B., it may be reduced by fire to harmless dust, and not become a plague or a peril to the living after it has served the purpose of my present *prarabdha karma*!

H. S. OLCOTT.

OD AND ELECTRICITY.*

A PARALLEL WITH SPECIAL REFERENCE TO SUPERSENSUOUS PSYCHOLOGY.

(Continued from p. 214.)

The electro-dynamic rays are reflected by metal and moreover the metals by no means need to be brightly polished. Herr Hertz sent such an (invisible) ray from a room through the doorway into an adjoining room, and there allowed it to fall at an angle of 45 degrees upon a zinc plate. The ray was reflected, fell upon the secondary circuit, which was placed at right angles to the primary circuit, and there produced a vivid stream of sparks, which was not interrupted by the closing of the door. Reichenbach found exactly the same thing:†

§ 2575. Having hitherto experimented only with smoothly polished bodies, I took an iron plate of six square feet surface, flat and even, but not shining nor metallicly clean, and placed it vertically upon a chair behind a door. On the opposite side of the wall was Frl. Reichel, on this side myself. I now placed a plate of copper, likewise vertically, with its surface at an angle of 45 degrees with that of the iron, and so that the copper presented its edge to the iron.

Immediately the sensitive on the other side of the wall felt the curious warm effect of copper-Od streaming upon her. Thus the copper plate had sent out Odic-rays from its edges against the iron plate, and the latter had sent them out again to the sensitive at the same angle at which it had received them.

* This Essay, remarks the Editor of the *Sphinx*, is from the pen of a very well known German physicist, who, however, in consequence of the prejudices prevailing among "exact" scientists on these subjects, has felt it better to withhold his name.

† "The Sensitive," Stuttgart 1864—55, vol. II, p. 475.

For the copper plate, I substituted plates of zinc, lead, tin-foil, gold leaf—all gave off Od-rays from their edges against the iron and the latter reflected them, or a part of them, towards the sensitive. When, as a control-experiment, I used a plate of sulphur, which Frl. Reichel could not see, as she was behind the wall, its influence was reflected actively as a cold wind upon her. Then I passed to large rock crystals. When I presented, at a distance of 4 paces, the negative point towards the iron plate, Frl. Reichel felt a predominant sensation of cold, when I turned the positive pole of the crystal towards the iron, the sensitive at once spoke of a dominant sensation of warmth. A bar magnet directed to the iron plate produced a radiation corresponding to the pole turned to the iron. When, however, I directed a powerful horse shoe magnet, i.e., both poles at once, towards the iron plate, Frl. Reichel spoke of feeling both warmth and cold at once; thus agreeing exactly with earlier results from mixed poles. Using my hands, now the right, now the left pointed to the iron plate, they each gave Frl. Reichel its corresponding sensation as I already frequently described.

The same results were obtained when electricity was employed. I placed plates of zinc and copper vertically upon an insulator, the edges turned at an angle of 45° towards the iron plate, and first allowed Frl. Reichel to become accustomed to this arrangement. She felt warmth streaming towards her on the left. I now electrified positively the zinc and then the copper. At once the sensitive standing beyond the wall felt the warmth turn to cold. I changed the electricity and charged the plates negatively; the sensitive—who could not have understood even the least thing of what was doing, even if she had seen it—now reported a change of feeling to warm and unpleasant, both reactions of which I have just shown that, according to the laws of electrical distribution and influence, they always pertain to the respective polarities.

I further placed four burning stearine candles in front of the iron plate; Frl. Reichel felt a cold radiation from them; as soon as I blew them out, the cold disappeared before half a minute had elapsed.

These analogies may suffice. In my opinion, they show the following: If that there is any reality at all in the Odic phenomena, it is in the highest degree probable that the Od is not a material emanation from bodies, as Reichenbach at first assumed, but that the Odic effects are occasioned by wave motions in the Ether of certain wave-lengths. As, moreover, it looks as if the odically effective ether-waves were those of great wave-length, in any case of much greater wave length than the light- and heat-waves, so that, perhaps, the odically and the electro-dynamically effective waves coincide. Thereby a number of phenomena would become explicable which, according to Reichenbach, are unintelligible. For instance, Reichenbach finds that Od is always united with light and radiant heat. His sensitives felt the sun's rays cool, and red-hot bodies produced on them the effect of a cool wind. When the molecules of a body are executing vibrations of certain periods, there must arise in the Ether, in analogy with acoustics, for every such molecular vibration waves of different periods: the key note, with a large number of over-tones. The key notes would, according to this view, be odically effective, while the over-tones would be optically and thermi-

cally effective. Thus the sensitive nerve would recognise the cold key note in the sun's rays, while the ordinary nerves of the skin recognise the thermic rays, and those of the eye, the visible rays.

Should the views, which are here briefly developed, be correct, then, apart from others, the two following experiments present themselves, which must necessarily lead to definite results. First; sensitives must feel very distinctly those electro-dynamically effective rays which Hertz has taught us to produce: since it is just these rays—in any desired intensity—to which they respond. It must also be possible to determine directly, and to get marked down by a sensitive person, that distribution of force around a primary electric vibration, which Herr Hertz has laboriously discovered by means of very delicate and difficult experiments with his secondary circuit.

Secondly, it must be possible to strengthen and concentrate all the Odic effects on sensitives—which are usually very feeble—by placing both the Od-radiating body and the sensitive each in the focus of a parabolic cylindrical mirror of metal. Such a mirror would, in the first place, keep off all odic influences which are not directly required for the experiment, and secondly, it concentrates all the Od-rays from various directions upon the focus and the sensitive nerve-apparatus placed there. One would thus have a means of having observed, even by feebly sensitive persons, who, according to Reichenbach, are very common, all those phenomena which hitherto have been mainly observed only by very sensitive persons. Thus too all the experiments could be conducted with extraordinarily greater accuracy and ease, than even according to Reichenbach's own data would be possible.

These experiments would seem of immediate interest only to the physicist, and at the utmost the physiologist. But, if Reichenbach is right, the Od is a phenomenon of nature which, indeed, has its roots in the purely mechanical process of molecular motions, but which, in its off-shoots, branches far upwards into the domain of the activity of the soul and mind. For are not the so-called magnetic passes, by which hypnotic, somnambule and other phenomena are produced, according to Reichenbach, only Od-passes, so that we here find ourselves right among the phenomena with which the "Psychological Society" is concerned? But yet more, all activities, all feelings, all thoughts of men are coupled with Od-radiations. The sensitives can infer directly in the dark the feelings and thoughts of those present; often even actually read them; thus sensitive women can see in the dark through the clothes when sensual desires stir in a man. Thought-transference is, according to Reichenbach's experiments, a necessity, and might possibly succeed more easily with the hollow mirrors I have mentioned than hitherto. To show how deeply and intimately states of the feelings are bound up with Odic radiations, Reichenbach cites a number of cases, from which I will quote a few by way of conclusion:—

§ 2852. Sensitives not only recognise the subjective results of their own inner states, but they also make objective observations upon them. In

this connection I have collected a few remarkable observations about myself. It happened more than once, during the period in which I was engaged in the present investigations, that I suffered severe blows at the hand of destiny. While Frl. Reichel was living with me in the year 1884, I received by letter the news of a considerable pecuniary loss, in which a dishonest friend had involved me. I said nothing about it to anyone, but shut the suffering within my heart, and strove to appear outwardly so that no one should perceive what was passing within me. It was my habit every morning, when I visited Frl. Reichel, to give her my hand and then to let her test it as to what Odic strength she thought she could recognise in it. The amount that she recognised and expressed always corresponded strikingly with the character of my sleep, so that when she declared me Odically weak I had invariably passed a bad night, and *vice versa* a good one, when she declared me according to her feelings to be Odically strong.

I checked this parallelism through a long period. Now when I had received the bad news above mentioned, I went a few hours later to Frl. Reichel and let her feel my hand. She had not held it long when she began to behave in a strange and restless manner, quite opposed to her habitually reserved and introspective calm, and let my hand fall. This time (she said) there was something quite unusual about me, as never before. This caused her such violent pain in the hands and thence up the whole arm, that she was quite unable to bear it, and would be forced to scream if it continued. After an hour I came back, but a fresh trial gave the same result. Six different attempts during the day till night time had the same outcome. The whole of the following day it continued, but less violently. Finally on the third day it disappeared. On this day I felt myself once more inwardly steady and had regained my natural calm. The trouble which had befallen me, had thus produced a remarkable change in me, of which I, not being sensitive, felt nothing; my health too underwent through this occurrence no noticeable shock, but the sensitive felt powerfully in my Odic radiation what was passing in my mind and continued to work for two days. It was thus upon the evolution of Od in the first place that this mental disturbance acted and completely changed its character.

§ 2855. In November 1851, I again received news which painfully disturbed me. I tried to conceal it, but in vain; for if non-sensitives noticed nothing about me, yet Frl. Zinkel, as soon as she entered the room, discovered the occurrence, feeling it in me even at a distance, and even declaring my whole room to be filled with it. I let her feel my right hand with her left. She found me very ill, but not in the way as if physical illness were present, but in an intangibly different manner. Physical illness she feels as a warmly unpleasant shuddering sensation up her whole arm, but not affecting her stomach. But mental disturbance acts directly upon the latter and so strongly that within one minute she was not only seized with severe pain in the stomach, but the painful, worming writhing in her stomach became so such that I too could feel it in her. But now another phenomena was added. When in other cases she got this worming in the stomach, I always readily cured her with a few dispelling passes. When I began to do this, not only was the usual good effect absent, but I even made the trouble much worse with the very first pass. My passes were no longer good, on the contrary, they were now themselves bad, poisoned so to speak, the Odic radiation of my

right hand was no longer cooling, but unpleasant, warm, and yet more, Odically positive and pestilential as well. I possessed no further means of helping the sensitive who had been infected by my own bad condition. My state lasted the whole day with decreasing intensity, and only on the following did the sensitive find me restored to my usual condition.

This example may serve to show how important—if Reichenbach's Od is a reality—these phenomena are for the whole science of Psychology, and that therefore psychological research has every reason to include these phenomena in the sphere of its investigation.

TRUE WELSH GHOST-STORIES.

No. II.

“RIGHT ahead,” said the Rev. S. Phillips, some sixteen years ago, while driving from Dodgeville, Wis., towards a Welsh settlement, Blue Mounds, in company with the writer's father, “is the ‘ghost's promenade,’ where so many have been frightened,—one into the insane asylum and another into the grave. What do you make of such things? When I was a child in Wales they believed in them, accepting evidence as in other events of life. Now, among intelligent people, they are regarded as exploded superstitions, in support of which no evidence is admissible. ‘Hallucination’ and ‘coincidence’ are given supreme place when considering these occurrences not in touch with the science of our enlightened nineteenth century. A very logical procedure, indeed, to dismiss with a ‘pshaw’ and a wave of the hand every testimony rendered concerning a whole class of phenomenon and declare it all incapable of being established by evidence, though it has descended to us from every land, from the remotest antiquity. I acknowledge this was my own course until events that have come to my knowledge recently have greatly modified my self-complacent philosophy. Here are cases that require to be accounted for,—‘pshaw’ will not dismiss them: they are too recurrent, and are witnessed by men whose veracity and sound judgment are too well-known to ascribe it all to the credulity of ignorance. ‘*Caseg wen yn rhywle*’ (‘white mare somewhere,’) will not do, nor is it supposable that any one could have played pranks successfully on the people for thirty years. It was the intention of the man who was frightened out of his wits, to detect some hocus-pocus. He laughed derisively at the accounts of what others had seen, deeming it palpable nonsense. When challenged to ferret the illusion or artifice, he started out in company with another, who trailed along behind to see what the doubter was able to detect. Upon arriving at the lower edge of that timber yonder, they saw in the clear moonlight a dark, shapeless mass, moving along the road a short distance ahead.”

“There it is; go search it,” said the companion.

“The skeptic went toward it fearlessly, when it rose from the ground and rushed at him. The man at the rear fled in dismay; and upon returning to see what had befallen the doubter, or how he had succeeded

his quest, found him roving along the road as mad as a March-hare. This evening, after your sermon, a number of neighbours will be gathered for a chat at the residence where we will stay over night, and I'll broach the subject of these ghostly walkings, so that you may hear what they have seen and heard.”

Following is the result of his broaching:

A BHUTA ASSUMING ANIMAL SHAPES.

“I and another young fellow were returning home from our girls, and it was about midnight when we reached the ‘ghost's, alk’. It was a clear, star-lit night, so that we could see plainly ahead. Before going much farther my friend stopped and pointed at an object ahead in the road.”

“What do you see?” asked I.

“A dog,” replied he, “and it's the biggest dog I ever saw.”

“A dog?” exclaimed I; “it's a hog I see—the hugest hog.”

And there it was—to his eyes one thing and to mine another, but for dog, it was immense. However, we did not stop long to wrangle over it.”

“As I was passing along that stretch of road one night,” rejoined another young man, “I heard something in the field on the other side the fence moving along with me, step for step. Looking over, I was startled by seeing a big bear standing there, as if waiting for me to proceed. When I stopped, it stopped; and when I went ahead, it did the same, passing through fences and trees as if they weren't there. Upon reaching the end of the ‘promenade’ I rushed forward, and uttered a huge sigh of relief when I found it had stopped, whatever it was.”

A sober-looking old gentleman, with a high reputation for veracity, gave vent to the following:—

“I was coming home one winter evening, when the snow was deep and there was only one track through that belt of timber. When suddenly through I discovered a man in the middle of the road, who either stood still, or only made sloth-like movements. Then I spoke out:

“Who you are, or to what world you belong, I don't know and I don't care. I belong to this world, and have a right to this road. Clear the track!—can't you see you are scaring the horses?”

“At that he moved, inch by inch, as if begrudging the way; and driving passed the horses shied so that the hind runner must have stepped over his feet. No sooner had I passed, than he vanished, and Oh! the noise that filled the timber all around, as though a million pigs, big and great and small, were squealing as loud as their lungs would allow.”

“Weren't you afraid?”

“Afraid? Afraid of what?” quoth he, contemptuously. [Perhaps the listeners at this point considered the old gent's statement, in spite of

his record, slightly elastic, for he must have felt a little skittish, like his horses.] "But I was glad to get out of that deafening noise."

"I and a companion were returning from Dodgeville one night," said another, "and as we came to that clump of trees, a man followed us. I whipped the horses into full gallop, but the figure kept up, seemingly without effort."

"If he gets up on the wagon I'll speak to him," said I.

"He's there now," said my companion.

"Turning round to address the agile goblin, he vanished."

Lewis's case was related by one acquainted with all the particulars. Lewis—was a stalwart man, in perfect health, and utterly fearless. He was wont to boast that he feared naught but his Maker, and Him only in the way of reverence. That day he had been helping a neighbour at butchering, and was about to start for home at 9 P. M., when the lady of the house requested him to stay over night, since he would have to pass this uncanny locality on his way. He pooh-poohed, and said he had passed there frequently for many years.

"Did you ever see anything?" she asked.

"Oh, a man sometimes comes over against me, and I nod as he goes past,—that's all."

Then he started with rifle in one hand, and butcher-knife in the other: a dangerous combination to play spook-tricks on. On his way he laughed merrily, perhaps from exuberance of spirits, perhaps because he was free from these superstitions which hamper the minds of so many of his benighted fellowmen. In about three hours he reached home, fairly out of breath, as pale as any ghost, his face haggard and wan as if from long years of suffering and misery, utterly unable to articulate a word. He took to his bed and after lingering a while in terrible agony, death came to his relief. At different times, as he was able, in detached sentences, he confided to his wife a part of what he had seen, and she, in course of time, let it out to some of her lady-friends. It seems that the questions of the lady where he had been at work had aroused his curiosity, touching the man he had been accustomed to meet in that timber, so that when they met this time, he paused to note the other's movements, and observed that instead of walking, the figure glided along. This seemed so strange as to excite surprise in Lewis, but no trace of fear. He turned to watch it after it had passed, when it appeared to grow larger, to expand and rise to a towering height. On a thoughtless impulse he pointed his gun at the thing, when, in an instant, it sprang back at him, covered and fascinated him there in speechless terror. He saw a sight that froze the blood in his veins. A malignant face, livid with rage, the most fiendish imaginable, on which every vile and hateful passion was stamped, gazed menacingly at him from out of the writhing mass, and rooted him to the spot, horror-stricken, for two long hours. They seemed to him to be years. Nothing in all nature is more hideous, more inexpressibly

fiendish, than the human face transformed by a long life of hatred and devilry. This hellish visage lowered at him, the venomous eyes darting gleams of hatred and malice, which riveted him to the spot and froze the marrow in his bones. He tried to pray, to command it to depart, and at length it released him reluctantly, and dissolved out of sight. With eyeballs starting from their sockets Lewis rushed toward the fence, cleared it with a bound, and fled like a deer to his home. An autopsy showed that the shock had so effected the heart, that recovery was out of the question.

Those would-be mystics who run to and fro, seeking "phenomena," should ask themselves what they would do in a situation like this. Doubtless some of them who are forcing themselves by means of a bastard *yoga* (concentration) into clairvoyance, merely from motives of self, will arrive at a stage when they will get more "visions" than they care for. The lower astral, among other things, is a pandemonium, full of uncouth sights, revolting sounds, and noisome smells; it is the dumping-place for all that is loathsome connected with the mental plane of man. If one solitary, much-gone-to-seed spook, meandering aimlessly around, will drive the faint-hearted out of their wits, what consternation would a good, strong whiff of the lower astral produce in the mind of the rash seer! Madmen, in times of sanity, "could a tale unfold," etc. Occultism teaches that a vile person's magnetism, after dissolution of the body, passes into the organisms of snakes, lizards, and similar forms of life, this being the esoteric explanation of metempsychosis. The dissolution of magnetism in an inebriate during a siege of the "jim-jams" seems to him to take such shapes. The ghost of a beastly person will assume the shape of a beast to the eye of the seer. This is shown in many of these yarns, as note also the following two instances:—

MATERIALISM REBUKED.

Rev. O. Jenkins, of Blaenannerch, Wales, related the following story of Rev. D. Jones, of Aberteive, which was afterwards corroborated by the gentleman himself. Mr. Jones had rented a farm on the Teivi River, the house of which was reputed to be haunted. Everything went on smoothly for two weeks, and then one night he was awakened by the bed-covering being vigorously pulled to one side. He made a search around the room, but finding nothing, went to sleep again, to be aroused once more by the clothes being jerked forcibly to the other side. He started up, wildly exclaiming:

"In God's name, what's here?"

At that he saw in the clear light of the moon shining through the window a mis-shapen goblin, as large as a calf, rush from the bed to the wall and around the room to the door. He unlocked the door and rang for servants, who came with a rush, but a thorough ransacking of the room revealed nothing unusual. Before this he was utterly incredulous regarding all that class of phenomena, but that experience altered his belief to the extent that he never again would occupy that room.

CAUSED A TEMPORARY REFORMATION.

A goblin appeared to Walter Rosser in a coal tunnel at Tredegar, Wales, and followed him about, to his great annoyance. He saw it even at his boarding-house (Old Thomas Roberts's) as man, bull, etc., and upon pointing at it, the Deacon would rush to the spot indicated.

"It has moved to there, now," Walter would say; and Roberts would follow it up, only to have it appear elsewhere.

Walter had been a wild, drinking sort of fellow, much to the grief of his pretty sweetheart, Ann Phillips, but on account of the spectre she had the satisfaction of seeing a reformation in her beloved. During his period of piety his invisible companion was invisible even to himself, but in the course of eighteen months he was lured back to his old habits and—presto! the spook was there again. Finally he concluded to comply with its demand: to go to Brecon, nineteen miles distant, to unearth and to do so-and-so with some articles that the shade had secreted in his human life. After Walter did this the *bubach* ceased pestering him.

In place of "goblins damned," the following affords striking contrast, for it undoubtedly was a case of genuine spirit communication. Theosophy does not deny such, only adding that they are exceedingly rare, occurring only a few days after death, when the deceased's principles remain united, and before consciousness of the physical plane is lost. After that the embodied must reach the higher plane of the disembodied. No need for a medium (whose interest in the affair lies only in the fee it brings) in either case.

MORE THAN AN ASTRAL SHELL.

A family, relatives of the writer, several years ago, moved to a Latin-American republic, where, after many hardships in a new and barren region, the eldest of their boys died from small-pox. He was a very precocious lad, though of a sensitive, retiring nature, full of generous impulses, almost girlish in his behaviour. On account of the dreaded disease, he had been taken to a secluded shanty, where, with only one attendant, he lingered a long while without the privilege of being nursed by his parents. The attendant said that at night when the boy died in his arms, the lamp at the same time went out, and that a singular light in its place pervaded the room, seemingly coming from no definite point, then—darkness. Just before expiring, the boy stretched out his arms, and tried to speak. At the same moment his mother in the hamlet below clairvoyantly saw him trying to reach her. In a vision the despairing mother was visited by her lost one: and that she should be comforted he came again, this time bearing the horrible disfigurement that would have been his had he recovered. Knowing from his sensitive nature that to go through life with such a pitied face would be for him misery indeed, she acquiesced. His father, with several others, buried the body, and as the last spadeful was placed upon the little mound, the child's spirit stood before him and spoke words of cheer, though advising him to return to the United States as soon as possible.

The out-and-out materialist naturally found it difficult to believe his (psychic) senses, and asked the others if he seemed to them to be the same as usual—to all appearance in his normal mind.

Embarking in a sailboat, they endeavoured to reach the nearest port in order to stop others who were on the point of coming, but being driven around by contrary winds, they gave up hope of doing so. During a storm at night, the child appeared to his mother in a dream, assuring her that they would reach port safely and in time to stop the others, for they had been delayed. Although at that time neither prophecy seemed likely of fulfilment, yet they came true. Notwithstanding this demonstration that death does not end all—that existence can be independent of the physical organism—it produced no lasting conviction on the father, for

"A MAN CONVINCED AGAINST HIS WILL," ETC.

Several times before this he had had good reason to accept a more comprehensive philosophy than Materialism. Once, while in the late war, his regiment (in Logan's command), had become disheartened, the outlook being that the enemy would capture everything in that locality before long. One day, while marching, footsore and dejected, they were startled by the sound of fife and drum. A halt was promptly ordered, and hasty preparations made for an attack, but the boys were more agreeably surprised. They were made joyful by a sight in a bend of the road ahead of a large regiment of Union soldiers, dressed in new uniforms, with shining bayonets and polished muskets. No "blue-coats" were thought to be in that region, so the cheer sent up was a rousing one. After waiting some time, they advanced to see where the new recruits had gone, but none were in sight, nor did the road show evidence that any troops had passed. The soldiers, though scoffing at all "superstitions", were inconsistent enough to believe this to be an omen of reinforcements. It was a case of "Hold the fort, for I am coming," when Grant's real, physical troops arrived to the rescue not long after. This travel-stained detachment was more welcome than any spectral troops in "apple-pie order" could possibly have been.

During the same campaign he and a crowd of companion soldiers one night made use of a one-room house as a sleeping-apartment, stretching their blankets on the floor. In the night they were awakened by the most diabolical noises,—the screaming of women, cursing of desperados, and scuffling to and fro in the room, as if a fierce fight were going on. At first they thought they had been attacked, but before the noises had quieted down, they discovered their mistake. Those who had rushed out of doors during the first of the hubbub, swore that no Confederate soldiers or others had escaped from the den. They were informed afterwards that these noises occurred there frequently, in commemoration of a brawl, in which several were killed, that had really taken place.

New York City.

JOHN M. PRYSE, F. T. S.

(To be continued.)

THE STORY OF SIKHIDWAJA.

(Continued from p. 242.)

“NOW hearken to what is taught regarding the path of Yoga, which enables one to master Kundalini Sakti. To the Jiva rejoicing in the name of Puriashakta, Kundalini is like a flower, the seat of the *vasanas*. If, through the practice of *Puraka* (inspiration), the aforesaid Kundalini Sakti is replenished and caused to shine with a resplendent light, then the body acquires the stability of Mahá Meru (mountain), and becomes strong. Then, if the Intelligence pervading this body which is filled with Prana through inspiration takes an upward course, it will make that body become a ‘walker of the skies.’ With the agility of a serpent, Kundalini Sakti will rise up erect like a plantain-stalk. Having drawn into itself (from on high) all the *nádis* that bind up the body like strings, it will cause them to inflate from below, as does a bladder although immersed in water. Thus, through intense practice of Yoga, the Yogis rise up into the air, and roam therein, (though connected with the body), as a fish that peeks at, and is caught by the bait upon the rod of an angler.

If this Kundalini Sakti gets into *Sushumna*, going up the Brahmarandhra, and having reached a distance of twelve digits (from the nose), stays there for two *Mahurtas* (48 minutes) after performing *rechaka* (expiration), by which the actions of all *nádis* are arrested; then the person is able to see all ‘walkers of the skies.’ Then, through the Divine Vision, hosts of Siddhas, able to confer such powers as *anima*, &c., will truly appear before him, as things do in the dream state. If the immoveable Prána is rendered steady for a long time, flowing to a distance of 12 digits from the face through the practice of *rechaka*, then entry into other bodies can be effected.”

Here Ráma asked Vasishtha as to how such persons are able to make themselves atomic or all-pervading in the Akasa, or to render their bodies light or heavy. And when thus asked by Ráma, the Muni continued;—“There is that One Principle which is non-dual, absolute Consciousness, perfect equality, purity, quiescence, that has no sort of relationship to the things of the universe, the most subtle of all subtle things, which neither is this universe, nor is associated with it. Through its own *Sankalpa*,* it differentiates (into many units). Then it goes by the name of Jiva, on account of the many surrounding things which agitate it. This fluctuating Jiva, subject to the delusions of *Sankalpa*, regards this illusory body as real, as ghosts are regarded by ignorant lads. The world will judge of this Jiva by the opinions of the majority of enlightened men in every age, who discern with trained minds. It is only by the exercise of a determined will that persons, although ignorant, can transform poison into nectar, and the reverse, thus entirely

* *Sankalpa* is a very difficult word to translate. The whole of Yoga Vasishtha teems with this word. The universe, it says, arises through the *Sankalpa* of Brahm. It means originally the Divine Will which is transmuted in the lower worlds into thought, &c.

changing the nature of things. By contemplating the body, it becomes gross; and thus also the visible body, through the conception of its unreal nature, again becomes a subtle one. All psychic powers, such as *anima*, and others acquired through meditation, are awakened by this course (of Will-Thought) alone. This will be self-evident only to those who have mastered the *Siddhis* of Yoga through self-illumination.”

“Having by these means developed the powers of *ánima*, &c., Chudálai instantaneously moved and disported herself in all the universe, encircled by the ocean full of jewels, simply for the purpose of bringing home conviction to her husband’s mind. This lady who was not, at any time, a celibate, tried by all available arts to give her husband some idea of the bliss-giving Gnána; but he was unable to benefit himself thereby, nor even for a moment to gain repose in that pure Gnána. Like a child entirely ignorant of what education means, he was quite oblivious to all the noble qualities of that grand Yogini Chudálai. As he did not rest peacefully in the Atmic Gnána within himself, she never initiated him into the real secrets of Gnána. Would any one be so foolish as to communicate to Sudras (who have no longing for knowledge) the real secrets of *Yagna* (sacrifice)?”

At these words of Vasishtha, Rama questioned him thus:—“How can others obtain Gnána, O Acharya, when even King Sikhidwaja failed to do so, notwithstanding the repeated inculcations of it by Chudálai of great Siddhis? What is therefore the right way of obtaining the true end?” To which Vasishtha thus replied:—“It is faith in the words of the Guru that paves the way for *Brahma-upadesha* (initiation into Brahm). The pure and unalloyed intelligence of the disciple is alone the means of attaining to the rare *A’tmagnána*.” Here again Rama asked the Muni why an Acharya’s words should be necessary for the development of *A’tmagnána*, if the disciple’s pure intelligence is alone the means of it? At which Vasishtha continued thus:—“In a certain forest in the Vindhya Mountains, there lived a hunter, who was a man of great pedigree. One day, having lost a cowrie-shell whilst travelling along a grassy road in the forest, he went in quest of it, filled with grief. Having vainly searched for it three days, he came at last in contact with a gem radiant with the lustre of the full-moon. But the hunter passed by the gem—a gem so invaluable as to purchase even the seven worlds—in his anxiety to find the lost cowrie. Similarly, Gnána will come to a man in due season through the initiation of a Guru. When the mind is concentrated on one thing, there will arise in it, through the action of the Guru, another kind of knowledge, not anticipated. Though the initiation by an Acharya will not of itself enable a person to obtain Gnána, it will be the means of developing Gnána in him, as the lost cowrie was the cause of the hunter finding the gem.”

With this, Vasishtha returned to the story of Sikhidwaja. “Being without *A’tma-Gnána*, the King began to reel under illusion and gave way to grief, regarding the enormous wealth he had so easily acquired

as destructive as a great forest-fire. He therefore gave various rare gifts, underwent many religious observances, and bathed in the holy water; but yet he was not free from the load of grief in his mind. Sorely afflicted at heart, he drew to him his wife Chudálai, and poured forth his heart to her thus:—‘I have now abandoned all love of sovereignty and wealth, and I desire to enter the forest life. Neither pleasure nor pain, danger or wealth, will there haunt those who live noble lives. Let me no longer associate with the delusions of this earth. A forest life is, in all respects, preferable to the regal one, wherein the longing after life and property do not die. Even the cool moon or the God Brahmá, or Indra, the Lord of the Devas rolling in great wealth, cannot enjoy that bliss which comes to a self-centred mind free from desires. Therefore, do not blame me for leaving you thus, and going to the forest. Married women, O well-beloved! will not oppose the desires of their husbands.’ To this Chudálai replied: ‘Flowers begin to blossom in the spring season, while autumn sees them yielding fruit. Thus do our karmas begin to fructify in their due time. If the body should begin to droop with old age, when bodily desires subside, then is the forest a fitting abode. But, at this period of your life, it is not meet that you should retire; wherefore it behoves you not to go now.’ To this the King made answer;—‘Do not impede me in my plans. I will go to the forest for solitude; but as thou art young, it is not proper that you should accompany me. Thou shalt reign over the earth unfailingly in my stead. When a husband goes from home, it is the wife’s duty to protect those around him, and not to languish at his absence.’ Thus saying he retired to his bath. The day being over, he performed his *Sandhyávandhana** rites, and, having quietly slept by his wife upon the floor, he stole out in the dead of night, unperceived by her. Having given out to the people outside that he was going on a city patrol, he desired them to stay where they were, and departed from the town. Then, bidding adieu to his great, but enslaving possessions, he entered into the forest, crossing, in the course of twelve days, many rivers and hills. At last he reached the inaccessible forest on the slopes of the Mandara Hills, and took up his abode there, in a spot surrounded by tanks replete with lotuses, and by delicious flowers. There he erected a *parna-sála* (a raised shed), and furnished himself with a bamboo-rod, a rosary for recitation of Mantras, a cloth, vessels to hold fruits, &c., and deer skins. Then, in order to perform Tapas, in the first *yáña* (three hours), he performed the *Sandhyávandhana* rites; in the second, he gathered flowers; in the third he performed worship to Devas; and in the fourth he fed upon fruits fit for food. All night through he engaged in the chanting of Mantras. Thus did the King perform Tapas.

Chudálai who was sleeping in the palace, awakened; and not finding her lord who had lain by her, was greatly afflicted; and then she

* The daily prayers wherein the Gayatri and other Mantras are recited every morning, noon and evening.

melted with compassion at the condition of the King, who she inferred must have abandoned all his wealth and gone to the forest. Then she resolved to find out the whereabouts of her husband, for the husband is a wife’s only goal. She sprang forth (in her double), and passing through the window, went up into the sky, journeying through the air with so bright a face that the Siddhas in the skies exclaimed, “Lo! another moon has arisen here!” Then seeing her husband travelling in the forest with a bright scimitar in his hand, she meditated as to what course she should pursue in regard to him. Having done so, this sweet-tongued one came to the following conclusion:—“It is right that I should see him only after his desires and hatred have ceased.” With that she returned to her palace.

This divine lady gave out to her subjects that her husband had gone to a certain place on matters of a private nature. So she wielded the sceptre alone for eighteen years with true regal justice and an equal eye to all, thus passing her time in her palatial mansion; while at the same time the king eked out his life of suffering in the forest.

Finding that the time was ripe for her to see her husband, she went forth one night and walked the skies. Having mounted on the shoulders of *Vayu* (air), invisible to all, she alighted on the Mandara Hills, and saw there a decrepit and melancholy body, which, at first, she did not know for her husband; but having, by her powers of great Yoga, discovered it to be none other than he, she yielded to her grief and gave vent to these words:—‘Lo! dire is *Agnána*! Through it the King is groaning in pain. I have undoubtedly the power to confer *A’tma-gnána* (spiritual knowledge) on him at this instant; yet, lest he should spurn me if I, his young wife, should appear in my present form, I will assume another form suitable to accomplish my end. Moreover, the King is in a state of mind which permits of his *Agnána* (ignorance) being dissipated. At a single word from me, *Gnána* will reflect itself in his now ripened mind.’

Therefore, availing herself of this most opportune hour, she changed her bodily form by her incomparable Dhyana, and descended from the Akasa before her husband under the form of the son of a great Brahman. The King at once arose, and paid him all due respect. This young Brahman had a beauteous form, and, upon his breast, was a garland of pearls; he wore a white cloth and a sacred thread; and stood in the air at some distance from the ground. The King showed the newly-arrived guest to a seat beside him. The young Brahman returned the salutations of this royal Rishi of true Tapas, and took a seat by his side; when the King, with a full heart, thus spoke:—‘It is only now with your advent, son of a Deva, that I have reaped the fruits of *A’tma*.’ So saying, he showed on the young Brahman more devotions, regarding him as his holy tutelary god. The Brahman, advocating the King, said:—‘Who in the world has the graceful qualities and modesty which you evince? May you live long! Did you, with a steadfast mind and with all worldly delusions extinct in you, perform Tapas only for

the sake of obtaining salvation? Your abode in this forest, after abandoning the state of a King like unto Indra, may well be likened to Tapas performed on the point of a sword! At these words of the Brahman, the King said:— 'Being a god, thou hast well understood my condition. This thy knowledge surprises me; whose son art thou, and what is thy name? What occasion has brought thee here? Be pleased to tell me all this.' To this the Brahman, consenting to answer him fully, thus began:— 'There was a Brahman of the name of Nārada, like unto the true Gnāna-light, and he sat in a delightful spot on the banks of the Ganges of holy waters, absorbed in *Nishta* (meditation). In the transition stage from that highest Samadhi down to the normal state, a sportive sound fell upon his ears, and he directed his gaze in the direction whence it came. There he saw some Deva-girls, like unto Arambha and Tilothama,* of matchless beauty. Seeing them thus alone, and not ashamed of their nudity, his prana began to fluctuate, and he experienced the effects of sensual desire in himself.' When the Brahman had said this, the King remarked:— 'I have attained perfect equilibrium of mind through the sweet nectar of your words. It is difficult for me to follow their meaning as they are mystical like those pertaining to *Paramartha* (the reality of the Higher Self). Therefore please inform me plainly of your origin.' To which Chudālai, the Brahman's son, continued to reply:— 'Then, having fastened the must-elephant of the ever-fluctuating mind to the great pillar of true discrimination with the strong rope of love by the aid of the goad of true intelligence, the Muni Nārada (caused that to be done, which produced the embryo.) Then the embryo began to grow like the luxuriant moon in the Milky Ocean. Having been endowed by Nārada with a never-failing wealth of knowledge and other gifts, I, who issued out of the Pot, as the son of Nārada, was taken over to the presence of Brahma, who, as in duty bound to me, his own grandson, paved my way to the attainment of the goal of Brahma-Gnāna. Immediately my grandfather called me by the title of Kumba-Muni, as I was born in a *Kumba*† (pot). The noble Saraswati is my mother; Gāyatri‡ my junior mother. I was always engaged in sporting with my friends, the four stainless Vedas.' At these words of Kumba-Muni, the King said that he had reaped great benefit from the Muni's present visit to him, and felt assured that all he said was true. Kumba-Muni said that he had truly related his own life, and desired the King to inform him of his identity and origin. The King made reply:— 'Being afraid of the worries of existence, I sought freedom from actions in this forest. I go by the name of Sikhidwaja,

* These are the female powers in Swarloka.

† This probably refers to the advent of all egos which are so only through their limitation, just as things are deposited in a limited receptacle as that of a pot. Hence, Chudālai does not make a false report of herself, as in describing the origin of all egos she describes that of herself too.

‡ Gayatri, Savitri, and Saraswati, are said to be the wives of Rudra, Vishnu and Brahma; hence the negative aspects of the trinity of nature.

and am here, after having relinquished my regal duties. My mind stands aghast at this ever-recurring cycle of re-births. Though I made Tapas here after obtaining all things necessary for that purpose, I have but enhanced beyond description my pains in the endeavour to do away with them. Oh incomparable Muni, milk has indeed been converted into poison!

Then Kumba-Muni, addressing the King, replied:— 'There will be true bliss only when the Gnāna instilled into a disciple by the Acharya (Guru) truly fructifies in him. Are not all acts of Tapas simply diversions to while away the time? Oh King, to those without Gnāna, karma is alone their security. Virtuous actions serve, but to remove the impure *vāsanas*. Therefore, karmas are useful only in so far as they confer upon us heavenly and other pleasures. If the impure *vāsanas* are destroyed, then the effects of all karmas cease alike, as the effects of one season cease when another sets in. Like reeds which never produce fruit, Karmas freed from the varying *vāsanas* never fructify. If, through the sure conviction that all is Brahma, Agnāna is destroyed, impure *vāsanas*, will ever arise. Who is so foolish as to suppose there is water in a mirage? If the *vāsanas* alone are destroyed, then birth, old age or death, will not affect one, and he will reach the immaculate Brahmic seat. All minds associated with *vāsanas* are but differentiated Agnāna itself; but a mind without them is the unborn *A'tmagnānam* itself. If through the immaculate Gnāna, the Jiva (ego) cognizes Brahma, then all births cease. Since even Brahma and the other Great Ones have said that Gnāna alone is the most excellent of all things, how is it that you do not long after it? How is it that you do not question yourself as to who you are, whence came the Universe, and into what it will be absorbed? Why do you repine at your lot like the ignorant? Why is it, that after having prostrated yourself at the feet of a great Guru, you do not try to understand from him the nature of bondage and Moksha? If, approaching those persons who look equally upon all things through their abundant Gnāna, you are ceaselessly engaged in the noble pursuits of enquiry, then you will surely gain that subtle Gnāna which leads to emancipation!

(To be continued.)

BISHOP COPLESTON ON "BUDDHISM."*

A REVIEW BY A SINHALESE BUDDHIST.

IT is admitted on all hands that, of all religious literatures, the Buddhist is the most voluminous and abstruse. It affords heights, where the imagination of a Goethe may wing its loftiest flight, and depths, in which the reason of a Spencer may plunge with unavailing soundings.

It is with such a system that the valorous Bishop of Colombo ven-

* "Buddhism: Primitive and Present in Magadha and in Ceylon." By R. S. Copleston, D.D., Bishop of Colombo—Sonsswan & Co., London, 1892.

tures to grapple, with only the preparatory study gained by leisure during a period of only three or four years. The reputation, however, of a conscientious Christian and ripe scholar made us expect a fairer and abler treatment. The Bishop could have had a decided advantage over his predecessors in the field. He has had the opportunity of personal tuition by an eminent Pali Scholar. Although the Bishop acknowledges his indebtedness to his corrections, apparently he has not availed himself of this singular advantage, as the value of the treatise is seriously marred by many and various errors.

His Lordship is the head of the S. P. G. in the Island, about 70 per cent. of whose population are "heathen" Buddhists. The avowed object of the Bishop's office is the "conversion" of Buddhists. No use disguising the fact, therefore, Dr. Copleston began the study of the subject with a hostile intent, just as a General would learn the stratagems of the enemy. The author truly says: "Impartial in a sense it was impossible for me to be. The questions raised are not for me open questions. I start with immoveable convictions about the main principles of truth and goodness." Thoroughly convinced of the tenets of Christianity, which are *toto coelo* opposed to the root-doctrines of Buddhism, it is never to be expected that the latter will meet with his approval.

"To be indifferent which of two opinions is true," says Locke, "is the right temper of mind, that preserves it from being imposed on, and disposes it to examine with that indifference, till it has done its best to find the truth—and this is the only direct and safe way to it."* The Bishop's position confessedly precludes all possibility of such an attitude—we shall therefore take his treatise on Buddhism as a Christian functionary's view of it, derived from a hurried and fragmentary study. This is the most favourable construction a Buddhist can put on the Bishop's attempt, without impugning that honesty to which every gentleman has a claim.

We shall, therefore, not be surprised at his glaring mis-statements and erroneous conclusions. Nevertheless, it should be admitted to His Lordship's credit, that he has taken a new departure. A phalanx of shallow-minded Missionaries, who had conceit enough to undertake this Herculean task, have ever used the black brush alone. The Bishop, in his earlier lectures here and abroad, followed the footsteps of his *confrères*. He has, however, with maturer experience, become more discreet. He knows that the disgraceful demeanour of so many *padres*, who denounced Buddhism as the "Devil's imitation of Christianity" and the Buddhists as "idolaters" and "demon-worshippers" has proved utterly futile, and, in return, made them ridiculous and repulsive to the Buddhists. The Bishop will not stoop to pick up such ignoble weapons; but will fully and freely admire the luxuriance of the leaves and the flowers, only to deliberately lay the axe at the very root of the tree.

The Bishop seems to have grown more sensitive with experience,

* Conduct of the understanding, § 12.

and bitterly complains of the so-called "opposition" of the Buddhists. Does he not know, that his own party are the aggressors and the Buddhists are only exercising their right of self-defence? He asks his Buddhist neighbours not to mis-represent Christianity—charity begins at home. Let his Lordship begin his message of peace, (which, however, comes rather late in the day) by exhorting his own subordinates to be more tolerant and fair towards Buddhism. The Buddhists, true to their traditions, will gladly follow.

The *raison d'être* of the brochure before us, is a disguised attack on Buddhism. That the Lord Bishop is an expert in tactics is clear from the ambidextral policy he adopted at the last synod, in compromising with both the Ritualists and Evangelicals by blowing hot and cold on either side. The Bishop is almost pretentiously liberal in saying that Buddhism has some external charms, but is so only to point out how far they fall short of his own peculiar ideals. But where the teachings of Buddhism can be decisively shewn to better advantage, he takes leave of his fairness and disdains any comparison.

Under the circumstances we would certainly have preferred his Lordship to have altogether abstained from all comparison. The Buddhists will never fear a just and fair comparison, as they know full well that Buddhism seeks not concealment like a hideous leper, who avoids the public gaze. It is a religion of pure rationality and courts free and fearless enquiry. However erroneous his Lordship's conclusions may be, he will be respected so long as he attempts to be conscientious.

We are grateful to the Bishop, for his pains, as he has assured the reader by his treatise, that no one need ever be ashamed of calling himself a *Buddhist*. Can his Lordship be ignorant of the fact that the immediate result of over a century of Protestant Missionary enterprise was to turn out a generation of hypocrites, who are perverts to the loathsome vices of Europeans rather than "converts" to practical Christianity? With the absolute conviction of a conscientious heart, I make bold to tell him, that if the *padres* will confine themselves to their own flocks, (like the Catholics), or turn their attention homewards to the growth of infidelity and materialism, they will be of infinitely greater service. The Lord Bishop of Liverpool lately said in the course of a sermon:—"We are in danger from the alarming progress of infidelity. A large school of writers has risen up in the last forty years, which almost monopolizes the periodical press, and is gradually sapping the foundations of Christianity all over the land." The whole tone of this high dignitary is most depressing; and why not, therefore, friends, hie home and convert your own?

Rightly did the Archbishop of Canterbury, as President of the S. P. G., caution the irresponsible Missionaries, that "religious workers in all directions ought to be most careful in destroying the religious tone of any nation, however superstitious, without being able to replace it; and it followed that they ought to do their utmost to understand the reli-

gions, with which they had to deal." Now Dr. Copleston cannot honestly say, that he has done his best to understand Buddhism, as he has deliberately fallen into errors, which some care and less condescension could have corrected. When the Bishop employs the noble cause of education as a bait for the ignoble purpose of perversion, he undoubtedly resorts to questionable methods.

As for the accuracy of his translations, and the authenticity of the texts he has used, the present writer does not claim to pronounce. Thus far it is certain, that a great many citations and inferences betray a pitiful lack of acquaintance with the spirit of the philosophy and the circumstances which occasioned the teachings. The Bishop's claim to "independent study and originality" is thus sustained at the expense of accuracy and authenticity.

Dr. Copleston writes on page 171:—"The credit of having first founded hospitals, belongs undoubtedly to Buddhism. Nor can any reader, who has before him the passages which we have been considering in this chapter, claim for either the Old or the New Testament, the exclusive communication to man of the theory of *disinterested* kindness and the law of love. The same Holy Spirit, who wrote our Scriptures, gave to some of the Buddhist teachers no despicable measure of insight into these truths." Saul, among the Prophets! Now, does his Lordship pretend that the Christian "theory of disinterested kindness and the law of love" confined as it is to an infinitesimal portion of sentient beings, is complete? The above quotation, however, is significant as showing the writer's *animus*. We are here tempted to question my lord: If such a partial "inspiration" were possible in the case of Buddhism, what guarantee has he that the "Old and New Testaments" received the full measure?

Truly there is only one step from the sublime to the ridiculous. Passing from similar sentiments to his treatment of the First Noble Truth, we do not meet with Dr. Copleston, the scholar, but with the veritable offspring of old Adam. He represents the First Truth as "Sorrow is universal." This he says, is "either obviously true or utterly false." It may mean, he admits, something like this: "Pain and suffering are indispensably one universal fact in human life: pain is the inseparable condition of all existence: all is pain." But my lord holds this alternative interpretation untenable—for no given reasons. He therefore concludes that the First Noble Truth "is a categorical falsehood"—Q. E. D.

The above specious reasoning and altered tone force one to suspect his Lordship's conscientiousness. What is the fact? To begin with, he misrepresents it. Mudaliyar Wijesinghe, in his translation of *Dhammachakkappavattana Sutta*, renders: "The First of the Noble Truths, O Bhikkhus is sorrow. Birth is sorrow, sickness is sorrow, death is sorrow, associating with those unpleasant to us is also sorrow, separation from those dear to us is sorrow, disappointment is sorrow, and, in short, the

generation of the five Skhandas is sorrow." Existence subject to these is not free from sorrow; which aptly coincides with the second alternative explanation. The change of tone and the free use of unparliamentary terms here, apparently the central point of his attack, lower him in the eyes of the reader and colour all his pages with a deep stain of suspicion.

Having followed the Bishop to the culmination of his purpose, let us review other minor points. The Bishop goes on to tell us, that "The string of causation does not bear upon conduct" and that the "eight-fold path, constantly as it is praised, is never explained and the link between the Four Truths and the moral system is little more than artificial." All of which allegations prove that the *Abhidharma* is still a sealed book to him, and he has scorned to give it any attention, misjudging it to be a metaphysical after-growth. On his own confession the Bishop's knowledge of the *Pitakas* is limited—and he is therefore far from an *authority*. The admirable scholarship of his teacher, Pandit Batuwantudawe, could have stood him here in good stead, except that the mitred dignitary disdainfully thought to himself "My fool my tutor."

When the Bishop ostentatiously tells us that he has "no sympathy with those critics who urge the ignorance of the death of these two men (Alara and Uddaka) as fatal to Gautama's claims," let us heed the advice:

"Quidquid id est timao Danaos et dona ferentes."

The Bishop, like so many other western writers, falls into the clutches of that inevitable incubus in the very first chapter. He fully agrees with Dr. Legge, that Buddhism takes only the fifth place in the number of her votaries. He summons before his exalted throne the 500 millions of Buddhists and 400 millions of them are turned away as Confucianists, Taoists, Jains, &c., &c. But he gathers under his Episcopal wings all the Catholics, Roman and Eastern, Lutherans, Calvinists, Methodists, Unitarians, Salvationists, Ranters, Peculiar People, Secularists, Materialists, Agnostics, &c., and assigns them the first place! Confucius and Laotze were Sages and Reformers, whose teachings were essentially Buddhistic and in no material way antagonistic, standing to it just as Elijah, John the Baptist and Augustine stand to Christianity.

The Bishop, however, admits that "more men and women have owned the Buddha, than have owned as yet any other teacher."

"Buddhism" he writes, with apparent disapproval "is not claiming exclusive possession of the ground. It is a parasitic religion, ready to thrive where it can, without displacing or excluding others." On the contrary, we consider it the glory of 'Buddhism,' that it allows its followers liberty of thought, boundless as the free sky above, which practically makes every man's own reason the ultimate standard of his belief, as witness the words of the *Kalama Sutta*. "For this I taught you not to believe merely because you have heard: but when you believed of your consciousness, then to act accordingly and abundantly."

From this it obviously follows, that there may be considerable difference of opinion, in minor matters, between those, who nevertheless agree entirely on essential points and have therefore every right to be called Buddhists. Thus many Buddhists in China pay reverence to the sage Confucius as well as Our Lord, but they are surely none the less Buddhists for that. But if the Bishop refers to the lamentable fact that some of the more ignorant Buddhists of Ceylon still occasionally perform ceremonies connected with elemental spirits, and even offer sacrifices to them under the names of some of the Hindu deities, they are yielding to influences and ideas decidedly condemned by 'Buddhism.'*

Dr. Copleston seems to think lightly of what is aptly termed the Great Renunciation. Even in its historical aspect, I unhesitatingly say, it is without a parallel. He gave up the throne of a universal monarch with all its bliss, clad himself with rags from the graves, endured, absolute self-abnegation for a period of 6 years in a desert and lived a life of pure altruism for a period of 45 years. Well may that liberal-minded Catholic Theologian W. S. Lilly therefore write: "No amount of prejudice appears to have been able to dim the lustre of his personality or to obscure the sweetness and winningness of his character."† That story is its best advocate and why should I attempt to polish burnished gold? Perhaps Dr. Copleston has his reasons for avoiding a comparison in this instance.

As for the carping critics who cantingly say, that Sir Edwin Arnold and other writers gave to the Buddha "all that was good and beautiful in the character of Christ", I defy them to point out a single instance of such pilfering. Every impartial observer must have marked, that there is not a single noble trait in Christ's character, which was not found in that of the Buddha. For instance that veteran Orientalist, Barthelmy St. Hilaire, fastidious critic as he is, does "not hesitate to say, that among the founders of religions there is no figure more pure or more touching than that of the Buddha. His life has not a stain upon it. His constant heroism equals his convictions. He is the perfect model of all the virtues he preaches; his abnegation and charity, his inalterable gentleness never forsake him for an instant. He dies in the arms of his disciples with the serenity of a sage, who practised during his whole life, and who is sure to have found, the truth."‡

"The following of the Lord Buddha during His life-time" says the Bishop, was no more than that of S. Francis of Assisi or 'General' Booth. But he gives the lie to it himself when he tells us that "one myriad of Bimbisara's subjects enrolled themselves as lay disciples." How many like additions may not have been made on very many similar occasions to justify the Bishop to write (on page 57): "So numerous were the adherents of the Buddha that the people began to complain."

* I must here mention my indebtedness to an able critique by Mr. Leadbeater on the Bishop's Lecture at Oxford.

† Nineteenth Century, May 1882.

‡ "Le Bouddha et Sa Religion."

The Bishop is *ex-professo* a true-blue Graecophile. He cannot but fall into that ever-recurrent error, which haunts the path of the latter-day orientalist, that the Greeks conquered India and therefore "the presence of the Greeks stimulated the literary growth of Buddhism" and that the "Bible narratives and Greek myths had reached the India of the Buddha." Almost every Western Orientalist, from Max Müller downwards, has implicitly assumed the Greek infallibility as the universal solvent of every Indian problem. They assumed that the "Yavanas" (a word meaning merely "foreigners") were Greeks. This assumption is maintained in spite of the Asoka edict, which styles the Greek king his "tributary" and the utter absence of any Indian record or oral tradition to justify it. On the contrary, Brahmin and Buddhist scholars contend that the Greeks never advanced beyond Attock on the N.-W. Frontier, much less were they "conquerors" or even "invaders" of India. It has been the fashion, both among ancient Greeks and modern Europeans, to style everything Eastern "Indian," hence Columbus discovered India in America. As for the migration of Bible narratives and Greek myths to India, it reminds one of carrying coals to Newcastle—India being the cradle of fables, allegories and myths. Prof. Rhys Davids has conclusively shewn *per contra*, how Indian myths have penetrated to Europe. Richard Proctor, the renowned Astronomer, quoting Max Müller, says: "Even some of the Buddhist legends and parables sound as if taken from the New Testament. Though we know that many of them existed before the Christian Era—which is Prof. Max Müller's quaintly cautious way of saying that the New Testament stories read as if derived from the former more ancient legends—"there is not," he continues, "one of the teachings regarded as more characteristic of Christianity, which is not more ancient than Christianity by many hundreds of years, albeit to the Jewish people those writings were new, as they were also to those Western Gentiles, whom the Apostles of Christianity taught. Christ was an Essene, being taught by those teachers, who belonged to that sect. There is strong evidence, that the Essenes had received their doctrines from Buddhist teachers." By a similar process the Bishop assumes the *soi-disant* "corrected" date (477) of the Lord Buddha's Nirvana, and that writing was not known before Panini (350 B. C.), although he will not deny that civilization had already made giant-strides and developed all known arts and sciences.*

Our author is under the impression that the Buddhist idea of knowledge is confined to a knowledge of the Four Noble Truths. True, Lord Gautama's ministry was not the rôle of a Professor or Minister of education. He found an advancement in learning already in existence, but the teacher knew that this was not the light that expelled the darkness. Knowledge is from the intellect and wisdom from the heart. All knowledge was mere twilight compared to the *real* knowledge of the Four Truths, which solved the human sphinx-riddle. Much as he

* Vide Vol. II. of *The Theosophist* for a conclusive refutation of these two fallacies.

emphasized this fact, he never disparaged intellectual knowledge, but cultivated it himself and positively advocated the teaching of "science and lore." When our critic fails to grasp that wisdom is the goal of the Buddhist, and it is *ignorance* which prevents man from realizing the Four Truths, he betrays incompetence as a judge of the system. The *Deus ex machina* of a being is ignorance or error. How truly has this been independently divined by that luminary of the Cartesian school of philosophers, Malebranche, who wrote: "Error is the universal cause of the misery of mankind." But we agree with the Bishop when he writes: "The Buddhist, like the Platonist, can never separate virtue from knowledge." Let his Lordship ponder over the lamentable fact that in modern times education has advanced *pari passu* with the increase of vice. I am here again tempted to remind his Lordship to draw a comparison. Let him cite two passages from the Bible inculcating learning and enlightenment.

His Lordship is right when he gives it as his opinion, that the "Buddha knows nothing conditional or tentative." But how will he reconcile this with his statements that his system "is a parasitic religion" and "tolerates caste"? His Reverence betrays unexpected simplicity, when he seems to think, that Ananda could not attain to 'Rahathood' during his master's life-time. He could have easily ascertained, that Ananda had a special reason for desisting from passing into that sublime state of beatitude, as it would disqualify him from attending on the person of the Buddha. A slight condescension would have spared our author from many kindred blunders.

The Bishop, as a High Churchman, takes a sympathetic estimate of meditation. He admits the value of meditation, but fails to see the Buddhist's *rationale* of it. "The Buddhist's solitude," says he, "is a withdrawal from all things to nothing, the Christian's from all things to God." The Bishop, however, writes elsewhere. "Nirvana is not the culmination of abstraction." To the Buddhist, therefore, Nirvana is not "nothing" but really "everything." Let his Lordship not talk glibly of meditation, when he and all theologians fail to understand the true meaning of "*Pray to one's father in secret.*"

I beg respectfully to remind his Right Reverend Lordship, that he shows want of circumspection in commenting on the Buddhist idea of "giving" (*Dana*) which logically culminates in the giving up of one's father, mother, family—all, to take up the cross and follow Him. His Lordship says: "the motive is the pure selfishness of the donor," which is rather strange in view of the fact that destruction of selfishness is the end of the Buddhist. Rightly does Dr. Eitel say: "Here lies the moral strength of Buddhism. It is a religion of unselfishness." Then again Buddhism teaches that *avarice*, *hatred* and *ignorance* are the three main roots of all evil. The three antidotes are *charity*, *morality* and *meditation*. How much better is this as a motive than the Christian one of "He that giveth to the poor lendeth to the Lord." That virtue is

its own reward is thus true of Buddhism. It is a duty to others and thereby to one's own self.

(To be continued.)

OCCIDENT AND ORIENT.

THE last quarter of the XIXth Century seems likely to be memorable in the history of thought, and to mark an important epoch in the evolution of the present human race. As late as the year 1875, the lethargy and stagnation of the East and the growing materialism and cynical scepticism of the West, with its rivalry and rush for wealth, power and place, seemed pushing humanity equally to destruction. The East seemed sinking into the chaos of death, and the West was rushing upon destruction, through contemptuous scorn of anything that could not be converted into profit, and ribaldry over any knowledge that could not be reduced to "mass and motion." Whatever may have been the boasted scientific progress of the West, or the hoarded metaphysical treasures of the East, the Occident and the Orient while pulling to all intents and purposes in opposite directions, were rushing equally on destruction. The hot-headed impetuosity of youth, and the servile lethargy of a worn-out manhood, promised little for the higher evolution of man seventeen years ago. Pulling in opposite directions, these extremes were really facing each other all the time, and it needed but a connecting link to bring about a transfusion of blood into the one, and a clarifying and deepening of thought and a tendency to repose in the other. What the ocean cables have accomplished, in a commercial way, in uniting the Old and the New World, that and more has been accomplished in metaphysics and philosophy since the notable year A. D. 1875. It is doubtless true that the far East still sleeps and dreams, and that profound lethargy is less encouraging as a sign of life than the wildest delirium; and the materialism of the West shows as yet on the surface, but little hesitation under that devil's slogan—"The survival of the Fittest." But it is equally true that the lever has begun to work. The ferment is everywhere visible, and the bubbles continually rise to the surface. The philosophers of evolutionary technology had stranded on the "Unknowable," though its High Priest had had prophetic glimpses of a possible extension of life and knowledge on strictly evolutionary lines; yet the "mechanical theory" rendered all such intuitive perceptions little more than a mirage. The scientist, the priest, and the politician, equally claim to be the leaders of mankind, and so exercise authority over their respective departments. But it is unwise to admit such a claim, or to yield to any such authority: except with the scientist, and with him in purely experimental research, the claim is absurd, false, and pernicious. Neither the priest, nor the politician take one step in advance, relinquish a prerogative once accorded, or acknowledge an error till compelled to do so by their constituents, who have already taken the advance step and broken their shackles. In the West

seventeen years ago, discontent was almost universal. The protests against mammon-worship and materialism were both loud and deep. In the Churches spirituality was represented solely by sentiment and excitement in periodical "revivals," followed by immediate relapse. The possibility of an "everlasting reality" was practically abandoned for the certainty of present enjoyment. Even spiritualism, which seemed at first a check to the crass materialism, became the most glaringly materialistic of all. One prominent spiritualist declared that he expected to meet his two favorite horses in the "Summer Land," haul lumber, and build a house just as he had done on earth: while asserting "progression through the spheres."—whatever that may mean—the average spiritualist and the great mass of them to-day simply transfer the conglomerate diabolism called earth-life to the invisible realm, and talk about curing evils there, and of "endless progression in spirit-life" for those who had yielded to a thousand temptations or committed nameless crimes here. Many a prominent spiritualist medium, like Randolph and Foster, committed suicide. Even as I write, Slade, whom our H. P. B. sent to Russia as one of the best of his class of mediums, and of whom Prof. Zöllner wrote so much, goes to an insane asylum a "hopeless wreck from dissipation."

Jesse Shepard, "the great musical medium," joins the Roman Catholic communion: while Lake Harris transfers his sensuous seraglios to the Summer Land, and boasts of his "spiritual children" there, while claiming to be physically immortal here!! One world at a time ought to be sufficient for the emotional and sensuous life of man, though divorce and bastardly proceedings may be conveniently buried for lack of extradition laws and legal jurisdiction. These references are drawn from the printed pages put forth for the "spiritual enlightenment" of man. What is here but the mould and rot of materialism, even when garnished by garbled appropriations from "Isis Unveiled." One very prominent "Materializing medium" who draws crowds nightly, confesses to "three controls" and that by their own confession, *all three are murderers!!* Ask some noble Fakir in old India, Mr. Editor, what he thinks of this man's chances of committing suicide or of being strangled in his bed by his "three murderers." If all this be *spiritualism*, in the name of all the *Elements and Elementals* what is *gross matter*?

I like not to touch these things, even by naming them, yet are they an integral part of the history of the last quarter of the XIXth Century, and it is also a matter of history that the most vulgar and indecent abuse of Theosophy and its leaders, has emanated from the camp that courts irresponsible mediumship, and covets "materialization of spirits;" and the materialization is indeed with a vengeance!

The time has not yet come for estimating the work of the T. S. and its influences on the thought of the age. Only a year and-a-half after H. P. Blavatsky has passed from outer sight, and less than three months since the N. Y. Sun retracted voluntarily its gross libel, leaving the onus solely with its scientific author, is altogether too short a

period to determine results. Steady and satisfactory as has been the advance of Theosophy in the West, with nearly seventy branches in the U. S. alone, the progress of Theosophical ideas is by no means confined to these organized centres. The demand is almost universal for Theosophic literature and lecturers. For every person enrolled as member of the T. S., a hundred persons are quietly and often secretly studying its literature and absorbing its ideas and principles.

The entire West is thus being indoctrinated with Eastern thought, and made familiar with a philosophy that transcends gross materialism. That these transcendental doctrines will be generally apprehended or universally accepted by the present generation, with its moral sense blunted by the pernicious doctrine of a vicarious atonement, and its spiritual perceptions dwarfed by crass materialism, is not to be for a moment expected. Desirable as such a condition of things might be, were it possible, it is of far less importance than the fate of all coming generations, which must also include the present incarnations.

Nothing can be more assured than that into the coming XXth Century will pass the Theosophical doctrines. Those who are in a position to realize the inherent force and vitality of these great truths, can have no doubt as to the part they will play in the future evolution of the present race. The effort that has been made to keep these doctrines free from dogmatism, and to show their fundamental relations to conscious life and individual effort, has borne good fruit. The great struggle is yet to come, and will be ushered in, no doubt, with the dawn of the new cycle. Many a death-throe is ripening for that time, and if the Theosophical teachings have then gained a sufficient headway to obtain a hearing, and to have control of the formation of thought, it will, indeed, be well for humanity.

In the meantime what of the far East? Is the lethargy being removed? Is the stagnation being transfused with a new life? Or shall the new race now forming in the far West be the sole custodians of the birth-right of old Aryavarta? The wisdom of a measureless past, compared with which the whole boasted science and civilization of the West is as sounding brass. The living truth cannot be retained by a dead people, and if the natural heir neglects or ignores his priceless inheritance, it will drift toward the setting sun and live again in the land of the stranger. Neither sloth nor pride can bid it stay, for its sign-manual is Use! Long has old India been as a sentinel sleeping at its post. Long have the "guardians of the Lost Word" watched and waited, till new soldiers stand ready for battle; nay, they have already entered the lists, and the old guard must swing into line or be left in the rear.

J. D. BUCK, M. D., F. T. S.

CINCINNATI, November 18th, 1892.

PSYCHOMETRY.

"WE must put aside this method of censuring by the lump, and bring things to the test of true or false."—(Bacon.)

In this day, and under conditions which, while appearing abnormal may yet be shown to have their origin in the law of cyclic evolution, and therefore to be not only normal to nature, but also emphatically illustrative of the inner workings of her soul, we are brought face to face with a variety of psychological phenomena for which the average capacity of man's constitution is all too short a gauge. Times there are within the history of man when waves of spiritual and psychic impulse sweep over the lagoons of human thought, wherein the winged felucca of orthodox beliefs and the more formidable engine of a modern science are wont to take their course. Rudder and wheel are seized by invisible hands; the timid quail and run about affrighted, while even the stout-hearted make question of their fate. Dangerously near to one another are these two vessels as they toss, start forward, plunge and quiver like stricken bulls in the arena. Helmsmen had counted on their steady grasp in vain; and with the denizens of the air no treaty had been made. We know the rest. Century after century yields us the same sad record. Religion wrecked and science impotent to save. Times there are, and such a time is this, when the elements of nature are disturbed and even the laws which govern them seem to have wrought an unexpected thing.

They seem, I say, to have departed from the beaten track of orderly progression; for it is a simple *seeming* and that is all. For always the appearance of these abnormal—or to use a better word—these supernatural happenings will come upon us unawares and depart again, leaving us more doubtful of the issues of life, more perplexed concerning the nature of our being, and baffled as to our definitions of what we are pleased to regard as natural laws, until such time as a more patient and more liberal investigation of their nature shall enable us to include them in the domain of orderly happenings. The accomplishment of this, as much with regard to cause as to effect, will induce us to extend our at present limited conceptions of the forces at work in the human constitution, leaving the infinite amphisphere of the possible-in-nature to the unrestricted contemplation of the human mind; neither stultified by the definitions of science nor prohibited by the creeds.

So with regard to *psychometry*, which, merely because it is a supernatural phenomenon of human faculty and not consciously exercised by the mass of individuals, is regarded by the ignorant as impossible, and by even the educated and more or less thoughtful man as improbable, because not happening to fall within the lines of his experience. But, as I shall presently show, these attitudes are due not so much to want of evidence as to want of power in such minds to appreciate the evidence that is accessible; and this evidence, I maintain, is of daily occurrence. It is not that nature is reluctant to reveal herself, nor that

she is so abnormally secretive as some would have us believe; but it is that we, especially in our mental lives, are so far removed from sympathy with nature, so greedy of her favours, because so far distant from that true relationship which constitutes the right of possession, that we but rarely come upon the track, of her footsteps by any intention of our own, and thus her appearances are as unexpected and inexplicable as they are evanescent.

If, however, I should prove in the course of this lecture that psychometry is of daily, nay, hourly, and present occurrence, I deem that the most surprising feature of that proof will lie in the direction of our normal unconsciousness of the fact; and not in the mere evidence of the fact itself.

Psychometry means, literally, "soul-measuring" or "soul-delineation." We might otherwise define it as psychic cognition; as that power inherent in the soul of man, and indeed of all creatures in a greater or less degree, by which the nature, qualities, conditions, and powers of a thing may be known. Plato mentions three chief means of intelligence;—perception, reason, and intuition, this latter being elsewhere defined as "direct cognition." The reasoning faculty of the mind is seen to occupy the middle ground of two diverse fields of perception, being concerned as much with the philosophy of subjective, as of objective phenomena. Viewing intuition or "direct cognition" as not necessarily related to purely abstract and spiritual things only, but inclusive also, at least in its incipient stages, of all merely subjective perceptions, psychometry would be synonymous with intuition. In order, however, to draw away from the inevitable entanglement of definitions, which would follow upon this position if left without further explanation, it will be well to accept the description of psychometry offered by Denton, viz., *Supersensuous perception*. In this category he includes the direct action of mind on mind, thought-reading and thought-transference, as well as the peculiar mental perceptions arising from contact with physical objects, more generally known as "psychometric impressions." But this seems at once to be too wide a range of distinct phenomena to be covered by the psychometric faculty alone, if we accept the conditions of passivity which are imposed upon the psychometrist. It remains, however, to be shown that there may be *active* as well as *passive* conditions in the exercise of this faculty, which admits of our including mental passivity to supersensuous impressions as a volitional state by no means easy to acquire.

Psychometry requires first of all the essential unity of nature as a foundation principle in the theory of inter-action of forces, whether considered as intelligent or merely dynamic and mechanical. For the universe to be such as it is, for it to be a universe at all, and to turn as one; to preserve its constitution entire while admitting in its parts, great or small, the liberty which is proper to each and required by them; to admit this infinite diversity of quality and degree, of dis-

position and habit in things belonging to the universe, as being compatible with the integrity of Nature from whom they are all produced, and from whom they continue to draw their sustenance; to admit all this variety of existence in the universe as *natural*, requires an underlying essential unity. And this unity is not restricted to the substantial basis from which these existences are differentiated, but applies also to the intelligence and force which are the directing and impelling factors in the production of these existences, whence every most minute particle of inorganic matter is as much an embodiment of this essential unit of intelligence and force as the greatest of great worlds, or systems of worlds in the universe; the distinction of infinite potentiality in the particle, and finite potency in the system to which it belongs, being one which disappears in referring both to their essential unity.

What we see illustrated in the orbital motion of a planetary body, a material mass of definite constitution impelled by a force under the direction of an intelligent principle—whether resident in such constitution or illustrated only in the law of correlated forces governing its progress, matters not in this instance—what we here behold, psychometry beholds in the human being. In the axis of individual tendency which makes of him a centre of distinct qualities and separable personality, as in the definite cycle of his individual evolution and progress; we behold a humanized planet with a mean free path of oscillation, and an orbit of greater or less eccentricity, yet comprehended within and controlled by the forces governing the whole system to which he belongs, which, in extension and fact, is conceivably *infinite*. The analogy goes further, however; and planetary inter-action, the interplay of cosmic forces, the specific influence of each planet following the periodic changes of its magnetic and electric conditions, the mutual inter-dependence of these bodies, and the uniformity of their movements when viewed from the central luminary whence they draw their life and sustenance and the means of their progressive development; all these have their analogies in the lives of men, inclusive of the interplay of mental forces, and the changes of magnetic condition under fixed laws, upon which the truth of the science of psychometry is founded.

Now, with regard to the medium by which these forces are capable of acting between bodies distant from one another, and by means of which the changes occurring in any one body are able to affect the whole system to which that body belongs, science postulates upon adequate data the existence of a certain plastic, subtle and universally diffused substance, called ether, to the modifications of which the phenomena of light, electricity, magnetism, &c., are referred.

"Whatever difficulties we may have in forming a consistent idea of the constitution of the ether," says Clark Maxwell, "there can be no doubt that the interplanetary and interstellar spaces are not empty, but are occupied by a material substance or body, which is certainly the largest and probably the most uniform body of which we have any

knowledge. Whether this vast homogeneous expanse of isotropic matter is fitted, not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions, of which perhaps we have as yet no conception, but also, as the authors of the "*Unseen Universe*" seem to suggest, to constitute the material organism of beings exercising functions of life and mind as high or higher than ours at present, is a question far transcending the limits of physical speculation."

For my own part I think Clark Maxwell is too reticent in not conceding these properties to ether, merely because physical science has no experimental proof at hand; because having affirmed interstellar and interplanetary action, the existence of such a medium is required as the vehicle of such forces as the stars and planets may exert on one another. It is thus a mere question of labelling as to whether we call it "*Ether*" or any other name; while, as to its constituting the material basis of beings higher than ourselves, Prof. Huxley, at least, finds no scientific difficulty in the matter, for he says in his introduction to *Essays on Controverted Subjects* :—

"Looking at this from the most rigidly scientific point of view, the assumption that, amidst the myriad worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of what is known, it is easy to people the cosmos with entities, in ascending scales, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience." And with regard to the ether as the vehicle of such a cosmic power and intelligence it is said, "if the universe is penetrated by a medium of such a nature that the magnetic needle on the earth answers to a commotion in the sun, an omnipresent agent is also conceivable."

If we go deep enough, we shall find that the evidence of the *logically necessitous* being the *scientifically actual*, is based on the very laws of our thought, from which all proofs are drawn; and psychometry, while maintaining eminently reasonable premisses, needs only to show that its facts are reliable in order to anticipate the conclusions of science.

The ether of space being uniformly present in every minutest particle of matter, and being homogeneous, it follows that every alteration taking place at any point within the limits of a body, however vast, is reflected, in the motions of this universal medium, to every part of itself. For, since the ether is one continuous body, of uniform constitution on each plane of the universe, and with nothing, so far as we can tell, to impede its movements, it must therefore move instantaneously; which, in respect to a universal body, is equivalent to no motion at all, but rather to a universal and instantaneous affection.

We therefore see by what reasons universal cognition becomes possible, where the faculty to perceive the affections of this medium is present. Now psychometry teaches us that this perceiving faculty is latent or active in every single atom of the universe, the difference in methods of perception being merely a matter of relative organization. Leibnitz, in his *Monadologie*, represents this truth in the following words:—"Whatever happens in the universe is experienced by all bodies whatsoever, in such manner that one could read in each that which is done or will be done by all, by noting in that which is present the happening of distant things as much in regard to time as in regard to place, which Hippocrates called Universal Sympathy. But a soul, able only to read in itself that which is distinctly represented, could not develop all at once the whole of its impressions, since they are infinite. Thus every created monad, although representing in itself the entire universe, represents more distinctly the body which it particularly affects, and of which it is the informing principle; and as this body expresses the whole universe by the continuity of the material plenum, the soul also represents and expresses the entire universe in representing that body which appertains to it in a particular manner."

All our ideas of the constitution of the universe require these conclusions, and, having shown that single impressions are capable of universal experience, and also that universal affections are fully reflected in every geometrical point in space, it remains to complete the psychometric theory by showing that all matter has the capacity of retaining such impressions indefinitely. [And here I may state that I am not troubled by Huxley's definition of matter as "a hypothetical name for states of our consciousness," since to prove that such states of consciousness may be capable of permanent representation, or of indefinite resuscitation under adequate stimuli, and that matter is capable of retaining its impressions, is one and the same thing from the stand-point of this definition.]

"It seems," says Professor Hitchcock, in reference to the action of etheric vibration upon matter, "that this photographic influence pervades all nature; nor can we say where it stops. We do not know, but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerrotype impressions of all our actions;.....it may be too, that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture gallery of eternity." This marvellous impressionability of matter is referred to by Prof. Draper. "A shadow," he says, "never falls upon a wall without leaving thereon a permanent trace—a trace which might be made visible by resorting to proper processes.....The portraits of our friends, or landscape views, may be hidden from the eye

on the sensitive surface, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, when we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."

That matter is impressionable to a conceivably infinite extent, no one will, I think, deny in the face of the co-existence of such forms as the granite crystal and the human brain-cell; and that these impressions may be permanent is logically demanded by reason of the unbroken succession of the innumerable forms of evolutionary production. Because, it is unreasonable to suppose that a physical type can be the result of an indefinite succession of material impressions or affections, and that each one of such affections is not permanently represented in the common type which embodies them all, since when once matter is affected, its future capacity of receiving impressions is permanently changed and henceforth goes on increasing, proportionately to the succession and variety of such impressions, side by side with the ability to revive and repeat in itself each and all of its past conditions. Hence no single impression could possibly be lost without breaking the line of evolution represented in the highest form of matter. Just as a composite photograph constitutes a type inclusive of all the impressions received by the silver plate, and would be other than it is, by the omission of a single one of them; or just as the universe we see around us is the result of the countless modifications of developing causes in the past, and is not at this moment what it was a moment since; so the universal impression of the moment, reflected in every atom of the entire plenum, is the aggregate of all past affections, of all action of whatever nature which it has exerted within itself, and would be otherwise than it is if the records of a single moment of time were not instantaneously and continually present in it.

(To be continued.)

BALZAC ON MUSIC.

BALZAC, whom Madame Blavatsky, in her "Secret Doctrine," calls "the unconscious Occultist of French Literature," the author of 'La Comedie Humaine', is among the most eminent French writers of the present century, an original and a prolific genius. He was born at Tours in May 1799. A dreamy and solitary child, he would have none of his toys, nor play with his sisters. But a toy violin was what he doted on, and spent hours in a sort of ecstasy producing strains, which, however discordant to other ears, were divine melodies to him. This passion for music he retained all his life. 'Massimilla Doni' and 'Gambara' are two of his philosophic studies on the subject. As a novelist, Balzac has magnified his office and made it honorable. The Novel he increased and

widened. He made of it a great, serious, impassioned, living form of literary study and social inquiry, and through analysis and psychological investigation a moral, contemporary history, undertaking the studies and duties of science also, so as to claim its liberties and immunities. He sought for Art and Truth. To the fortunate ones of Paris, he shows miseries that it is not good to forget, that present living human suffering which counsels charity, while reading as a complete lesson of moral and physical anatomy. He throws a woman on to the slab of the Amphitheatre, the first woman that comes to his hand, the servant girl crossing the street with her apron on; he patiently dissects her, shows each muscle, gives full play to the nerves, and this suffices to cover a whole bleeding corner of humanity. The reader feels the sobs rising in his throat, and the miseries of the lowly and the poor speak to interest, to emotion, to pity, as loudly as the miseries of the great and rich. In a word, the tears that are wept below by the people—this world beneath a world—provoke weeping like those that are wept above. His novels have that religion which is called by the wide vast name of "Humanity." He had had a very laborious life. He lived in a garret, and did not stir out for weeks, but to go to the nearest grocer's to buy coffee, which he consumed at night, while he read or wrote, from midnight to nine in the morning, clad in his monastic habit which he had adopted as his dressing gown. When not writing, he spent his nights walking the streets of Paris. Money was his great aim in life, he slaved for it, he dreamt of it, and when he was about to enjoy it, happy in his marriage with the Polish Countess Eveline de Hanska, his herculean labour killed him in the height of his fame in 1850. M. Taine says of him:—"Balzac is with Shakespeare and St. Simon (the author of *Memoirs on the age of Louis XIV*), the greatest store-house of documents we possess on human nature."

In his '*Massimilla Doni*', which is a delicate study, he establishes the correlation of Music with the other Fine Arts. "The Raulade (trilling) is, says he, 'the highest expression of Art.' It is the arabesque which adorns the best apartment of a mansion: a little less and it is nothing, a little more and it is all a confusion. Charged with awakening a thousand latent ideas in one's soul, it shoots forth and traverses space, strewing germs in the air which collected by the ear, blossom in the depth of the heart. Raphael, in executing his St. Cecile, has given priority to music over poetry. He is right. Music addresses itself to the heart, poetry to intelligence. Rapid as the aroma of flowers or of perfumes, music communicates its ideas. The voice of the singer sets vibrating in us not the chord of thought, not the chord of memory of our happiness, but of the elements of thought, and touches the principles of our sensations. Sounds find within us something analogous to what begets in us the phenomena of light, and which produces ideas. There are chords within us affected by sounds, which correspond to our nervous centres, whence go forth our sensations and our ideas. The Fine Arts are but a collection of means by which man can put himself

through exterior nature in harmony with the marvellous nature of his own inward life. Imagine a sublime creation, where the marvels of Nature are reproduced with a grandeur, a lightness, rapidity, an immeasurable extent, where the sensations are infinite, and where certain privileged organisations alone, which possess a divine faculty, can penetrate, and you will then have an idea of the ecstatic joys of an enthusiast of music. Modern music which calls for profound peace, is the language of tender and impassioned souls disposed towards a noble internal exaltation. This language, a thousand times richer than that of mere words, is to feeling what thought is to speech. It awakens ideas and sensations within us, in those depths where they take birth, with a definite form peculiar to each one of us. The other arts impose definite creations on our mind. The creations of music are indefinite. We are obliged to accept the ideas of the poet, the picture of the painter, the statue of the sculptor; but each one of us interprets music at the will of his joy or his grief, his hope or his despair. Where other arts encircle our thoughts and enchain them to something definite, music unchains them and lets them loose over all nature which it has the power of interpreting to us.

With what art has Rossini, like a great painter, employed all the brown colours of music and all that there is of sadness on his musical pallet in his "*Moses*"? There never was such a grand synthesis of natural effects, such a complete idealisation of nature. In great national misfortunes, each one complains, individually long, then it breaks loose upon the mass, cries of grief more or less violent are heard, till when the misery is felt by all, it breaks forth into a tempestuous roar. Egypt is ravaged by a plague. What chilling darkness! What fogs! What mourning! You are convinced of the reality of a dark cloud overspreading the scene. Dark shadows envelope nature. There are neither the Egyptian palaces, nor pictures, nor landscapes. All eyes are turned to Moses. "Those profoundly religious notes of the celestial doctor, who goes to cure this cruel plague, what good do they not do to the soul? How everything is graduated to arrive at that magnificent invocation of Moses to God! By a judicious thought, this invocation is accompanied by brass instruments. Not only is the artifice admirable, but the genius is fertile in resources throughout.

He has reserved his string instruments for the break of day succeeding that terrible darkness, to arrive at one of the most powerful effects in music. The poet sustains himself by the force of thought, by the vigour of images, by the truth of his declamation. That scene of grief, that night profound, these cries of despair, that musical tableau, are like the deluge of the great Poussin. Art here attains its apogee. No musician can go further. Egypt awakes after a long torpor. Happiness slips in everywhere with the light of day. In what ancient or contemporary work is there such a grand page? The most splendid joy opposed to the most profound sadness. What cries, what skipping notes! How the oppressed soul breathes! What delirium, what tremour

in that orchestra, and all so beautiful. It is the joy of a people saved. What a thrill of pleasure! The most beautiful sun bathes with his torrent of light a country so mournful and cold till now. Light is a single and even substance. It is the same everywhere varied in its effects by the objects it meets with. The musician selects for the base of his music an unique motive, a simple accord. The sun appears at first and pours his rays on the summits of the hills, and then into the valleys. Even so the accord breaks upon the first string of the first violin with a warm softness. It then spreads in the orchestra, it animates the instruments one by one and unfurls itself there. As light goes on coloring the objects gradually, the accord goes on awakening every source of harmony till all stream into one whole. The violins give the signal by their soft tremors vaguely agitated like the first luminous waves. Then the wind instruments softly mingle in raising the general accord. The brass instruments resound brilliantly, the trumpets blaze forth in flashes. Light the source of harmony, inundates all nature; all the musical riches are therefore displayed with a violence, or eclat like to the rays of an oriental sun. A Rossini alone knows how to say so many things with clarionets and trumpets. Music is painting with sounds. It is to awake within our hearts certain souvenirs and in our intelligence certain images, and those have their colour, they are sad or gay. Every instrument has its mission and addresses itself to certain ideas, as every colour answers in us to certain sentiments. In contemplating gold arabesque on a blue ground, have we the same thoughts as those excited by red arabesque on a black or green ground? In the one, as in the other, there are no figures nor sentiments expressed; it is pure art, and yet no soul will remain cold while regarding them. The hautboys,* have they not the power of awakening images of the country and so almost all the wind instruments. The brass instruments have they not something warlike, do they not develop in us animated and somewhat furious sensations? The stringed instruments founded on organised creation speak to the most delicate fibres of our organism and go to the heart's core. In diction, we have the nervous style, the animated, the insipid and the coloured. Art paints with words, with sounds, with colours, with lines, with forms. If the means are diverse, the effects are the same. In their grand efforts the arts are but an expression of the grand spectacles of nature."

"Music" says Beethoven, "is a revelation more sublime than all wisdom, than all philosophy. God is nearer to me in my art than in all the others. There is something in it eternal, infinite and indiscernible. It is the unique incorporeal introduction into the superior world of knowledge, it is the presentiment of celestial things." The crowds that flock to a concert seek there an edification, a comfort for the soul. In that compact human mass, we find dreamy faces, mute unknown poets of the crowd, who abandon themselves here to their dreams. Here are pious and unquiet souls, weary of their nar

* This is a reed musical instrument something like the native "Santai."

row church, anxious to communicate with living humanity. Here are thinkers weary of thought, who find in that vibrating crowd a sort of religious emotion, which demands of the accents of this grand music a breath of the *lost beyond*. It is in a crowd generally that man feels himself most lonely. Here, in the profound meditation of each one with himself, is produced an instantaneous and mysterious communication of each one with all.

PESTONJI DORABJI KHANDALWALA.

RAGHU NATH GOSVAMI.

WE propose to trace the account of Saptagram, commonly called Satgaon, the historical and commercial city of great antiquity in Lower Bengal, which enjoyed a world-wide reputation as far back as the Roman period. For fifteen hundred years it enjoyed, without any interruption, a splendour which the less important cities of India were destined to envy. When Satgaon rose to importance, the adjacent town of Hugli was at best a mere obscure village. It was the Mohammedan rulers, who, taking a fancy to Hugli, thus removed thereto all the public offices, and abandoned Satgaon. The latter began to gradually decline till it sank down into an insignificant village. It was as late as 1845 or thereabouts, that the process of rapid decline reduced it to the state of a deserted hamlet then inhabited by a number of native paper-makers. Like the ruins of Gour, the ruins of Satgaon have now become the abode of the wild denizens of the forest, of which a glimpse may be caught from the train at Trisbigah, or at Magrah, on the East India Railway. Of the most renowned followers of Chaitanya, the founder of the Vaishnavite sect, Raghu Nath Gosvami, deserves something more than a mere mention. And, among the popular Vaishnavas, whose names find insertion every year in the Bengali Almanacs, he is decidedly one of the most prominent. He was born in Satgaon in about Sak 1424, which corresponds with the Christian year 1502. His father's name was Gobardhone Das Dutta. The very addition of the term 'das,' which means a slave, to the patronymic 'Dutta' shows without the shadow of a doubt that he was a Kayestha, as Kayesthas alone are entitled to be the slaves or servants of the Brahmans in recognition of the menial services done by them to the five Brahmans, who were invited by Ballal Sen, the author of Kulinism in Bengal. So Raghu Nath's full name was Raghu Nath Das Dutta Gosvami. Now the question naturally arises: How is the Gosvami to be accounted for? It was a title conferred on him for his past ascetic Vaishnavite life, as the spiritual guides of the Vaishnavas, with whom it has become hereditary, are similarly honoured even in these days. It will be thus seen that the ancients did not grudge the Hindus of lower castes the distinction, to which the recipients were entitled by dint of the pious and religious life led by them, be he a Kshatriya, Vaisya or Sudra. Nor was this all.

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They even went the length of raising to the status of a Brahman, one who had a superior knowledge of Param-Brahma.

Raghu Nath's father and uncle, Hiranya Dutta by name, were both Collectors to the Newab. They were as opulent (masters of lakhs as they were) as they were liberal and religious-minded. The sole heir of so much wealth and honour, young Raghu Nath, still under his teens, relinquished all and left the protection of those near, though not dear to him, in search of the supreme spiritual treasure that lay in store for him, notwithstanding all the obstacles that had been studiously put in the way. What had wrought this sudden change in him? One day he heard the *Yaban*, devotee, Haridas, taking the name of Lord Hari and singing his glory. This unsettled his mind and whetted his desire to live an ascetic life. Both Gobardhone Dutta and Hiranya Dutta were very well known to Chaitanya's grand-fathers—father of his father and father of his mother. So they were well-known to Raghu Nath too. When Raghu Nath came to Chaitanya for the first time, he summarily dismissed him with a few kind words of advice, considering the tenderness of his age and the immense wealth and honour that he was heir to. Thus did he pass some time in this painful state of mental unrest. In the meantime Chaitanya had left for Puri. Raghu Nath followed him shortly after. His father managed to bring him back with great difficulty, and put him under strict surveillance. On Chaitanya's return from a pilgrimage to Jagannath to the house of Adaitya Acharya at Santipore, he begged that he might be allowed to see him. A goodly number of attendants was engaged to wait on him all the way, and during his stay at Santipore, which he was enjoined to make as short as possible. After having passed not less than a week's time with his *guru*, he returned home to the joy of his parent, and could not but abide by the instructions given to him. Chaitanya set out once more for Puri. Now that their son was restored to their affection, concluded his parents, they could dispense with the services of the watchmen, and their services were accordingly dispensed with, and the management of their vast princely estate was entrusted to Raghu Nath. This made him doubly miserable. The news of the arrival of Chaitanya at Puri, *via* Brindeban, reached him. Forthwith he arranged to set out for that place, when some misfortune befell his father and uncle, which deterred him from giving effect to the longings of his heart, and detained him longer at home than he wished. Prior to his abrupt departure in the depth of night to join his spiritual guide at Puri, he visited Nityanand, one of the earliest preachers of Vaishnavism, at Panihati. Here, at his bidding, Raghu Nath celebrated for the first time a festival, which has since then been known to us as the parched rice festival on account of the Vaishnavas, who had gathered themselves from the neighbouring villages on the occasion, having been entertained with sweets, milk, curd and other products of milk and parched rice that characterised the festival. Hence the name. Be that as it might, his parents became disconsolate, when they came to

learn of his sudden, unexpected, stealthy departure. They lost no time in sending out messengers in all directions. But in vain. In order to escape detection, he marched with all haste through impassable jungles, hills and dales, taking little or no food. On the twelfth day he reached his destination. He found Chaitanya seated in the yard of the house he had put up in, in the midst of his followers, and instantly fell prostrate at their feet. Chaitanya rose and embraced him, saying things in disparagement of the avaricious conduct of his father and uncle. Who can adequately describe the meeting? Damodar and Govinda—the former his disciple, the latter his servant—were told to look after Raghu Nath. Here he practised rigid asceticism, lived on alms and subsequently on stinking rejected rice. One day he begged of Chaitanya to be enlightened as to the aim and object of life and as to his duty. The following is the advice given by the great teacher in response :—

AVOID INDULGING IN USELESS VULGAR GOSSIP. NOR IS IT TO BE LISTENED TO. ABSTAIN FROM RICH ARTICLES OF FOOD. ABSTAIN FROM RICH WEARING APPAREL. IN HONOURING OTHERS DO NOT COVET HONOUR YOURSELF. TAKE FIFTY TIMES THE NAME OF HARI ; AND WORSHIP IN HEART, ESCHEWING ALL OUTWARDLINESS, RADHA KRISHNA.

The above was his religious instruction and sage advice. It brings into a nutshell all the sublime truths which constitute sanctity of body and soul.

The Car Festival of Jagannath being over, the Bengali pilgrims returned home. From them, especially from Shibaband Sen, Raghu Nath's father heard all about his son, which much grieved him and his wife. They accordingly sent men and money for him. But he declined both. Having got a thorough mastery over passion, he passed his days in *Sankirtam*, in discourse on religion with Chaitanya, and in contemplation. He would never taste good edibles, living as he did on the cheapest and simplest fare. He would put on the homeliest tattered dress. In this way he passed sixteen years at Puri. What had fallen from Chaitanya in course of conversation with him, Raghu Nath Gosvami collected and wrote out in his *Kadcha* (Vaishnavite *Smriti*), which was subsequently made use of by Chaitanya's biographer, Kishna Das Kabiraj, in his far-famed "Chaitanya-Charitamrita." On the death of Chaitanya at Puri, he joined Rup Sonatan at Brindaban, where, after a stay of nearly half a century, he died in Sak 1504, at the ripe age of 80 years.

Raghu Nath Gosvami was not only a *Sadhu Bairagi*, but a profound Sanskrit scholar. He was the author of the "Chaitanya-stab-kalpa-vriksha," "Mana-Shiksha," "Gunalesh-shekar" and other Sanskrit Vaishnavite works. Among the Vaishnavas he won for himself a high place. Of their first six *gurus* he was one. Among them he is known as the Das Gosvami.

The religious observances of the Vaishnavas compare favourably

with those of the Buddhists. In regard to structure the temple of Jagannath at Puri bears close resemblance with the temple of Buddha at Gya.

NAKUR CHANDRA BISWAS.

WISDOM OF THE UPANISHADS.

MAN HERE, AND HEREAFTER.

(Continued from page 230.)

I SHALL now comment upon the translation with which the last article closed. This *Shruti* introduces two important elements of man—the mortal and the immortal. Some say that nothing remains of this man after death. Not so, says the Upanishad. The man that appears to be destroyed by death is but a habitation. The real man, the lord of this habitation, is the immortal spirit, the unborn, unchanging Consciousness. Just as in a city there are door-keepers and Governors, &c., so there are similar functionaries in the city-like habitation known as the human body. The gross body represents the outer wall of the town. This town has eleven gateways, with, of course, a door-keeper stationed at each inlet or outlet. The door-keepers of the body are the various powers, which are located at each of the portals enumerated. The door-keepers of the eyes let in colours; those of the ears let in sounds, and so on; every one of these doors is meant for the entrance or exit of something into or out of the body. Being let into the house by the various door-keepers, all these visitors tell their tales to the page who attends upon the Governor, and it is only through him that they are introduced into his presence. In this allegory, the gross body is the habitation, the powers of the plane of objects are the door-keepers at the various portals; the *manas* is the page, and the *buddhi* the Governor. The Governor, the page, the door-keepers, all of them are necessary in the economy of the human constitution. Each performs his functions in the preservation of the working order in the human body. But, why does all this work go on? Why do these functionaries join in the administration? It is all for the sake of the King, and that King is the immortal spirit, the unborn, unchanging Consciousness.

Why should the phenomena which we have recognised as the *buddhi*, the *manas*, the *arthas* and the *indriya* join together to maintain the body? They must all have a nucleus round which they gather to appear as the body. That nucleus is the unborn, unchanging Consciousness. It is for the purpose of a soul,—a something other than the phenomenal world—that the phenomenal world takes various forms. The body, by contrast, is both born and changing. The body is but a tenement, a habitation in which all are the servants of the King, the *purusha-avyakta-mahat*.

This, as the Commentary says, is the *Iswara*, the lord-god in his cosmic aspect, and the personal god of every individual man, and, in fact,

he real man in every case. It is this personal god—this true man—who is the real creator of every man: the lower self, as it is called, the *uddhi-manas-arth-indriya*. The only salvation of the lower self lies in its identifying itself with the higher, the god in man—or we might as well say the god-man.

When the *buddhi* learns to identify itself with the god-in-man, there is no sorrow left for it. Why? Because there remains nothing for the *buddhi* to sorrow about. When consciousness becomes centred in the *mahat*, it becomes impossible for the then man to look upon anything as separate from himself. The mind never has occasion to feel the want of anything, because then it is conscious of itself being the actual source of everything, as indeed it is.

When released from all sorrow, it is spoken of as being free. It is restored to its own true state of perfect freedom, which is a necessary index of omnipotence and omniscience.

This is the answer of Yama to Nachiketa. Death is but a change, a passing again and again into the grasp of Yama. It is not destruction. The real man never dies. The business in life of man consists in the identification of the *buddhi* with the *mahat*. This being accomplished, then the man has no longer to pass through the gates of death. He has passed them once for all. He is for ever free.

I have said that man is released from sorrow, because he becomes conscious of being himself the actual source of everything. And this the next *Shruti* lays down in continuation of the former. Not only, it says, is the *mahat* the soul of man, but the soul of all phenomenal creation. Thus we have:—

“It is the mover that lives in the bright sky; it is the dweller that fills space; it is the caller that is present on the altar; it is the unexpected (comer) that lives in the habitation; in lives, in men, in gods, in truth, in the sky; it is born in water, in earth; it comes forth as sacrifice (*yajna*); it comes out of the mountains; it is the unchanging, the greatest.

“And that subject (*Ātmā*) is not manifested in one habitation only—that of the body; it is manifested in all habitations. How? The mover (*hansa*) is so called, because it moves (from the root *han* to move); he who lives in the bright sky is the divine sun. The dweller (*vasu*) is so called because it lives in all in the shape of air. It is spoken of as living in space. The caller (*hota*) is the fire, because the *Shruti* speaks of the *hota* (caller) being fire. It lives on the altar, that is the earth, because (the earth) is so spoken of in such texts as the following:—

“This altar is the other end of the earth.”

“The unexpected comer (*atithi*) is the *sama* (water), the sacred sacrificial water which lives in its habitation—the jar. Or, the unexpected comer might be the Brahm in the shape of the guest, who resorts to householders. “.....Notwithstanding that he is the *Ātmā* of all, he is in his own nature the one law, the unchanging truth. He is the greatest, because he is the cause of all.

“Although the *mantra* speaks of the sun only, there is no contradiction in understanding it as explaining the nature of Brahm, because the sun

"also has been accepted as being the *ātmā*. Anyhow the *atma* of the universe is but one; there is no variety of *ātmās*. This is the meaning of the "Mantra."

This text, as the Commentary says, refers originally to the sun. A Vedic *Shruti* says:—

"The sun is the *ātmā* of all that moves and moves not."

The word *ātmā* here means, of course, the subjective life. I have explained in many places how the sun is the source of all the phenomena of life on this earth. The astral body is the representative of the sun in the human constitution. All the phenomena of physical life which have been specified in the text—and they are both inorganic and organic—owe their existence as such to the sun.

Taking the same analogy, the text is applied in the Upanishad to the Logos, the ultimate source of all phenomenal life. The principle of egoity is the source of all phenomenal life—it runs evidently through sensation, mentality, and objectivity. It is the cause of all, the life of all, and although it vivifies all, and thus, if looked up to from below, would appear as distinct for every individual organism, it is really but one on its own plane. The *ātmā* of the entire universe is but one, just as the one sun is the *ātmā* of all planetary organisms.

There could be no more pronounced assertion not only of the universal brotherhood of Humanity, but of the absolute unity of the whole of nature.

The next *Shruti* continues the same idea.

"Upwards does it raise the *prāna*, and throws *apāna* the other way; all the gods worship the worshipful that sits in the middle." 3. II.

The Commentary runs as follows:—

"The sign is now described for the purpose of explaining the nature of the *ātmā* (subject.)

"'Upwards' from the chest does it raise—carries above—the *prāna*, the air upon which the force of *prāna* acts. Similarly does it throw *apāna* the other way—downwards. 'He who'—these words,—are understood here as completing the sentence. He who sits in the middle—the *ākāśa* of the lotus of the heart—the worshipful, revered one, whose self-consciousness manifests itself in the *buddhi*. All the gods—the vision and other similar powers—worship by offering presents in the shape of the cognitions of colour, &c., as do subjects to their kings. The meaning is that they cease not from their actions which are meant for him.

"The meaning of the sentence is that he for whom the vital forces and organs function is proved to be distinct."

The next *Shruti* completes the idea.

"When the embodied one that lives in the body falls off—when it is separated from the body, what does there remain? This is that." 4. V.

The Commentary is as follows:—

"And when this *ātmā* that lives in the body—this embodied one—this possessor of the body falls off,—goes away, is separated from the body—

"(this explains the meaning of falling off), what then does there remain in this group of *prāna*, &c. Nothing remains in this body, just as no inhabitant remains in a city where no ruler remains.

"The *ātmā* in whose absence all this group of causes and effects loses force and dies—disappears—is proved to be another."

The next *Shruti* also might be studied with advantage in this connection.

Says the commentary in introducing the text:—

"It might be opined that the mortals live by *prāna* and *apāna* only, and that therefore this (the body) is destroyed simply by the separation of *prāna* and *apāna*, and not by the separation of a distinct *ātmā*.

Therefore, (is it said):—

"No mortal lives by *prāna*, nor by *apāna*; all live by another, in whom both these have their support." 5. V.

The Commentary explains:—

"And, neither by *prāna*, nor by *apāna*, nor by eye, &c., does any mortal—an embodied human being—live. No one lives in this way. They cannot be the (final) cause of life, because they fulfil another's purposes, inasmuch as they perform (a distinct) function by many coming together. It has never been seen that things which have come together should stand as a group, without being kept together by another besides themselves, and simply for their own purposes. As is the case with houses, &c., in the external world, so it would be proper that it should be in regard to *prāna*, &c., coming together. Therefore all live—carry life—by another than the grouping *prāna*, &c., keeping them together

"The purport is that the *ātmā* separate from the group, and in whom take their support the *prāna* and the *apāna* as they are grouped, together with the eye, &c., and for whom, being out of the group, the *prāna* and the *apāna*, &c., being grouped together, perform all functions, is proved to be other than they."

The teaching in brief is as follows. Man is a septenary being:

Purusha	...	...	...	1	Immortal.
Avyakta	...	...	...	2	
Mahat	...	...	...	3	
Buddhi	...	...	...	4	Mortal.
Manas	...	...	...	5	
Artha	...	...	...	6	
Indriya	...	...	...	7	

The *Purusha* is the highest *ātmā*; the others besides the lowest are all *ātmās* relatively. Man's present experience consists, the whole of it, in the changes of the lower tetrad. The lower tetrad has its origin in the upper triad. This, therefore, is the real *Ātmā* of the changing universe which, in its microcosmic aspect, forms the lower man. This is the nucleus round which all changes take place. Whatever change take

place in the lower tetrad, hinges upon this nucleus. The coming together of *prāna*, *apāna*, sensation, passion, &c., for the purpose of appearing as the lower man must, from its very nature, depend upon the centre of *Mahat*. All those changes of state in the lower forms of matter, which put forth organized human life, must have their origin in the nucleus of all life. Hence it is said that no mortal lives by the phenomena of life which are called by the various names of *prāna*, &c. All life hinges upon *Mahat*, the nucleus of all phenomenal putting forth.

The *purusha* of the above classification is the unknown substance which is the basis of all the darkness, which is the source of all light. The *Avyakta* is the first putting forth of this substance. The *Purusha-avyakta* is the Sat—the Beness—the “*am*,” of human consciousness. The *Mahat* is another phenomenon of the “*am*” the colour of egoity, which is but the index of individuality. The *Purusha Avyakta-mahat* is the ‘I am’ of the human constitution. In other words it is existence on the point of individualization, or differentiation. The differentiated phenomena consist in mentality, sensation, passion, and the objectivity which causes sensation. All our experience consists in the action and interaction of sensation, mentality and objectivity. The gross universe is but a putting forth of this action and interaction, or to use the terminology of Shankara, of *prāna*, &c., coming together. The consciousness of mentality, sensation and objectivity in man always takes the form—

I see a colour, I hear a sound, I compare this, I judge that, and so forth. All these pre-suppose the existence of the “*I am*”. It is impossible for them to exist without that. The “*I am*” is therefore necessary for the lower tetrad, which groups together the phenomena of sensation, mentality and objectivity. The “*I am*” is in fact the nucleus of all these phenomena. The latter being upon the former. The “*I am*” being the common elements of all phenomena remains, as it must remain, unchanged; while all its phenomena act and re-act upon one another. Hence the *prāna* and *apāna*, and the eye, &c., are not, cannot be responsible for all the *Skandhas* coming together. It is another—the ‘*I am*’—that brings all these together.

RAMA PRASAD.

Reviews.

OUR MAGAZINES.

Lucifer.—The “Watch Tower” signals the outgoing of some well-known Theosophists to foreign parts; and among other items of interest, reviews the historical position of the Society of Jesus, concluding with the well-advised comment upon this Order that, “as an engine for imposing spiritual tyranny it has no rival, and it is willing to be in name the Servant of Servants if it can thereby wield a power greater than that of Kings.” Bro. G. R. S. Mead concludes his excellent essay on Simon Mauns, which has already appeared in book-form. *Lucifer* may well congratulate itself in having produced an essay which has won the Subba Row Gold Medal. “A Hindu Play,” as witnessed and recorded by Bro. S. V. Lodge must be of

great interest to all who have never seen an Indian drama performed. The incidents in the present case remind one very forcibly of the long-suffering Job. “The Religion of the Puranas” gives a clear synthetic view of the Hindu scriptures, and the comparisons made between these and parallel teachings in Western scriptures should be particularly useful to dispassionate researchers, above all to sincere Hindus. “The Natural and Artificial in Morality” points a maxim useful to all, but particularly so to the Christian reader who, by continually postulating, “There is no evil,” &c., as continually affirms these. The present view is that of “patiently ignoring the germs of evil, and rousing and developing the germs of good,” which is certainly a good substitute. Bro. Rai Lahiri's translation of the *Uttara Gita* is concluded, and adds another useful tribute of Yoga Shastra to the pages of our western contemporary. Charlotte E. Woods, F. T. S., concludes a very able article on “the Religious Basis of Theosophy,” dealing with the evolution of the religious impulse in man, and its relations to philosophical and ethical systems. W. Main, F. T. S., contributes a pleasing little monograph upon “Alchemy,” indicating its mystical application to human evolution. “On the Infinite Universe and Worlds” by Giordano Bruno, is the translation by W. R. Old, of one of the many Dialogues comprised in Bruno's works. As a hero, Bruno is well-known,—to none better perhaps than the Roman Church,—but as a philosophic reformer he has been most ungraciously ignored. Just as the Crucifixion has engulfed the teachings of the Nazarine, so, for the world at large, Bruno's philosophy went up to the clouds with the smoke of the faggot. Consequently we are grateful to see this translation, and though the style is somewhat involved and difficult to follow, yet we shall know more of the real Bruno by this reading than ever we knew before.

The Path.—“Illusions” are thick upon the *Path* in December, for articles on this subject are contributed by two writers. The identity of thought pervading them gives cause for regret that they should both appear in juxtaposition. The use of the word “illusion” in the first article is somewhat strained, being extended to cover erroneous mental concepts, which are delusions if anything. A child's toys are not “illusions” as said, for they are very real, and its feelings in regard to them, persisting after the destruction of the toys, must be still more so; while only from the standpoint of a higher and wider consciousness can these latter be called even delusive. Katharine Hillard commences a series of “three letters to a child” which, from the example before us, will admirably serve the purpose of the writer. First ideas of matter and motion are certainly best received by a child from the lips of a sympathetic and intuitive woman. “Prophecies by H. P. Blavatsky” give substance and shape to the hope held by all Theosophists, that it is only a question of time for the *Secret Doctrine* and its author to be vindicated before the world. Dr. J. D. Buck contributes a perspicuous article on “Problems in Psychology.” Alexander Fullerton gives some good reasons why “Interference by Adepts” in the affairs of human life should be a tenable belief with the Theosophist. “Rounds and Races” by Alpha, gives a useful outline of this most complex subject. “Imagination” by W. Q. Judge, as showing the part played by this faculty in the production of occult phenomena, will be read with interest and profit. The “Tea Table Talk” cites one or two instances of telepathic communications.

Theosophical Giftings.—No. 18 of Volume V. includes a very interesting digest by P. W. Ballou of the “Hermetic Philosophy” and reprints “The

Occultism of India" from the *Theosophist*, a summary of a discussion with the late T. Subba Row, B.A. B.L., at Adyar.

Le Lotus Bleu.—No. 9. (November 1892) contains a reprint from "Letters that have helped me", a very useful report of a discussion on "Personality and Individuality," held at the Ananta Lodge T. S.; the conclusion of Dr. T. Pascal's excellent article on "Man"; and Chap. VI of "Introduction to the Study of the Secret Doctrine," which is illustrated by an excellent synoptic table of the "occult" and "scientific" systems of evolution. The "Key to Theosophy" is continued.

The New Californian.—No. 4, Vol. II; contains an able article by G. E. Wright on "Astrologia Sana," which deals chiefly with the historical importance of this subject. "The Message of the King" is a poem containing a beautiful sentiment which might well have borne a fairer setting. Jerome A. Anderson, M. D., discourses on "Hells and Devils" in very interesting style, growing even comic in some of his passages, as in the phrase, "the lakes of fire and brimstone have ceased to terrify even the mildest maid that ever doted on a curate." "The Astral Plane-Magnetism" by H. T. Patterson is a very graphic treatment of this alluring, but at times dangerous ground. "A Scientific Analysis of the Units of Matter" by Dr. W. H. Masser continues a most interesting comparative survey of experimental science in regards to molecular unitation. The subject is a most useful one to the Theosophic student, and is well treated in this instance.

The Irish Theosophist.—No. 2 deals with "Occultism and Modern Science;" "Father Clarke and Theosophy;" while G. A. H. Johnston has some versed remarks on "Work," which we think could better have been said in prose by the same writer. No. 3 opens a series of articles on "Theosophy in Plain Language," and reprints the lecture of Annie Besant on "Problems of Death and the after life."

The Vahan.—No. 5, Vol. II; replies to a question as to the existence of a 'personal devil,' explains, or rather explains away, the "cursing of the fig tree"; deals with the power of thought in the production of crime; gives some Theosophic views as to the habitability of the planets of the solar system; treats of the supposed "illusions" of Devachanic life, in which, happily, the Editor sets the reader straight upon the use of the word *illusion*, an intellectual 'thimble-rig' with some Theosophists; and concludes with a few views concerning "Hell."

Theosophia.—(Amsterdam); No. 7 continues its useful series of reprints from Theosophical works, led by an article by "Afra" on the "World-soul" from the pen of G. R. S. Mead.

The Buddhist Ray.—Nos. 11—12, Vol. V continue the useful work of their predecessors. The answers to questions are pointed, and at times witty, if not always conclusive.

ADHYA'TMA MA'LA'.

A new Theosophical Monthly in Guzarati.—Adhyâtma Mâlâ is a Guzarâti Theosophical Monthly, published at Surat by Bro. Harpatram Harmukhram Mehta of the Surat Branch T. S. The first number issued in the beginning of December last consists of an Editorial, translations of articles from English Theosophical Monthlies, and a translation of the Bhagvatgîtâ

into Guzarâti verses. The translated articles are on the Theosophical Society (*Indian Mirror*) Universal Brotherhood (*Pauses*) and Vasudeva Manana (*Lucifer*).

The Magazine is published in Guzarâti and is specially intended for the Guzarâti Public. Its primary object is to spread the knowledge of Theosophy and kindred subjects, and to stimulate independent thought and research generally, among the Guzarâti unacquainted with the English language, and particularly among Guzarâti Theosophists. The Editor does not intend to make money hereby, since the balance, if any is left at all after the expenses of its publication are paid, will go to make a Theosophical Publication Fund.

This number begins with an Editorial explaining the purpose and scope of the Magazine and deals very shortly with the history of the Society and of the Theosophical movement, and points out how the Hindus, whose duty it was to have hailed the advent of the Society, have, to their shame, remained cold and indifferent.

The second article, headed the Theosophical Society, is a translation into Guzarâti of an article of the same name from the *Indian Mirror*. It gives somewhat in detail the history of the Society as also what it has done for the public and shows the connection of H. P. B., Col. Olcott and Annie Besant with the Society.

The third article, on Brotherhood, translated from the *Pauses*, clears the current misconceptions as regards the real nature of Brotherhood and urges the necessity of its being practically observed here, in India.

Then follows the translation of the Bhagavatgîtâ into Guzarâti verses, by Prince Harisinghi of Bhavnagar.

The fifth and the last is a translation of Vasudeva Manana, an English version of which appeared in *Lucifer*.

The Magazine is conducted under the auspices of Prince Harisinghi of Bhavnagar, to whom it mainly owes its existence.

The second issue comes forth with the Society's seal on the cover. It begins with an Editorial under the heading of Miscellanies, in which, after making some remarks upon the nature of Mahatmas and their relation to the T. S., the Editor tries to solve the questions; Is the Theosophical Society Buddhist? Is it a modern innovation? The second article is a translation of 'What is Theosophy' from the Theosophist. Prince Harisinghi's Guzarâti version of Bhagavat Gîtâ is continued, and the article on Brotherhood is finished. The next article on Chitra Gupta is translated from the 'Theosophist,' Vasudeva Manana from *Lucifer* is continued.

The Editorial is rather too long and betrays want of method in arranging the ideas. A fair attempt is made, in the translations, to keep together the original ideas. The translation of Gîtâ ought to be made with greater care.

FROM THE OLD WORLD TO THE NEW.*

Among the numerous Christmas numbers of the season, Mr. Stead's stands out as the most original. It is instinct with what the French call *actualité*, and nowhere is this better shown than in the mystic and occult

* Being the Christmas number of the 'Review of Reviews.' By W. T. Stead. Price 1 shilling.

flavour which runs through it. All that concerns the "Night side of Nature" is now, even more than ever, exciting the attention of the reading public and being, therefore, seized upon by authors as suitable matter for their books. But Mr. Stead is among the first to actually introduce the phenomenon of "automatic writing," as an incident of his story, and not only to give some of the communications so received, but further to vouch in the strongest manner for the absolute reality of the facts as related. Such communications as these raise some very difficult and interesting problems, especially in their relation to some of the rather hard and fast doctrines laid down by Theosophical writers. But space forbids any discussion of the problem here, and it is only mentioned in order to call the attention of our readers to the pressing necessity for (1) a most careful and candid discussion of such of the evidence as is unimpeachable; and (2) for careful, accurate and scientific experimental research into these matters.

ORIENTAL MUSIC IN EUROPEAN NOTATION.*

It is not generally known, either in India, or Europe, how far India's music could be utilized to suit the requirements of Western taste.

This is owing to the fact that hitherto there has been but little effort made to render oriental music in European notation, or stave as it is called.

Although in the North much has been done to commend the theory, on which the different systems of Native music are based, to the appreciation of Western Masters, e. g. by Sir W. Jones, the father of the Asiatic Society of Calcutta and the renowned Sanscrit Scholar. But the credit of rendering Eastern music into European notation has been reserved for Raja Sourendra Mohan Tagore.

In the Southern Presidency, the prevailing system of music has been historically credited with having caused the musical renaissance in upper Hindustan, previous to which the indigenous music had suffered a temporary decadence, owing to the political convulsions caused by constant invasions from the North.

Despite this historical engrafting, on the music of Northern Hindustan of the old stem of Dravidian music, a fact vouched for by able historians; still in many respects the Northern music is as different from the music of the South, as either of them is from that of the West.

But for all practical purposes, the music of the South has hitherto had no votaries to put forth its claims before the musical world of the West.

The almost insurmountable barriers of the opposing difficulties have at last been overcome by the unaided efforts and indefatigable energy of a single individual, in the person of Mr. Chinnaśawmi Mudaliar, M. A.

The enlightened scientific musical public is now afforded a much needed opportunity to make a beginning in the study of the Dravidian School of Hindu music.

A Monthly Journal entitled "Oriental Music in European Notation" is placed within the easy reach of the public under the able guidance of the gifted author just named, and will be found as attractive in its "get up" as in the matter it contains.

* By A. M. Chinnaśawmi Mudaliar, M. A., Puduket, Madras.

It now remains to be seen how the practical execution of the Native musical pieces as annotated in the journal would effect an unprejudiced ear.

It is presumed that a few musical entertainments will shortly be given from pieces chosen out of the new journal in order to appeal to the public discernment as to the success of the undertaking.

At this experimental stage, if the performance were to fall short of the public expectation, yet we hope it will not fail to serve at any rate as an incentive to bring about the desirable object of leading people to listen to the Dravidian melodies as set to the scientific harmony of the West.

Music has exerted a great influence over the countries and nations of the world and there is something distinctly national and characteristic in the cadence and harmony in vogue in different countries. No country should allow its music to die out.

It was for want of a systematic effort that it has not been hitherto possible to perpetuate the melodious arrangement of tunes of performers of genuine style, who, in the course of nature, are fast fading away.

Europeans have by their researches into literature, history and antiquities of India brought to light rich treasures of oriental thought and speculations, and in like manner Hindu music with its subtle yet scientific modulations, notes and harmony has an equal claim on the attention and respect of the European mind.

There may be found in India numerous persons supremely eminent both in the theory and practice of Hindu music who can never conceive the idea how musical sounds and times could be exactly expressed on paper with pen and ink.

The system of notation as given in Sanscrit is unsuited and hardly ever practised; it is therefore desirable that the European of notation (with additional symbols where necessary) which is universal, should be adopted throughout the country.

We wish every success to Mr. Chinnaśawmi in his valuable undertaking.

LO QUE ES LA TEOSOFIA.*

The Spanish edition of W. R. Old's "What is Theosophy?" is the work of Señor Jose Melian, F. T. S., and in regard to printing and binding is an improvement on the English edition. The translator assumes a more positive title for his work than the author was disposed to venture, for he boldly advances his translation with the title "What Theosophy is!" Whether the work contains more than a bare outline, by way of illustrating, rather than defining Theosophy, or whether that outline is in itself accurate in all respects, is a matter we should first decide before objecting to the Translator's new departure. As a typographical product, the work is all that could be desired, and it will be a useful hand-book for propaganda in Spain.

THE GOLDEN STAIRS.†

This is a collection of fairy tales, prettily written, but bearing the mark of laboured allegory. The author lacks spontaneity in this direction, however able his literary work may be in others. The descriptive portions of

* Madrid—1892.

† By Arthur Edward Waite; London: Theosophical Publishing Society, 7, Duke Street, Adelphi.—W. C.

these tales are in better style, if a little too "mellifluous" in diction. The stories are all worth reading, but with the "Arabian Nights" and the stories of Hans Anderson and Grim, fairy-land is nearly exhausted and there is little for any one to tell. Candidly, we prefer Mr. Waite in his greater capacity as a compiler of Occult literature. The book under review is nicely printed, but we are sorry to be unable to praise the design on the cover, which irresistibly suggests the idea that a fire has broken out in some hotel, and that one of its lady guests, aroused from her slumbers, has snatched her bed-sheet as covering, and taking wings to assist her flight, has jumped out of an upper window, while seven more in similarly light costumes are rushing down the fire-escape!

HINDU ETHICS AND THEOLOGY.*

This book, written by R. Sivasankara Pandinji, B.A. F. T. S., is an introductory Text-book of 180 pages, the 13th of the Hindu Excelsior series, and published by the Hindu Welfare Advancement Association of Madras, for the use of Aryan Moral and Religious Classes in India. It is a book that we can confidently recommend to all Theosophists, as it gives the substance of Shastra teachings upon the daily moral and religious life of the Hindus in simple language; the quotations being in Sanskrit, Telugu and English. A more intimate knowledge of the essentials of Hinduism can be gained from a single reading of this orderly compendium, than could possibly be obtained from exhaustive reading of long and isolated Hindu Scriptures.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, December 1892.

One of the principal features of our home propaganda during the last month or two, has been the initiation of lectures to Working Men's and other Clubs, in London and its immediate districts. The movement was started by a hard-working and enterprising F. T. S., sending out hundreds of Circulars to the abovementioned Clubs, offering a free lecture on Theosophy for their forthcoming Winter Session. The response to these notices, though not very large in proportion to the number sent out, has been encouraging on the whole, a few of those Clubs which have already had their one lecture, "asking"—like the immortal Oliver—"for more". Some of our Fellows have made their *début* as lecturers through this means, and with very marked success in one or two instances.

The Blavatsky Lodge is issuing a new Syllabus for next year, to begin from January 5th. The complete list is not yet made up, but I took down the following for your benefit, from the rough copy:—

- January: 5. *The Beautiful.*
 " 12. *Western Idols and Eastern Ideals.*
 " 19. *The Logos.*
 " 26. *Mohammed and his Religion.*

* Madras: 1892. Price 12 annas.

1893.]

Correspondence.

315

- February. 2.
 " 9. *Devachan.*
 " 16. *The Poetry of the Bible.*
 " 23. *Theosophy in America.*
 March. 2.
 " 9. *Materialists and Materialism.*
 " 16. *Free Will and Necessity.*
 " 23. *Some Modern Superstitions.*
 " 30. *Christo-Theosophy.*

You may remember that I have already sent you one of the titles, *viz.*, "Western Idols and Eastern Ideals," but that particular lecture was put on one side for the special one on Lord Tennyson's death, and has therefore not yet been given. The concluding lecture of the course will be particularly interesting, as being delivered by the Rev. W. G. Allen, the President and originator of the *Christo-Theosophical Society*.

The *Irish Theosophist* for December, prints the beautiful lecture which Mrs. Besant recently delivered in Dublin, in its entirety; this is really a great boon, both to those present, who might otherwise be unable to recall much that was said, and as placing on permanent record valuable matter which would otherwise be lost.

The *League of Theosophical Workers* recently elected two new Secretaries in place of Mrs. Oakley (gone to Australia) and Mr. Hargrove, who has other and more pressing work on hand. Their substitutes are the Countess Wachtmeister and Mr. Moore; and there are already signs that the League will not suffer by the change; fresh activities being started, and old ones revived, prove the valuable work the League has accomplished in the past, and is still continuing to carry on.

Miss A. T. Will-on has been appointed Librarian in place of Bro. Old, and finds that her work, on entering her new duties, has been much lightened by the voluntary labours of Miss Fagg, who has thoroughly re-arranged and re-catalogued the Library, during the short time in which she has had the temporary charge thereof.

The Dutch Branch T. S. reports well; crowded meetings of the Lodge, regular studies, Theosophical Works in process of translation, and increased interest shewn by outsiders, proves the steady growth of the movement in Holland. Our Dutch brethren are catering for the children, too, and hold weekly classes which prove most satisfactory, and also that others might do well to follow their example; for the children of to-day are the Theosophists—or otherwise—of to-morrow, and we should look to it, I think, that they are not "otherwise", if we can help it.

Good news reaches us of Mrs. Besant and of her lecturing tour in the States, now in full swing. She had a terribly rough passage to New York last month, and writes that she was scarcely able to be on deck at all; indeed they were battered down for two days, so severe was the weather.

* * * * *
 With the advent of Christmas comes the usual plethora of so-called "seasonable" literature, not a little of which deals with matters occult. Do not suppose that I refer to the "common or garden" ghost story; by no means! Tales in which hypnotism, mesmerism, thought-transference, and so forth, play a not inconsiderable part are what I have in my mind's eye when I here use the term "Occult." Mr. Stead's Christmas number of the *Review* of

Reviews is really the best example of the kind; but the *Idler* is not far behind, having notes on "Ghosts", by both Mrs. Besant and Mr. Sinnet, which cover quite three pages of the Christmas number. One of the heroes in Mr. Stead's story, by the way, quotes H.P.B. on Ireland:—"Madame Blavatsky.....in her 'Secret Doctrine' tells us that Ireland is a forlorn fragment of an earlier continent,..." (and so on) he says, in conversation with a spiritualistic friend, who is represented as being a gr-at authority on the astral plane, a locality with which some of Mr. Stead's *dramatis personæ* seem to be tolerably familiar.

The Christmas number of *Punch*, too, has honoured Re-incarnation with a little tale, founded on the tender, about a toy's successive lives and adventures, we might add. Truly "the world," even the little world of comic papers, "is ruled by ideas."

I came across rather an interesting little article a short time ago, on "Miracles of Science," in the London *Figaro*, oddly enough. The writer most pertinently and justly calls attention to the fact that we too often forget, in our open-mouthed acceptance of the dicta of modern scientists, how those same dicta would have been jeered at—e. g., "as the irresponsible ravings of an imaginative journalist"—coming from the lips of any but the accepted leaders of scientific thought. True enough, but there is more to follow:—

"From time immemorial, there has been a widespread belief in the occurrence of phenomena, which science could not and cannot explain, and which, therefore, she denounces as being either fraudulent, or the product of a diseased imagination. At the present day, such phenomena are believed in by the spiritualists, the Theosophists, and even by the more or less Eminent Scientists who are the shining lights of the Society for Psychical Research. They are, moreover, supported by the medical hypnotists who have been so much *en evidence* of late years."

The writer, then, noting the fact that each of the abovementioned classes has "its own explanation of its own alleged phenomena," suggests that really there would not be much difficulty in reconciling them all "if it were admitted that brain and brain could communicate with each other at a distance by some means other than the recognised media of sight and sound." And he winds up by calling upon science to explain for what reason the belief in such a means of communication is to be rejected, when we are expected to accept her own admittance of "the possibility of telephonic conversation without a connecting wire." For all which let us be thankful.

The *Daily Chronicle* recently reviewed a Dutch "Sensitivist" Novel, by Louis Couperns, of which the Reviewer apparently had not formed a very high opinion—possibly because he had not understood it. I have only seen the review in question as yet, but, judging even from that, am inclined to think that there is much method in the alleged "madness" of M. Couperns. To quote but one sentence of the Reviewer's—not from the book even:—"Surely no human being ever felt a bugle-call as scarlet, or a thunderclap as indigo, or the murmur of a breeze as pale blue." Only another instance, you see, of the modern spirit which shews itself from the Huxley on the (scientific) throne, to the journalistic Reviewer in the Suburban Villa; that spirit which promptly condemns as "sheer nonsense" (a phrase culled from the review) that which it does not—though possibly after much ineffectual striving—understand. Probably our Reviewer has not studied Galton, or the term "sheer nonsense" might never have been written.

Dr. A. Carroll, who has, for some time past, been studying the inscriptions on the gigantic figures of Easter Island, believes that he has now succeeded

in obtaining a key to the former, and has—so states a recent notice in a London daily—actually translated from those inscriptions which he has studied two prayers to the sun. He believes that Easter Island was early colonized "by emigrants from Western America, who were in possession of a written or heiroglyphic language, the use of which was", he thinks, "ultimately prohibited in America by the Incas." Dr. Carroll promises a grammar and lexicon of the inscriptions, so, who knows what further confirmation of the "Secret Doctrine" teaching may not be in store for us.

The *Westminster* for last month notices a new book to which the author gives the significant title "Atomic Consciousness," with the sub-title, "An explanation of Ghosts, Spiritualism, Witchcraft, Occult Phenomena, and all Supernormal Manifestations." Vulgarly speaking, a very large order, is this. So far as the Reviewer seems "able to make out," the theory developed in the book is, he says, that "the material atmosphere in which we are plunged, call it ether or what you please, is endowed with consciousness, and is capable of transmitting mental phenomena; yet itself is destitute of will, emotion, or conscience." With modifications, so far, so good, we might comment; but it seems anything but good to the Reviewer, who, after a few semi-contemptuous paragraphs, briefly dismisses it. All the same, the book is one of the many straws which shews how the wind is steadily blowing up in our direction.

There is a curious little description given by Lady Burton, in an article in the *New Review*, of an incident in connection with her husband's death. Speaking of Sir Richard's last moments, after Extreme Unction had been administered, she says that she sat by her "insensible husband all that day," and believes that she saw "the mouth and left eye" move, although the doctor told her it must have been her imagination. "But," she goes on to relate, "what was no imagination was that the brain lived after the heart and pulse were still.....for, on lifting up the eyelids, the eyes were bright and intelligent as in life, like those of a man who saw something unexpected and wonderful and happy, and that light remained in them till towards sunset." What Theosophist will not here recall that memorable passage beginning, "Speak in whispers, ye who assist at a death-bed, and find yourselves in the solemn presence of death;" for this little incident related of Sir Richard Burton, by his wife, but confirms the teaching we have already, and long since, received. The same number of the *New Review* contains another article, by Frederick Greenwood, on "The Study of Dreams." He has, apparently, I should say, been studying Carl Du Prel's *Philosophie der Mystik*, for this article runs very much on the same lines, e. g., the "dramatic sundering of the ego"—as Baron Du Prel calls it—in dreams, which is dwelt on at some length by Mr. Greenwood.

Mr. Stead has many things interesting to us as Theosophists in both the current, and the November number of the *Review of Reviews*; but there is not space to notice them all. He gives a most interesting extract from Lady Archibald Campbell's article in one of the magazines for December on "The Men of Peace—A Highland Tradition"; and remarks that "Lady Archibald seems to be very sound on spooks"! For the "Men of Peace" are Fairies, who are evidently lumped all together with astrals, &c., and included under the term "spooks," in Mr. Stead's mind.

A. L. C.

AMERICAN LETTER.

NEW YORK, 12th December, 1892.

Sister Annie Besant has been and gone, so, what else shall we chat about? She has lectured, talked, and been interviewed. But, let us draw ourselves away from one whom we love to others, and to other things we love also. For she only leaves this Atlantic coast for a short time, to visit the interior and the Pacific shore and then return again. What a big "little world" it is! Even India, Australia, Europe, America, far away from one another as they are, are not very distant either.

Brother Old may use the columns of *Lucifer* to tell us of "Tao," but the outside world does not propose to permit us Theosophists, to monopolize. So they simultaneously take advantage of a more popular magazine than *Lucifer* as their *vade-mecum*, and there give their views of the conceptions of the Ineffable of "a Chinese mystic." This mystic is Lao Tsze, the founder of Taoism. We have thus from Theosophical and non-Theosophical sources similar teachings. The article just referred to, and which was published in "The Arena," says:

"Whether or not the commercial world is deriving the advantages it anticipated from the free intercourse with the Oriental World, literature and knowledge are reaping valuable harvests." It continues:—

"As to what Tao means there has been considerable dispute. It is the crux of Lao Tsze's philosophy. For the doctrine of Tao is the centre about which his thought revolves, and the interpretation of Tao determines the character of his whole system."

"'There was an existence,' says the twenty-third chapter (of the Tao-Te-King), 'incomprehensible and perfect, which existed before heaven and earth. So still! So transcendent! It stood alone and was not changed. It pervades everything and has not been endangered. If I designate it, I call it Tao!'"

"It is invisible and inaudible, formless and figureless. It is empty, yet in operation, exhaustless. Whose son it is, is not known. It seems to have existed before the Supreme Lord, Shangti. It gives the law to heaven, but finds its law in itself. Any name that can be given to it is not its eternal name. It is the mother abyss from which all things have proceeded. To it everything returns. Nevertheless, itself thus unchanging, it creates, forms, perfects, nourishes, sustains, and protects all existence. It is the identity of the passive and the active. It is the foundation of virtue, the bringer of peace, the jewel of good, the forgiver of sin."

Are these quotations from the literature that sells on the new stands at hotels and railway stations too frequent? No, for they show, more perhaps than any other one thing, the drift here. When a great travelling public—and we are a travelling people—fill up their spare moments with such reading, it indicates in what direction the thought of the mass of the people begins to turn. Why! just listen to this other quotation from the same article:

"Even before activity and existence came into being, there must have been something preceding them—the inactive, the non-existent. The extended creation must have had, anterior to it, the empty space in which it may find room. Creation, becoming, implies a void which it may fill up. The Manifested Universe, yea, the manifested and active Deity, involves some secret unmanifested Power, some primal stillness still more ancient than itself. And even this Passivity, this Emptiness, had this no origin? We may ask even of this, whence came it? There must be a source behind even this, something, in short, which is the original Possibility, the ultimate Process and origin of all things, Source of matter and mind, God and Devil, the Something and the Nothing."

"This deepest mystery, this Unknown, Unknowable First Cause, this Unfathomable Abyss, from which all things proceeded, before both creation and time and the Creator himself, this was called by Lao-Tsze, Tao."

With such like baubles and trivial toys the busy unthinking West amuses itself when heavier duties give leisure. Strange, is it not, such frivolity as a national characteristic?

The article just quoted from, culminates in a funny little anti-climax and a misconception. The anti-climax consists in the statement—after a masterly delineation of the Tao "The Tao that can be named,....., not the real Tao"—that Lao-Tsze's teachings were "deficient, certainly, at least, in his conception of the Divine." For, "grand as his delineation of Tao is, he fails to recognize the personality of the Supreme"!

The misconception is about ourselves. Here it is. "The later disciples of Lao-Tsze degraded his lofty transcendentalism into a childish system of magic, his pure abstractions into the most fantastic schemes and superstitions. They became the *Theosophists* and necromancers of the Middle Kingdom. Their talk was now of spells, of amulets, of gifts of second sight, of elixirs that rescued from the grasp of death." But we can stand it. First, misconception, then full recognition of the truth.

In the same magazine is another article about "Occultism in Paris." It gives the impression that Adepts are about as numerous there as merchants here. But the facts do not warrant such a belief. But, as they say, it all goes.

Branch work and other akin to it moves ahead without slackening its gait. "More branches" is the monotonous though not disagreeable report. The sixty-nine now may be seventy before this letter is mailed, and not unlikely two or three more before it is published. And most of those already founded grow. The little shoot from the small seed becomes ever a greater plant, and the greater plant casts ever a widening shadow.

From Iowa, from Minnesota, from Louisiana, from Massachusetts are heard the same accounts. In Massachusetts in the city of Boston, at Harvard University—the largest in the country—a branch has been formed amongst the students. It applied for its charter on the seventeenth of last month, beginning with fourteen members. If some of those who dream dreams and see visions prognosticate correctly, the future of the Theosophical movement is dependent on the younger element. But without such foretellings common sense and judgment indicate the same. So, all hail! to the young men with whom we are recruiting our ranks.

From the town of Clinton in Iowa, from the India branch, words of courage and determination come in. Organized about two years since, largely through the efforts of a visitor, Mrs. Julia Y. Bessac of San Diego, California, it has had—as what branch has not?—up-hill work. "The Voice of the Silence" cautions the Lanoos that such is his path from the start, and what is true for him is true for a branch. And so the India branch works and works, because they know the sowing must be done before the crops can be grown and gathered. They have been fortunate in having a multiplicity of types of thinkers amongst their members—Spiritualists, Universalists, Infidels, Agnostics, Theists, Episcopalians. When such heterogeneous elements can work together, there must indeed be genuine fraternity.

The Ishwara Theosophical Society, the branch at Minneapolis, Michigan, is doing well. Though they have but twenty members, their weekly meet-

ings at times call together at least fifty people. They always have some carefully prepared or selected paper for the evening and a general discussion following the reading of it. They have two prominent clergymen of the city interested, both of whom dare to speak of Theosophy freely from their pulpits. The newspapers are also by no means standing aloof. One of the clergymen referred to made Theosophy the subject of a sermon. It, as was inevitable, attracted wide attention and caused much controversy. The papers speaking of it the next day, said: "Rev. S. W. Sample spoke to a large and interested congregation at All Soul's Church yesterday morning on the subject of Theosophy. He said he spoke not as a priest at the altar nor as a proselyte at the gate, but as a lover of truth and justice, in sympathy with every movement which fosters humanity and breadth.....for him who can investigate judicially the field proffers rich reward. In the message of Theosophy to us, there are five great words. The first is truth,.....The second is reincarnation.....The third is karma.....The fourth great word of Theosophy, its central burden and song, is universal human brotherhood. There is its heart.....The fifth word of Theosophy's message was indirection. This meant self-sacrifice.....for the sake of service." So, you see, if some misunderstand, others make amends. Of course, Annie Besant's visit to this town and her lecture of the 19th instant are looked forward to with eager interest.

But again the subject-matter outruns the space. In short we are doing well, most excellently well. The lectures delivered by Mrs. Besant here at Chickering Hall drew full houses; fuller than ever before. The audiences were good; good in the best sense of the word, intelligent and earnest. The lecturer never did better and the daily press is friendly. The meetings for the members of the Society only, that they might become better acquainted with Mrs. Besant, have been most enjoyable and beneficial. We are perceptibly becoming knit more and more closely together, and the nucleus is drawing in new blood and sending it through the living organism with a stronger and a steadier flow.

H. T. PATTERSON, F. T. S.



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THE THEOSOPHIST.

VOL. XIV. NO. 6. MARCH, 1893.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XII.

I SHALL now redeem my promise (See Chap. VIII) to say something about Mrs. Hardinge Britten's "Art Magic," and its production. It has been mentioned above that the book was launched almost coincidentally with the formation of the Theosophical Society, and the circumstances are a little curious. Mrs. Britten was particularly struck by them, and testifies to her surprise in the following passages in a letter to the *Banner of Light* :—

"So amazed and struck was I with the coincidence of *purposes* (not *ideas*), expressed in the inauguration of the Theosophic Society, at which I was present, with some of the purposes, though not the ideas put forth in my friend's work, that I felt it to be my duty to write to the President of that Society, enclose a copy of the still unpublished advertisement, and explain to him that the publication of the book in question anticipated, without concert of action or even personal acquaintance, with the parties concerned, whatever of Cabalistic lore the said Theosophic Society might hereafter evolve."

The coincidence consisted in the fact that the book and our Society simultaneously affirmed the dignity of ancient Occult Science, the existence of Adepts, the reality of, and contrast between, White and Black Magic, the existence of the Astral Light, the swarming of Elemental races in the regions of air, earth, etc., the existence of relations

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

between them and ourselves, and the practicability of bringing them under subjection by certain methods long known and tested. It was, so to say, an attack from two sides simultaneously upon the entrenched camp of Western ignorance and prejudice.

Mrs. Britten affirmed that "Art Magic" had been written by an Adept of her acquaintance, "a life-long and highly honored friend,"* whom she had first met in Europe, and for whom she was but acting as "Translator" and "Secretary." His name, she said, was Louis, and he was a Chevalier. A piquant Prospectus, calculated to switch the most jaded curiosity to the buying-point, was issued, and the bibliophile's cupidity excited by the announcement that the Author would only permit five hundred copies to be printed, and even then should reserve the right of refusing to sell to those whom he might find undeserving! † This right he seems to have exercised, since, in another published letter to "The Slanderers of Art Magic,"—whom she calls "little pugs"—she tells us that "some twenty names have been struck off by the Author." The fact that some persons, more cavilling than well-informed, had hinted that her book had been hatched in the Theosophical Society, provoked her wrath to such a degree that, with a goodly show of capitals and italics, she warns all these "whisperers who dare not openly confront us," that she and her husband "had laid the case before an eminent New York legal gentleman," who had instructed them "to say publicly that, free as this country may be to do what each one pleases (*sic*), it is not free enough to allow the circulation of injurious libels"—and that they "had instructed him to proceed immediately against any one who hereafter shall assert, publicly or privately, that the work I have undertaken—namely, to become Secretary to the publication of Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritualism—has anything to do with Col. Olcott, Madame Blavatsky, the New York Theosophic Society, or any thing or person belonging to either those persons or that Society," (*vide* her letter in *Banner of Light*, of about December 1875; the cutting in our Scrap Book being undated, I cannot be more exact).

This clattering of kitchen pans was kept up so persistently—she and her husband actually being all the while executive members of the Theosophical Society—that, despite the fancy price put upon the book—\$ 5 for a volume of 467 pages, in Pica type heavily leaded, or scarcely as much matter as is contained in a 7s. 6d. volume of the London publishers—her list was soon filled up. I, myself, paid her \$ 10 for two copies, but the one now before me is inscribed, in Mrs. Britten's hand-

* "Nineteenth Century Miracles," p. 437.

† "To prevent his recondite work from falling into the hands of such heterogeneous readers, as he felt confident would misunderstand or perhaps pervert its aims to evil uses." ("Nineteenth Century Miracles," p. 437.) And in a letter to myself, of date September 20, 1875, about her copy of Cornelius Agrippa that I wished to borrow, she calls Louis "The Author of the book of books (*italics hers*), just advertised in the *Banner*," and says, "This man would far sooner burn his book and die amidst its ashes than spare it even to a favoured 500."

writing, "To Madame Blavatsky, in token of esteem from the Editor [herself] and the Author [?]." The Prospectus stated that, after the edition of 500 copies was run off, the "plates" were to be destroyed. The imprint shows the book to have been "Published by the Author, at New York, America," but it was copyrighted by William Britten, Mrs. Britten's husband, in the year 1876, in due form. The printers were Messrs. Wheat and Cornett, 8, Spence St., N. Y.

I have given the above details for the following reasons:—1. The book marks a literary epoch in American literature and thought; 2. I suspect that good faith was not kept with the subscribers, myself included; since the work—for which we paid an extravagant price—was printed from type forms, not plates, and Mr. Wheat himself told me that his firm had printed, by Mr. or Mrs. Britten's orders, 1,500 instead of 500 copies—the truth of which assertion his account-books should show. I only repeat what her printer told me, and give it for what it may be worth; 3. Because these and other circumstances, among others the internal evidence of the matter and execution of the work, make me doubt the story of the alleged adept authorship. Unquestionably there are fine, even brilliant, passages in it, and a deal that is both instructive and valuable: as a neophyte in this branch of literature, I was, at the time, deeply impressed with it, and so wrote to Mrs. Britten; but the effect of these upon me was afterwards marred by my discovery of the unacknowledged use of text and illustrations from Barrett, Pietro de Abano, Jennings, Layard, and even (see plates facing pp. 193 and 219) from *Frank Leslie's Illustrated Newspaper*;* also by the unspiritual personification of God, "the eternal, uncreated, self-existent and infinite realm of spirit" (p. 31), as a *globe*, that is to say, a limited sphere or central sun, related to the universe as our sun is to our solar system; by much bad spelling and grammar; by such mistakes as the making of "Chrishna and Buddha Sakia" heroes of an episode identical with that told of Jesus, *viz.*, a "flight and concealment in Egypt, their return to work miracles," etc.; † by the declaration, which contradicts

* The book-reviewer of *Woodhall and Cloft's Weekly*, a New York journal of the day, in noticing the appearance of "Art Magic," uses very severe language in regard to the reputed Author, whom he identifies, whether justly or unjustly, I cannot say, with Mrs. Britten. The book, he says, "is simply a rehash of books accessible to any student of even limited means, and (which) can be readily found in almost any book-store, or on the shelves of any public library. Ennemosées 'History of Magic', Howitt's 'Supernatural', Salverte's 'Philosophy of Magic', Hargrave Jennings's 'Rosicrucians', Barrett's 'Magus', Agrippa's 'Occult Philosophy', and a few others are the real sources of this wretched compilation, which is full of bad grammar and worse assumptions. We unhesitatingly assert that there is not a single important statement in the book which cannot be discovered in already-printed books." This is exaggerated censure, for the book does contain passages worthy of Lytton Bulwer, in fact, one would say they were written by him; and while the forced loans of illustrations and matter from the Authors cited are palpable, there is much sound Occult Doctrine sententious put, to reward the patient reader.

† But I really must quote, for the edification of H. Sumangala, and other unenlightened Buddhist scholars, the whole passage: "The births of these Avatare through the motherhood of a pure Virgin, their lives in infancy threatened by a vengeful king, their flight and concealment in Egypt, their return to work miracles, save, heal and redeem the world, suffer persecution, a violent death, a descent into Hell, and a re-appearance as a new-born Saviour are all items of the Sun God's

every Canon of Occult Science ever taught in any school, that for becoming a Magician, or Adept, the "first great pre-requisite is a prophetic or naturally *mediumistic organization*," (p. 160); and that the sitting in 'circles,' mutual mesmerisation, the cultivation of intercourse with spirits of the dead, and the acceptance of spirit guides and controls, are substantial and lawful aids to the development of Adept powers. Whatever Adept may have written this book, most assuredly it became in the process of "editing" and "translating" a panegyric upon mediumship, and upon those phases of it which Mrs. Britten's mediumistic history seems to illustrate. One has but to compare it with "Isis Unveiled", to see the vast difference in favor of the latter as a trustworthy elucidation of the nature, history and scientific conditions of magic and magicians, of both the Right and Left Hand Paths. To affirm that mediumship and adeptship are compatible, and that any Adept would permit himself to be guided or commanded by departed spirits, is an absurdity only equal to that of saying that the North and South Poles are in contact. I remember very well pointing this out to Mrs. Britten upon first reading her book, and that her explanation was not at all convincing. She makes one statement, however, which Spiritualists often deny, but which is doubtless true, nevertheless:

"It is also a significant fact, and one which should commend itself to the attention alike of the physiologist and psychologist, that persons afflicted with scrofula and glandular enlargements, often seem to supply the pabulum which enables spirits to produce manifestations of physical power. Frail, delicate women—persons, too, whose natures are refined, innocent and pure, but whose glandular system has been attacked by the demon of scrofula, have frequently been found susceptible of becoming the most remarkable instruments for physical demonstrations by spirits."

The Author had seen astounding phenomena exhibited by "rugged country girls and stout men of Ireland and North Germany," but careful scrutiny would often reveal in the mediums a tendency to epilepsy, chorea, and functional derangements of the pelvic viscera.

"It is a fact, which we may try to mask, or the acknowledgment of which we [Adepts?] may indignantly protest against, that the existence of remarkable medium powers augurs a want of balance in the system, etc."

Yet (p. 161), we are told that, "To be an 'Adept' was to be able to practice magic, and to do this was either to be a natural prophet [or

history, which have already been recited, &c. &c." (Op. cit., p. 60). Fancy Buddha Gautama concealed in Egypt, suffering a violent death, and then descending into Hell! and this "Art Magic" is claimed to be the work of an Adept, who had studied in the East, and been initiated in its mystical lore! An Adept, moreover, who, when cholera was raging in London, "adjourned to an observatory"—in London—where he and "a select party.....all distinguished for their scientific attainments," made "observations through an immense telescope, constructed under the direction of Lord Rosse" ("Ghost Land," p. 134, by the same Author), which telescope happens to have never been nearer London than its site at Birr Castle near Parsons Town, Kings County, Ireland! The fact is that the Author of this book seems to have borrowed his (or her) alleged facts—even to the mis-spelling of the names of Krishna and Sakya Muni—from Chapter I of Kersey Graves's veracious work, "The world's sixteen crucified Saviours," which H. P. B. satirized so merrily in "Isis Unveiled."

medium, as above declared], cultured to the strength of a magician, or an individual who had acquired this prophetic [mediumistic?] power and magical strength through discipline." And this soi-disant Adept, says (p. 228) that if

"The magic of the Orient combine with the magnetic spontaneity of Western Spiritism, we may have a religion, whose foundations laid in science and stretching away to the heavens in inspiration, will revolutionize the opinions of ages and establish on earth the reign of the true Spiritual Kingdom."

But this will suffice to show what manner of Adept is the reported Author of "Art Magic," and what weight should be given to Mrs. Britten's current sarcasms and pifflings against H. P. B., her teachings, and the pretensions of the Theosophical Society which she helped us found. In the early days, she declared her acquaintanceship with us "a great privilege," her membership something to be proud of, and her office in the T. S. "a mark of distinction." [Letter on "The Slanderers of Art Magic" in *Spiritual Scientist*]; and, as late as the year 1881 or 1882, she calls herself in a letter introducing Professor J. Smyth, of Sydney, to H. P. B., her unchanged friend, for whom she ever feels "the old time affection;" yet she has been anything but that of later years; and it is her attitude towards Theosophy which has created the necessity for my recording these several reminiscences, both in the interest of history, and for the profit of her friends and herself. She has had great notoriety among Spiritualists since about the year 1853, when I first met her at New York as Miss Emma Hardinge, the new and eloquent speaking-medium. She certainly is a most fluent and stirring platform orator upon spiritualistic subjects, a vocation for which her early career in the ballet had not prepared her, which makes the phenomenon all the more striking. I next saw her in 1874 as Mrs. Britten, and made the acquaintance of her handsome husband, in connection with the pending formation of the T. S., and learnt from her the fact that "Art Magic" was in an advanced stage of preparation. Personally, I have had no quarrel with her, quite the contrary; and I am sorry that my duty to my dead colleague, and to the honor of our Society, has forced me to expose the facts of the present chapter. It is a pity, also, that so clever and interesting a compilation as her book is, should have been discredited at the very beginning by an "Author's Preface", the like of which, for vulgar 'cadging' for Mrs. Britten's books and ungrammatical and fulsome laudation of herself, would be hard to find in literature.

The author, we are told, had had "more than forty years" of Occult experience (p. 166), after having "learned the truth" of magical science; so that he might reasonably be taken as at least fifty or sixty years of age when "Art Magic" was published; yet, from an alleged portrait of him, obligingly sent me by Mrs. Britten from Boston to New York, in 1876, for examination*—an engraved facsimile of which will appear in this book when published—he seems a young man of about twenty-five.

* Her conditions were that I was to show it only to those living in our house and then return it to her.

Moreover, all those years of profound study ought to have made his face embody the acquired masculine majesty one finds in the countenance of a true Yogi or Mahatma; whereas in this portrait, of a pretty man with mutton-chop whiskers, the face has the vapid weakness of a "sick sensitive," of a fashionable lady-killer, or, as many say who have seen it, that of a wax figure such as the Parisian barber sets in his shop window to display his wigs and whiskers upon. One who has ever been face to face with a real Adept, would be forced by this effeminate dawdler's countenance to suspect that either Mrs. Britten had, *faute de mieux*, shown a bogus portrait of the real author, or that the book was written by no "Chevalier Louis" at all.

The portrait is far less interesting in itself than in its relation to a remarkable phenomenon, which H. P. B. did upon the provocation of a French lady, a Spiritualist, then a guest at our New York Head-quarters. Her name was Mlle. Pauline Liebert, and her place of residence at Leavenworth, in Kansas, a distant Western State. H. P. B. had known her in former years at Paris, where she took the deepest interest in "spirit photography." She believed herself to be under the spiritual guardianship of Napoleon Bonaparte, and that she possessed the power of conferring upon a photographer the mediumistic faculty of taking the portraits of the spirit-friends of living sitters! When she read in the papers H. P. B.'s first letters about Dr. Beard and the phenomena of the Eddy family, she wrote to H. P. B. and told about the wonderful success she had had in Kansas, St. Louis, and elsewhere among the photographers, in getting spirit portraits. Mr. H. J. Newton, the Treasurer of the T. S., was a distinguished and scientific amateur photographer, and had fitted up a very excellent experimental gallery in his own house. Upon hearing from me about Mlle. Liebert's pretensions, he asked us to invite her to pay us a visit and give him sittings, with a view to testing her claims in the interest of science. H. P. B. complied, and the eccentric lady came to New York at our expense, and was our guest during several months. The erudite calumniator of the *Carrier Dove*, whom I have above-mentioned in another connection, published (C. D., vol. viii, 298) an alleged assertion of Mlle. Liebert to himself, that H. P. B.'s phenomena were tricks to delude me along with others, that her pictures were bought or prepared in advance and foisted on us as instantaneous productions, etc., etc.: in short, a tissue of falsehoods. He parades her as an intelligent person, but the fact is that she was credulity personified, so far as her spiritualistic photographs were concerned. Upon her arrival at New York, she began a course of photographic sittings at Mr. Newton's house, confidently prognosticating that she should enable him to get genuine spirit portraits. Mr. Newton patiently went on with the trial, until, with the fiftieth sitting, and no result, his patience gave way and he stopped. Mlle. Liebert tried to account for her failure by saying that the "Magnetism" of Mr. Newton's private gallery, was not congenial to the spirits; not

withstanding the fact that he was the foremost Spiritualist of New York City, and President of the largest local Society of the kind. With Mr. Newton's obliging help, I then arranged for a fresh series of trials in the photographic gallery of Bellevue Hospital, the Manager of which, Mr. Mason, was a man of scientific training, a member of the Photographic Section of the American Institute, and anxious to test Mlle. Liebert's pretensions in a sympathetic spirit. His success was no better than Mr. Newton's, despite seventy-five careful trials under the French lady's prescribed precautions against failure. All these weeks and months that the two series of experiments were going on, Mlle. Liebert lived with us, and almost every evening she used to bring out and lovingly con over a handful of so-called spirit-photographs that she had collected in divers places. The ignominious collapse of her hopes as to the test trials in progress seemed to make her dote upon what the poor deluded creature regarded as past successes, and it was an amusing study to watch her face while handling her thumb-worn *pièces de conviction*. H. P. B. had naturally but small pity for intellectual weaklings, especially little for the stubborn dupes of mediumistic trickery, and she often poured out the vials of her wrath upon the—as she called her—purblind old maid. One cold evening, [December 1st, 1875,] after a fresh day of failures at Mr. Mason's laboratory, Mlle. Liebert was, as usual, shuffling over her grimy photographs, sighing and arching her eyebrows into a despairing expression, when, H. P. B. burst out: "Why will you persist in this folly! Can't you see that all those photographs in your hand were swindles on you by photographers who did them to rob you of your money? You have had every possible chance now to prove your pretended power,—more than one hundred chances have been given you, and you have not been able to do the least thing. Where is your pretended guide, Napoleon, and the other sweet angels of Summerland; why don't they come and help you? Pshaw! it makes me sick to see such credulity. Now see here: I can make a 'spirit picture' whenever I like and—of anybody I like. You don't believe it, eh? Well, I shall prove it on the spot!" She hunted up a piece of Bristol-board, cut it to the size of a cabinet photograph, and then asked Mlle. Liebert whose portrait she wished. "Do you want me to make your Napoleon?"—she asked. "No," said Mlle. L., "please make for me the picture of that beautiful M. Louis." H. P. B. burst into a scornful laugh, because, by Mrs. Britten's request, I had re-mailed to her the Louis portrait three days previously, and it being by that time in Boston, 250 miles away, the trap set by the French lady was but too evident. "Ah!" said H. P. B., "you thought you could catch me, but now see!" She laid the prepared card on the table before Mlle. Liebert and myself, rubbed the palm of her hand over it three or four times, turned it over, and lo! on the under side we saw (as we then thought) a facsimile of the Louis portrait. In a cloudy background at both sides of the face were grinning elemental sprites, and above the head a shadowy hand with the index-finger pointing downward! I never saw amazement more strongly depicted on a human face

than it was upon Mlle. Liebert's at that moment. She gazed in positive terror at the mysterious card, and presently burst into tears and hurried out of the room with it in her hand, while H. P. B. and I went into fits of laughter. After a half hour she returned, gave me the picture, and on retiring for the night I placed it as a book-mark in a volume I was reading in my own apartment. On the back I noted the date and the names of the three witnesses. The next morning I found that the picture had quite faded out, all save the name "Louis," written at the bottom in imitation of the original: the writing, a precipitation made simultaneously with the portrait and the elves in the background. That was a curious fact—that one part of a precipitated picture should remain visible, while all the rest had disappeared, and I cannot explain it. I locked it up in my drawer, and Mr. Judge, calling in a day or two later, or, perhaps, the same evening, I told him the story and showed him the defaced card; whereupon he asked H. P. B. to cause the portrait to re-appear and to "fix" it. It needed but a moment for her to lay the card again face down upon the table, cover it with her hand, and reproduce the picture as it had been. He took it by her permission, and kept it until we met him at Paris in 1884, when—as he had fortunately brought it with him—I begged it of him for the Adyar Library. From Paris I crossed over to London, and, going one evening to dine with my friend Stainton-Moses, he showed me his collection of mediumistic curios, among others, the very original of the *Louis* picture, which I had returned to Mrs. Britten by post from New York to Boston in 1876! On the back was written "M. A. Oxon, March 10, 1877, from the Author of *Art Magic* and *Ghostland*." The next day I brought and showed Stainton-Moses, the H. P. B. copy, and he kindly gave me the original. Thus, after the lapse of eight years, both came back to my hand. Upon comparing them, we found so many differences as to show conclusively that the one was not a duplicate of the other. To begin with, the faces look in opposite directions, as though the one were the enlarged and somewhat deranged reflection of the other in a mirror. When I asked H. P. B. the reason for this, she said that all things on the objective plane have their images reversed in the astral light, and that she simply transferred to paper the astral reflection of the *Louis* picture as she saw it: the minuteness of its accuracy would depend upon the exactness of her clairvoyant perception. Applying this test to these two pictures, we find that there are material differences in horizontal and vertical measurements throughout, as well as in the curl of the hair and beard, and the outlines of the dress: the signatures "*Louis*" also vary in all details while preserving a general resemblance. When the copy was precipitated, the tint was infused into the surface of the whole card as a sort of pigmentous blur, just as the background still remains, and H. P. B. touched up some of the main lines with a lead-pencil; to the artistic improvement of the picture, but to its detriment as an exhibit of occult photography.

I am fortunately able to cite an account, hitherto unpublished, by Mrs. Britten herself, of the incidents connected with the taking of the portrait. It is given in a letter to Lady Caithness, Duchesse de Pomar, who copied it out at my request:

"I now enclose you a faint shadow of our 'archi-magus.' I deeply regret my inability to send you anything better, for, indeed, his face is wonderfully beautiful. He has raven hair, superb eyes, a very fine complexion, and the sweetest smile imaginable—you may judge therefore what a poor representation this picture forms of him. It only resembles him as he lay fainting in the carriage when we left the photographer's. There was a very curious incident about this picture. When the negative was finished, I insisted on the photographer making me a proof, then and there, in order that I might judge of its resemblance, that proof I took away with us, requesting my friend, who is a fine artist, to make me an enlarged crayon sketch for myself,—this he agreed to do. I wondered why the photographer did not send me any more pictures, and waited for many days for them. I knew it only represented my poor sufferer as he then was, not as he generally appears, still he entreated me to send it as it was for his *Madonna*—as he calls you—because he had made such a great exertion to have it taken, and only for you. Still he did not come. The photographer might have been prevented from executing the pictures, I thought, by bad weather. At last, I called on him—when, with a strange and singular air of reluctance, he acknowledged that almost immediately after we had left, the picture on the negative ~~FADED ENTIRELY OUT~~, leaving only some very faint indications or marks, which looked like Cabalistic characters. He was very angry about it, complained that these spiritualists were always playing tricks when they came for pictures, and he could not bear to have anything to do with them. I demanded to see the negative which he reluctantly showed me. He then, at my request, developed the plate, [Note above that it had already been developed and printed from—H. S. O.], but the figures or signs are so faint that they are scarcely perceptible. He added, in a frightened way, that he 'did not want the gentleman to come again', for he didn't think he was a mortal man any way."

"I was terribly disappointed, but had no resource but submission. I had had half resolved to have my miniature copied, when I received from Cuba, where *Louis* went first, the chalk-drawing he has made from the proof. He added to it a statement that the proof he took with him *has most strangely faded out*, leaving nothing but a faint indication of some Cabalistic signs too faint to make out.

"Is not that very strange? Determined not to be balked, I have had the chalk-drawing photographed, and though it is somewhat inferior in softness to the proof, it is an equally good resemblance of our invalid. What momentous times we are living in!"

Momentous indeed, when Adepts of forty years' experience are made to look like a school-girl's hero, and photographic negatives are twice developed, each time giving a different print!

H. S. OLCOTT.

PSYCHOMETRY.

(Continued from page 297.)

THIS, in brief, is the position held by the psychometrist, by which the possibility, under conditions, of cognizing things at a distance in time and place is shown to be reasonable. We have now to turn to the conditions stipulated and to the phenomena which are known to attend them.

The psychometric power may be natural or developed. If natural, it is almost universally found to be accompanied by an extremely sensitive organization, so delicately poised and equable in itself, as to be swayed by every passing influence, whether of physical environment, psychic emotion or mental impulse. Connected with this extreme delicacy of constitution, we find a certain weakness of the determining faculty, which completes the conditions of a purely negative or passive disposition and nature. Such persons are merely mirrors of the world around them, and in these we find some of the best types of natural psychometrists. As the well-made barometer can detect and register slight alterations in the density of the atmosphere around us, giving us forewarnings of storms and other meteorological phenomena, while we ourselves are unaware of the subtle changes occurring; or just as a polished mirror will give indications of breathing in the dying man while we are unable to detect it, because in both cases we are less sensitive than these instruments, so the psychometrist is able to detect changes occurring in the mental, moral, psychic and physical conditions of those around him, before we are aware of them; and is thus able to forewarn us, merely because the different principles of his constitution are more finely strung than our own.

Thus changes may occur in the four worlds and find their reflections in the psychometrist, long before we are affected by them; and indeed we may not be affected at all, since the constant interplay of forces going on in the unseen universe may neutralize many impulses from the mental world, long before they have time to ultimate in our brain consciousness. This we see illustrated in a measure on the physical plane thus:—A storm is driving at the rate of 50 miles an hour with a westerly wind from America across the Atlantic. West cones are hoisted and a storm predicated for the British Isles 3 days hence. No storm appears. Why? Either the atmosphere may get laden with moisture on its way across, and so slackened; or, the equatorial belt being greatly heated and the air rarefied, the cold atmosphere from the Arctic region rushes in to fill the vacuum, and meeting the cyclone from the west, deflects it in a south-easterly direction, so that it does not touch us at all, but gets spent as it crosses the tropics. Other and better analogies might, perhaps, be suggested, but this will serve to show how changes may occur in the higher strata of our natures or beyond our normal horizon without our ever experiencing them in our physical nature, or our brain consciousness. The sensitive, however, is

affected by one and the other of these contrary forces, and registers each in his flexible and delicate organism.

But the psychometric power is not limited to the faculty of prognostication, but is equally capable of contacting and recalling the past; neither is it restricted to one plane of being, to the functions of any one principle of the constitution of the "Psychic" or "Sensitive," nor bound to expression through any particular sense organ. The faculty may manifest through the sense of hearing, or that of sight, or taste, or smell, equally as through that of touch, with which it is usually associated; and, although different names are used in describing the Psychometric power when manifesting by means of one or another sense, yet the faculty is radically the same in all.

Trained psychometrists differ from the natural sensitives by reason of their power of directing the supernormal sense, and of exercising a certain degree of discrimination in regard to the impressions received. In a word, the trained psychometrist has the faculty of a positive determination of the supernormal sense in any required direction, retaining in himself a command of the necessary conditions, which, in the natural sensitive, have to be very largely supplied from external sources.

Now, with regard to the phenomena. A piece of fossil wrapped in paper is placed in the hands or on the head of a sensitive. A moment or two elapses, and then a panorama of events and scenery passes quickly before the mental vision of the psychometrist, carrying her back to a period in the tertiary age; the ground heaves up and down, dense lava is seen pouring down the hill side; now the place disappears beneath the water, and now appears again. Coming nearer, the present time is seen, and a description follows, introducing minute and local detail, such as to leave no doubt as to the fact of mental vision extending over some 2,000 miles, and focussing upon the very scene whence the fossil specimen was taken.

A letter taken haphazard from a bundle of others, and placed in the hands of the sensitive, carries with it the impression of a distinct personality, whose habits, character, and peculiarities of dress, personal appearance, &c., are described. Certain events are passed through, the record of long years is laid bare; the emotions which passed through the writer of letter at the time of its penning are experienced and described; finally the letter itself, although folded and wrapped around by the envelope is read word for word. Item for item it is found to reflect the truth when eventually the letter is opened and the known history and character of the writer brought to mind.

A piece of metal is placed upon the hand secure from the vision of the sensitive; it is pronounced to taste like brass or copper or iron as the case may be; the supernormal sense of touch translating itself into that of taste. Various spices are treated in the same way and correct impressions recorded and described, as sweet, sour, hot, salt or acid, by

mere contact with the hand of the psychometrist. In the same way, the colours of different objects are sensed by manual contact alone. Various drugs are wrapped in paper and placed indiscriminately in the hands of several sensitives, with the result that the physical symptoms of each separate drug supervene in those holding them. A patient suffering from some internal complaint is put in contact with a sensitive, who then and there experiences in himself the stages through which the patient has passed and supplements the experiment by prescribing a curative, which, needless to say, is not often to be found within the covers of the British Pharmacopæia, but is, nevertheless, efficacious, whenever adopted on the advice of a good psychometrist. Illustrations of this faculty might be given indefinitely, but they are to be found in full detail in the works of William and Elizabeth Denton, of Prof. Buchanan, of Reichenbach and others.

But to come nearer to the experiences of daily life and to such phenomena as all of us are familiar with. As I have already said, the frequency of psychometric impressions is not so much a cause of wonderment to the student of nature, as the fact that they are not of more general observation than we find them to be. It may be, however, that general attention has not been sufficiently called to the facts which enter by means of the psychic sense into our daily life. They may be known to occur, but the connection between them and the workings of a hidden principle of our nature remains unnoticed. Take some of our common experiences by way of illustration. A person is walking along the streets and, by some mysterious twist in the direction of his thoughts, the memory of some acquaintance steals unobserved upon the horizon of the mind, growing in intensity until it usurps the entire field of mental perception. A turn in the street brings our subject face to face with the object of his thoughts. Or, again, and by a similar involuntary process, an absent person becomes the subject of conversation; and that person shortly makes himself visible, and is generally greeted with the familiar recognition, "Talk of angels," &c. Then, too, we have the curious, but well-known, effects of transmission of thought and feeling by the overlapping of the physical auras, as is the case when persons sit or stand near to one another. One may be mentally following a certain train of events, or rehearsing some familiar tune, and the other, as if by infection, makes comments in a spontaneous manner upon one or more of the events in review, or may catch up the refrain of a song or a passage in the tune which is being silently rehearsed. The same remark upon a certain subject or thing may find voice simultaneously with both. These effects may be reproduced at will by merely walking in the wake of a person with the mind as nearly a blank as possible; or by sitting or standing in a place immediately it is vacated by any one. But this is a process of mental pick-pocketing not to be encouraged; and save as an experiment between friends it would be immoral and reprehensible. The common occurrence of letters crossing one another from persons whose correspondence has for some time ceased, is another fact illustrating the

psychometry of daily life. Another instance is that commonly known as "Breaking a dream," in which the full memory of a dream of the past night is suddenly awakened in us by the sight of some included incident or person. To these we may add the thousand sympathies and antipathies in regard to certain colours, metals, scents and sounds, by which almost all of us are in some degree pleased or offended without adequate reason. But it may be objected that these illustrations are only matters of coincidence. This is true enough, but it is right for us to remember that coincidences make a *law*, providing they are numerous enough; and the mere fact that they do not universally obtain, proves nothing but that the conditions for the working of the law are not present. But here, as in all natural phenomena, the law is best illustrated by abnormal cases, and to these recourse can always be had.

What explanation have we of these phenomena? What are the conditions obtaining in the human constitution in cases where the normal range of sense-perceptions is exceeded?

Occultism teaches us that there exists a state of matter outside and above the highest conditions known to science, which practically constitutes another plane of existence, known as the astral plane, to which the subtle body or astral double in man is related, and of which it essentially consists. This astral matter, as forming the link between the physical body and its basis, the Kamic principle, exists in differing degrees of intensity, and in varying quantity in every person. When it prevails in excess, or again when its rate of vibration is abnormal, it has the effect of throwing the physical body into similar abnormal conditions, which admit of its responding to the lower, or sometimes the more interior, degrees of vibration in the astral matter, and thus to record impressions from the astral plane. This astral matter moreover surrounds and inter-penetrates every body, human and otherwise, in different states of activity, and this envelopment is called the aura of a body. Every planetary body has its own aura, which consists of the aggregate of auric emanations of the innumerable molecules constituting such body. The earth, like every other planet, has such an astral aura—a self-luminous and semi-transparent substance, which receives all the psychic impressions that are constantly being exhaled from the earth, and which, in its turn, has the power of reacting to produce effects. To perceive in oneself the auric influence which continually emanates from every object around us, either as a general impression of our environment or as a special perception of the record attaching to some particular objects, requires this extreme sensitivity, flexibility, and general equilibrium of temperament. In a word, the power to sympathise must be strong within us before we can forego our individual predilections sufficiently to perceive things as they are in themselves. The psychometry of natural life becomes familiar to us in the working of the soul-sense, sympathy. Nature is nothing less than one vast expression of the psychometric sense. Everything around us

seems to speak of an artless sympathy, a selflessness which, in man, finds imitation only in the best and noblest lives. The psychometric sense brings man into direct relations with all nature, and by means of it he enters into the consciousness of the least as well as greatest expressions of the One Life. Differences of form, of grade and state of being, hinder not where the power to sympathize is strong and its motive pure. To the extent that a man possesses this power of feeling with others, to that extent he lives; and to the degree that he is able to respond to the highest and best impulses of the best and highest minds, to that degree he lives *well*. Indeed, the perfectibility of the human soul seems to rest upon the inherent capacity to appreciate, and afterwards to imitate, all that is most pure and noble in both the natural and ideal worlds. But how can we speak of appreciation apart from sympathy, or sympathy apart from the psychometric sense? To "feel with" another, and others, is a faculty of the human soul which has an indefinite extension from the merely physical sense upwards to the most divine, and when once we leave the normal limits of perception, and extend this sympathetic faculty to the cognizing of things remote in time and place, we have recourse at once to psychometry. And this, if properly considered, will be found to be the keynote of all knowledge. By means of it, the early races of mankind gained their first lessons concerning the origin and nature of things, for whether, as some think, man has evolved from a lower type of being, or that he is of more direct lineage from the Divine Archetype itself, matters not in this instance, since the inherent power to feel would, in a state of individual existence, furnish the most ready and perfect means of contacting and knowing all other embodied expressions of life, no matter to what order in the scale of Being such may belong. And this is true even in regard to our perception of things on the physical plane by means of the senses, for the sense of touch—feeling in its lowest expression—is the basis of all the senses, the fundamental note in the scale of vibrations by which the different sense-organs are affected. Sight is but an elevated sense of touch; the same with hearing, smell, and taste. What Touch is to the Sensorium, Feeling is to the Soul of man. The soul is, as it were, a sounding-board, where experience is recorded by vibrations of more or less rapid alternation; and just as various sense perceptions are received in the sensorium as a single apperception, so the unification of all feelings is attained in the soul-sense, sympathy. Out of it spring all the emotions, impulses, passions and thoughts of the natural man, while into it the highest aspirations of the soul are finally converted. And in this connection it will be remembered that the First Race of Humanity are spoken of in the *Secret Doctrine* as being possessed of but one sense, that of feeling, the psychometric sense. Indeed the esoteric philosophy will show that, in the incipient stage of all racial evolution, this sense is the most active, and throughout the development of each Race it is preserved as an underlying power, whose activity in each individual determines the extent and rate of his progress. It is, so to say, a dominant note, out of

which the melody of nature arises, upon which its harmony depends, and into which the anthem of life at last resolves itself; then, as a single sound, instinct with life, and thrilling with the impulse of its countless memories, it pulses for an age in the very Heart of Being, and trembles into silence.

True, that in its higher aspect, it is called *intuition*; but names are not essentials, and this power of feeling out into the silence and darkness of the Great Unknown, and of contacting the spirit of insensible things, is nothing more or less than sympathy.

With this view of the means by which experience is to be gained by mankind, and regarding development as the realization in ourselves of goodness, beauty and truth,—the only test of which is harmony or symmetry,—we cannot but incline to the belief that the rates of progress possible to any man will depend upon his capacity to sympathize, *i.e.*, to feel with and for all other creatures.

It is well, therefore, if we can recognize the absolute solidarity of the Human Race, better still if we can bring ourselves to extend this conception to embrace the whole of nature:—

"To own all sympathies and outrage none;
To live as if to love and live were one."

And this we may do by feeling something in advance of the things we see, and moving, (with an assurance that daily grows more and more secure,) along the paths which, by sympathy, everywhere open out through all the kingdoms of Nature into the sacred mysteries of the Eternal Life and Mind.

W. R. OLD.

BISHOP COPLESTON ON "BUDDHISM."*

(Continued from page 289).

THE Bishop writes (on page 204) "it is never imputed as blame to him (the Buddhist) if he kills animals for the table." The Bishop evidently judges the Buddhists from his own standard, which construed "Thou shalt not kill" of old to favour man's carnal appetite. This is no unconscious blunder on his part, as he has made the same statement in his Oxford lecture. Referring to the said lecture of the Bishop, Mudaliyar Wijesinghe, a recognized authority, writes:—"It is not at all true as some Missionary critics of Buddhism have perversely represented, that Buddhist Commentators generally interpret the sin of killing as 'the killing of birds, etc.'"[†] The peculiar education of his Lordship's feeling has rendered the humane spirit of Buddhism repulsive to him. He says: "The public announcement of this maxim by royal authority, as a counsel, if not as a law for a vast Continent, is surely one of the most curious events in the history of the human con-

* "Buddhism: Primitive and Present in Magadha and in Ceylon." By R. S. Copleston, D.D., Bishop of Colombo—Sousswan & Co., London, 1892.

† *The Buddhist*, Vol II. p. 45.

science. The conscience of Gautama, Asoka and the Buddhists was at fault; and this enormous piece of moral law has been promulgated with such a publicity and earnestness and imperial authority, as probably has never been placed at the service of any other moral rule." Seeing how the onward paths of Christianity and Mahomedanism have been stained with human blood, and how whole pages of their history have been blackened by the violation of that noble Law, his Lordship cannot conscientiously say, that it was exaggerated by Buddhism. The gentle spirit of the teachings of meek and mild Jesus cannot revolt against such a humane law. Alas! it was true, when the late Laureate exclaimed:

"All very well, but the good Lord Jesus has had his day."

"He who lies is guilty of all sin" quotes the Bishop from the *Majjhima Nikāya*. "The fact remains," he says, commenting on it, "and it is one to be reckoned to the credit of Buddhism, that the moral teaching as to the use of speech is practical, full and high-toned." Let not our opponents any more try to taint the sin of the recent increase of dishonesty among the Sinhalese at the door of their religion. Its origin is therefore external. Let them heed the candid confession of the Archbishop of Canterbury: "In the Christian Church itself there had been vices and wickednesses, which had gone far to make Christianity intolerable to students and observers.....It would be just as reasonable to impute to the Gospel the sins of London."*

It is regretful, that we are compelled to suspect His Lordship of disingenuousness and a plea of ignorance alone can combat it. For instance he brings forward against Buddhism a statement that there are passages in the *Vinaya Pitaka*, which he says, "expatiate in regions of unimaginable and impossible obscurity." Here the Lord Bishop does not tell his reader 'that these prohibitions are not part of the publicly used Scriptures, placed in the hands of all indiscriminately, but they are part of the private instructions written only for monks—those who have deliberately chosen a life of complete celibacy. They are not intended for the eyes even of laymen—far less of women and children. As to the passage itself there were men in the world two thousand years ago, and there are men now, who are so degraded as to have some incomprehensible attraction towards the most loathsome forms of sin; in our day it is the fashion politely to ignore these things lest our finer sensibilities should be shocked and so the unhappy sinner is left unwarned and unadvised. Our Lord in His wisdom chose a different course; He recognized the fact that these horrible crimes existed, and gave clear directions as to their avoidance: are we prepared to maintain that our modern method of dealing with such sin is the better one? We cannot but, however, feel great surprise that a Christian official should venture to make such an accusation as this, when he must know that he thereby lays himself open to an infinitely more crushing rejoinder. The

*The Presidential speech at the last S. P. G. Anniversary.—The italics are mine.

Bishop's remark forces us to remind him that there can be no obscurity more utterly loathsome than that contained in his own sacred Books, and that in their case it appears not in a private manual of directions for celibates only, but in a book which is habitually put into the hands of women and children. We would also hint that, unpleasantly detailed as may be some of the directions of the *Vinaya Pitaka*, they are at least distinct prohibitions; whereas in the Bishop's Scriptures they are not prohibitions at all, but are presented as matters of history, and often represented as occurring in the lives of those heroes whom his Deity especially approved.

"Drunkenness is not emphatically condemned in Buddhism, says the Bishop, and there is no hell set apart for drunkards." This is rather astounding in view of the fact, that Buddhism regards *drink* as the common mother of all vices and that the hell called "*Lokumbuniraya*" is specially assigned to drunkards. I do not hesitate to say after this that the Bishop's knowledge of the Buddhist's Scriptures is extremely limited. May I request the Lord Bishop why he avoids a comparison between the Buddhist and Christian teaching on this head? It is fair to charge a religion with the fault, if it does not condemn a special form of vice. Now, Christianity does not prohibit the taking of alcoholic liquor, and the torturing to death of animals. Nay Christ himself has set an example (if we are to credit the story) of both these. So it is fair to charge to the discredit of Christianity, the lamentable increase of these vices, the one of which has reduced the world to a lunatic asylum, and the other degraded it to a slaughter-house.

All this to the contrary, notwithstanding, my Lord would take up the pen and unblushingly write: "The two moralities have no more in common than a list of bones on paper has with a living body." Very good that of a system of which Max Müller can say: "That moral code taken by itself is one of the most perfect which the world has ever known." But what has a greater than the Bishop of Colombo, the Bishop of Peterborough, as President of the Diocesan Conference at Leicester, to say? He "stated his firm belief that any Christian State, carrying out in all its relations the Sermon on the Mount, could not exist for a week, and illustrated this striking thesis in detail."*

The Lord Bishop, nevertheless, does not agree with the lawn-tennis school of critics, who find in Buddhism a sanction of the low status of women in the East. "In regard to regulation of married life," says the Bishop, "the teaching of the *Pitakas* is excellent, and the ideal Brahmins or Buddhists of old are commended, for that they did not buy their wives, but married for love." Speaking generally on the system of morals the Bishop admits: "There stand out certain noble features exhibiting a high ideal of purity, kindness and moral earnestness. I do not wish to detract from that impression. I share it and continued study of the books does not weaken it."

*Graphic, November 1889, p. 551.

As the great part of the broad field of Buddhist Scriptures is a "terra incognita" to his Lordship, many of his hasty conclusions may still be revolutionized.

As it should be expected, the Bishop finds Buddhism cold and pessimistic, as it does not allow free indulgence to the emotions. It is rather unpleasant for him to find Jesus giving vent to his emotions, when the Arhats, the disciples of the Buddha, are incapable of tears. Perhaps it will be news to His Lordship that Buddhism considers the emotions as a part of man's lower nature, which it has in common with the brutes. A man subject to the influence of the emotions is therefore of a lower stage of development. A man swayed by the storms of passion and the waves of emotion is far from a *Saint*, who

"Stands firm and resolute,
Like a forest calm and mute,
With folded arms and looks, which are
Weapons of an unvanquished war."

The Lord Bishop says, "A system which knows nothing of good desires, righteous anger, holy sorrow, reasonable fear, or just hatred, so far libels human nature and is doomed to be so far ineffective." Had he said "the brutal part of human nature" he would have been less incorrect. The answer, however, is: strictly speaking these are all contradictions in terms, scientific investigation and even results shew that the Buddhist teaching on this head is sound and effective.

It is a significant admission on the part of the Bishop that the teachings on Cosmogony, Geography and the Jataka tales are no part of the *Tripitakas*. Now we trust that critics of Buddhism will henceforth stand by their repudiation and not cull passages from the later books, as has been frequently done, to criticise Lord Buddha's knowledge of Geography.

The last two chapters of the volume are devoted to a description of the monks and the laity. It is a pity that the Bishop does not record his personal observation as to the character and habits of the monks. He relies on second-hand information evidently derived from a hostile source. "On the whole" says the Bishop in a rather sweeping way, "the lives of two-thirds are bad." This statement may, perhaps, to a certain extent, hold good in the case of the upcountry-priests, who in the solitude of the mountains live more like feudal barons than religious ascetics. The lives of the low-country monks, I must say, are far superior. The Bishop's personal experience seems to be limited to the admirable discipline and the wholesome influence of the Vidyodaya College under Sri Sumangala Mahanayaka Thero. If he took any pains, he could easily find scores of kindred institutions, where the monks are living purely blameless lives. On the whole, I make bold to say, that the Sinhalese Bhikshus will bear a favourable

comparison with any other priesthood in the world;* even in their present condition they are far better representatives of the ascetic of Galilee than the mitred Bishops and silk-robed Cardinals of the Christian church. The country was conquered by three foreign nations within a period of three centuries; conversions were made at the point of the sword; the religion was scoffed at, and the monks were subjected to public humiliation. The higher classes put on the garb of nominal Christianity simultaneously with the imitation of all the vices of the conquerors, and the process of national degeneration began. The noxious wave spread and paralyzed the priesthood. The Bishop incidentally admits the enlightenment of the early days, when he cautiously writes:—"The *pausalas* (temples) are said to have been of old the chief if not the only schools of a nation, which was certainly an educated one." The Reverend Gardiner who as manager of public schools in the Island during the early part of the century, had great opportunities of collecting reliable information, says: "All the wants of the Buddhist priests are supplied by the people and the most beautiful females in the country attend them in their houses without wages. So great is the sanctity of their character that a virgin, who has served in their abodes, is considered by the young men as an enviable wife." Davy writing in 1821, corroborates him:—"Their character in general is moral and inoffensive. As moral teachers they appear in their best light....."

The Lord Bishop disingenuously and technically writes: "Buddhism is the only established religion in the Island." He refers, no doubt, to recent legislation, as regards the Buddhist Temporalities. If so, I shall remind the Bishop that the Government did not pass that Bill as an act of special favour, but in keeping with the solemn word of honour pledged to the Buddhists at the Convention of 1815. But what is the fact; the law is wholly inoperative as it is without a mandate. It only encumbers the statute-book and gives a handle for the Bishop's argument. If by "establishment" the Lord Bishop means legislation to regulate the affairs of a priesthood, can he deny that his own Church of England is also "established," as it is only the other day a Bill was brought in to regulate the affairs of the Clergy. Nay; the Anglican Church in Ceylon is established, and that in a much more practical and real sense. All the authority and influence of the Christian officials is thrown on their side. The power of the Church is such that an Executive Bill was passed to boycott Buddhist and Hindu Schools, without any notice to, or consent of, their Managers. The Bishop forgets his own purse, when he glibly

* The following summary of cases, gleaned by one gentleman from the newspapers shows a record of a year's doings of the clergy of the Church of England:—

"Breach of promise	...	...	...	14
"Cruelty to animals	...	...	...	19
"Bankrupts	...	...	...	254
"Elopements	...	...	...	17
"Suicides	...	...	...	12
"Drunkenness	...	...	...	121
"Assaults	...	...	...	109
"Various other charges	...	...	...	84"

[*Pall Mall Gazette.*]

talks of the "establishment of Buddhism." He alone, not to speak his Chaplains, draws a yearly salary of Rs. 20,000 from the hard-earned savings of poor half-starved Buddhists and other "heathens."

"Wherever Buddhism is to be found in Ceylon," says the Bishop, "it is substantially the same," and yet he would fain find "two Buddhisms." Perhaps he means the old fossilized customs and religious habits of the people and the more enlightened culture of the intelligent monks and laymen. Let the Bishop, however, remember that Buddhism attaches no importance to external forms and ceremonies, which the Lord Buddha never countenanced. Buddhism is the life, independent of local rites. As a ritualist, however, the Lord Bishop cannot divest himself of these trifling prejudices. After all, by a parity of reasoning, how many Christianities cannot be found in Protestant Christendom alone? The Bishop, however, admits that Buddhism has seen a revival during the last decade, due to external influences and that there are a few leaders of character. Come, my Lord Bishop, call a spade a spade, and say it is due to the Theosophical Society. Yet he thinks it rather artificial and academic than national. As all similar movements are, they should be academic first, and national afterwards. We have too much faith in the potentialities of the present times to agree with the Bishop that "it is already passing away." We thought it *infra dignitatem* for the Bishop on his exalted throne to descend to childish trifles. He perhaps thinks it inconsistent for the Buddhists to call their Master "Lord Buddha." We do not know that the Lord Bishop has the sole prerogative of giving only a Christian connotation to an English word, when he jeeringly points to the title "Lord" applied to the Buddha.

The Lord Buddha was called Lokanatha (Lord of the World), Dharmaraja (King of Righteousness), Messiah, Guardian of the Universe, the Anointed, Saviour of the world, &c., &c. He then makes an extraordinary statement:—"The living Buddhist, as a fact, believes in personal deity: and herein his belief is better than his creed." Had he said all Buddhists believe in the existence and power of the *Devas* (Gods) he would have been correct. We are of opinion that the living Buddhist is one who believes that he is God himself *en passe* and relies on his efforts, and that Buddhist is dead who lives in dread of the gods or elemental spirits. The Bishop's idea is, of course, no one is living except for God, who gives life. Let the impartial reader judge between us. Stretching the same argument, he makes capital of a possible mistake on the part of an ignorant Buddhist in settling upon a board "God bless the Lord Buddha," although the Bishop inconsistently admits that Buddhism recognizes no God.

The Lord Bishop gradually grows bolder and more militant and throws down a challenge to the "scientific Buddhists." He asks them to "reconcile its claim to be scientific, with its tolerance of superstition and virtual Polytheism." With all respect to my Lord's scholarship in Classics and Theology, I shall remind him: *ne sutor ultra crepidam!*

If, by "superstitions" he means sacrifices to elemental spirits, we have shown above that they are anti-Buddhistic and condemned by the Lord Buddha. But if the Bishop refers to a variety of mesmeric rites practised by the Buddhists, for purely therapeutic purposes, "the scientific Buddhists" maintain that they are truly scientific, and are being daily vindicated by the discoveries of Hypnotism. Even if, by "Polytheism" he means a belief in the existence of devas (gods) the "scientific Buddhists" will still hold their own. Kant, the most profound and far-seeing philosopher of modern times, wrote a century ago: "I confess I am much induced to assert the existence of immaterial beings in this world, and to class my soul itself in the category of these beings. It is as good as demonstrated, or it could be proved, if we were to enter into it at some length, or better still, it will be proved in the future." Yes it is now proved beyond the shadow of a doubt and such distinguished scientists as Professors Crookes, Wallace, Hare, Du Prel, Bulterof, are the leaders of modern spiritualism, which counts over 25,000,000 votaries in Christendom alone, "The human soul stands," continues Kant, "in indissoluble communion with all immaterial beings of the spiritual world, it produces efforts in them, and, in exchange, receives impressions from them, without, however becoming humanly conscious of them, so long as all stands well." Prof. Huxley, the High Priest of fastidious Agnosticism, writes in his latest volume of essays: "Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities in ascending scale."* The Bishop is evidently a stranger to all this, but his own Bible gives him proof of an invisible world, although he might believe that the age of miracles is gone, and all communication is at an end. If Buddhism were a bantling of yesterday, we could understand Buddhists seeking the refuge of modern science. Still as the Bishop throws down the gauntlet, we will give the opinion of an Oriental scholar, Ernest J. Eitel, Ph. Doc., Tübingen, who is better qualified than a Bishop to pronounce upon the scientific aspect of Buddhism. He writes: "It acknowledged a design in nature, it recognized immutable laws underlying the endless modifications of organic and inorganic life, and attained, even so long as two thousand years ago, to that remarkable idea of a pre-existing spontaneous tendency to variation as the real cause of species.†"

"I have shown with what broad and enlarged views the Buddhist expounded that mysterious book of revelation, Nature, anticipating, centuries before Ptolemy, the latter's system of cycle and epicyle, orb in orb"....."It must be acknowledged that Buddhism forestalled in several instances the most splendid discoveries of modern astronomy." "Even some of the results of modern geology may be said to have been intuitively divined by Buddhism. The Buddhists knew the interior of our earth to be in an incandescent state, they spoke of the formation of

* The Late Poet Laureate himself was a believer in *Spiritism* and *Immemorialism* is imbued with it.

† "Three Lectures on Buddhism", p. 66.

each earth as having occupied successive periods of incalculable duration."* Good that of a system that seeks scientific support, although it is well-known that the Master never enunciated any theories in physical science. The Bishop should look before he jumps. The Buddhists challenge the "scientific" Bishops "to reconcile their claim to be scientific with their tolerance of such superstitions" as the creation of the world in 6 days by a personal God, standing still of the sun and the moon, and that a whale swallowed Jonah and carried him about in his belly for 3 days, and cast him up alive and a host of similar "scientific facts."

This paper which I first intended to be a brief review has grown to an inordinate length, and I will conclude with a word on the last page of the book. The Buddhists have ever been on the side of those "who are letting in light, by whatever channel, into the dark places." We would ever regard as our colleagues, all those "who are diffusing knowledge of the true tenets and history of Buddhism, when they do so not merely to praise Buddhism, but to get virtue practised." It is unfortunately his own Christian Church, that has allied itself with the forces of obscurantism, and been a bar to progress and enlightenment. I conclude with his Lordship's own words :—

"My challenge to my (Christian) neighbours is this :—

Teach the highest possible doctrines of purity, kindness and justice.

Make the lives of the priests (and the laymen too) examples of these virtues.

Discourage openly and utterly all (superstitious unscientific and un-Christian teachings of Judaism, and the Church).

While using sober argument in the proper place, abstain from all abuse of the faith of others, (the particular occupation of the Missionary).

Admit that (Dharma, Karma, Reincarnation and Nirvana), are doctrines characteristic of Buddhism."

If this is done, I assure my Lord Bishop of Colombo, he will find that during the next decade, "Othello's occupation is gone."

A SINHALESE BUDDHIST.

GALLE, 10th December, 1892.

TRUE WELSH GHOST-STORIES.

No. III.

"THE ancient belief in the preternatural is reviving in Wales among the class least liable to credulity and superstition: the well-educated. It prevails among them in proportion to the ripeness of their culture, as the result of calm, impartial investigation," said a Welsh divine, known everywhere among his countrymen in *Cymru* and America. "A number of ministers were assembled, seven years ago, at the residence of Mr. John Lloyd, Draper, and, during the conversation, the subject of apparitions, or haunted houses, was mooted. Prominent among us was Rev. D. Lloyd Jones, son of the late Rev. John Jones, Talsarn, one of the greatest celebrities of the Welsh pulpit in his day, as his son is at present a man of the ripest scholarship, eminent for his attainments in *belles lettres*. One present declared his utter disbelief in the whole subject, and considered that anyone who had discovered a haunted house had only found a 'mare's nest'. Others expressed themselves more cautiously, on logical grounds: that such phenomena were possible: that the belief in them had obtained in all lands, among all people, from time immemorial; that the origin and prevalence of it were deserving of some other treatment than a sweeping dismissal on *a priori* assumptions,—in a word, that it ought to be settled like every other question, in accordance with evidence. Mr. Jones then related the following :—

IMPISH PRANKS.

"Several years ago a friend of mine, quite sceptical in regard to the matters we have been discussing, divulged to me, in strict confidence, concerning an abnormal experience that occurred to him on the Island of Anglesea. Being a popular minister, he was invited to preach on a week-evening, and was entertained by a family who lived in one of those ancient castles that are now utilized as farm-houses. His sleeping apartment was a large front room in the second story of a remote wing. After sleeping several hours, he awoke to find the bed-covering gone. Upon lighting a lamp, he discovered them at the foot of the bed. Realizing that he could not have kicked them that far, he went in quest of the wag who had played the prank on him :—peered under the bed, examined the door and windows, explored the clothes-closet, etc. No joker there. He drew a long breath, blew out the light, and went to bed. Pretty soon 'pluck' went the clothes again—jerk, jerk until they lay at the foot of the bed.

"Why this is singular,—the oddest thing I ever saw! There must be some secret apparatus—some tricky servant has bored holes through the floor and tied twine to the clothes. I'll find out the rascal's trick and stop this game."

"He scanned the bed and floor, a diligent search revealing no string or hidden devise. He turned in again in perfect amaze, leaving the lamp lit. Though not discovering any human cause, his materialistic mind precluded the idea of any incorporeal agent. When the covering was snatched off again, a cold sensation of horror crept over him, putting an end to further investigation. The clothes were left in a heap on the floor for the benefit of the plucker, while he dressed and sat up the remainder of the night. He was told the next day by some of the neighbours that no one could sleep in that wing.

SOULLESS VAMPIRE.

"Afterwards, upon relating this to T. C. Edwards, D.D., LL.D., President of the University of Aberystwith, he inquired :

* "Three Lectures on Buddhism," pp. 63—94.

"Why, did not Mr. Jones tell also his own weird experience? No? Then modesty or fear of ridicule must have restrained him. It was an uncanny occurrence that befell him in South Wales, when lodging in an antique building, a large, rambling old manor. He was awakened by a noise at the door he had bolted, and upon looking in that direction was astonished at seeing an elderly lady enter, attired in the rustling silks of a hundred years ago. He thought she was a member of the household, who had not made her appearance at the evening meal,—perhaps just returned from a masquerade ball, to be thus garbed—and so, unaware of his occupancy of the room, he stretched out his head, that she should be apprised of that fact. Instead of going, she gazed at him with a glassy stare, drew near, and laid her hand on his face. Whereupon he swooned, not to regain consciousness till break of day. He felt faint and languid upon recovery—utterly bewildered and unable to remember what had befallen him, but gradually lucidity returned, and with it the memory of the night's event, which sent a creeping shiver from limb to limb. She had placed on his face the clammy hand of the dead."

This astral shell belonged to the century gone by, and must have been a vampire, sapping the vitality of the living to prolong its own existence. The lassitude felt by Mr. Jones can thus be accounted for. In contrast to the above is the following case of an illusion-form, created by the thought of the dying person. These possess little or no consciousness, and consequently are harmless.

THE SEA GIVES UP ITS DEAD!

Rev. and Mrs. Eaton, then residents of Maine, were warm friends of Captain——. On one trip, the Captain's bark was overdue, and anxious eyes looked seaward to catch the first glimpse of his incoming sail. While several friends were conversing about it at their house, Mrs. Eaton jumped up and rushed forward, saying:

"Why, there's the Captain now!"

She said she saw him entering the door, as natural as life, only that he leaned to one side, as if his back were hurt. She had not seen flesh and blood, for his was the ship that never returned.

The living can create these illusion-forms when the will is strong enough, and I could relate of many such having occurred to near relatives. But in the following sketch the whole personality of the deceased was present, to a much greater extent than the victim cared for.

REVENGEFUL SPOOK'S RETALIATION.

About fifty years ago, a remarkable phenomenon occurred in Carbondale, Pa., of which my father heard several accounts from over a dozen eye-witnesses, boarding for two years in the home of one of the principal witnesses, Mr. John Fowley, in Coalport, O. This is the latter's statement. One evening, a young coal-miner came to him with a

letter just received from Wales, requesting him to tell its contents, since he could not read Welsh himself. It announced the death of the young man's uncle, who had reared him from childhood. Mr. Fowley, observing that while the letter was being read, the young miner paid no attention whatever to the news it brought, chided him for his heedlessness and indifference.

"Why don't you pay attention? It tells you your uncle has died and has been buried."

"I know all about it."

"Know all about it!" ejaculated Mr. F., "how in the name of sense can you?" (There were no ocean cables at that time.)

"Because I've seen him," and he told me all. On the night that he died, he appeared to me in the woods between Carbondale and here (the mining village), and precious little peace will I have after this."

The full history of the case before and after this conversation is as follows:—The young man's father died when he was a child, and left him and his other children to the care of a brother who brought them up conscientiously until they were able to take care of themselves. The young man had an idea, however, that his father had left quite a sum of money to be given to him, and the other children, on their coming of age, and, when about to start for this country, he conveyed that idea to his uncle, demanding his share of the legacy. His uncle denied that the father had left any money. He had taken care of the children, he said, out of pure charity and kindness, and that he would be glad to present him with a sum to help him along on his journey, but could not, because of having been kept poor in his efforts to support his brother's children along with his own; he had expended all that he could on them, and was now growing old and hardly able, any more, to support his own family, as his nephew well knew. He was sorry he was too poverty-stricken to aid the young man any farther. In his ingratitude the nephew would not believe it, but was very harsh, charging the old man with having defrauded him; and before parting uttered what is considered among the peasantry of Wales, a most fearful curse: that he would not be able to "die like other men." His uncle, it is true, died hard, troubled and vexed in mind that his nephew could believe him guilty of such a fraud, and that after all the kindness shown, he should leave such a stain on his good name, for, before that, the old gentleman had stood high among the neighbours as an honest, exemplary man, but the nephew's accusation tended to throw suspicion upon him. Immediately after his death-struggle, he appeared to his nephew and requested him to return to Wales, and remove that slur from his name. The young miner, terrified by the apparition, now convinced that he had really wronged his uncle, promised to comply and to start as soon as he could get ready. His sense of justice must have been exceedingly blunt, for, had his father really left him a small legacy he should have considered it as belonging to his uncle as part payment for his raising. When the time came for

his departure, he hesitated and delayed, whereupon the uncle showed himself again and reminded him of the promise, insisting more urgently than before upon an immediate fulfilment. Again, the young man promised, yet dallied and delayed. The spectre became visible after every breach of promise, growing more exacting in demands, until, realizing that the miner only trifled, and would never make the trip, if left to himself, demanded that he should return with him. The miner, not fancying such an uncanny companionship, and thinking that perhaps the posthumous uncle wanted him to flit like an aëriel through the air, flatly refused to comply. In doing so, he signed his death-warrant. The apparition now began to employ force, appearing every night with importunities that grew fiercer and harsher, until the nephew began to pine and lose his health finally to take to his bed. This had no softening effect on the phantom,—he would not spare, but continued to afflict, until watchers had to be called in, to lean over the bedside as a protection. The moment they withdrew from that position, he groaned in agony, because of a great pressure that came upon him, which was all that he could bear. Occasionally he was said to have been hurled to a distance on the floor, his body being bruised, and blood sometimes gushing from mouth and nose. Many came to witness the tragical proceedings, among them not a few who endeavoured to detect some fraud, but they invariably went away mystified, if not horrified, acknowledging that here was something not found in their philosophy. One sceptic, with a broad, incredulous smile, was confident he could discover a physical, though hidden, cause,—perhaps the influence of epilepsy, during which some unaccountable phase was developing. After remaining quite a time, during which no manifestation occurred, he began to chuckle over his success: that his presence had exercised the ghost, and stayed procedures. Observing that the patient felt more at ease, the attendants moved to the fire to warm, for it was a bitterly cold night. Scarcely had they done so, when the young miner was hurled to the rafters, and fell heavily to the floor, blood coming from his mouth. The sceptic held up his hands in horror, and disappeared as suddenly as had his self-complacent smile. Neighbours gathered in to hold prayer-meetings, in hope of driving the tormentor away, but their efforts were not crowned with notable success. For a wonder, friends finally came to the conclusion that it would be advisable for the young man to undertake the trip to Wales rather than be tortured night after night, until his life would be worn out. He consented, and that evening conveyed this resolution to the tormentor, who ceased pestering him the remainder of that night. The neighbours brought plenty of food and spirits to brace up his spirits, and, bundling him up in the warmest clothing, accompanied him the following evening to the edge of a forest designated by the uncle as a starting-place. Upon arriving there, he pointed out to them his uncanny companion, who was impatiently waiting, but they could see nothing, save the dark, uninviting forest. With some misgivings they ventured to wish him a pleasant journey and a quick return, as he

started after his intangible guide into the depths of the woods. Even after his footfalls had died away they lingered, awed and fascinated, conversing in whispers as to what would be the denouement of such an unheard-of procedure. They speculated as to whether he would find his way to the seaport, there to take passage prosaically, or go the entire distance, as the spook suggested, by that unsubstantial process known to Aladdin. As they huddled together, imagination played strange deceits. Departing day cast grotesque shades among the trees, conjuring up strange goblinish forms that flitted hither and thither like unclean birds of night, filling the group with dumpish awe and wonder. The air seemed impregnated with ghostliness, for half-audible whispers were wafted from swaying trees. It was well they lingered, fearing they knew not what, for soon a low, unearthly sound which gave them a start of terror, came from out the darkness. It was very faint, but fright had whet their hearing. Bye-and-bye the sound was repeated, and presently they recognized in it a human wail of distress. With faltering step they moved forward, keeping within each other's touch, till they approached a tree, away up in which they descried by the flickering glare of their lantern, a dangling object. It proved to be the luckless miner, suspended over a limb, his head hanging limp on one side and his legs on the other. He was dabbled over with blood, almost dead, and utterly unable to give an account of what had happened. Life hung on a thread for a long time, and, finally, when he did recover, he lacked all buoyancy of spirits. He led a languid, melancholy life for a few years, and then pined away.

NEW YORK CITY.

JOHN M. PRYSE, F.T.S.

(To be Continued.)

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

Continued from Page 308.

WE see then that the 'I am'—the principle of *Mahat*—is the constant factor of all those actions and interactions of sensation, objectivity and mentality which constitute the sum-total of human experience. We have now to see if it is possible for the principle of *Mahat* to live separately from its phenomena. In other words, is it that the chemical atoms exist eternally, and that our conception of abstract existence is merely an intellectual phenomenon? Or, is it that the substance which we call the root of matter can also exist in a state in which the atomic attributes themselves exist in a state of latency? Now, we see that the atoms of chemistry differ from each other only in the possession to a greater or lesser degree of the same attributes. In fact deeper analysis shows that it is but one substance existing in different states of motion. Every atom, as also every class of atoms, has at least one attribute common to all others. It is the possession of that substantiality which is the necessary basis of all attributes. In truth substantiality itself is an

attribute, and it is only a question of a generic attribute differentiating into many specific ones. Substantiality is the highest generic quality, and all other atomic attributes are but so many ways of substantial existence.

As evolution tends from the one to the many—a truth expressed in the celebrated dictum of the Vedānta philosophy “I am one, let me be many,” so per contra involution tends from the many to the one. This means to say that in resolving back the many into its elements, we cannot logically stop except at one. Thus, there must necessarily be but one attribute at the root of all others. When noumenon matter begins to put itself forth into phenomenon, it must follow the ordinary rule of evolution. It must become many from one. Thus uniformity demands that the first phenomenon should be pure phenomenal substantiality—the one root of the many. The generic differentiation must, in evolution, invariably precede the specific ones.

Positing thus the existence of phenomenal substantiality, we must give it another colour before we can conceive of it as being the immediate source of individualized existence, such as we find all phenomenal existence to be. The next step in evolution, that is to say, must be an active tendency towards differentiation. This tendency evidently is enough to cause this state to be distinguished from the former, which is comparatively colourless. Both these states put together constitute individual existence, or rather individualizing existence.

It is this state then whose existence is inevitable before the substance can be expected to put forth those various and varying attributes, which appear as numerous atoms and classes of atoms in the states of mentality, objectivity and sensation. This state, as we have seen, has been called *mahat* in the Kathopanishad.

These considerations show that it is possible for the principle of *mahat* to live separately from its future manifestations. It may live simultaneously with them or it may not. Before proceeding further, I would remark that this principle of *mahat* is not only the immediate source of matter and motion, as the above remarks might tend to show, but it is as well the source of consciousness. Even if we begin our creation with atoms, and say that consciousness is but a product of the atoms arranging themselves in a certain way, we must suppose that the capacity to produce this phenomenon exists in them. The whole question would then be reduced to this, that consciousness exists in atoms in a latent state, for who can deny the world-old dictum of common sense, that nothing can come out of nothing? Taking it then to be a fact that consciousness, as we know it in man, exists in a latent state in the atoms of matter, which go to make up the human body, we find it necessary to lay down that the principle of *mahat*, which is the immediate source of atoms, is also possessed of consciousness. Look from whatever point of view we may, we cannot help laying it down that the principle of *mahat* is the self-consciousness source of the universe. This being so, consciousness must be present on every plane

of life, which takes its rise in *mahat*. It must, however, from the very nature of the case, be differently conditioned on every plane. This shows that the principle of *mahat* is the immediate source of matter, motion and subjective consciousness in the universe of our experience.

It is then established that the principle of *mahat* can live separately from its phenomena. But we must define the position of individuals in their relation to aggregates, before we can properly understand the problem of individual death while the remaining universe does not die. The universe, as it appears to us, has many conditions of life, some of which are more permanent than others. Thus the inorganic state has longer life than and precedes the organic. The mineral precedes and is longer-lived than the vegetable, the vegetable than the animal. The vegetable organisms are but so many arrangements of mineral matter; and when the vegetable dies, the organism disappears, and is reduced to the mineral state. The mineral state of matter is again a particular arrangement of atoms, and, when minerals die, they must fall into the atomic state. As we have seen that the principle of *mahat* is the source of matter and motion and conscious in the visible universe, it is but fair to hold that the organizing motion of atoms also comes from the same source. But we see that this force is in alternation. It is, at a certain time, put forth, and at another, withdrawn. Thus, the atoms existing in the mineral state, aggregate into various vegetable and animal organisms, but are again reduced to the same state. It is evident that the power which held the atoms in an organized state has become latent for the time being. In other words the principle of *mahat* appears as the organizing power for some time through mineral matter; and at length becomes latent. That is to say the organism dies. In the same way does it behave in the case of man. The principle of *mahat* appears through mineral matter as the organizer, the senser, the thinker, the actor, and so forth. In other words appearing as the principal of objects (*artha*), it arranges the atoms as the human body; appearing as *manas* it uses the same matter for thinking purposes, and in fact for all those purposes which make up human life—sensation, passion, desire, &c. As *buddhi*, again it controls the actions of *manas*. These phenomena are thus all the results of various chemical elements coming together in various ways. All these arrangements might, however, in time, disappear. That is to say, all these principles might die, which means that the various powers of *mahat*, which are responsible for these phenomena might become latent. To express the same idea in greater detail, the principle of objects, the *manas*, the *buddhi*, might all exist both *in esse* and *in posse*.

Out of *mahat* comes the power, which, out of cosmic *buddhi*, puts forth an individual *buddhi*; out of the *buddhi* comes the powers, which, out of cosmic *manas* puts forth individual *manas*; out of *manas* comes the power, which, out of cosmic *artha* puts forth individual *artha*; and finally out of *artha* comes the power, which, puts forth out of cosmic gross matter the individual gross body. When the power of *artha* becomes

latent, the gross body falls into pieces ; when the power of *manas* becomes latent, the principle of objects falls to pieces ; when the power of *buddhi* becomes latent, the principle of *manas* falls to pieces ; and finally when the power of *mahat* becomes latent, the *buddhi* falls to pieces. Such is the relation between the individual and the cosmos, and thus, while the individual comes and goes, the cosmos lives on.

We are now in a position to consider the meaning of Death. Death means the separation of the subjective principle in any organism from the lower principles. The subjective principle strictly speaking is always the principle of *mahat*. But sometimes it appears as the principle of objects when the conscious power of action is centered in mere organic growth and other connected phenomena. Then again is it sometimes centred in *manas*, and at others in *buddhi*. In other words, there are some organisms in which the principle of objects alone manifests itself ; others in which the *manas* also puts in appearance ; and a third in which the *buddhi* also comes within the range of consciousness. In the case of the first, death consists in the separation of the principle of objects from the gross body ; in the case of the second, the *manas* separates from the principle of objects and the gross body ; in the third the *buddhi* separates from the *manas*, the *artha*, and the gross body.

It being then established that the *átmá* might live separately from its immediate phenomena, the question arises what becomes of the *átmá* after death. In order to explain this, however, I shall introduce and discuss the next text of the Upanishad.

"Gladly O Gautama ! shall I tell thee now of the hidden Brahma, the ever-present, and of the state in which the *átmá* lives after having passed through death."

The Commentary runs as follows :—

"Gladly now—a second time—shall I tell thee of this Brahma—the hidden, that is kept secret, and the ever-present—existing for all time—by whose knowledge comes cessation of all phenomenal existence, and by whose ignorance the *átmá* comes into phenomenal existence. Hear from me all that O Gautama !"

The next *Shruti* goes on :—

"Some embodied ones pass into the womb for taking the body ; others assume the state of stationary life, according to their actions (*karma*), according to the range of their consciousness (*vijnána*) 7. V."

The Commentary :—

"Some ignorant forgetful embodied ones pass into the womb—enter therein along with germ and sperm cells—for taking a body.

"Others who are very low assume the state of stationary life, after having passed through death. According to *karma*—i. e., by the power of the *karma*,—whatever its nature,—which might have been done in the present birth. Also according to range of consciousness. Whatever kind of consciousness has been reached, they take a body in accordance with that."

These two *Shrutis* treat briefly of the hereafter of life. The immortal part of the human constitution has been revealed. If man knows

that—if the subject in man is centred in this *átmá*, this great principle of *mahat*—then, man is for ever free, in life and after death. If, however, the subject in man is not centred here,—if that is to say, the governing principle of human life is one of the lower *átmás*—then he is born again and again, until the *átmá* of the universe becomes his own—until, that is to say, the principle of *mahat* becomes the governing principle of his constitution.

It must be remembered here that although we are speaking of human beings only, the dictum of the Upanishad is very general in its application. Reincarnation is the law not only of human life ; but of the universe. Every *átmá* is reborn, thus perfecting its manifestation, and preparing itself for the manifestation of the immediately higher *átmá*. The principle of objects, the *manas*, and the *Buddhi* are all reborn, and through recurring births perfect themselves for the manifestation of the higher *átmás*. Man is the principle of *buddhi* appearing among other things as the constantly perfecting vehicle of the *mahat*.

Upon the above considerations it is impossible that man should be reborn as any thing other than man. Such a transformation simply cannot be until the *buddhi* lives and lives as the vehicle of *mahat*. If, by some actions, the upward tendency of the *buddhi* is entirely lost, then what appears as man is no longer man. The *buddhi* alone remains with a purposeless life,—a life which can no longer take its place in the scale of present uprising humanity, but which must perforce stultify and even go down. Retrogression is possible, but not for man. It is the subjective principle that goes up or down. When the subject reaches the plane of *buddhi*, the man awakes in the brute, when it begins to reach the *mahat*, the divine original of man appears to release the man from the grasp of the brute. When the connection with the divine man ceases, the man (*buddhi*) inclines towards the brute permanently. If the retrogression continues, the subjective principle might, in time, pass out of the man, and be entirely centred in the brute, or even lower, until its lower shell is entirely disintegrated, or perchance meets its chance again with the next current of humanity ages hence. All that can be said in strictness is that the subjective in man becomes the subjective in the brute, not that man becomes a brute. The misconception appears to have arisen from the necessity of expressing the truth in language which might be easily intelligible to uncultured minds ; and from the fact of the word *purusha* meaning both man and the highest subject, and the word *átmá* meaning the subjective principle in nature whether centred in the principle of humanity or the lower principles. If man is understood to be what he really is, the principle of *buddhi* ever rising higher, then the whole problem becomes easy enough to comprehend.

RAMA PRASAD.

YELLOW, BLUE AND VIOLET.

SCATTERED is the account of colours in the Purānas and the Tantrās. When the various references are collected together, they cannot fail to be of some interest to all students of Occultism. Much can be written on the subject, but to methodise the whole information is a question of time and labour.

For the purpose of this paper, I shall consider only three colours—yellow, blue and violet. And as to these colours, the information that is collected is hardly one-tenth of what can be found about them in the Hindu books.

The material basis or external *upādhi* is symbolised by *ambar* or loth. The idea is well illustrated in that well-known *sloka* of Bhagadgitā, which compares physical bodies of various births to cloths that we wear. A'tmā in us is Absolute Reality. All the other principles are *upādhis*. Even these *upādhis* may be relatively real in the constitution of a being. Otherwise they form the *ambar* of that being.

There is a well-known scene in the Bhagavat—much maligned and little understood—known as Vastra-Harana or the stealing by Śrī Krishna of the cloths of Gopīs—females of Brindāvana. The whole of the 10th Canto of Bhagavata, reciting the deeds of Śrī Krishna and His relations with the Occult community of Brindāvan are full of the deepest mysticism and of the greatest practical value to all Occultists. Now the stealing of cloths of the Gopīs by Śrī Krishna represents the removal of their base *upādhis* as a preparation for that ideal communion with Him, known as Rāsa in the Puranas.

But we have strayed away from our subject. What is the *ambar* of Śrī Krishna—the first manifestation of Brahma. The *upādhi* of first manifestation is the *upādhi* of Śrī Krishna, and this is represented in the Purānās as Pita-ambar, or yellow cloth—

“O thou with *ambar* of the colour of lightning.”

Bhagavat, 10th Canto, Ch. 14, Sloka 1.

“The Kāliya serpent surrounded Him with yellow cloth.”

Do. do. Ch. 16, Sloka 9.

The elder brother of Śrī Krishna is Rāma or Balarāma—the second manifestation of Brahma. He is otherwise called Sankarsana or the Great Attractor. He draws all beings into His bosom at the time of Pralaya, and sends them forth when the creative process sets in. He is the repository of the Karma of the Universe. He is the collective Jīva, and is therefore called Ananta or the Endless.

What is the colour of His *ambar*—Blue. (It is better to use the word Nīla, as that is the only word in Sanscrit to express both blue and indigo).

“Akrūra saw Krishna and Rāma with yellow and blue *ambar* respectively.”

Bhagavat, Canto 10, Ch. 38, Sloka 28.

See also Vishnu Purāna, Part V, Chap. 17—Sloka 23, Ch. 19—Sloka 19, Chap. 20—Sloka 13.

The story of Śrī Krishna in the Mahābhārata was incomplete without a story of the Adepts or Gopīs. The story of the Gopīs was incomplete without an account of Rādhikā, the Princess of Adepts. Her story was gradually introduced into the Purānās. She is the highest development of individuality. She and her followers never aspire to Nirvāna or to be merged in Brahma. They are Gopīs for all time, *i.e.*, as the word literally means, “preservers.” They are and they delight ever to be preservers of the spiritual nature in man.

“Preserves all this, preserves even the Great Purusha—hence Gopī.”

Nārada Pāncharātra, Third Rātra, Ch. 3, Sloka 16.

One has no right to take the name of Krishna without taking the name of Rādhā or Rādhikā (Nārada Pāncha Rātra, II, 6-6). Rādhikā is the Guru of all Gurus, she is the world's Guru. Vishnu Purāna speaks only of the Gopīs. Bhāgavat speaks of a chief Gopi, without calling her Rādhā. Brahma Vaivarta Purāna introduces the name of Rādhā. But her mysteries are fully set forth in the Nārada Pāncha Rātra. The *ambar* of Rādhikā is Nīla (Nārada P. Rātra, V, 9-10).

Is Her *ambar* the same as that of Balarāma?

We may also mention here that Yama, the recorder of men's actions is invoked in the Tarpana (offerings of water) as the Nīla.

The planet Sani or Saturn is also said to have Nīla *ambara*.

Then we come to Violet. The Sanscrit word for this colour is Nīla-Lohita (blue-red). The Purānās treat of the creation of a Violet Hierarchy. The story is thus given in the Bhāgavat:—

Brahma created the four Kumāras—Sanaka, Sananda, Sanātan, and Sanatkumār. They were ordered to pro-create, but they declined. Brahma became highly enraged at the conduct of his sons. He could not suppress his anger, which came out from between his eye-brows and took the form of Kumār Nīl-lohita. The Purāna then goes on to say:—“This Nīl-lohita was the predecessor of the Devās. On being born, he began to weep, saying—‘O Providence! O Lord of the Universe! Give me my name and my dwelling-place’—Brahma consoled him and said, in gentle words:—‘Child, do not weep. I am giving thee name and thy dwelling-place too.’ Then continuing, Brahma said, ‘O thou greatest of Devas, as thou weapest eagerly like a child, people will call thee Rudra.’* Brahma then specified eleven places for Rudra and gave him eleven names, and eleven females corresponding to the eleven names. Nīl-lohita was then asked by Brahma to pro-create and in obedience to his father he gave birth to the Rudrās, like unto himself. They were so terrible and of such unbearable energies, that Brahma became afraid of them. Nīl-lohita was then asked to desist from multiplying his class and to take to such Tapas as would cause happiness to

* Rudra comes from the verb ‘rūd’, to weep. Rud-ra means weeper.

the creation. The Violet Hierarchy is the fore-runner of all other Hierarchies and Nil-lohita is therefore called A'di-deva or the first Deva.

The Vishnu Puráná also gives the same story with some additions and alterations (Part I, Ch. 8).

Two things are worthy of note in the above story. First, that the Violet Hierarchy is connected with the shrill note of weeping, so much so that the Hierarchy goes by the name of Rudrás or Weepers. Secondly, that the eleven Rudra gods of the Vedás are the Violet Hierarchy of the Puránás.

The subject can be followed up, even on strict Pauránika lines, and if these stray disjointed notes be of any interest to my readers, they will be continued from time to time. There is hardly one Theosophical subject, there is hardly any matter in the *Secret Doctrine*, that does not find its place in the treasury of Indian S'astrás. The key to that treasury is by an irony of fate not in the hands of the Bráhmañás themselves, and, perhaps, it is now to be looked for in the recesses of Theosophy alone. The resources are endless, and the wonder is under cover of original thinking, imagination is allowed to mix up the base alloy of Káma-Mánasic thoughts with the accumulated records of Higher Manas, treasured up in the East.

PURNENDU NARAYAN SINHA.

THE STORY OF SIKHIDWAJA.

(Continued from p. 281).

“AT these words of Kumba Muni, the king shed tears of joy and said :—‘ Oh A'charya, I, poor soul, have learnt all this (the attainment of bliss through *A'tma Gnána*) by thy grace. I am here in this solitary forest, having left the company of great men through *Agnána*. I have this moment been released from the pains of existence. Since thou deigned to be present with me in this forest, and hast deemed it thy duty to point out the path to me, thou alone art my A'charya, my parent and my friend. Therefore, do I prostrate myself before thee as thy steadfast disciple. Be thou graciously pleased to accept me as thy Chela. Be pleased, O thou equal unto Brahmá, to enlighten me upon that One Principle which thou hast cognized as the most bounteous, the One which, if known by a person, relieves him from all pains, and confers the blissful Sat.”

To which Kumba Muni replied :—‘ I can enlighten you, only if you will concentrate your mind, which now runs quickly from one object to another, with singleness of purpose. Otherwise the Guru's words, taken lightly and not conceived and meditated upon, would be of no avail even though heard. How can the eyes perceive objects in the darkness ?’ Here the king affirmed that he would receive the words with implicit faith, as the teachings of the Vedás, and would meditate upon them truly through the Muni's grace. On hearing these words, the lovely Muni continued :—‘ I have to demand as a first condition that you, O

valiant king, will hear my words without interruption, and, in the full belief that they will conduce to your welfare, as in the attitude of an ignorant child that hears the words of its father who is solicitous of its well-being.’ Therefore, in order to instruct the king, the Muni thus continued :—‘ O king, please hearken to a story I shall relate to you, and I will afterwards reveal to you its hidden meaning.

In ancient times, there lived a great man, well-versed in all departments of knowledge, and possessed of great wealth ; but, alas ! without *A'tmá Gnánam*. This person pursued the search for *Chinthámani*, (a gem supposed to yield anything thought of), with much effort. Through the performance of rare *tapas*, he came into possession of it after a good deal of trouble ; for what cannot a man attain to if he takes the necessary trouble ? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, thus soliloquized : I fear this is not *Chinthámani*, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man's life is nearly spent and his body debilitated by the search ? Sinful persons like myself will never attain it, though they subject themselves to all kinds of hardship. The virtuous—and some of them only—will come by it. Shall individuals acquire things readily by mere, repining, and without regard to their respective karmas ? I am but a man ; my *tapas* is very insignificant, and my powers small. In short, I am poor in all respects. Therefore, can it be possible for poor me to behold the rare *Chinthámani* before me ? I will proceed to make further search for it. And thus saying, he let slip the golden opportunity, and the real *Chinthámani* vanished from his sight. Shall good ever accrue to the ignorant ? Thus did he again go in search of the gem, with great pains. After thus wandering in a perturbed state for some days, some *Siddhás* (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw, than he picked it up. Then, this deluded man, mistaking it for the true *Chinthámani*, began to exult in its discovery and to marvel over it. Being in possession of this burnt gem, he renounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present possessions were superfluous. Therefore, he gave up his country, and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level.

Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associated with and entrapped this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it

shook itself free by the aid of powerful tusks in two Mahûrtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground. The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Báli, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future, will come to grief.'

When Kumba Muni had related this story, Sikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthámani and the elephant; to which Kumba Muni, of steady mind, thus replied:—'By that person, who, though acquainted with all the Sastras, yet without the beneficent Sattwagnánam, went in search of Chinthámani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthámani is this:—In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthámani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud, which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently long, would, at length, give rise to the true one. Having lost the gem of true renunciation, which is in the proper path of life, you have been misled by the false idea of the burnt stone of *tapas* through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of *tapas* as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless *Chinthámani* was before you; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet "must-elephant," I applied to yourself. The two long tusks are *vairágya* (indifference to pleasure and pain), and *vivéka* (discrimination). Your *Agnána* is the

driver who sits aloft upon the elephant and goads it on. Your *Agnána* afflicts you in many ways. You are now palpitating with the pains inflicted by *Agnána*, like the elephant bound by the Mahout and led by him. The iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your *Agnána* through your *vairágya*. If once we free ourselves from desires, shall *Agnána* and the necessity for re-births exist?

Should the delusion of wealth be abandoned through sheer Asceticism, *Agnána* will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of *vivéka*, then *Agnána* will take its flight like a ghost from a tree already felled. With the relinquishment of *Agnána*, all its retinue will bid adieu. As soon as you reached this forest, all your *Agnána* was levelled to the ground like nests of birds in a felled tree. But you did not chop off the *Agnána* with the sharp sword by uninterrupted renunciation of all. In as much as you did not do so, you again began to groan under the pains arising therefrom. Now the excavation of the trench by the elephant-driver refers to the generation of pains in you through the growth of *Agnána*. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful *tapas*. Thus are you suffering from the restraint of your *tapas* like the powerful Báli with a fateful sword, but imprisoned in the lower regions of *Pátála*. Why do you grieve and not listen to the words of the delicate Chudálai of infallible utterances? Why have you rejected the true renunciation of all?

To this the king replied as follows:—'I have given up my kingdom, my palace, my wealth, and even my dear wife. Do not all these actions constitute a perfect renunciation? What more would you have me renounce?'

Kumba Muni replied:—'Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise.' Then the king said:—'If you are pleased to say that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what I have left is this forest alone. Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation.' Kumba Muni then said:—'Even the abandoning of this hilly and luxuriant forest does not effect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness.' To which

the king replied that, if this was not enough, he would lay aside his cloth, rudrāksha (garland), deer-skin, earthen-vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumba Muni of eternal Gnána with the comment that he had now stripped himself of all desires, the king said :—‘It is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my *Sankalpa* I have given up all these things entirely. The innumerable things of this world lead only to bondage which conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire for objects. I have obtained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni?’

Kumba Muni replied :—‘Alas ! you have not renounced anything. All your delusive renunciations are in vain.’ On this the king reflected and said :—‘There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see.’ So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumba Muni arrested him with these words :—‘What is this folly that you are about to do ? How, O ignorant man, did this body of yours hinder your progress ? How will death in any way help you ? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But if you, O king, will but give up that which is the cause of motion in this body, and which yields the seed of all births and karmás, then true renunciation will be made. This is the unqualified truth.

Then the king asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus :—‘The wise say that the mind (manas) which, through its *sankalpa* passes under the different appellations of Jíva and Prána, is the cause of attachment to delusive objects, and is distinct from the beneficent *non-jada* and *jada* (inertness). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O king, lies in the abnegation of the mind. It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the self of Brahmá take place, and you will shine with resplendent glory. Then the king asked the Muni :—‘What is the cause of the mind ? What is its true nature ? How can I destroy it ?’ To this the Muni replied :—‘The true nature of the mind consists in the *vasanás*. The two are

synonymous. Know, O king, that the idea of “I,” which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of *ahankára* (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed *Buddhi*. From this sprout the ramifying branches called *Sankalpa* take their origin. Through such a differentiation, the great Manas (of *Sankalpa*) as also *Chitta* and *Buddhi* are but the different names or qualities of the one *Ahankára*. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of *Vasanás* will naturally produce innumerable crops of Karmas ; but if, with the sword of Gnána, you sever them from the heart's core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmás which fall to them ; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of “I” at the root of the tree (mind), then it will not again spring up.’ At these words of the Muni, the king asked him as to where the fire which destroys the conception of *Ahankára*, the seed of the tree, was to be found. To which Kumba Muni replied :—‘It is A'tma-Gnána, which enquires concerning the true nature of “I” ; that is the fire which destroys the mind.’

K. NARAYANA SWAMI IYER.

(To be continued).

SRI SANKARA'CHA'RYA'S HARIMI'DASTOTRAM,

OR

THE HYMN PRAISING VISHNU.

I salute *Sri Satchidánanda A'tmá*.

1. I shall devoutly praise *Vishnu* who has no beginning ; who is the prime cause of the universe, in whom the wheel of *Sansára* is thus revolving ; seeing whom that wheel bursts asunder ; and who dispels such darkness of *Sansára*.

2. I shall praise *Vishnu*, whose fractional power thus begets this mighty universe ; who again thus envelopes it ; who pervades it ; who knows the *Sansára* as the abode of pleasures and pains ; and who dispels the darkness of *Sansára*. (The latter clause “and who . . . *Sansára*” is the chorus at the end of each verse. So also “I shall praise *Vishnu*” is the chorus in the beginning of each verse.)

3. I shall praise *Vishnu*, who is omniscient ; who is everything ; who is blissful ; who has countless attributes ; who is the resort for all attributes ; who is unknowable or indefinable ; who is the whole of the differentiated and undifferentiated universe ; who is both *Sat* and *Asat*, i. e., real and unreal ; and who . . .

4. . . . *Vishnu*, other than whom there is nothing whatever, nor any higher object ; who, being imperceptible by the senses (*i. e.*, being beyond the range of sensations), is beyond the pale of the perceptible universe ; who is neither the knower, the knowledge, nor the known ; who is still the personification of pure intelligence or knowing ; and who

5. . . . *Vishnu*, whom the constant contemplators, whose hearts are lit by the *Gurús* with the light of Divine Truth, see by dint of their resignation, practice and dogged devotion ; and who

6. . . . *Vishnu*, whom they regard as the splendour, with which they identify themselves when the mind is being kneaded well in the heart in practising the resistance of breath through *Om*, and when this mind again without remembering anything silently sinks in *Om* and thus disappears ; and who

7. . . . the Lord *Vishnu*, who is called *Brahm* ; who is God, not separate, all-filling, occupying the seat of heart ; accessible to devout persons, unborn infinitely minute, and inconceivable ; and whom the learned see in themselves by their contemplation ; and who

8. . . . *Vishnu*, whom they regard as distinct from the five *tanmátrás* (or sensations, *i. e.*, Touch, Taste, Smell, Hearing, and Light) ; whose bodily splendour shows *Brahm* ; who is beyond the range of the knowable universe ; who is the embodiment of *Gnyána* (or knowledge) ; who can be grasped only by heart, (*i. e.*, mind) ; who can be conceived only as a blissful entity ; who has no second thing separate from him ; and who

9. . . . *Vishnu*, whom *Sanaka*, &c., contemplate after knowing their identification with that *Brahm*, with whom they again identify the knowable things called Sensations which are vivified by the living force of *Brahm* ; and who

10. . . . the Lord *Vishnu*, with whom the learned identify themselves after severing their connection with every perceptible thing, and after trimming up the Divine Light in themselves, which light is full of knowledge and bliss ; and who

11. . . . *Vishnu*, whom the devout persons, after completely forsaking the ever-changing perceptible universe, and after conceiving the residue as mere splendour and as mere *gaganá* (*i. e.*, vacuum or sky), ultimately reach throwing off their mortal coil ; and who

12. . . . *Vishnu* whom the *Námis* (*i. e.*, the lords of lust) regard as having all forms and existing everywhere, as being nothing whatever, as knowing everything, unknown by anything, and as pervading everything ; and who

13. . . . *Vishnu*, with whom the sages, after seeing in themselves the whole universe, and so also the one birthless and deathless *A'tmá*, in all persons, identify themselves ; and who

14. . . . *Vishnu* who, according to some, being one everywhere, sees, licks, eats, touches, hears, and knows ; and who, according to others, in actions remains as a witness and sees what transpires ; and who

15. . . . the Lord *Vishnu*, whom the learned regard as the perceiver of all sensations in this body in the capacity of *Jiva*, by seeing, hearing, knowing, smelling sweet scents, licking and bearing (the body) ; and who

16. . . . *Vishnu*, who having seen the material things in the waking state, delusion or *Máyá* in dream, and sound sleep in *Sushupti* or the state of dreamless slumber, and having also seen this body (as such a wonderful combination of all these states), delights remaining in the *Turiya* state over and above the first three states ; and who

17. . . . *Vishnu—Brahm*—who, though being pure, decayless, and one who sees several forms with different attributes, yet like a crystal wonderfully shines by the effects of *Karma* as separate and divided ; and who

18. . . . *Vishnu* whom, though of *Sat*-form and one, yet the people by diverse conceptions call by such different appellations as *Brahmá*, *Vishnu*, *Rudrá*, *Hutása*, (*i. e.*, fire), the Sun, the Moon, *Indra*, *Váyu* (*i. e.*, wind), and *Yagnya* (*i. e.*, sacrifice) ; and who

19. . . . *Vishnu*, whom the father *Varuna*, explained to his son *Bhrugu* as being *Satyam* (*i. e.*, True, Permanent, eternally existing), *Gnyanam* (*i. e.*, knowledge), *Suddham* (*i. e.*, Pure and Holy), *Anantam* (*i. e.*, endless), *Vyatiriktam* (*i. e.*, not of earthly character), *Santam* (*i. e.*, Pacific), *Gúdhm* (*i. e.*, Secret and Mysterious), *Nishkalam* (*i. e.*, having no differences, or changeless), *A'nandam* (*i. e.*, Blissful), and *Ananyam* (*i. e.*, having nothing separate from him) ; and who

20. . . . *Vishnu—Brahm*—with whom *Bhrugu*, being thus inculcated by his father in the *Yajur-Veda Upanishad*, and having then given up the five *kosams* (or covers) and the (six kinds of) tastes in himself, knew that he became identified, and then remained in the form of pure perception ; and who

21. . . . *Vishnu—A'tmá*—who combined with *Chichhakti* works and enjoyments ; surrounded by whom, under whose power or authority, and subject to whom, *Kshetragna* (*i. e.*, *Jiva*) by prompting the beings to act, regarded as the real actor or agent ; and who

22. . . . *Vishnu—Paramátmá*—who, being one and *sat* and *Asat* (*i. e.*, real and unreal), has created this whole inconceivable universe in his own form and then himself pervaded it all ; and who

23. . . . the Lord *Vishnu* whom, having seen in mind with the aid of the *Vedántás*, the *Adhyátmika Sástrás*, the *Puránás*, and other *Sástrás* and the *Sátwata tantrás* and understanding, they penetrate or grasp ; and who

24. . . . the Lord God *Vishnu*, who can be quickly known here by the earnest persons endeavouring to know him with the aid of *Sradhá*

i. e., earnestness), *Bhakti* (i. e., devotion), *Dhyána* (i. e., contemplation), *Sama* (i. e., restraining internal desires), &c.; who cannot, without such aids, be known even by countless births; and who . . .

25. . . . *Vishnu*, who cannot be conceived by the mind; who is most exalted by his own virtue; who is asserted by those that know the *Védás* in the *Upanishad*, which says that everything is *Bráhm*; who is as much undifferentiated by birth or caste as the waves are from the sea; and who . . .

26. . . . *Vishnu*, with whom (the neophytes), having seen in *Bhagavadgítá* with the prescribed method the *Brahm-like deathlessness*, having attained it by much devotion, and having meditated upon it as something witnessing in their hearts, perceive in such contemplation their identity; and who . . .

27. . . . The Lord *Vishnu*, who (taking his seat in *Máyá* and) assuming the nature of *Jíva* enjoys the enjoyable things in five ways; who, though one, yet, like the moon in water, appears in so many distinct and separate forms; and who . . .

28. . . . *Vishnu*, who, when examined well by the knowers of the distinction between the body and *Jíva*, with the methods pointed out in the *Bráhma Sútrás* (of *Vyásá*), is known as the attainable something called *Purusha*, who (which *Purusha* is the *he* in "I am *he*," "This man is *he*," and "I became *he*," and who . . .

29. . . . *Vishnu*, with whom those that regard *him* as one who is existing in all bodies, and who is the incarnation of intelligence, become one even here in no time; in whom those that merge thus on this side of the grave will not be born again; and who . . .

30. . . . *Vishnu*, whom they regard as "I am *he*" and "I became *he*," who, after unifying the dual appearances by the expressions of the *Madhubráhmāna* (*Upanishad*) unifies, and then possessing the powers called *Animá*, &c., is adored by *Indrá*; and who . . .

31. . . . *Vishnu*, who, residing in the body and the armed actuates the beings; who causes the light or brilliancy of the sun; whom they, through the practice of identifying self with *A'tmá*, knows; and who . . .

32. . . . *Vishnu*, whose power, by pervading a man's intelligence makes him know the external things, while he (the man) can know nothing of *Brahm*; who, taking his seat in the heart of man, originates consciousness; and who . . .

33. . . . *Vishnu*, whom they (the neophytes), after much enquiry know as God in the body who knows, hears and delights, and with which God-like conscience they identify themselves; and who . . .

34. . . . *Vishnu*, *Brahm*—whose existence is analogically demonstrated by the *Sruti*, which says that what is not separate from *A'tmá* in *A'tmá*, is blissful, is *Prána* and *Apána*; and who . . .

35. . . . *Vishnu*, who is the form of knowledge, with which they ultimately identify themselves after questioning themselves as follows:—"Am I *Prána* (i.e., life)? Am I speech? or *Sravana* (i.e., hearing,) &c.? or mind? or *Buddhi*? Am I divided and separate? If not, Am I all?" and who . . .

36. . . . *Vishnu*, who is known here as mere conscience with which they ultimately identify themselves after severing their connection with everything else as follows:—"I am neither *Prána* (i.e., life), he body, the mind, *Buddhi*, *Ahankára*, nor *Pragna*"; and who . . .

37. . . . *Vishnu*, concerning the first and Lord-like, whom the father says (to the son) in the end of the *Sáma Véda*—"Thou hast become that *Brahm* who is essentially *Sat* (i.e., Force), is full of *Vignyána*, i.e., complete knowledge), has no birth, is the picture of Truth, is infinitely minute, and is eternal."

38. . . . *Vishnu*, whom a man, first giving up the formed and formless things, and then in *Samádhi* rejecting every perceptible thing is saying "that is not; and this is not," and then himself remaining as mere *Chaitanya* (i. e., Force), finally knows as the figure of *Sat* (i. e., Force or truth); and who . . .

39. . . . *Vishnu*, who pervades the whole universe both lengthwise and crosswise like warp and woof in a texture; who is characterised by deathlessness in the thickest as well as in the thinnest of things; except whom there is none else to know, or to be reached, or to be known; and who . . .

40. . . . *Vishnu*, with whom until a man identifies himself all his perceptible universe appears as real; with whom no sooner a man identifies himself than all this perceptible universe appears as (or uncortus) unreal; and who . . .

41. . . . *Vishnu*, who is the residual *Gnyána* (i. e., knowledge), which, like the true copper when its over-laid guilt vanishes when tested by fire, results after the body is burnt in the fire of *Gnyána* combined with the *Ashtángas* (or the eight auxiliary processes); and who . . .

42. . . . *Vishnu*, who is the light of *Vignyána* (i. e., boundless knowledge); who is first; who is clearly shining in the heart; who is the seat of the sun, the moon and fire; who is praiseworthy; who is refulgent as lightning; who is the truth incarnate; whom they by devout worship reach even here (i. e., in this birth or with this body); and who . . .

43. . . . *Vishnu*, whom *Angírasa* prayed—"May *Vishnu* protect me, *Angírasa*, who am piously praying the truth like *Purusha* abiding in myself!" and thus assimilate *átmá* with himself and always remained as only *Sat* like one; and who . . .

44. This hymn of God *Hari* (i.e., *Vishnu*), is worthy of being praised by the devout and faithful persons. It is the sun who dispels the darkness of the fear of *Sansára*. He who repeats or listens to this

will attain *Vishnuloka* (*loka*=plane). And an intelligent person will obtain the True Knowledge (or *Brahm*).

NOTES ON SRI SANKARA'CHA'RYA'S 'HARIMIDASTOTRAM.

VERSE :—

8. *Heart* :—is a synonym for mind in *Sánskrit*. (Cf. "*Chittantu Cheto Hridayam, Svántamhrut Manasam Manah*." Vide *Gurubálaprabodhika*, I, 140.)

18. *Brahma*, *Vishnu* and *Rudra* (or *Siva*) form the Hindu Trinity—Creator, Prosecutor and Destroyer respectively, or rather those principles personified. *Hutása*=he who bears food for the gods; i.e., the Fire (according to the Hindu Accounts). *Indra* is the deity who presides in the East and over the clouds and rain.

19. *Varuná* thus teaches his son *Bhrigu* (Vide *Taittiriopanishad*, *Bhriguvalli*, *Anuvákas* : 1—10.)

20. About the (five) kosams, Vide Sri Sankarácárya's *Tatwa Bodh*, queries 21—26.

The six kinds of Taste are—

(1) Saltish, (2) Sweet, (3) Sour, (4) Bitter, (5) Hot, and (6) the taste of Tamarind or Lemon.

23. *Vedánta* means the *Upanishads*. *Adhyátmika* refers to the *Sástrás* that treat of *A'tmá*.

Sátwata Tantras :—For the following explanation of this mysterious subject, I am much indebted to the late Pundit N. Bháshyácháryá, F.T.S., President of the Cuddapah Branch T. S. "The *Sátwata Tantra*," says the learned Pundit, "is otherwise called *Páncharátra Agama*." He derives the expression as follows :—

(1). *Satwam* alone is *Satwam*. With the affix *tah*, it becomes *Satwatah*. He who wears this cloak or *Upádhi* of *Satwa* is *Vishnu*. The *Sástra* which treats of him or which pertains to him is *Sátwatam*.

Vide also *Mahábhárata* canto :—

Bhíshmaparva, *Mokshadharma*, ch. 58; and also *Kúrma Purána*, and *Tantra Sanhita*, 108. Thus the so-called *Satwata* was promulgated by *Naráyana* (or *Vásudeva* or *Sankarshana*) to *Nárada*. Then by *Nárada* it reached *Satwata*. Hence the *Tantra* is called *Satwata*, because it was he that promulgated it to the world through the Rishis. This contains 108 different *Samhitás* and comprises 4 different systems, viz. :—

1. *A'gama Siddhánta*.
2. *Mantra Siddhánta*.
3. *Tantra Siddhánta*, and
4. *Tantrántra Siddhánta*.

In each of the *Siddhántás*, the *Samhitás* differ as the *Sakhás* in *Védas*. Every *Samhitá* teaches 4 principles, viz. :—

(a) *Gnyána*—philosophical portion according to *Sánkhya* (*Sesvara*).

- (b) *Kriyápáda*—treating of dogmatic theories according to *Tantra*, similar to *Dharmasástra* and *Kalpa Súra*.
- (c) *Charyápáda*—treating of the different systems of worship, erections of idols, construction of temples, and the different kinds of procession, &c., and
- (d) *Yogapáda*—treating of *Rája Yoga*, especially the *Sámbanopásaná* (*Sákropásaná*).

This *Tantra* is entirely out of reach, except a few portions and *Samhitás*. This *Tantra* teaches also of *Siddhis* and *Mantrás*.

There is also another division of this *Tantra* into *Rájasa*, *Sátmika*, and *Támasa*; and also into *Divya*, *A'rsha*, *Saiddha*, and *Mánusha*,

- (1). *Daivya*—promulgated by *Vásudeva* himself.
- (2). *A'rsha*—by Rishis as *Nárada*, &c.
- (3). *Saiddha*—by *Siddhás* (adepts).
- and (4). *Mánusha*—by Ancient *Acháryás*.

The *Vaishnavism* of Sri *Ramánujácharyá* is generally founded on this *Tantra*. But *Bádaráyana* (author of *Brahma Sútrás*) in 2nd *Adhyáya* (chapter), 2nd *Páda* (portion), last *Adhikarana*, says that this *Tantra* should not be considered as an independent authority against *Vedánta*, being contrary to *Veda*.

Sri *Sankarácáryá* also expressed the same opinion in his *Bháshya*. More particulars will be found in works such as those of *Bhoja Déva* and others."

24. *Sama*, &c., Vide *Tatwa Bodh*, queries 4—10. Also refer to the tenth Chapter of "The Fragments of Forgotten History" and the last Chapter of "The Purpose of Theosophy."

25. Almost every *Upanishad* says that "everything is *Brahm*."

27. The fire, amongst the *Hindús*, is regarded as the bearer of food to the gods. As life or *Jíva* depends on food,—*Anna-gata-pránam*,—this food is analysed into five parts distributed by the five principles of breath or *Váyu*, several parts of the body to support and strengthen it, and, therefore to maintain life. These five principles of breath with their respective functions are as follows :—

(1) *Samána Váyu* :—It digests food and distributes the digested portion to all parts of the system, and causes the being to live healthily.

(2) *Viyána Váyu* :—It creates perspiration, horripilation, &c.

(3) *Udána Váyu* :—It gives us the power of talking. It brings up the sound. (Vide *A'tma Bodh*) p. 20, notes on verse 12.

(4) *Prána*. }
and (5) *Apána*. } Vide note on verse 34 post.

For a stronger authority I cannot but refer the reader to *Prasna Upanishad*, II. 8; and III.

These are the five ways in which the *Jíva* enjoys the enjoyable things.

34. *Prána* and *Apána* are the two of the fine principles of breath. The seat of *Prána* "is in the chest. Its function is to cause respiration. and the seat of *Apána* is in the excretory organs. It expels matter and urine from the body." (*Vide A'tma Bodh*, pp. 20-21; notes on Verse 2.) *Vide* also *Prasna Upanishad*, II and III.

37. The Sublime sentence— (Thou hast become That)—
s of the *Sáma Véda*,

41. The *Ashtangás* are :—

- (a) "Yama :—Being harmless, ceasing to gratify the external passions, and giving up all low desires.
- (b) *Niyama* :—Driving off all family delights, seeking a lonely and unmolested place either in a monastery or a cave, not entering into any other kind of talk, giving up shaving and oil-baths, and then loving to practise *yóg*.
- (c) *A'sana* :—Taking one's seat on a cloth or a deer-skin or a mat woven with *kusa* grass, practising sixty-four kinds of postures, and then sitting in the special and important posture of *Siddhásana*.
- (d) *Pránáyáma* :—Inhaling breath through the left nostril called *Chandra-Nádi* (Lunar plexus) and preserving or storing it up for twice the length of time occupied in inhaling and then exhaling it through the right nostril called *Súrya-Nádi* (Solar plexus) and again beginning the process with the right nostril and ending with the left carefully observing the time of holding the breath; and all the while thinking of *Pranam Om*. Alternately repeating this process is *Pránáyáma*.
- (e) *Pratyáhára* :—Rejecting salt, tamarind, chillies, sour, bitter and sweet things, but taking only rice, milk, &c., in certain proportions.
- (f) *Dhyánam* :—Always contemplating severally the six *Tatwams*, viz :—(1) Earth, (2) Water, (3) Fire, (4) Air, (5) *Akás*, and (6) *A'tmá* (spirit), representing respectively (i) *Ganesa*, (ii) *Brahma*, (creator), (iii) *Vishnu* (Protector), (iv) *Rudra* (Destroyer), (v) *Máhádeva* and (vi) *Śadāsiva*; each of these severally having their seats in the six centres of energy or *Chakrams*, viz :—(1) *Muládhára*, (2) *Swádhishtána*, (3) *Manipúraka*; (4) *Anáhata*, (5) *Visuddha*, and (6) *Agneya*; and also contemplating the region of Fire or *Agnimandala* situated in *Manipúraka*, the region of Sun or *Súryamandala* in *Anáhata*, and the region of Moon or *Chandramandala* in *Agneya*.
- (g) *Dhárana* :—Living in the sphere called *Agneya chakram* after conquering Breath or *Vayu* by the aforesaid six kinds of *Angams* or means, viz., (a) to (f), leading *Apánavayu* which occupies *Muládhára* straight upwards through the middle road called *Sushumna márgam* without touching on either

side the *Ida* and *Pingala* roads and thus crossing the boundary of *Muládhára* and reaching *Swádhishtána*. Again carrying it on, after a moment, from there to *Manipúraka*; whence taking it on accompanied by *Samánaváyu*, that is there, to *Anáhata*; and guiding them on, with *Pránaváyu* in *Anáhata*, to *Visuddha*; and again ushering them on with *Udána* that is there and sending for and meeting *Vyána* on the way, and reaching *Agneya* with all the five *Váyus* in a body and permanently staying there, as in the broad sunlight of midday as steady as the lamp unexposed to the wind.

(h) *Samádhi* :—When one is practising *Dhárana* he is said to be in *Samádhi*. (*Vide Vedánta Vártika*.)

This above explanation refers to the *Hatha Yogic* view of the whole case. For the *Rāja Yogic* aspect of which, *Vide Aparáksánubhāti* verses 104—125; and *Theosophist*, Vol. VII, pp. 721-22. And for the explanation of some of the Sanscrit terms in the above notes from (a) to (h), the reader may refer to *Theosophist*, Vol. VIII, pp. 107; 138-39.

43. *A'ngirasa Brahma* is the father of *Brihaspati*, the Guru of the Gods.

B. P. NARASIAH, F. T. S.

THEORY OF INDIAN MUSIC.

IF Pythagoras could hear the music of the spheres, as a result of his mystical training, in the 5th century, before the Christian era, no wonder that the Védic poets could do so at least two millineums before him; and if any trustworthy records are handed down to us by the West, explaining the relation of music to mystical training, it is those of the Greeks. But like all other sciences, the real and the highest spiritual purposes to which music was applied, and the method of such application, were always taught in the Sanctuary. It is, therefore, evident that we should turn to the pages of Eastern, and more especially of Sanskrit, literature to know something of the ancient conceptions of this divine science, and its applications.

It is a much vexed problem as to how far the Vedic Aryans were advanced in music, whether used for mystical purposes, or cultivated as an art of life. But one thing is certain that the songs of Védic poets do signify that they had some system of their own; and I may even venture to think that they were acquainted, to a great extent, with its effects on the physical and higher planes of existence. In the *Rig Véda* (I. 164, 45), we find a very ingenious theory of Sound. The poet says: "Four are the kinds of *Vāk* (speech); so the Bráhmans learned in the *Vedas* (know); three of which are latent and the last is spoken." This gave rise to the four-fold classification, which we so frequently find in Sanskrit Literature, more especially in mystical and philosophical writings—and those sciences which treat of Sound and its applications, such as Grammar, *Mantra Sástra*, and music adopted the classifica-

tion of Sound into Pará, Pasyanti, Madhyamá, and Vaikhári—or the ultimate, intermediate, seeing, and the pronounced forms of speech. These again respectively correspond to the Vedántic classification of Sthûla (gross), Sûkshma (subtile), Kâraṇa (causal), bodies or planes of matter and A'tmá, whether the classification applies to the Macrocosm or the Microcosm. The Para or ultimate form of Vâk corresponds therefore, to A'tmá, and is made identical with it, by the Vedic poets themselves, when one of them says: "Four are the horns thereof, three are the feet, seven are the hands, trebly bound,—the bull bellows and the great god did enter mortals." Here is a description of the I'swará called for the above reasons also *śabda brahman* or the Logos—which shows that the Greeks entertained similar ideas about it as the Hindus did. The four horns are the four kinds of Vâk. The three feet are the three times, the present, the past, and the future. The two heads are the two natures of sound, the eternal and the factitious. The seven hands are the seven case suffixes known to Sanskrit grammar, which connected words, and therefore served the purpose of hands in a man. I'swará is compared to the Bull, and is so called from its showering down (*varshaná*), enjoyments on those who ask for it. It bellows, i.e., makes a sound, or, manifests itself. Lastly 'the great god did enter mortals': in other words the Eternal Sound has become manifested in man in order that he may be again assimilated into Him: into Him (the Eternal Sound), verily the man that knows the fitness of speech, whose sins have been removed by the proper employment of speech, preceded by a knowledge of language, and who having split the knots of egotism, doth enter.*

One important point to be observed is that the Bull is here described as having two heads and four horns. The second head denotes factitious speech and corresponds with the Vaikhári Vâk, for the other three are placed in the '*guha*' (cave),† and men, therefore, take no notice of them, i.e., 'busy themselves not with them or they get not a glimpse thereof.‡

Lastly the Bull is said to be 'trebly bound.' It is explained that it is connected with the three localities of the chest, the throat and the head, and this statement is made with reference to the Microcosm. It has been explained this way:—All sounds take their origin in the Kundalini where the three Nádis meet; and *vâk* in man in its passage from the Kundalini to the end of the Nádis is said to be in the stage of *pará*, because no distinction of parts is there discoverable. Its passage through the Nádis is its *pasyanti* stage because, and it means what is seen by the enlightened. Its passage from the end of the Nádis to the

* Kayyata, in his Commentary on Patanjali's Mahábháshya (1st A'nika).

† Vivarana explains 'cave' to mean where the occult development of sound takes place. 'By not getting a glimpse thereof' is meant 'their not being the depositories of any kind of knowledge in regard to the three stages of sound anterior to its articulation.'

‡ Patánjali's Mahábháshya (1st A'nika).

throat is its *madhyama* stage, as it then abides in the region of the heart. Its passage, then, from the throat to the mouth is the *vaikhári* stage, and is therefore connected with the throat.* The connection of the Bull of sound with the head to which it is 'bound' cannot be explained therefore, in any other way than that the passage of sound through the Nádis, (i.e., the *pasyanti* sound), which take their origin midway between the two eyebrows.

This explanation forms the basis of a form of Yoga called Laya-Yoga, in which the Yogí concentrates his attention, and for a time identifies himself with the various forms of sound† which he subdivides into ten, and which he compares with the sounds produced on the physical plane, by chini, clouds, a bell, a man, &c., and lastly that of Pranava. This last is the Parávâk, and, as it corresponds with the Logos it is identified with it, and is hence described in the Mándukyópanishad as Logos itself. There is another stand-point from which Pranava was explained. The letter A+U+M which is made up of three-and-a-half mátrás (sounds by digits), is divided according to the Upanishad into four parts, the three digital sounds corresponding to the three forms of Vâk and the remaining half to the Parávâk. Thus the Laya-yogí is able to reach Logos by meditating on sound: and the veneration paid to it by all the ancient nations induces one to think that all of them had similar ideas about it; and we may thus account for Pythagoras' contemplation of mind on the 'Music of the Spheres' which the Greeks believed to be the best and the highest form of sound, and the existing forms of sound uttered by mankind only corrupted forms of the same—an idea also shared by ancient Indo-Aryans when they said that the sound of the Vêda was the best that one could pronounce, and all the existing forms of sounds were only corruptions of Pranava.

Instances can be shown from the Vedás, where the importance of music is dwelt upon. For instance, Rig Veda, I, 1, 13, 4. "The chanters (of the Sáma) extol Indra with Songs; the reciters of the Rik with prayers; (the priests of the Yájush) with text." The words *Gáthina* is the original for "Extol...with songs."

Do. I. 1, 19, 4, "The chanters (of the Sáma) hymn chant thee, Satakratu: the reciters of the Richas praise thee who are worthy of the praise; the Brahmanas raise thee aloft, like a bamboo pole." Here again the word in the original is "Gâyatrina."

Rig. Veda, 8, 2, 2, 24, 3. "One (the hotri) is diligent in the repetition (of the Rik): another (the Udgátri) chants the Gáyatra (the Saman) in the Sakvari metre: another (the Brahma) declares the knowledge of what is to be done: another (the Advaryu) measures the materials of sacrifice."

So also Black Yajur Vêda 3, 9, 1, says two Brahmins or a Brahmin and a Kshatriya should play day and night on the *vina* (the Indian

* Bhartṛhari's Vákyapadiya as quoted by Nágasabhatta, in his Bháshyapradipodyota (1st A'nika).

† Yagnavalkya tells us in his Smṛiti that if a Yogí cannot control his mind he should try to concentrate it on the sound of the *Viná* (flute).

mandolin) by the side of the king who performs the *Asvamédha* or horse sacrifice. In the 3rd Kanda, 4th Prapátaká comes a description of Purushamdhā. It is said that a flute-player should be offered as a sacrifice to the goddess presiding over music.

The Brihadaranyakopanishad (4, 4), the seven strings of the *vina* are compared to the seven stages of Yoga.

The duty of Udgátri priest in a sacrifice is to sing the Rig Véda, and he must have a knowledge of sound.

In the Sama Véda, Āhhandógya Brahmana, 7th Prapátaka, there is an enumeration of several arts and science then known: and the science of music is there described as 'Devajani vidyā.' This is the Gandharva Véda, and it forms a supplement to the Sama Véda. Four kinds of gánas are described in the Sama Véda, and are called Geyagána, Aranyaganá, Uhaganá, and Uhyagana. These are described in the Sama Vidhaná, Brahmana, Samatantra Sūtras, and Phulla Sūtras.

The Gandharva Véda appears to have been lost, but Rishis wrote treatises founded on the same, and among them are mentioned those of Sailáli, Bhṛisásva, (Pánini, 4, 3, 100-1,) also, I'svara, Pavana, Kálinátha, and Nárada. The first two were commented up on by Sankuka, Bhattalollata, Bhattanayaka, Abhinavaguptáchárya, and Anandavardháchárya. Independent treatises exist by Mátangá, Kohala, Dattila, Somesvara, Kírtidhara, and others who wrote Tantric works—as also Sarajadeva and Sárngadeva, and works known as svararaga Sudharasa, Srutiranjani, Naradiya Ratnakara, Somanadhiya, Svaramelakalánidhi, Sankalitaratnákara, Rágamanjusha.* The list of teachers as given by the author of Sangitaratnákara (Swaragatádhya) is: Siva, Gouri, Brahma, Mádhava, Nandikésvara, Dattila, Kohala, Yágnavalkya, Nárada, Hanumán, Ganesa, Shanmukha, Brihaspati, Arjuna (Kártaviryárjuna?) Rávana, Usha (daughter of Bána).

In the present condition of enquiry into Hindu Music, it is not possible to give anything like a connected history of the science; perhaps one may faintly indicate the lines of development and nothing more. We have seen that the ancient Aryans of the Védic period were acquainted with the elements of musical science. They used it largely in singing hymns. With the composition of Sama Véda, the notes were merely systematized. The four kinds of Sámagána were sung first in five notes (Sa, Ri, Ga, Dha, Ni). Two more were subsequently added, Ma and Pa and we, at the present day, have seven notes. The Víná was also known in the earlier Védic writings relating especially to Sama Véda, we have hints as to the origin of sound, of the modulation of voice, formation of scales, and theory of time. In the Rámáyana again we first mention of seven kinds of drums. The question as to how far modern music can be traced to the ancient music, is one that can be

* There is a somewhat long list of works on Hindu Music, in "Hindu Music and Poona Gayan Samaj" which the reader may consult with advantage. It is not exhaustive, however.

answered only by a specialist. If we take Pánini's words for our authority, three systems of music, A'rchika, Gádhika, and Sámika were known, and based respectively on one, two, and four notes, making seven notes in all. Pánini even goes further and points out that what is called Udátta,* includes Ni, Ga; Anudátta, Ri, Dha; and Swarita, Sa, Ma and Pa: and thus establishes a relation between the ancient Sikshas, and the theory of the seven notes. In other words it may be said that consistent with the statements made by Sanskrit writers on Music, and more especially those by Sárngadéva, the author of *Sangitaratnákara*. The note Sa was first discovered, then the A'rchika, Gádhika, and Sámika notes which were in course of time divided into five, and lastly seven notes. The Védic theory of time was that of Swara as given out in Siksha writings and the same was afterwards known as Tála. The form of music prevalent till the rise of Buddhistic is technically called the *Márgi* system, which was set in words. After the appearance of Buddhism, however, a great impetus was given to what is known the *Dési* system, which is the one not set in words, and which, in course of time, gradually supplanted the former. It may even be safely asserted, therefore, that all those Sanskrit writings which allude to the *Dési* form, belong either to past—Buddhistic Period, or at the best to the period of the rise of Buddhism. One of the best and the oldest work—*Sangitaratnákara* already referred to, was written by Sárngadéva about the 4th century after Christ, and he seems to have lived in a period of revival of music in India, when the country was at peace and free from foreign invasions. The seventh and the eighth centuries were again periods of activity, and it was then that a large number of Commentaries on pre-existing works on Music, and independent works were written. Sanskrit works on Music now appear to have been translated into Arabic, and Persian. The Persians appear to have changed the initials into Do, Re, Me, Fa, Sa, La, Se.† With some such very slight modification, however, they became the notes of the Italian gamut. Till the sixteenth century, the science seems to have undergone no material development when Akbar encouraged it, and in whose time Thansen, the famous musician, lived, and who largely modified the *Dési* system. Under the Mogul Emperors, a large number of musical instruments were either invented or borrowed from Mahomedans, and this has continued to the present day, except in the southern side where the Hindu system is more appreciated. Expressed shortly, the History of Indian Music was, according to Capt. Willard "first to convey the idea of our passions to others. In process of time, when language had attained a certain degree of intelligibility, its use began to be restricted to the

* Sounaka's Pratisakyá says:—

14. "In a given key a syllable uttered in a high tone is Udatta (acute).

15. One uttered in a low tone is called Anudatta (grave).

16. One carried from the high to the low tone is Swarita (circumflex).

17. Half the measure of a circumflex at its commencement is acute.

A more detailed treatment is to be found in the Pratisákyas, as for instance, in the third páda of the third Adhyéya of the above work.

† Weber's *History of Indian Literature*, p. 272, Note 315.

worship of the Supreme Being. It was afterwards extended to the commemoration of great events, the celebration of the praises of chieftains and heroes, and lastly to the alleviation of the society, in which the enumeration of the joys of love holds a distinguished place."

I shall now proceed to briefly enumerate some of the Hindu Theories of Musical Sounds and Ragas, &c. According to Sanskrit writers, and more especially the author of *Sangítaratnākara*. Sangita (Music) is made of three elements, Vocal Music, Instrumental Music and Dancing. His theory of Musical Sounds is the same as that given by Sanskrit writers on grammar for *Parávāk*, but is supplemented by the statement that they are the result of the united action of vital heat and vital airs, set to work by the mind. Sounds proceed from the three Nadasi *Ida*, *Pinjala*, and *Sushumna* placed in the *Brahma*, *Chandra*, *Vishnu*, *Nārada* and *Tumboora*, and born of *Jambu*, *Sāka*, *Kusa*, *Clouncha*, *Sālmali*, *Sweta* and *Pushkara* *dvipas*; their presiding deities being *Agni*, *Brahma*, *Sarasvati*, *Ishwara*, *Vishnu*, *Ganesha* and *Surya*. Their correspondences in the vegetable world are the mango, the date, the plantain, the jambu (rose-apple), the pomegranate, the grape, and *ponnaga* (jumbulm) trees. The seven metres are *Anushtup*, *Gayatri*, *Trishtup*, *Brihati*, *Pankti*, *Ushnik*, and *Jagati*. Their planets are *Satabhishā*, *Chittā*, *Dhanishtā*, *Makha*, *Uttaraphalguni*, *Purvāshādhā*, and *Anurādhā*. The colour of their clothes are white, yellow, red, blue, red-mixed and black. The classes to which they belong are *Sa*, *Ga*, *Ma* of *Devas*; *Pa* of *Pitras*; *Ri* *Dha* of *Rishis*; and *Ni* of *Rakshasas*. The castes to which they correspond are: *Sa*, *Ma*, *Pa* to the *Brahmin*; *Ri*, *Dha* to the *Kshatriya*; *Ni*, *Ga* to the *Vaisya*, and the intermediate Sounds to the *Sudra* Caste.

Sounds heard are also near the chest, the throat, and the head, and they are called respectively by the names of *Mandra*, *Madhyama*, and *Tāraka*, corresponding to the Védic classification of *Udātta*, *Anudātta*, and *Swarita*. But strictly speaking sounds proceed from the blowing of the air against 22 Nadis including *Idā*, *Pingala* and *Sushumna*, and this accounts for twenty-two kinds of voice called *Shrutis*. These twenty-two are comprised under the seven notes—*Sa*, *Ri*, *Ga*, *Ma*, *Pa*, *Dha*, *Ni*, which are only abbreviations of *Shadja*, *Rishabha*, *Gāndhāra*, *Madhyama*, *Panchama*, *Daivata* and *Nishāda*. For purposes of easy reference, I subjoin a table showing the correspondences.

The English notes corresponding to *Sa*, *Ri*, &c., are generally supposed to be *C*, *D*, *E*, *F*, *G*, *A*, *B*. The sounds are compared to the cries of peacock, ox, goat, crane, koil, horse and the elephant.

Their corresponding colours are those of copper, neck of an elephant, gold, jasmin, a mixture of five colours, yellow, and brown. Several other kinds of correspondences are given in Sanskrit writings, but they are of little or no interest to the general reader. The most interesting of all is that of the emotions of man connected with them. *Sa* and *Ri* rouse valour, surprise, and anger; *Dha*, disgust and fear; *Ga* and *Ni*, compassion; and *Ma* and *Pa*, the ludicrous and love.

Four kinds of manipulations of notes were also known. A single note may be repeated a number of times; or the notes may be produced in an ascending order: or this process may be reversed: or the three processes may be mixed. These are respectively known as *Sthāyi*, *A'rohi*, *Avarohi*, and *Sanchāri* *Varnas*, or manipulations. These several groups of *Varnas* can be permuted into 56 varieties. Thus *Sthāyi* is of seven kinds, *A'rohi* and *Avarohi* of twelve each, and *Sanchāri* of twenty-five: these, with twelve minor varieties, make up the sixty-eight permutations for *alankaras*. *Murchana* is the act of going over the seven notes of the selected scale backwards and forwards, which are the *A'rohana* and the *Avarohana*. There being 56 *Murchanas* for each note, there are 392 of such *Murchanas* according to *Sangítaratnākara*.

Rāgas are the several arrangements of *Swaras* and *Varnas* intended to please the ear. Such arrangements can be indefinitely made, but the best of them are generally given out as twenty. Of these twenty, again six are male *Ragas*,—*Srirāga*, *Vasanta*, *Bhairava*, *Panchama*, *Megharāga*, and *Nāta*. Each of the *Ragas* is personified and married to six wives called *Raginis*, and the total number of *Ragas* are therefore forty-two. The melody and the pitch are so arranged that certain *Ragas* appropriate only for certain seasons, months, and even parts of day. I have thus far dwelt on the philosophical aspect of ancient Indian Music as given out by writers of antiquity, mainly to show that the Indian Music has a mystical basis, and secondly that it has a foundation in nature although, perhaps, it is not as scientific as the modern European system. The question is a very instructive one, but needs investigation more at the hands of practical musicians than of scholars.

S. E. GOPALACHARLU.

Reviews.

OUR MAGAZINES.

Lucifer.—With the New-year the "Watch-tower" comments on the general aimlessness that characterizes the greetings in vogue. There is certainly a good deal of loose "good-will" about at this time, but it needs concentrating and directing to some definite end; and if it comes off the finger-ends instead of the tip of the tongue as is usual, so much the better for every one concerned. The Theosophist knows well that a new year begins with every day, and the first of January has no special suitability for all that "good-will" intends. Items of news and comments on Theosophical matters take voice from the "Watch-tower", which is as graphic as usual. The responsibility of the editorial during Annie Besant's absence, is thoroughly well sustained by Herbert Burrows.

Bro. K. P. Mukherji, in an article on "Svarga" distinguishes between that *postmortem* state and *Devachān*, with which it is too often confounded. Other notes on the *Lokas* renders the short article a valuable one.

G. R. S. Mead, in a well-written article, commences a definition of the "Vestures of the Soul", and shows the identity of thought existing in various mystical systems in the East and West on this subject. The writer gives

evidence of wide and thoughtful reading, while in his definitions and illustrations he is capable of extreme simplicity and lucidity. "The Balance of Life," by Thos. Williams, argues for the necessity of the Devachanic period between earth-lives, and uses the law of alternation as his chief factor. It is when he comes to deal with the Time interval that his difficulties really begin, and unfortunately he is brief on this important point, not to say illogical, while his concluding postulate of "the Annihilation of Time by Intensity" in human evolution, utterly overthrows his own arguments when applied to the Devachanic state. "Shatchakrá," on the six plexuses of the human body, is a most interesting article by Bro. Rai B. K. Laheri of the Ludhiana T. S. The first (sacral) plexus, *Muládhára*, is dealt with. "Agrippa and the wandering Jew" is a very interesting story of the meeting of the Magician and the world-famed pilgrim, which must have happened, if at all, in the year A. D. 1511 when Agrippa was in Florence. The story was first published in the year 1851, and is exceedingly well told. Alexander Wilder, the well-known Platonist, writes on "Mind, Thought and Cerebration," and deals chiefly with the sub-conscious faculty known as intuition, and brain-agency in relation to the cognition of the super-sensible. The article is most instructive. Dr. Wilder is, however, somewhat too narrow in his dictum regarding the tendency of science, and the attitude of scientific men to the sensualism of the age; and, in the course of the article, convicts himself by quoting Spencer, Huxley, Tyndall and others to the contrary. W. R. Old continues his useful translation of Bruno's dialogue on "The Infinite Universe and Worlds."

"Andarse Atrepat," a study in Zoroastrian Ethics, by D., of Surat, is an instructive review of a Mazdiasnian Book of Precepts, said to have been communicated to one named Zortosht, by his father Dastar Adarbad, a learned Parsee priest. Henry Pratt, M. D., in "Linguistic following Doctrinal Change," illustrates from the "Book of Genesis" the various transformations which the original Ideograph has undergone in the Hebrew account of the Cosmogogenesis. The Ideograph is evidently an arbitrary reading-in of the writer, and the interpretation of the corresponding Hebrew words is consequently strained in many cases. But the treatment of the subject is good, and we should like to see the whole of the Hebrew scriptures translated in this manner. "Gleams from the Dawn-land" contains some useful notes upon the Key to languages, which the writer, C. J., affirms is already understood by official science to consist in the Hieroglyphic and Ideographic writings. "The Destiny of Man" and "This is Enough to Know" complete the January number of our contemporary.

The Path.—"A Commentary on Gáyatri", by an obscure Brahman, is not calculated to give those who are unacquainted with the mantram in its literal form a true idea of its reading. The translation adopted by the writer amounts rather to a commentary itself, and in some respects resembles one of the Dhyáná Slokas read in context with the Gáyatri. The startling predictions contained in a Hindu book communicated by a resident in the Tanjore district, is a very curious piece of information, and has some special interest for the English nation. There can be no doubt about the value of these Nádigrandhams in the hands of the Hindu Astrologers. Some comments on the subject "The Ashes of H. P. B." are accompanied by a neat electrotype illustration of the cinerary urn at the European Head-quarters. Katharine Hillard continues her pleasing "Letters to a Child," this being the second, and telling of "the making of the earth." "Joining the Movement," contains

some reasons why those who are favourably disposed towards the views of Theosophists and the objects of the T. S. should enroll as members. Dr. A. Keightley replies to the question as to what is new in H. P. B.'s writings, and argues that the treatment of old-world truths by her is such as to constitute practically a new doctrine, for the western world at all events. William Brehon gives some good reasons for the course of action apparently pursued by the Adepts in regard to our own and kindred movements and the world generally. "Faces of friends," introduces a portrait of Dr. J. D. Buck, F. T. S., the author of "A Study of Man" and other works, and gives a short outline of his Theosophical career. "Friends or Enemies in the Future" illustrates the economy of ethics in daily life, and shows that the making of friends for a future life is a matter which must be decided now by our attitude towards others. Correspondence on the musical gamut and its occult significance is very interesting, and we hope it may lead to further information. "Tea-table Talk" deals with the influence of the Theosophic movement on the thought-currents of the present times.

Theosophical Siftings.—No. 15 of Vol. V, contains an article by C. M. on "Theosophic concepts of Compassion and Affection," and justifies human affection in its meanest phases, because it is the germ of Divine Compassion. "The Planetary Chain" is an article reprinted from the *Theosophist*, and embodies a study from the *Secret Doctrine* by G. R. S. Mead.

Le Lotus Bleu.—No. 10 continues its useful answers to questions, the translation of "Letters that have helped me," that on "Man," and the "Study of the Secret Doctrine." "The Gods of the Religions" is an able article by Guymiot, which views human ideation as the material out of which are made the "bodies of the gods," in or through which they are able to act upon the physical plane of existence. This view of the continuity of existence institutes the idea that the etherial product of one class of beings forms the body or upádhi for that which is next highest in the scale of emanations. *Philadelphie* contributes an able article on the education of children.

The Irish Theosophist.—No. 4 continues its teaching of "Theosophy in plain language." K. B. Lawrence writes upon the "Perfect Way," the only one way, which leads through human sympathy to self-perfection, and that of the race. The monograph is set in pleasing tones. C. J. contributes useful translations from the *Mandúkyá Upanishád* upon the meaning of "OM." F. adds an instructive article on "Jagrata, Svapna, and Sushupti."

Pauses.—Nos. 5 and 6 contain some attractive articles beside useful translations and extract-matter from Theosophical journals and books. Among other articles is a translation from the *Sphinx* of the "Art of Consolation" written by a school-boy of 16 years attending at the Colombo Buddhist School; a very creditable production.

Theosophia.—No. 8 continues its work in Holland, translating some of the best introductory treatises. "Theosophy and Religion," by G. R. S. Mead, is now introduced into these useful pages.

The Buddhist.—Vol V., Nos. 1 to 4, contain many items of extreme interest. A. E. Buultjens, the Superintendent of Buddhist Schools, submits a very encouraging report of work done during the past year. "The sin or demerit of flesh-eating" is discussed by D. C. P., while Arthur Howton contributes an Essay on the "History of Hypnotism," which contains some most useful historical notes.

The Pacific Theosophist.—Vol. XI., No. 1, relates the amusing comedy of H. B. Foulke's pretensions to Theosophic leadership, and makes some salutary remarks on Christian Science. The Magazine makes an appeal for help, which we trust it will readily receive. It is the organ of our Pacific Coast Committee.

Adhyātma Mālā Vol. I., No. 3:—This number consists of four articles translated from different numbers of the *Theosophist* and one original article on Dharmá. It begins with "the T. S. and its Members." The translation is rather obscure. Then follows "What is Theosophy?" which is continued. The third article on Sapta Bhūmiká, is in the form of a Novel. The translator has almost succeeded in keeping the spirit of the original intact. Then follows the article on Dharmá. It is incomplete, but still promises to be a well-thought-of, and systematic exposition of the meaning, and province of Dharmá. This number closes with a portion of a Guzaráti version of Mr. Subba Row's Discourses on the Bhagvatgita.

Teosofisk tidskrift.—The January number of our Swedish organ continues the good work of its fore-runners and translates some articles from the *Path*, *Theosophical Siftings*, &c. "The Christ Principle in Man" is the title of a paper, originally read before the Swedish T. S. by Dr. Gustav Zander, which appears in this number. The Swedish T. S. is a strong and growing body, and can muster nearly 200 members at its centre in Stockholm.

AN EPITOME OF THE KEY TO THEOSOPHY.

The Theosophical Society of Bombay publish the above work in neat pamphlet form. The Digest of H. P. B.'s work is made by "D.", who, in presenting it to the public, says:—"As far as possible we have expressed her ideas in her own words. We think that our epitome gives an inadequate notion of that excellent work on Theosophy; but we hope that it will arouse an interest in that work and induce some of our friends to read it carefully." The present abridgement should form a very useful pamphlet for wide distribution among enquirers and the public generally.

W. R. O.

THE RECRUDESCENCE OF LEPROSY.*

This work of some 400 pages by William Tebb, embodies the results of the Royal Commission on Vaccination, and so far as evidence can be collated and conclusions drawn therefrom, this work is all that can be desired. Mr. Tebb has undertaken his work with a full knowledge of the pathological conditions attending inoculation, and of the important factors which may be supposed to have a strong bearing upon the known increase of leprosy. Twenty-two years of incessant and world-wide travel have put the author in possession of facts connected with this subject, which are not obtainable even by the most patient investigators in equal time when working within the restricted areas usually dealt with in the statistics. As the result of his labours he affirms, as a general fact attaching to all cases of vaccination, that no noticeable good accrues; while, on the contrary, he states that in nearly all countries where he inquired into the methods and results of vaccination, whether from public officials or of intelligent private individuals, he "hardly

* London: Swan Sonnenschein & Co., Paternoster Square 1893.

ever inquired without hearing of injuries, fatalities and sometimes wholesale disasters, to people in every position of life; and these have occurred from the use of every variety of vaccine virus in use."

But it must not be thought that this work expresses merely the opinions of the author. On the contrary, it bristles with facts of the most significant, not to say ghastly, character; and the conclusion to which he comes—the seemingly unavoidable conclusion of everyone cognisant of those facts—consequently represents too much that is of vital importance to the world at large, to be overlooked. At the present time, while inoculation, with a view to the eradication of cholera and other diseases, is so much in vogue, it would be well for all who contemplate security by such means to first read the evidence of thousands, voiced in this work by Mr. Tebb.

W. R. O.

POSTPONED REVIEWS.

We are desired to give notice that the Reviews of Dr. Hartmann's German Translation of the Bhagavatgita, two books by Mr. Dambor, and the last two numbers of the *Sphinx*, are deferred *sine die*, owing to the regrettable loss of the copies of the works which were in the hands of Bro. Bertram Keightley, when the S. S. *Neiman* was wrecked.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January 1893.

My news this month is principally Home news; there is very little new to report of our Continental brethren, save that in Spain a larger and more carefully-edited Theosophical Review is to replace *Estudios Teosoficos*. The name of the new journal is to be *Sophia*.

Mrs. Besant's American tour continues to be a success, judging from the latest news received. She has suffered intensely from the cold, and entirely lost her voice for one day. A rather amusing incident is reported from Fort Wayne; the audience there was not so large as that usually drawn by our sister's name and fame; this, it is said, was entirely owing to a house-to-house visitation from the local Clergy, in order to warn their flocks from attending a lecture likely to be followed by such pernicious results to the audience! Truly, if the strength of a movement is to be gauged by the amount of opposition received, Fort Wayne points a sufficiently encouraging moral.

The Bow Club reports no less than five most successful entertainments given during the last month to—in all—nearly 700 people. This includes two Christmas Trees. Mrs. Lloyd is indeed to be congratulated, and the amount of pleasure and profit which she is the means of spreading among our East End brethren, must amply repay her for all the labour and worry unavoidable in the successful management of such large undertakings, and which she bestows with no ungrudging hand. "Indefatigable," indeed, hardly sufficiently describes Mrs. Lloyd's untiring energy and good-will.

Some little time ago, Mrs. Besant suggested an idea which was taken up by Mr. Moore, and worked out with the most admirable results, and promise of immense success in the future. This idea is no less than the establishment of what may be called a Social Club—for working men, principally.

I say "idea," but the idea is now *un fait accompli* in the world of effects, and indeed the Club is shortly to be opened, and, by the time this reaches you, will have been in full swing for three weeks or more. Premises have been taken opposite the H. P. B. Press, so the Club is close at hand. These premises include a large hall (capable of holding quite 200 people), which can be used for Sunday evening lectures, by means of which, it is hoped, much successful propaganda work can be done. On week days the Club will be open every evening for four or five hours; one special feature being a billiard table for the men, a capital idea. Mr. Moore, who may be called the "President-Founder" of the Club, told me that he and others were puzzled for a long time over the name which should be given to it, and I think the result of their cogitations is everything that could be desired, as the papers say. For, in giving it the name of the "Lotus Club," H. P. B.'s memory is perpetuated in a fashion which would have been specially dear to her heart.

Miss Willson is already making the results of feminine management and influence in the Library to cause Members to "rise up and call her blessed." The Library proper is now entirely devoted to quiet and study, and the large conservatory adjoining completely furnished, warmed, and beautifully lighted with a couple of floor lamps, and set apart for talk—a great improvement. The Library, by the way, has been glorified by the addition of a brand-new carpet.

The new edition of the "Secret Doctrine" will be fully worthy of the reputation, skill, and experience of our brother J. M. Pryse, more than that can hardly be said in praise thereof. I have seen some of the work, and it is really beautiful.

A new edition of the "Key" is just out, too; revised and annotated by Mr. Mead.

I forget whether I told you of the presence among us of a Brother Theosophist from New Zealand, Mr. Hodder, a very old Member. He has been staying at Head-quarters for some weeks now, and I hope will remain for sometime longer.

Experience of the extreme difficulty of bringing London Members together, getting in touch with them, and so promoting that fraternal intercourse which is really so essential to the spread of Theosophic ideas, has induced four of our Lady Members to set apart one afternoon in the week, when one of them will be at home at Head-quarters until June, the day chosen is Wednesday, and on the 18th instant the series was inaugurated by "The Countess Wachtmeister, Mrs. Bell, Mrs. F. Brooks, and Miss Cooper" being "At Home" to over 100 people. The afternoon was most successful, the music being specially good; Members and their friends seemed mutually pleased, so we all hope good may result, and that thus Members may be brought together in friendly intercourse in a way that it is otherwise impossible to accomplish.

Brother J. T. Campbell is carrying on a most vigorous and successful propaganda in Bristol. He writes of innumerable interviews, and interested callers, of lectures, and distribution of pamphlets; and reports that, at the close of one of his lectures, and Congregationalist Minister, moved a vote of thanks, and paid a high tribute to the manner in which the case for Karma and Reincarnation had been presented.

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The *Fortnightly* last month published a most interesting letter from Mr. Hamerton on Inaudi—an account of whose marvellous calculating powers appeared in the *Theosophist* last year—whom, he says, he knows personally, and who has frequently stayed with him. I mention the letter more because Mr. Hamerton's remarks—which I shall quote—appear to me to be well worth noting, than because there is anything specially new said therein of the actual feats performed by Inaudi. I do not, however, remember to have seen it stated anywhere that *figures are entirely absent from his calculations*; "I doubt," says Hamerton, "whether he *saw* his masses in his mind, he seemed to perceive them rather by some mental sense unknown to us, marvellous above all things for its perfect accuracy." Verily would this be so, since it is the higher mind which here comes into operation. With regard to these masses, Inaudi, it appears from Mr. Hamerton's letter, told him that "his own private conception of numbers was not like ours, that it did not go either by figures or by the notion of separate unities, but always by masses"; thus a million was a certain *mass* for him, and so on.

Still more wonderful, from the ordinary standpoint, is the fact that—as Mr. Hamerton says—Inaudi is perfectly free, whilst making the most astounding calculations, to carry on ordinary talk with perfect presence of mind, or to solve problems in ordinary arithmetic. Finally, Mr. Hamerton writes:—

"This leads to the curious conclusion that if, as is quite possible, there exists in some other planet a race of beings amongst whom his power is as common as sight or hearing amongst ourselves, they are probably ignorant of figures, and whilst incomparably superior to us as calculators, they may be unaware that they possess any gift of calculation. . . . They may deal with quantities in a way inconceivable by us."

Quite so; but why postulate beings in another planet? Though it be true "that one swallow does not make a summer," yet surely the *actual presence here* of the one might lead to the not unfounded hope of the eventual arrival of summer—here also. Curious, how these people will resort to the most far-fetched explanations—so they be of their own making—of observed facts, rather than accept the most obvious ones—not their own and, therefore, unwelcome—lying under their very noses, one might say, and fitting the case to perfection.

The journalistic world is at the present moment exercising its mind over all sorts of Occult problems, e. g., the nature of mesmerism, treated in the correspondence columns of the *Times*, with astonishing, and, in some cases, wilful misapprehension of the real issues of the case. Then we have the lengthy correspondence, running for nearly three weeks (and just closed) in the *Morning*, on "The New Spiritualism"; a correspondence quoted by Mr. Stead's recent utterances on automatic writing in the Christmas number of the *Review of Reviews*. This dreary "tale of bricks"—mainly spiritualistic bricks—has been one of almost unrelieved and trivial mediocrity; one bright gleam, however, was an interview with our Brother James M. Pryse, at Head-quarters, in which he delivered himself of certain observations which gave an opening for the lifting of the correspondence out of the dull materialism through which it was wading. This opportunity—needless to say—our spiritualistic brethren entirely overlooked; or, more probably, wholly disapproved of, as tending towards a depreciation of their own explanations of the phenomena of spiritualism.

The *Times* for the 5th instant gives nearly three columns to "Science in 1892"; *Mars*, of course, holds a prominent place, and the discoveries in Chemis-

try and Physics in connection with Astronomy give us, amongst other items, the following somewhat significant observation—significant in so far as Occult science is concerned:—

"Equally remarkable was Deslandres' account of his discovery of 14 lines in hydrogen, rendered possible by spectral observations of the sun and stars, resulting in the detection of a striking analogy between these lines and certain harmonies of sound."

The compiler of these notices of scientific records for 1892, then refers to Professor Oliver Lodge and his recent investigations and discoveries, as also to M. Tesla's experiments, both which I have already told you of in former letters. Weissmann's theories of heredity and transmission are somewhat timidly noticed, the reviewer being evidently afraid to commit himself to any definite opinion, contenting himself with the somewhat tame observation that "it seems to be generally admitted that what is wanted is more observation and experiment."

Mr. Preece, Chief Engineer and Electrician to the Post Office has, for some time, been occupied in trying to produce telephonic communication without a wire. This he has at last succeeded in doing; and the discovery gives a recent number of the *Spectator*, a text whereon to hang a very pretty little discourse, and in which the case for thought-transmission is most eloquently pleaded. Some of it is well worth quoting:—

"Mr. Preece's experiment seems to us to throw a strange light, not indeed on the fact of the inaudible and invisible transmission of thought, but on its possible method.....Why, if one wire can talk to another without connection, save through ether.....should not mind talk to mind without any wire at all? There must be conditions, of course,.....None of us understand accurately, or even as yet approximately, what the conditions are.....but still the central query remains—Why is the occurrence, apart from conditions, inherently impossible?Granted the conditions, the result seems to us, reasoning from analogy, to be inevitable, and the deduction, therefore, is plain. Beings may exist, finite beings, possibly beings living under most limited conditions, who in their communications with each other, are independent of all the conditions necessary to what we call speech—who, to use the clearest expression of our meaning, can, in thinking a thought, make that thought audible. That reflection, as it seems to us, is justified by the facts and helps to make it possible for men to conceive of what spiritual existence may be like, and to enlarge our conception of the range of sentient existences which the universe may contain."

To fitly cap these remarks, little more is needed than a few quotations from the "Secret Doctrine," in elucidation of the writer's ideas, and—There you are! What more do we want? The "little leaven," that "leaveneth the whole lump," seems to be working apace, for current literature of all sorts simply teems with these ideas, put forward in one shape or another.

A. L. C.

AMERICAN LETTER.

NEW YORK, January 11th, 1893.

An American public lecturer says: "Our country abounds in kindly Race-lovers, who think profoundly on the great questions now surging to the front, that concern the bettering of the world." Let us hope—and are we not justified in doing so?—that this is one of those "signs of the times", which point the fore-finger to a new era in which evil will be less predominant. Assuredly, the writer from whom this is quoted, though not a Theosophist, believes in better times, in which the relationships of men are to be

more fraternal, for she tells us, referring to these "Race-lovers," "I have met them here and there in my journeyings, and listened, spell-bound, to their plans and prophecies, till I, too, have seen 'distant gates of Eden gleam.' Shall not the dream of the ages be realized? It was the belief in a 'good time coming' that inspired Plato's 'Divine Republic'; that planned Sir Thomas Moore's 'Utopia'; that suggested the 'Arcadia' to Sir Philip Sidney; that stimulated Harrington to sing his 'Oceana'; that stirred Fourier to plan his bungling 'Labor Paradise'; that led Jesus and the apostles to foretell the 'New Heaven' and the 'New Earth.' Shall this hope, which humanity has carried in its heart like a heavenly seed for ages, never come to fruition?"

Father McGlynn, of the Roman Catholic Church, who was unfrocked a few years ago, has been reinstated without apologizing or receding; Prof. Briggs, of the Presbyterian Church, tried for heresy, has been acquitted. This means that the American spirit is creeping into even the Roman Catholic Church, and that it and the Presbyterian—one of the most conservative—are becoming more liberal. But, even this liberality is insufficient, the clergy of the liberalized churches finding the lighter fetters still too heavy. So, some have entered that creedless denomination, the Unitarian. The "San Francisco Examiner" of December 9th says: "Close upon the adoption of the Unitarian faith by the Rev. J. Herndon Garnett of San Jose, comes the announcement that two congregational Ministers from Oakland have renounced their creed, and are now preaching the Unitarian beliefs throughout the State." As several Unitarian and Universalist Ministers have joined the Theosophical Society, and are preaching Theosophy from their pulpits, the fences are indeed falling down. From Catholicism to conservative Protestantism; from conservative Protestantism to liberal Protestantism; from liberal Protestantism to Theosophy, the gradations are easy. But some prefer to take all the steps at one bound. Dr. Shell of Washington City, until recently a Roman Catholic, Private Secretary to Bishop Keane, the Rector of the Catholic University in Washington, the lecturer in comparative religion in the above-mentioned Institution, and a young man of remarkable scholarship, has now severed his connection with "holy mother church." Will he nil be he is a Theosophist—so public verdict decides. When interviewed by a Reporter, he replied to a question pertaining to this subject, "I have been called a Theosophist, it is true, but I did not like the name. I recognize much that is admirable in the Theosophical Society, but I cannot accept the belief in Mahatmas and in some of the other tenets which the members of that Society hold. However, I think it true that much of our best thought to-day is coming from the East, and this study of the philosophies and religions of the Orient, which the Theosophical Society encourages, will be productive of effect upon the religion of the West—the Christian religion." The interviewer further reports that the Doctor said that he would join no church, as he intends to gather about him a following of his own, but that his friends gather from their talk with him, that his belief is identified more closely with Theosophy than with any other system.

One of the leaders in the Christian science movement recently made the statement that if one had faith he could pick up a rattle-snake, and it could not hurt him. A convert tried the experiment, was bitten and died, in spite of the prayers of his fellow-believers in faith. People will, no doubt, eventually learn that faith is invincible, but they must also learn that faith

is unshakeable conviction based on knowledge, not opinion founded on presumption, hearsay or prejudice and stubbornly adhered to.

Newspapers and Magazines give a no inconsiderable quota of their space to Theosophy. On the fifteenth of last month Frank Leslie's "Illustrated Weekly" had a long article on the subject by Bryan Kinnavan. Accompanying this article were pictures of several prominent members of the Society, including Mr. Judge and Mrs. Besant.

Brother Claude F. Wright, formerly of the Blavatsky Lodge of London, is doing energetic and effective work. In the latter part of October he left New York and spent about two weeks in Boston, two in Malden, two in Cambridge, one in Providence, one in New Haven, and a day in Bridgeport. While in Boston, Malden and Cambridge, he gave about twenty-eight lectures and parlour talks, helped to form a branch at Harvard University, and lectured to the general public in Chickering Hall. He reports the Boston branch as very strong and harmonious. It has established a system of associate membership, cards of admission, Sunday evening lectures, a syllabus for the regular weekly meetings, and monthly conversaziones, similar to that already adopted by several other Branches. He also reports the Branch at Malden as having removed to new rooms, as having a form of associate membership, and as having decided to hold monthly conversaziones. He also reports the Cambridge Branch as moving into new quarters, and the Providence Branch as growing. On the 4th of this month, having previously returned to New York, he started forth again, this time intending to visit Pittsburgh, Columbus, Cincinnati, St. Louis, Kansas City and other points.

At New Haven most energetic measures are being taken, due almost entirely to the zeal of brother Wadham, to infuse life into the Branch. Every Sunday evening a public meeting is held, the services of members from other Branches having been secured by the lecture bureau. Certainly devotion in the face of great difficulties must be productive of good.

On the 27th of December, a charter was issued to the Toledo T. S. of Toledo, Ohio. This is the seventieth Branch in the American Section.

Nearly eight hundred dollars were contributed in November towards the reduction of the floating debt on the Aryan Head-quarters, so that the January *Path* has been able to report a remaining debt of only five hundred and three dollars.

The lecture bureau, referred to before, has been doing most efficient work. Through its instrumentality, lectures have been given, usually on Sunday evenings, in Washington, Baltimore, Philadelphia, New York, Harlem, Brooklyn, New Haven, and other cities. Those in New York, Brooklyn, Harlem and New Haven have been given weekly.

The "Amrita" Branch, of Lincoln, Nebraska, writes that, though they are not cutting much of a figure either before the world or in their own locality, they have come to stay, and are making headway, unperceived, because beneath the surface; that, their membership has not increased, which seems strange to them, as in a city of some fifty-five or sixty thousand people there should be more avowed Theosophists, and still more strange that their small number,—there are only ten—should have come to the surface and found each other at once and organized, and that these looking towards the horizon in all directions, they should see no signs of other comrades.

The "Brooklyn Syllabus" for January, February and March, has the following subjects; "Reality and Illusion (matter on the modern Proteus; the Veils of Maya)"; "Duty (duality of the basis of ethics, physical and meta-

physical; scientific and religious;) "Intuition and Instinct (duality of dual cognition.)"; "Intuition and Logic (the handmaids of reason)"; "Universal Brotherhood (a universal law; the essential oneness of humanity, material, psychical and spiritual)"; "The Seven Principles of Man (Reasons for the classification)"; "Evolution through Re-birth (the missing link in science and religion)"; "Heredity (physical, psychical and spiritual influence of surroundings on the reincarnating Ego)"; "Karma and Free-will (each man his own creator; our limits expanded or contracted through our own actions)"; "Planes of consciousness (philosophy of sleep and trance, hypnotism)"; "Phantasms—Real and Ideal (the astral body; the thought-form or 'illusion body')"; "Dreams and Premonitions (clairvoyance, waking and sleeping; visions and fancies; perceptions and illusions)."

In "The Arena," for this month, there is a clever article on Theosophy, by Edwin Dwight Walker, entitled "The New Religion." A quotation or two may not be amiss. It says: "Instead of scientific inventors, the East has produced sages whose lives have been occupied in introspection and metaphysical insight, arousing to the strangest consciousness all the latent marvels of the soul. Lately the Western spirit of broad investigation has re-discovered this forgotten world, and starts with surprise at the vastness of its treasures. Does it mean another renaissance? Those who are most intimately acquainted with it say that it does, though like all other great movements, its progress must be slow.....Theosophy does not antagonize the scientific spirit. It is the most exact of sciences.....It opposes the dogmas of science, as it does those of religion.....A suggestion of what this wisdom-religion is destined to accomplish is seen in its practical operations. At the last Theosophical Convention in Madras, India, the two hundred Delegates included Parsees, Mahomedans, Brahmins, Buddhists, and English Christians from various parts of Asia. They met upon an equal footing and frankly discussed the principles of the one universal religion, each considering the faith of his fathers as the most appropriate style of the truth for himself and his people, and seeking its inner interpretation in Theosophy. Caste and religious gargling were entirely absent, and the sacred books of their different religions were all studied in turn. So the Theosophical Society in the United States in its many Branches comprises Jews, Roman Catholics, Protestants, Swedenborgians, Spiritualists, Rationalists, Theists, and even some calling themselves Atheists, in a group of earnest students of that truth which transcends and embraces all phases of thought,—which can only be really tested by experience, and best taught by living."

H. T. PATTERSON, F. T. S.

CEYLON LETTER.

February, 1893.

Last month we had some very welcome visitors from the West, among them, one was our good sister Mrs. Cooper-Oakley from London, who paid us a flying visit on her way to Australia. We heard in time that she was coming this way, and we were anxiously looking forward to the arrival of our sister. As soon as the S. S. *Ophir* came into the Colombo Harbour, Mr. Peter de Abrew, boarded the steamer, and exchanged greetings with Mrs. Cooper-Oakley. Her fellow-passengers, the Rt. Hon'ble The Earl and Countess Meath, were then introduced to Mr. de Abrew, and the whole party came ashore, and drove down to the Sangamitta Girls' School, where Mrs.

I say "idea," but the idea is now *un fait accompli* in the world of effects, and indeed the Club is shortly to be opened, and, by the time this reaches you, will have been in full swing for three weeks or more. Premises have been taken opposite the H. P. B. Press, so the Club is close at hand. These premises include a large hall (capable of holding quite £00 people), which can be used for Sunday evening lectures, by means of which, it is hoped, much successful propaganda work can be done. On week days the Club will be open every evening for four or five hours; one special feature being a billiard table for the men, a capital idea. Mr. Moore, who may be called the "President-Founder" of the Club, told me that he and others were puzzled for a long time over the name which should be given to it, and I think the result of their cogitations is everything that could be desired, as the papers say. For, in giving it the name of the "Lotus Club," H. P. B.'s memory is perpetuated in a fashion which would have been specially dear to her heart.

Miss Willson is already making the results of feminine management and influence in the Library to cause Members to "rise up and call her blessed." The Library proper is now entirely devoted to quiet and study, and the large conservatory adjoining completely furnished, warmed, and beautifully lighted with a couple of floor lamps, and set apart for talk—a great improvement. The Library, by the way, has been glorified by the addition of a brand-new carpet.

The new edition of the "Secret Doctrine" will be fully worthy of the reputation, skill, and experience of our brother J. M. Pryse, more than that can hardly be said in praise thereof. I have seen some of the work, and it is really beautiful.

A new edition of the "Key" is just out, too; revised and annotated by Mr. Mead.

I forget whether I told you of the presence among us of a Brother Theosophist from New Zealand, Mr. Hodder, a very old Member. He has been staying at Head-quarters for some weeks now, and I hope will remain for sometime longer.

Experience of the extreme difficulty of bringing London Members together, getting in touch with them, and so promoting that fraternal intercourse which is really so essential to the spread of Theosophic ideas, has induced four of our Lady Members to set apart one afternoon in the week, when one of them will be at home at Head-quarters until June, the day chosen is Wednesday, and on the 18th instant the series was inaugurated by "The Countess Wachtmeister, Mrs. Bell, Mrs. F. Brooks, and Miss Cooper" being "At Home" to over 100 people. The afternoon was most successful, the music being specially good; Members and their friends seemed mutually pleased, so we all hope good may result, and that thus Members may be brought together in friendly intercourse in a way that it is otherwise impossible to accomplish.

Brother J. T. Campbell is carrying on a most vigorous and successful propaganda in Bristol. He writes of innumerable interviews, and interested callers, of lectures, and distribution of pamphlets; and reports that, at the close of one of his lectures, and Congregationalist Minister, moved a vote of thanks, and paid a high tribute to the manner in which the case for Karma and Reincarnation had been presented.

The *Fortnightly* last month published a most interesting letter from Mr. Hamerton on Inaudi—an account of whose marvellous calculating powers appeared in the *Theosophist* last year—whom, he says, he knows personally, and who has frequently stayed with him. I mention the letter more because Mr. Hamerton's remarks—which I shall quote—appear to me to be well worth noting, than because there is anything specially new said therein of the actual feats performed by Inaudi. I do not, however, remember to have seen it stated anywhere that *figures are entirely absent from his calculations*; "I doubt," says Hamerton, "whether he *saw* his masses in his mind, he seemed to perceive them rather by some mental sense unknown to us, marvellous above all things for its perfect accuracy." Verily would this be so, since it is the higher mind which here comes into operation. With regard to these masses, Inaudi, it appears from Mr. Hamerton's letter, told him that "his own private conception of numbers was not like ours, that it did not go either by figures or by the notion of separate unities, but always by masses"; thus a million was a certain *mass* for him, and so on.

Still more wonderful, from the ordinary standpoint, is the fact that—as Mr. Hamerton says—Inaudi is perfectly free, whilst making the most astounding calculations, to carry on ordinary talk with perfect presence of mind, or to solve problems in ordinary arithmetic. Finally, Mr. Hamerton writes:—

"This leads to the curious conclusion that if, as is quite possible, there exists in some other planet a race of beings amongst whom his power is as common as sight or hearing amongst ourselves, they are probably ignorant of figures, and whilst incomparably superior to us as calculators, they may be unaware that they possess any gift of calculation. . . . They may deal with quantities in a way inconceivable by us."

Quite so; but why postulate beings in another planet? Though it be true "that one swallow does not make a summer," yet surely the *actual presence here* of the one might lead to the not unfounded hope of the eventual arrival of summer—here also. Curious, how these people will resort to the most far-fetched explanations—so they be of their own making—of observed facts, rather than accept the most obvious ones—not their own and, therefore, unwelcome—lying under their very noses, one might say, and fitting the case to perfection.

The journalistic world is at the present moment exercising its mind over all sorts of Occult problems, e. g., the nature of mesmerism, treated in the correspondence columns of the *Times*, with astonishing, and, in some cases, wilful misapprehension of the real issues of the case. Then we have the lengthy correspondence, running for nearly three weeks (and just closed) in the *Morning*, on "The New Spiritualism"; a correspondence quoted by Mr. Stead's recent utterances on automatic writing in the Christmas number of the *Review of Reviews*. This dreary "tale of bricks"—mainly spiritualistic bricks—has been one of almost unrelieved and trivial mediocrity; one bright gleam, however, was an interview with our Brother James M. Pryse, at Head-quarters, in which he delivered himself of certain observations which gave an opening for the lifting of the correspondence out of the dull materialism through which it was wading. This opportunity—needless to say—our spiritualistic brethren entirely overlooked; or, more probably, wholly disapproved of, as tending towards a depreciation of their own explanations of the phenomena of spiritualism.

The *Times* for the 5th instant gives nearly three columns to "Science in 1892"; *Mars*, of course, holds a prominent place, and the discoveries in Chemis-

Higgins received and entertained them most cordially. The visitors went round the whole institution, visiting each class, and hearing the children read and talking to them. They seemed delighted with all they saw. Later on after afternoon tea, Lord and Lady Meath joined the Sangamitta girls in their games, and taught them new English ones, which the children were eager to learn. The visitors then dined with Mrs. Higgins and her girls and the party broke up for the day. Mrs. Higgins, Mr. de Abrew, Mr. Khan and Dr. English accompanied Mrs. Cooper-Oakley to her steamer to see her off that night. The visitors made very encouraging remarks in the "Visitors' Book" of the Institution, and Lord and Lady Meath made a contribution to the "Sangamitta Building Fund" before they left the institution.

Before this reaches you, most of you may have heard about that "ill-fated" steamer, the *Niemen*, which was wrecked off the coast of Ceylon on her last trip from Calcutta. She had on board our General Secretary, Bertram Keightley. He and his fellow-passengers were brought to Colombo from the scene of the wreck by the S. S. *Lady Havelock*. The General Secretary has lost all his belongings, including the most valuable of them, his manuscript notes of his studies in India, and some letters from H. P. B., which he prized most dearly. He remained in Colombo nearly a week, and sailed by the S. S. *Melbourne* on the 6th instant to Europe. During his stay here, he visited the Sangamitta Girls' School, addressed a meeting of Theosophists and the general public. Held T. S. Meetings and gave some very valuable instruction to the workers. Although "ship-wrecked," weary and exhausted, the General Secretary busied himself with T. S. work in Colombo. Much of his time, however, was taken in attending the "Inquiry" held by the Receiver of Wrecks and Agent of the *Messageries Maritimes*.

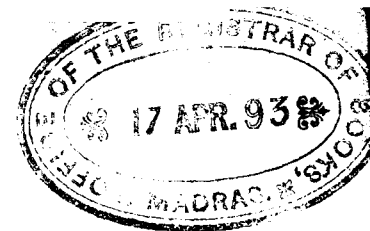
We have had some other visitors at the Sangamitta Girls' School. They were passengers from Australia going to Europe. We were very gratified to hear from them that Theosophy was making headway in the Australian Colonies.

Apocryph of the wreck of the *Niemen*, may I be permitted to say that the steamer had on board the printed copies of Mrs. Higgins's Annual Report of the Sangamitta Girls' School. They have also been lost in the wreck. If secured in the salvage operations, all papers, &c., will be sent to the Head Office of the *Messageries Maritimes* at Marseilles.

A couple of days ago, the School Inspector of the Public Instruction Department, paid an official visit to the Sangamitta Girls' School, with Mr. Bultjens, our School Manager. They seemed to be quite satisfied with the work of the Institution and complimented Mrs. Higgins.

All that can be done is being done here to raise the "Sangamitta Building Fund." Mrs. Higgins will gratefully receive any contributions in aid of this Fund, which is very much needed for the immediate possession of our own grounds. The present house is quite full, and it cannot accommodate many more who are seeking admissions. Will some generous Theosophist come forward to help Mrs. Higgins out of this difficulty. Our General Secretary, Mr. Bertram Keightley, who has personally seen the situation of the building and our needs, will, I hope, be able to explain to friends in Europe the immediate necessity for securing a house and ground for the Sangamitta Girls' School.

SINHALA PUTRA.



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THE THEOSOPHIST.

VOL. XIV. NO. 7. APRIL, 1893.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XIII.

OF the writing of "Isis Unveiled," let us see what reminiscences memory can bring out of the dark-room where her imperishable negatives are kept.

If any book could ever have been said to make an epoch, this one could. Its effects have been as important in one way as those of Darwin's first great work have been in another: both were tidal waves in modern thought, and each tended to sweep away theological crudities and replace the belief in miracle with the belief in natural law. And yet nothing could have been more commonplace and unostentatious than the beginning of "Isis." One day in the Summer of 1875, H. P. B. showed me some sheets of manuscript which she had written, and said: "I wrote this last night 'by order', but what the deuce it is to be I don't know. Perhaps it is for a newspaper article, perhaps for a book, perhaps for nothing: anyhow, I did as I was ordered." And she put it away in a drawer, and nothing more was said about it for some time. But in the month of September—if my memory serves—she went to Syracuse (N. Y.), on a visit to her new friends, Professor and Mrs. Corson, of Cornell University, and the work went on. She wrote me that it was to be a book on the history and philosophy of the Eastern Schools and their relations

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

with those of our own times. She said she was writing about things she had never studied and making quotations from books she had never read in all her life: that, to test her accuracy, Prof. Corson had compared her quotations with classical works in the University Library, and had found her to be right. Upon her return to town, she was not very industrious in this affair, but wrote only spasmodically, and the same may be said as to the epoch of her Philadelphia residence, but a month or two after the formation of the Theosophical Society, she and I took two suites of rooms at 433 West 34th St., she on the first and I on the second floor, and thenceforward the writing of "Isis" went on without break or interruption until its completion in the year 1877. In her whole life she had not done a tithe of such literary labour, yet I never knew even a managing daily journalist who could be compared with her for dogged endurance or tireless working capacity. From morning till night she would be at her desk, and it was seldom that either of us got to bed before 2 o'clock A. M. During the day time I had my professional duties to attend to, but always, after an early dinner, we would settle down together to our big writing-table and work, as if for dear life, until bodily fatigue would compel us to stop. What an experience! The education of an ordinary life-time of reading and thinking was, for me, crowded and compressed into this period of less than two years. I did not merely serve her as an amanuensis or a proof-reader, but she made me a collaborator; she caused me to utilize—it almost seemed—everything I had ever read or thought, and stimulated my brain to think out new problems that she put me in respect to occultism and metaphysics, which my education had not led me up to, and which I only came to grasp as my intuition developed under this forcing process. She worked on no fixed plan, but ideas came streaming through her mind like a perennial spring which is ever overflowing its brim. Now she would be writing upon Brahma, anon upon Babinet's electrical "meteor-cat"; one moment she would be reverentially quoting from Porphyrios, the next from a daily newspaper or some modern pamphlet that I had just brought home; she would be adoring the perfections of the ideal Adept, but diverge for an instant to thwack Professor Tyndall or some other pet aversion of hers, with her critical cudgel. Higgleypiggledy it came, in a ceaseless rivulet, each paragraph complete in itself and capable of being excised without harm to its predecessor or successor. Even as it stands now, and after all its numerous re-castings, an examination of the wondrous book will show this to be the case.

If she had no plan, despite all her knowledge, does not that go to prove that the work was not of her own conception; that she was but the channel through which this tide of fresh, vital essence was being poured into the stagnant pool of modern spiritual thought? As a part of my educational training she would ask me to write something about some special subject, perhaps suggesting the salient points that should be brought in, perhaps just leaving me to do the best I could with my own intuitions. When I had finished, if it did not suit her, she would usually resort to

strong language, and call me some of the pet names that are apt to provoke the homicidal impulse; but if I prepared to tear up my unlucky composition, she would snatch it from me and lay it by for subsequent use elsewhere, after a bit of trimming, and I would try again. Her own manuscript was often a sight to behold; cut and patched, re-cut and re-pasted, until if one held a page of it to the light, it would be seen to consist of, perhaps, six, or eight, or ten slips cut from other pages, pasted together, and the text joined by interlined words or sentences. She became so dexterous in this work that she used often to humorously vaunt her skill to friends who might be present. Our books of reference sometimes suffered in the process, for her pasting was frequently done on their open pages, and volumes are not wanting in the Adyar Headquarters' and London libraries which bear the marks to this day.

From the date of her first appearance in the *Daily Graphic*, in 1874, throughout her American career, she was besieged by visitors—about whom more in due season—and if among them there chanced to be any who had some special knowledge of any particular thing cognate to her field of work, she invariably drew him out, and, if possible, got him to write down his views or reminiscences for insertion in her book. Among examples of this sort are Mr. O'Sullivan's account of a magical séance in Paris, Mr. Rawson's interesting sketch of the secret initiations of the Lebanon Druses, Dr. Alexander Wilder's numerous notes and text paragraphs in the Introduction and throughout both volumes, and others which add so much to the value and interest of the work. I have known a Jewish Rabbi pass hours and whole days and evenings in her company, discussing the Kabballa, and have heard him say to her that, although he had studied the secret science of his religion for thirty years, she had taught him things he had not even dreamed of, and thrown a clear light upon passages which not even his best teachers had understood. Whence did she get this knowledge? That she had it, was unmistakable; whence did she get it? Not from her governesses in Russia; not from any source known to her family or most intimate friends; not on the steamships or railways she had been haunting in her world-rambles since her fifteenth year; not in any college or university, for she never matriculated at either; not in the huge libraries of the world. To judge from her conversation and habits before she took up this monster literary task, she had not learnt it at all, whether from one source or another; but when she needed it she had it, and in her better moments of inspiration—if the term be admissible—she astonished the most erudite by her learning quite as much as she dazzled all present by her eloquence and delighted them by her wit and humorous raillery.

One might fancy, upon seeing the numerous quotations in "Isis Unveiled" that she had written it in an alcove of the British Museum or of the Astor Library in New York. The fact is, however, that our whole working library scarcely comprised one hundred books of reference. Now and again single volumes would be brought her by Mr. Sotheran, Mr. Marble or other friends and, latterly, she borrowed a few of Mr. Bouton.

Of some books she made great use, for example, King's "Gnostics;" Jennings' "Rosicrucians;" Dunlop's "Sod" and "Spirit History of Man"; Moor's "Hindu Pantheon"; Des Mousseaux's furious attacks on Magic, Mesmerism, Spiritualism, etc., all of which he denounced as of the Devil; Eliphas Lévi's various works; Jacolliot's twenty-seven volumes; Max Müller's, Huxley's, Tyndall's, Herbert Spencer's works and those of many other authors of greater or less repute: yet not to exceed the hundred, I should say. Then what books *did* she consult, and what library had she access to? Paltry liars have said it was M. de Palm's MSS.; not knowing the truth nor what meaner thing they could invent: but I have shown above what a pitiful falsehood that is. Then, Mr. W. H. Burr asked Dr. Wilder in an open letter to the *Truth-seeker* whether the rumour was true that he had written "Isis" for H. P. B.; to which our beloved old friend would truthfully reply that it was a false rumour, and that he had done as much for H. P. B. as I have above stated, had given her much excellent advice, and had, for a consideration, prepared the very copious Index of some fifty pages, from advanced plate-proofs sent him for the purpose. That is all. And equally baseless is the tale that I wrote the book and she touched it up: it was quite the other way about. I corrected every page of her manuscript several times, and every page of the proofs; wrote many paragraphs for her, often merely embodying her ideas that she could not then (mind, this was some fifteen years before her death, and anterior to almost her whole career as a writer of English literature) frame to her liking in English; helped her to find out quotations, and did other purely auxiliary work: the book is hers alone, so far as personalities on this plane of manifestation are concerned, and she must take all the praise and the blame that it deserves. She made the epoch with her book, and, in making it, made me—her pupil and auxiliary—as fit as I may be found to be to do the Theosophical work I have been at during these past seventeen years. Then, whence did H. P. B. draw the materials which compose "Isis," and which cannot be traced to accessible literary sources of quotation? *From the Astral Light*, and, by her soul-senses, from her Teachers—the "Brothers," "Adepts," "Sages," "Masters," as they have been variously called. How do I know it? By working two years with her on "Isis" and by many more years on other literary work.

To watch her at work was a rare and never-to-be-forgotten experience. We sat at opposite sides of one big table usually, and I could see her every movement. Her pen would be flying over the page, when she would suddenly stop, look out into space with the vacant eye of the clairvoyant seer, shorten her vision as though to look at something held invisibly in the air before her, and begin copying what she saw on her paper. The quotation finished, her eyes would resume their natural expression, and she would go on writing until again stopped by a similar interruption. I remember well two instances when I, also, was able to see and even handle books from whose astral duplicates she had copied quotations into her Manuscript, and which she was obliged to "materialize" for me, to refer to when reading the proofs, as I refused to pass the pages for the

"strike-off" unless my doubts as to the accuracy of her copy were satisfied. One of these was a French work on Physiology and Psychology, the other, also by a French author, upon some branch of Neurology. The first was in two volumes, bound in half calf, the other in pamphlet wrapper. It was when we were living at 302 West 47th Street—the once-famous "Lamasery", and the executive head-quarters of the Theosophical Society. I said: "I cannot pass this quotation, for I am sure it cannot read as you have it." She said: "O don't bother: it's right; let it pass." I refused, until finally she said: "Well, keep still a minute and I'll try to get it." The far-away look came into her eyes and presently she pointed to a far corner of the room, to a corner *étagère* on which were kept some curios, and in a hollow voice said "There!" and then came to herself again. "There, there; go look for it over there!" I went, and found the two volumes wanted, which, to my knowledge, had not been in the house until that very moment. I compared the text with H.P.B.'s quotation, showed her that I was right in my suspicions as to the error, made the proof correction and then, at her request, returned the two volumes to the place on the *étagère* from which I had taken them. I resumed my seat and work, and when, after awhile, I looked again in that direction, the books had disappeared! After my telling this (absolutely true) story, ignorant sceptics are free to doubt my sanity: I hope it may do them good. The same thing happened in the case of the *apport* of the other book, but this one remained, and is in our possession at the present time.

The 'copy' turned off by H. P. B. presented the most marked dissimilances at different times. While the hand-writing bore one peculiar character throughout, so that one familiar with her writing would always be able to detect any given page as H. P. B.'s, yet, when examined carefully, one discovered at least three or four variations of the one style, and each of these persistent for pages together, when it would give place to some other of the caligraphic variants. That is to say, there would not often—never, as I now remember—be more than two of the styles on the same page, and even two only when the style which had been running through the work of, perhaps, a whole evening or half an evening, would suddenly give place to one of the other styles which would, in its turn, run through the rest of an evening, or the next whole evening, or the morning's 'copy'. One of these H. P. B. hand-writings was very small, but plain; one bold and free; another plain, of medium size and very legible; and one scratchy and hard to read, with its queer, foreign-shaped a's and x's and e's. There was also the greatest possible difference in the English of these various styles. Sometimes I would have to make several corrections in each line, while at others, I could pass many pages with scarcely a fault of idiom or spelling to correct. Most perfect of all were the manuscripts which were written for her while she was sleeping. The beginning of the chapter on the civilisation of Ancient Egypt (Vol. I., Chap. xiv) is an illustration. We had stopped work the evening before at about 2 A. M. as usual, both too

tired to stop for our usual smoke and chat before parting: she almost fell asleep in her chair, while I was bidding her good-night, so I hurried off to my apartment. The next morning, when I came down after my breakfast, she showed me a pile of at least thirty or forty pages of beautifully written H. P. B. manuscript which, she said, she had had written for her by—well, a Master, whose name, thank Heaven! has never yet been degraded like some others. It was perfect in every respect, and went to the printers without revision. Now it was a curious fact that each change in the H. P. B. manuscript would be preceded, either by her leaving the room for a moment or two, or by her going off into the trance or abstracted state, when her lifeless eyes would be looking beyond me into space, as it were, and returning to the normal waking state almost immediately. And there would also be a distinct change of personality, or rather personal peculiarities in gait, vocal expression, vivacity of manner, and, above all, in temper. The reader of her “Caves and Jungles of Hindustan” remembers how the whirling pythoness would rush out from time to time and return under the control, as alleged, of a different goddess? It was just like that—bar the sorcery and the vertiginous dancing—with H. P. B.: she would leave the room one person and anon return to it another. Not another as to visible change of physical body, but another as to tricks of motion, speech, and manners; with different mental brightness, different views of things, different command of English orthography, idiom and grammar, and different—very, *very* different command over her temper; which, at its sunniest, was almost angelic, at its worst, almost devilish. Sometimes my most stupid incapacity to frame in writing the ideas she wished me to put, would be passed over with benevolent patience, at others, for, perhaps, the slightest of errors, she would seem ready to explode with rage and annihilate me on the spot! These accesses of violence were, no doubt, at times, explicable by her state of health, and hence quite normal; but this theory would not, in the least, suffice to account for some of her tantrums. Sinnett admirably describes her in a private letter as a mystic combination of a goddess and a Tartar, and in noticing her behaviour in these different moods, says*: “She certainly had none of the superficial attributes one might have expected in a spiritual teacher; and how she could, at the same time, be philosopher enough to have given up the world for the sake of spiritual advancement, and yet be capable of going into frenzies of passion about trivial annoyances, was a profound mystery to us for a long while, etc.” Her ever-beloved aunt, Mme. N. A. F., who loved her, and whom she loved passionately to her dying day, wrote Mr. Sinnett that her strange excitability of temperament, still one of her most marked characteristics, was already manifest in her earliest youth. Even then she was liable to ungovernable fits of passion, and showed a deep-rooted disposition to rebel against every kind of authority or control.....“The slightest contradiction brought on an outburst of passion, often a fit of convulsions.” She has

* “Incidents in the Life of Madame Blavatsky,” p. 224.

herself described in a family letter (Op. cit. p. 205) her psychical experience while writing her book:—

“When I wrote ‘Isis’ I wrote it so easily, that it was certainly no labour, but a real pleasure. Why should I be praised for it? Whenever I am *told* to write, I sit down and obey, and then I can write easily upon almost anything—metaphysics, psychology, philosophy, ancient religions, zoology, natural sciences, or what not. I never put myself the question: ‘*Can* I write on this subject?’... or ‘am I equal to the task?’ But I simply sit down and *write*. Why? Because *somebody who knows all* dictates to me. My *Master*, and occasionally others whom I knew on my travels years ago. Please do not imagine I have lost my senses. I have hinted to you before now about them... and I tell you candidly, that whenever I write upon a subject I know little or nothing of, I address myself to *them*, and one of them inspires me, *i. e.*, he allows me to simply copy what I write from manuscripts, and even printed matter that pass before my eyes, in the air, during which process I have never been *unconscious* one single instant.”

She once wrote her noble sister Vera about the same subject—the manner of her writing:—

“You may disbelieve me, but I tell you that in saying this I speak but the truth; I am solely occupied, not with writing ‘Isis,’ but with Isis herself. I live in a kind of permanent enchantment, a life of visions and sights with open eyes, and no trance whatever to deceive my senses! I sit and watch the fair goddess constantly. And as she displays before me the secret meaning of her long lost *secrets*, and the veil becoming with every hour thinner and more transparent, gradually falls off before my eyes, I hold my breath and can hardly trust to my senses!.....For several years, in order not to forget what I have learned elsewhere, I have been made to have permanently before my eyes all that I need to see. Thus, night and day, the images of the past are ever marshalled before my inner eye. Slowly, and gliding silently like images in an enchanted panorama, centuries after centuries appear before me.....and I am made to connect these epochs with certain historical events, and I *know* there can be no mistake. Races and nations, countries and cities, emerge during some former century, then fade out and disappear during some other one, the precise date of which I am then told by.....Hoary antiquity gives room to historical periods; myths are explained by real events and personages who have really existed; and every important, and often unimportant event, every revolution, a new leaf turned in the book of life of nations—with its incipient course and subsequent natural results—remains photographed in my mind as though impressed in indelible colours.....When I think and watch my thoughts, they appear to me as though they were like those little bits of wood of various shapes and colours, in the game known as the *casse-tête*: I pick them up one by one, and try to make them fit each other, first taking one, then putting it aside until I find its match, and finally there always comes out in the end something geometrically correct..... I certainly refuse point-blank to attribute it to my own knowledge or memory, for I could never arrive alone at either such premises or conclusions...I tell you seriously I am helped. And he who helps me is my Guru.” (Op. cit. 207).

She tells her aunt that during her Master’s absence on some other occupation,—

"He awakens in me, his substitute in knowledge...At such times it is no more I who write, but my inner Ego, my '*luminous-self*,' who thinks and writes for me. Only see...you who know me. When was I ever so learned as to write such things? Whence was all this knowledge?"

Taken literally, as it reads, this explanation is hardly satisfactory; for, if the disjointed thought-bits of her psychical *casse-tête* always fitted together so as to make her puzzle-map strictly geometrical, then her literary work should be free from errors, and her materials run together into an orderly scheme of logical and literary sequence. Needless to say, the opposite is the case; and that, even as "*Isis Unveiled*" came off the press of Trow, after Bouton had spent above \$ 600 for the corrections and alterations that she had made in galley, page and electroplate proofs,* it was, and to this day is, without a definite literary plan. Volume I professes to be confined to questions of Science, Volume II to those of Religion, yet there are many portions in each volume that belong in the other; and Miss Kislingbury, who sketched out the Table of Contents of Vol. II on the evening when I was sketching out that of Vol. I, can testify to the difficulty we had in tracing the features of a plan for each of our respective Volumes.

Then, again, when the publisher peremptorily refused to put any more capital into the venture, we had prepared almost enough additional MS. to make a third volume, and this was ruthlessly destroyed before we left America; H. P. B. not dreaming that she should ever want to utilize it in India, and the *Theosophist*, "*Secret Doctrine*" and her other subsequent literary productions, not being even thought of. How often she and I mingled our regrets that all that valuable material had been so thoughtlessly wasted!

We had 'pegged away' at the book for several months and had turned out 870-odd pages of manuscript when, one evening, she put me the question whether, to oblige.....(our '*Paramaguru*'), I would consent to begin all over again! I well remember the shock it gave me to think that all those weeks of hard labor, of psychical thunder-storms and head-splitting archæological conundrums, were to count—as I, in my blind-puppy ignorance, imagined—for nothing. However, as my love and reverence and gratitude to this Master, and all the Masters, for giving me the privilege of sharing in their work was without limits, I consented and at it we went again. Well for me, was it, that I did; for, having proved my steadfastness of purpose and my loyalty to H. P. B., I got ample spiritual reward. Principles were explained to me, multifarious illustrations given in the way of psychical phenomena,

* He writes me, May 17th, 1877, "the alterations have already cost \$ 280-80, and at that rate, by the time the book appears it will be handicapped with such fearful expense that each copy of the first 1000 will cost a great deal more than we shall get for it, a very discouraging state of affairs to begin with. The cost of composition of the first volume alone (with stereotyping) amounts to \$ 1,359-69, and this for one volume alone, mind you, without paper, press work or binding! Yours truly, J. W. Bouton." Not only did she make endless corrections in the types, but even after the plates were cast, she had them cut to transpose the old matter and insert new things that occurred to her or that she had come across in her reading.

I was helped to make experiments for myself, was made to know and to profit by acquaintance with various Adepts, and, generally, to fit myself—so far as my ingrained stubbornness and practical worldly self-sufficiency would permit—for the then unsuspected future of public work that has since become a matter of history. People have often thought it very strange, in fact incomprehensible that, of all those who have helped in this Theosophical movement, often at the heaviest self-sacrifice, I should have been the only one so favoured with personal experiences of and with the Mahâtmas that the fact of their existence is a matter of as actual knowledge as the existence of my own relatives or intimate friends. I cannot account for it myself. I know what I know, but not why many of my colleagues do not know as much. As it stands, many people have told me that they pin their faith in the Mahâtmas upon my unchanging and unimpeached personal testimony, which supplements the statements of H. P. B. Probably I was so blessed because I had to launch the ship "*Theosophy*" with H. P. B. for H. P. B.'s Masters, and to steer it through many maelstroms and cyclones, when nothing short of actual knowledge of the sound basis of our movement would have enabled me to stick to my post so long as two planks of the composite ship should cling together. That it was a proof of the workings of Karma, is to me undeniable; and I have always believed that, after I am dead and gone, other witnesses will come forward to testify to these things. For instance, Damodar may, by that time, be fit to come back from Tibet and resume the Indian work; or some competent teacher may make his appearance and give us the fresh nourishment we need, instead of *rechauffés* of the cold-baked meats left by H. P. B. on her table. We shall get what we deserve, never fear.

Let us next attempt to analyze the mental state of H. P. B. while writing her book, and see if any known hypothesis will give us the clue to those marked differences in personality, hand-writing and mentality above mentioned. The task is one of so delicate and complicated a nature that. I doubt if such a psychical problem, save Shakespeare's, has ever been presented before; and I think that, after reading what I have to say, my fellow-students in Theosophy and Occult Science will concur in this opinion. I have elsewhere publicly declared that ever the close intimacy of all those years of collaboration did not enable me to say that I really know who H. P. B. was, nor what was the exact measure of her powers. But I can say very confidently that nobody in the Society knew her so well, as she was between the years 1874 and 1885, both as a public character and a private individual. I am quite sure her family will endorse this statement if asked.

H. S. OLCOTT.

(To be Continued.)

THE HERMETIC PHILOSOPHY: THE ESOTERIC KEY OF EAST AND WEST.

PART II.—THE FIRST HERMETIC PRINCIPLE.

AT the very commencement of the Smaragdine Table, stands a maxim which may well be regarded as the root of the whole Hermetic System. Various translations by different writers, and sometimes adorned with certain florid verbiage foreign to the original simplicity and directness of the Hermetic writings, the meaning may be thus set down, probably, without controversy "That which is below is as that which is above. As in the Macrocosm, so in the Microcosm." This great maxim, we may take to be one of the Esoteric keys of East and West, inasmuch as it seems to be as fully recognized as representing a clear and certain principle in the philosophy of the Himalayas, of China, and of Thibet, as it is in the Schools which trace their origin from Ancient Egypt. The interpretation, however, as we shall see, presents some differences showing how the two main lines of Occult Philosophy must have diverged at a very early period.

In seeking to compare two great systems, a common symbol is of very great value, and such symbol we find in the sacred Lotus, the Holy Flower of the Nile. There is no doubt that the Lotus originally, and primarily, symbolized the Sun. Thus, in a text at Denderah we find "The Sun, which was from the beginning, rises like a hawk from the midst of its lotus bud. When the doors of its leaves open in sapphire-coloured brilliancy, it has divided the night from the day" (Brugsch. *Religion und Mythologie der alten (Egypten)*). It would be superfluous to quote the numberless other texts to the same effect, which may be found in the pages of Brugsch, of Emmanuel de Rougé, of Pierret, Mariette, and Maspero. Even the most cursory examination of the hieroglyphics, even a novice's reading of the Book of the Dead is sufficient to establish this, and indeed the very nature of the flower makes it a most appropriate symbol. Rooted in the mud of the Nile, and stretching up its long slender stem to meet and greet the great luminary it expands on the surface, the child of water and of fire into a disk which represents the Sun disk reflected in the waters of the Holy River, which are the reflections of the Celestial Ocean,—the visible sky, as this again is the reflection of the waters of creation.

In India we find the same symbolism, for the lotus is the emblem of all the Brahmanic Gods, and all these are connected with the Sun, every one has the lotus pedestal, though this is best known through the statues of Buddha. But the Egyptian symbology goes further—the Sun's rays, striking on the moist mud of the Holy River, impart life and vital energy, the lotus flower dies, but the soil wherein it grew, re-vitalized, sends up another flower, a fresh manifestation of life, drawn forth by the action of spirit upon matter, of the solar warmth on the moist earth, therefore the lotus stood to the old Egyptians for a symbol of the resurrection. As above so below

The Sun died in the West in the evening, the Sun was re-born upon the earth in the morning, the lotus flower his symbol died, and the Sun, the god of the lotus, raised another lotus flower from the warm mud. So then must man, after dying like the setting Sun or the fading lotus flower, be raised again.

This we know was the Egyptian belief, and in the "Book of the Dead" we find it very fully exemplified, and hence the Egyptians from the very earliest ages exercised the greatest care in the preservation of their dead.

Nor was this all for the symbol thus typifying the Solar renewal of vitality, both of the Sun in the heavens and the soul of man, must needs also typify the renewal of physical life on the earth, and hence it became also a phallic symbol, typical of physical generation. This sense also was known in India, where the use of the lotus emblem in the Lingam-Yoni worship has been exhaustively treated in such books as Moor's Hindu Pantheon, Inman's Ancient Pagan and Modern Christian Symbolism, and Birdwood's Industrial Arts of India.

The absence of anything in the East analogous to the Ritual of the dead is significant, and the different modes of disposal of the dead serves to throw a strong light on this difference. The body, which, in Egypt was preserved with the most scrupulous care and rendered indestructible by spices and ointments, in the East was cremated, committed to the sacred Ganges, or, as among the Parsees, to the birds of the air. Matter was evil, the descent of the soul into matter was a curse to be got rid of as soon as possible, the body a prison house, and reincarnation a misery. Matter therefore was something which it was the soul's mission to get rid of with all convenient speed. The meaning of this doctrine is too fully expounded in the Buddhist Scriptures, and in Theosophical works to need any elucidation here. For the ancient Egyptian, however, so far as we can gauge his mental attitude, the Sun to which he looked as a revelation of the supreme, entered, by his rays and his heat into matter, purging and purifying it. Matter was only evil, because of separateness and darkness, original matter was one with spirit and both perfectly good. The Sun purging and purifying brought the lotus flower from the Nile mud, thus transmuting the dark and separate into his own image. This, then, was the function of the soul of man, the emanating spark of the Divine, to transmute and purify the matter with which it was linked, *i. e.*, his body. Hence the body was not an evil thing to be destroyed as soon as done with, like a plague-infected garment, the like whereof we trust never to don again, but to be religiously preserved, emblem in any case of a belief that the soul, having done something to purge and purify will, at the same time, again set about the process, starting with a body so much the better as she has succeeded, and not only this, but a standing memorial of the amount of success achieved, as a loving parent may keep a child's first copy book.

Such to the Egyptian were the Sun's gifts and functions, shown clearly by the worship rendered by Khuen-arten at Tel-el-amarna to the Solar disk, and by the hieroglyphics showing each ray terminating in a human hand, pouring down blessing on the earth.

As certain doubts have been cast upon the antiquity of the "Book of the Dead" as a Hermetic work, and even on its authenticity, it may be useful here to mention that throughout the work we find repeated mention of "The Book" and "The Book of Sheth," and in the vignette to Chapter 94 is a representation of the deceased offering to Sheth the very Hermetic book alluded to; a careful study of the recently-discovered "Papyrus of Ani," written about the commencement of the 19th dynasty circa 1,400 B. C., and now issued in fac-simile by the Trustees of the British Museum, will give a very fair idea of the Hermetic ideas of that date, which may profitably be compared with the Qabalah and the other authorities mentioned in the first paper of this series.

Far older than this, however, is this venerable Scripture, for one of its chapters (the 64th) was found written on a plate of metal, inscribed in blue, (the colour of the sky, be it observed) in the reign of Men-kau-ra (or Mycerinus) circa B. C. 3733—3566, and on the coffins of Queen Mentohapt and King Se-ba-kaa of the 11th dynasty.

In a continuous stream from that time to the Christian era, we can trace this great Scripture varying in deed, growing corrupt, almost indecipherable at last, but still recognizably the same. Though in the 17th dynasty (B. C. 2466), no less than ten different versions of the same doctrines are to be found, yet their common origin is apparent, and the Lotus and Sun symbology is everywhere predominant.

A favourite theory of the writers on comparative religions and the growth of religion has always been that the ultimate origin of all religion was to be found in natural myths, and was in fact merely a highly poetic method of stating certain facts about the weather. An enormous amount of learning has been expended on this theory, identifying the great gods of every Pantheon with the powers of Nature—the sun, the rain, the wind the drifting cloud and the like, and tracing in their recorded histories the story of a thunderstorm, or of the dawn of day, and the sun drying up the dew-drops or similar phenomena. All this theory the Hermetic Philosophy rejects. Nevertheless, the mass of learning alluded to is of great value in helping the Hermetist to understand correspondences. "As above, so below," and it was precisely because certain sequences of events took place, and, indeed, are for ever taking place among those intelligences who, under the command of, and as emanations from, the Divine, created the Kosmos, that the same sequences must follow, according to the great Hermetic law in the starry spaces, in the mundane weather phenomena, and other earthly events; also in the life and the body of man, and in everything which exists from the highest to the lowest, from the archangel to the atom. The Hermetist, therefore, expects to find the mythology of every great religion exemplified in the weather-phenomena and

in the processes of life and death and generation; were this not so, the great Hermetic law would be falsified and the whole philosophy would be wrong; but the Hermetist can no more ascribe the origin of religions to weather-myths or phallic symbols than he can ascribe the birth of the Sun to the duck-pond that reflects his rays.

As the lotus was the flower of the Sun, Osiris was the God of the Sun, as Typhon was of darkness, shadow and storm, the god of the eclipse. In the old Egyptian hieroglyphics, we have Osiris symbolized by a throne and an eye, having the hieroglyphic form of "os" and "iri" (Osiri) also the Hebrew word is a permutation of the words signifying seed and the boat, as well as the sun, and all forming the same enumeration of the famous 666 about which much nonsense has been written. Osiris was worshipped in the earliest times in Egypt, and we find his name on the hieroglyphics of the 4th dynasty (B. C. 3733—3566). But during the occupation of the Hyksos, Typhon reigned instead, but after their expulsion he was driven out, and his name obliterated from the monuments. Osiris raised to life again, became the guide of the dead, their judge, and the mediator between God and man. Even so the sun, emblem in the sky of Osiris, passes at the autumnal equinox to decreased power, cold and darkness, returning at the vernal equinox to enlighten and re-vitalize the world; even so again in the evening he passes out of sight to be re-born to the earth in the morning, and his flower, the lotus, closes in the evening, to open her white bud again to greet him in the morning. So is the alternation of sleeping and waking in man, so is the alternation of his very heart-beats. In every phenomena of the visible world, we may exclaim with the ancient Egyptian "Osiris has been slain by the great dragon Apop," and again "Osiris has risen again to life—Osiris has been raised from the dead." Whether we take it to be the conquest of good over evil, of light over darkness, of life over death, on any plane, spiritual, mental, psychic or physical, the same great mythos gives the key and exemplifies the maxim, "As above, so below."

The Hermetic Philosophy must also reject as being, not indeed an untrue, but a partial and incomplete explanation, the theory of those who would affirm that the mythical stories were merely symbolic and could have no physical reality "As above so below." Whatever is a spiritual truth must have a physical and visible presentment. And this means not that Osiris and Isis and Set and Typhon ever had human or quasi-human forms, for the very way in which their story is told, shows that what was intended was the presentment of the one great Kosmic mythos in its astral presentment, when it originated and caused earthy and material reflections of it; but that the story must, at some time or other, some definite point of space and time, have a visible and physical presentment wherein all the sequences of the mythos are correctly manifested.

The dual nature of the astral potency known as Osiris—the potency whose reflection was the physical sun—seems to have been a puzzle to

strangers. When Zenophanes, the Greek philosopher, visited Egypt (B. C. 566—524), he heard the mournful wail of the Maneros, or Gony of Seve

“Oh, hapless Isis! Osiris is no more.”

sung through the streets, and enquired “How is this? if he be a man, why should you worship him? if a God, you need not talk of his sufferings.” Yet, herein, the old Hermetist saw clearly the synthesis, the reconciler of the spiritual and the physical, of God and man.

In a hymn to Osiris of the 18th dynasty (B. C. 1700—1400), is written “His praise is sung as he walks the heavens, and overthrows the impure on earth. He judges the world according to his will. His name becomes hallowed, his inimitable laws are respected, evil flies away, and there is peace and plenty upon earth. Justice is then established and iniquity purged away.”

M. Maspero finds the great Osirian myths in all its details as early as the First Dynasty (B. C. 4400—4133). The clearest accounts of it are given by M. Lafébre in “Les Yeux d’Horus et Osiris.”

At present, immemorial as is the civilisation and the philosophy of India, nothing like the antiquity of the Osirian myth can be proved to the satisfaction of scholars. We get unluckily into a realm of wild statement unsupported by tangible evidence, and met generally by blank incredulity. In Egypt, however, the chronology, though far from perfect, is in a far more satisfactory state, and its variations are within fairly well ascertained limits.

There is, however, a point which should not be passed over though it has been hardly ever noticed by Egyptologists, and that is the connection of the lotus flower with the well-known volute of Ionic architecture, the spiral curve of the stem, giving the spiral symbol, often occurs on the hieroglyphics, and in these forms there is a tendency in the flower to become degenerate and fall into a mere conventional representation of its three sepals. The same form precisely appears in ancient Greek art, the volute growing more marked and becoming doubled, the flower smaller and more conventional, till the true Ionic capital is evolved. An important piece of evidence is this, showing the connection of ancient Egypt with Greece and with Asia Minor, and throwing fresh light on the theories of Flinders Petrie deriving Egyptian civilisation originally from Europe of the date of the great lions of Myernæ. In this connection also, the curious may find some light in the history of the Swastika as given by Dr. Sikliemann in “Troas.” Meantime we may note an important piece of symbolism in the spiral or voluted stem of the lotus, common both to the East and West, for the whole course of the soul’s progress is said to be on a spiral, and the paths of the planets are spirals, so also the stem through which the lotus flower draws its nourishment coiled in a spiral volute denotes the spiral course of the vital stream, and of the first manifested life. This spiral course is indicated in Eastern occultism also.

So far as we have gone then, the greatest difference between the two schools is that whose material expression is manifested in the disposal of the dead, the religious care shown in the preservation of the body by the Egyptians, the equally religious care to destroy the body by the Orientals; and it is quite reasonable to suppose that these indicate the natural instincts of souls at different states of development. It is unnecessary even to speculate which is the higher or more advanced; even to-day we see that the average Eastern, and the Western to whom oriental ideas and modes of thought come naturally, looks forward to cremation as the most proper, and in every way, desirable mode of disposing of his body after death; while the average Western, without special training of his instincts, regards cremation with something akin to horror. It is reasonable to suppose that some reality lies behind this well nigh universal feeling, and that what may after death be a most welcome relief to one, would to another be the most awful torment. Such indeed is an occult teaching to which, however, I must not do more than allude. The most ancient Egyptians believed in the resurrection of the body—and their belief is indicated in the primitive Mastabas, origin and precursor of the pyramid—but we are not therefore to assume that either they or the succeeding Hermetists believed that the very molecules which compose the body at death will again be used to clothe the same spirit in a similarly fashioned body. A grain of common-sense solves the question. Let us suppose a Master or a Seer should say to a man to-day—“In seven years you will be in India, or in Thibet” the man queries “In my dreams—is the astral—or in my body?” and the Seer answers “In your body.” Would any sane man object “But in seven years there will not be one molecule of my body remaining.” He knows and every one knows that notwithstanding this he will, in seven years’ time have a body, which will clothe his spirit (assuming he is still alive) that it will be properly called *his* body—and identified as the same which he now inhabits. In this sense the old Hermetic Philosophy believed in the resurrection of the body.

J. M. BRODIE-INNES.

(To be Continued.)

REINCARNATION IN EARNEST.

I DESIRE to place before the readers of the *Theosophist* the following facts which occurred in a respectable family, well known to myself. For obvious reasons I abstain from mentioning anything further than the main facts of the case, for discussion, as any light thrown on the singular occurrence would prove both interesting and instructive to the majority of readers.

I begin by introducing Mr. B.—as a gentleman of position and undoubted veracity, well educated and, above all, a free-thinker. He has been living with his wife and children for the last three years in a neat bungalow in —, with a little garden in the compound, and a well to

one side. Mrs. B., a lady of 38, of good physique, first showed some signs of hysteria in 1881, affected evidently by coming in frequent contact with a lady-friend, who was for a long time a sufferer from the disease, but who was subsequently cured under proper medical treatment. Afterwards Mrs. B. had occasional slight convulsive attacks which lasted only a few minutes, and no further trouble was noticeable.

Time rolled on, and in August 1890, Mrs. B. gave birth to a son, who, when six months old, had an attack of convulsions, the first of its kind. The fits, however, recurred, and in course of time became frequent, but yielded readily to medical treatment.

A relative of Mr. B., who visited the family during one of these attacks, spoke in very high terms of Dr. J., who had obtained degrees in the Medical Colleges of Europe and had made nervous complaints his special study; whereupon Mr. B. was induced to place the child under his treatment. On the morning of 15th of June 1891, this doctor was sent for, and after careful examination, prescribed the medicine, and said that the child might get fever the next day, of which no notice need be taken. Sure enough, the fever appeared the following day, and the temperature went up so high that the Doctor looked anxious and alarmed, and ordered another mixture for the fever, with instructions to finish the whole during the day, which instructions were carried out faithfully. But the fever continued unabated.

At one o'clock on the morning of the 17th, the little one was found to be pulseless and gasping for breath; the Doctor was immediately sent for, who came and said that the child would collapse; and expressed at the same time his surprise that, notwithstanding the repeated administration of the certain drug he prescribed, the temperature would not fall. He said that nothing further could be done in the case and left. The family doctor was now ushered in, who expressed his opinion that the boy was over-dosed, and that the drug had done its worst, which it was now too late to mend. The poor little thing breathed his last at 10 A. M. on the 17th of June 1891 precisely, and the funeral procession marched out at 4 P. M. This sad occurrence rendered the entire household gloomy, but the blow was exceptionally severe for the mother.

Two days after, that is to say, on the 19th, Miss B., a girl of 13, saw her deceased brother in a dream, exhorting her to tell her mother not to take to heart the loss she had sustained, for he (the deceased) would re-appear before her positively one year later. In the morning the girl communicated to her eldest sister what she had seen, and the latter in her turn narrated the dream to her father. Mr. B., hearing this, was so struck, that he, partly out of love for the child, and partly out of curiosity, noted down the date and hour with other particulars of this remarkable dream, for reference in the event of its being ever realised. The subject was, however, kept secret from Mrs. B. up to the last.

A couple of months after,—in August 1891—Mrs. B. was down with fever, and was exceedingly restless till midnight. As the clock struck

twelve, a scream escaped her lips and she fell backward on the bed—her eyes rolled wildly and shot flashes of fire, as it were—while convulsive movements marked the coming fit. The fever reached its height, and in this condition, tossing about for a couple of minutes, she passed into a trance. Soon after she grew calm, and, opening her eyes gently, began talking as if in discourse with some one. The following dialogue then ensued in her natural voice, but in style and tone sufficiently loud and distinct to render the whole intelligible.

Who are you? (in excitement).

I am a spirit of the well (in subdued tone).

You are a female spirit—are you not?

Yes—I am.

Why do you annoy and harrass me like that?

Why have you left the place uncleaned, and ceased to embellish it (the embankment of the well in the compound, and the adjacent ground) with chalk? * Why don't you burn the incense as usual and present offerings on new-moon days?

Because I lost my child and am in mourning, I have stopped the chalk. Restore to me my child. Bring it now.

You will get it, but not now. Not now.

Why not? Bring it now. Immediately! (excitedly).

Why do you pass by the side of the well, during the period you are unwell? You should not do so. You must keep the spot clean and put on the chalk as usual. You must, on the new-moon day, cover the well with a net-work of flowers, burn incense and light the place with a *batti* (light).

Here she stopped and fell again into a swoon as before; the unconscious state lasted for a couple of minutes, and she recovered; opened her eyes gently again, looked composed but exhausted, and passed the rest of the night undisturbed. In the morning, improvement set in, the fever gradually abated and, under medical treatment, she was restored to health in a couple of days more.

Mr. B. felt much impressed by what he saw and heard. The symptoms were those of a delirium, but the startling exhortations of the alleged female spirit, in connection with his domestic and private matters, were based on facts which he could not ignore; and, in order to prevent any further trouble, he ordered forthwith the resumption of the usual practice of keeping the spot clean, &c., (which was really neglected all this time, owing to the sad event in the house).

When tranquillity was thus restored, the subject was gently broached to Mrs. B., to ascertain if she felt or remembered any event of that remarkable night, but she seemed to know nothing except that she felt

* The practice amongst natives of decorating the threshold of a door, or the entrance to a house, with ornamental figures drawn with quick-lime and colored powders by means of the fingers or perforated tin moulds filled with such powders.

a sense of oppression in the chest. She, however, added that, at times when such a fit came on, she saw the form of a woman, good-looking, of Hindu denomination, and clad in a crimson "sari," with an ear-ring in the lobe of one ear, and that she invariably appeared in the very same dress. After this event, private inquiries were made if any one else saw or met with any similar phenomena, when one of the ~~servants~~ who was sleeping on a verandah in the direction of the well, said that shortly before the above occurrence, he felt one night some one leap on his breast, who threatened suffocation if the well in question was not kept clean, and that the figure, so far as the gloom of the place permitted, appeared to be that of a female. A similar declaration was made by another servant, who added that taking it to be a dream they refrained from saying anything on the subject.

In October 1891, Mrs. B. was again with child, and all the foregoing incidents faded away from the memory of all concerned in course of time. Time was up, but no sign yet of the new comer. Mr. B. was out on an excursion, whence he returned home on the morning of the 16th of June 1892, and was greeted by his wife as usual. Mrs. B. had not the slightest idea of the progress she had made, but at two in the afternoon, the labour pains began, and precisely at 4 in the afternoon she gave birth to a boy, the very image of his late brother.

Note.—Two considerations suggest themselves in the above case:—

(a) the persistence displayed by the child monad towards re-birth in the same family at the stated period, and (b) the determination on the part of the mother to recover her offspring. There are, however, other points by the way which need elucidation. Let us examine the first point. The boy, evidently influenced by the peculiarity of the mother, was subject to nervous excitement, but the cause of his premature departure might possibly be due to injudicious treatment, as might be inferred from the doctor's own declaration. The medical gentleman, no doubt, was anxious to do his best to control the fever by desperate means, but the child failed to stand the action of the drug. Cut off from the world, as it were before its time, through accident, and possessing sufficient energy, both vital and karmic, the monad must have awaited its time in the Bhuvar-loka, whence it was *en rapport* with its younger sister on the mental plane.

As regards Mrs. B., I am inclined to think, that she was subject to nervous derangement from debilitating causes, which need not be here discussed, nevertheless her indisposition must be taken to be something more serious than a mere hysterical fit or a fever-delirium, though it simulated both. During the occurrence under notice, she suffered bodily as well as mentally. The physical body became entranced, or rather paralysed, for the time being, and the consciousness, freed of the physical coil, passed into the astral plane. Here, probably, she was attracted by impressions of her lost boy and, reading in the astral light the tendency of the child monad, she talked of its restoration. In explanation of her soliloquy in connection with the alleged spirit from th

well, I can only say that the phenomenon might be regarded as the effect of thought images impinged on the brain. Any particular idea, impressed on the mind during the waking state, is apt to revive under conditions favourable to its development, and the creative faculty of the mind is not slow to clothe such an idea with form, which could be perceived as a vision. But the remarkable part of the story is the punctuality with which the young actor re-appeared on the stage of existence—exactly 365 days and six hours (1892 being the leap year) after the time of his exit from life. He re-entered the premises at 4 in the afternoon, the very hour when his last remains were conveyed out to their resting place, in the previous year. It may be a coincidence for aught we know, but the singular announcement in the dream gives some color to it, which draws our attention. How such precision in reference to time could be explained, I am unable to say. To the statements of the domestics I attach no importance; they might be unreliable—mere hearsay. Nor do I believe in the spirit of the well asserting herself as such; for nymphs are not likely to appear clad in a crimson "sari" like Hindu women. Flights of fancy are at times truly marvellous.

D. W.

SRI SANKARA'CHA'RYA'S SWA'TMA'NIRU'PANAM.

OR

(THE DESCRIPTION OF ONE'S OWN A'TMA').

[I am indebted to my revered and gifted father, Nellore Pappu Ramaswamiah Garu, Pensioned Magistrate Moonshi, Clarke Narasia's House, Siddicutta, Bangalore, for the instruction which enables me to make translations of Sri Sankaracharya's works. B. P. N.]

1. I prostrate myself before the *Guru's* feet, which have destroyed the *Dwaita*—the doctrine of *Duality*—the insurmountable barrier for the *Mumukshus*—the seekers of salvation, and whose dust—the dust of which feet—destroys the devil-like *Agnāna*—ignorance.

2. I prostrate myself before the kind and doubt-dispelling *Guru's* feet, which enable one to realize by experience the meaning of the word *Tat-Brahm*.

3. The *Guru* began by sublime sentences to teach the *Sishya*—disciple—who is scalded by the wild-fire of *Sansāra*—earth-bound life, and who is also furnished with all the means (of escape).

4. (*A'tmā*) is self-existing. Does anybody doubt this fact? (*None*.) Even if a doubt were to arise aent this fact, then that doubting thing is yourself. (For, the doubting faculty is the *Vignāna-Svarūpa Brahman*.)

5. He who knows that "I am not" is the eternal *Brahm*. He who knows the non-existence—*Nāsti*—or absence, is also *Brahm*. He who knows that "I am *Brahm*" is by himself *Brahm*. This *Brahm* knows himself.

6. To say that "thou art *Brahm*, and, therefore, I am not *Brahm*" is a mere delusion. This ignorance is the cause of difference. And all kinds of miseries are the fountain of this difference.

7. But he who analyses and enquires into the nature of the five *koshas*—sheaths—will not be bothered by the five kinds of miseries. Therefore the wise man should ever enquire into the nature of the five *koshas*.

8. Of the five *koshas*—*Annamaya*, *Prānamaya*, *Manómaya*, *Vignánamaya* and *A'nandamaya*—he who skilfully merges every *kosha*, in the next preceding one, e. g., *Anandamaya* in *Vignánamaya*, *Vignánamaya* in *Manómaya*, *Manómaya* in *Prānamaya*, and *Prānamaya* in *Annamaya*, will be able to see *A'tmá*.

9. Because the body, *Annamaya kosha*, had no existence before birth, nor would it exist after death; therefore it is not *A'tmá*: but it is as lifeless and powerless as a vessel.

10. Since *Prānamaya kosha* is formed of *Váyu*—breath or air, and since it so closely clings to the body and is subject to hunger and thirst, how can it be *A'tmá*?

11. *Manómaya kosha*, which, with itself, identifies the body, and regards the house, &c., as 'mine,' and which is guided by love and hatred—this *kosha* cannot be *A'tmá*.

12. Nor is *Buddhi*, the reflection of *Chit* known as *Vignána*, *A'tmá*: which *Buddhi* disappears by itself in sleep, and pervades the whole body in the waking condition.

13. *Ahankára* which desires to enjoy the happiness experienced in sleep—how can this *Ahankára*, known by the name of *A'nandamaya kosha*, become *A'tmá*?

14. That *A'nanda* which shines through all the bodies (*Sthúla* and *Sukshma*) is *A'tmá* which exists in all beings. This *A'nanda* is the very *Sat* both in the beginning and in the end, is changeless, and is unaffected by the three periods of time—present, past, and future.

15. Nothing is perceived beyond the five *Koshas*—*Annamaya*, &c. Yet there is nothing wrong in saying that there is something which knows these *koshas*. (This something is *A'tmá*.)

16. While he recognises himself in everything, there is nothing else to be known by him.

He who is the very form of *Bodh*—intelligence or consciousness, existing at all times past, present and future—can never be absent.

17. This *A'tmá* knows the whole universe, but he is not known by it. Is the Sun who illumines the whole world, illumined (in turn by anything)?

18. "That", "this", "like that", "like this", "of this measurement" and "of that measurement"—all these are not *Brahm*. *Tat* alone is to be regarded as *Brahm*. Else, he would become subject to sensations and would not be actually seen.

19. While everything known as "this" and "that" is perishing, (*Tat=Brahm*) who is "not-this" is unaffected, and, existing at all times, is *tatvam*, and has no non-visibility.

20. Though *Brahm* who is described (by the *Sruti*) as possessing these characteristics—"Truth or Eternity, Wisdom or Knowledge, Infinity, and *Brahm*" (Vide *Taittiriya Upanishad*, *A'nandavalli*, Chapter II, *Anuváka* I, 1) is unknowable, yet he cannot be invisible inasmuch as he is self-shining.

21. When he is veiled by the five *koshas*, he is regarded as *Jíva* and *Iscura*. When the veil is removed, he shines in his true splendour.

22. Is it not very common to say that there is nothing whatever when the whole visible world is destroyed? The *Vedas* say that this nothingness is *Brahm*.

23. Those (that are ignorant of the true nature of the five *koshas*) cannot, by their study of the sublime sentences—such as *Tatvamasi*, &c., know *A'tmá* directly, but only by inference as an invisible thing, though all the while he (*A'tmá*) is shining everywhere in his true and visible form.

24. But he who realises the meanings of the sublime sayings by investigating the true nature of things, will, with the grace of the *Guru*, in no time, actually see *A'tmá*.

25. By predicating the functions of body *Indriyás*, (i. e., senses and organs), &c., in *A'tmá*, and seeing no difference between the two (i. e., such functions and *A'tmá*), the recognition of agency, &c., in self, is the exoteric meaning of the word *Tram*.

26. That which is a mere witness of body, *Egoism*, *Indriyas*, &c., and which shines being distinct from them all,—that intelligence is the esoteric meaning of the word *Tram*.

27. That force which is inculcated by the expressions of the *Upanishads*, which is the cause of the world, and which possesses the qualities like Omniscience, &c., is the exoteric meaning of the word *Tat*.

28. That force which is free from all conditions, which is outside the pale of the world, which is perfectly pure, non-dual, and eternal, and which is cognisable only by experience, is the esoteric meaning of the word *Tat*.

29. The qualities and the words possessing such qualities—in brief, adjectives, and nouns qualified by those adjectives—are called *Samánádhikarana*. The consistent relation between the meanings of words is called *Lakshya* and *Lakshyakatva*.

30. The application in only one sense of the words, which have several and different (or contrary) meanings, is called *Samánádhikarana* by the *Lákshhanikas* (i. e., rhetoricians).

31. "Presence" and "Absence", "Unity" and "Duality"—there can be no contradiction between these terms. (In elucidating the all-

filling unity in diversity) the perception (rather, the assertion) of the absence of such contradiction is to be regarded as *Lakshana* (i.e., a figure of rhetoric).

32. While the true and real meaning cannot be grasped without the aid of comparison with a second thing, the interpretation of a thing without ignoring its real meaning is called *Lakshana*, (i.e., a figure of rhetoric.)

33. The forsaking of all the exoteric meaning, and the acceptance of the other, or implied or esoteric meaning, in conjunction with the external sense, is the figure called *Jahallakshana*, e. g., (there is) a village in the Ganges. Here (i.e., in elucidating the meaning of such sublime expressions as *Tatram*, &c.,) this figure is not acceptable.

34. The acceptance of the other (or implied or esoteric) meaning without forsaking the external or exoteric sense is the figure called the *Ajahallakshana*, e.g., the redness runs. Here (i.e., in the case of such words as *Asi*, &c.), this figure also is not acceptable.

35. The forsaking of one portion of the exoteric sense and the acceptance of the other is the figure called *Jahadajahallakshana*, e. g., that very person is this Brahman; rather, that *he* is this Brahman. (In explaining the unity of *Brahm*) this figure is acceptable.

36. This expression "*He* or *that* is this Brahman", shows or establishes the identity between the once-seen and now-seen Brahman on the sole ground of their characteristics as Brahman in spite of the past and present collocations and other necessary conditions (such as name, parentage, age, rank, &c., &c., &c.)

37. Similarly, the expression "*Tatwamasi*", forsaking the absence or the invisibility of the meaning of the word *Tat*, and the presence or the visibility of the meaning of the word *Tvam*, and such other things, and taking *chit* as its standard or criterion, cogently explains the identity (between *Tat* and *Tvam*) by the word *Asi*.

38. The *Vedas* teaching the identity between self and the meaning thus inculcated by this one sublime sentence (i.e., *Tatwamasi*), show the presence (of *Brahm* and the absence of sorrow.)

39. It is already quite patent that the obligatory rules have found the support of the *Vedas* and of the practice of the world. How can such a support be gained by such sublime sentences as *Tatwamasi*, &c.?

40. It is not their obligatory nature that originates such support and practice, but, on the contrary, it is the knowledge of the thing desired (that is the chief source of support and practice). People do things or actions—some with the belief or hope of becoming a king; some with the hope of having a son; and with such other beliefs.

41. Though *A'tmá* is now and again most potently pointed out by the texts of the *Srutis* which aim at unity, yet without the grace of the *Guru*, none can see *A'tmá*.

42. While a man who has given up doing things for certain ends, and who has purified his mind by the prescribed observances, himself attains *Gnánam* (i. e., knowledge), then what is the use of a *Guru*? Thus you should not argue.

43. (For) without the aid of a benevolent *Guru*, the observances alone cannot secure knowledge. This fact is also borne out by the *Sruti* which says that "He who has a *Guru* will know (the truth)."

44. Is the unquestionable authority of the *Vedas* due to their immemorial existence or to their divine origin? Is it because of one's own intelligence or of some other authority that *A'tmá* cannot be perceived (without the aid and authority of the *Vedas*)?

45. That sublime sentence which is an axiomatic truth, and therefore does not require any extraneous authority to prove its truth, and which is sought as an authority by all the *Vedas* and is the standard of the *Vedas* in enabling (the student) to understand and grasp the unseen *Lokas* of *Brahma*, &c.

46. He who desires to know well the knowledge which reveals the standard of measurement is no wiser than one who desires to burn to ashes or destroy a blaze of fire with fuel.

47. The *Vedas* have no origin. They are illumined by God—the self-refulgent *A'tmá*. The learned, having seen the splendour of the *Vedas* and their brilliancy, have declared them as an authority.

48. Just as no means has been observed which serves the same purpose as the eyes in seeing the shape and form of things, so also no means is known, which serves the same purpose as the *Vedas* in revealing the occult truth and super-sensuous world.

49. Some insignificant person has said that the true and exact meaning of the *Vedas* is the *Tantras* (i.e., outward actions). The distinctions of "this" and "that" serve only the ends of discussion, and can never be regarded as real.

50. Of the two parts of the *Vedas* (*vis.*, *Sanhita*=*Karmakānda*, relating to rites and ceremonies; and *Upanishad*=*Gnānakānda*, relating to the divine or esoteric knowledge; in brief, Secret Doctrine) the former proves the *Dvaita*—Duality; and the latter, the *Advaita*—the Unity.

B. P. NARASIMHA, F. T. S.

(To be Continued.)

INSTRUCTIONS OF A SPIRITUAL MASTER TO HIS PUPIL.

MY boy, as the Sun of each Solar system is an integral part of the Suns which give light to this boundless Brahmanda (Universe), so every spiritual soul is a part and parcel of that supreme soul which is called the Infinite *Brahma*. When it dwells in the body as a Monarch of the corporeal region, made up of the five *Bhuts* (elements), it is called the *Jivātmá*, and the all-pervading divine light, which incessantly shines upon it is called the *Paramātmá*. The *Jivātmá* which is confined in

the body, an earthly frame of the five elements, may be justly compared to the Moon, and the Paramâtmâ, which is perfectly free and unconditioned, to the Sun. As the Moon by degrees becomes luminous in parts by receiving the rays of the Sun till it turns into a full moon, so the Jivâtmâ becomes enlightened by the light of the Paramâtmâ till it is completely illumined. On the other hand, as in the dark side of the Moon the rays of the Sun gradually recede from it till at last it becomes quite dark; so when the divine light of the Paramâtmâ gradually ceases to shine upon the Jivâtmâ, until there ensues a total cessation, the Jivâtmâ becomes transformed to pure Jiva, that is, to a simple animal. Here pause and ponder. The Moon has the capacity to attract the light of the Sun; likewise the spiritual soul of man possesses the capacity to receive the pure divine rays of the Lord who is the Light of lights. The Moon though it attracts and receives light from the Sun, yet can never become the Sun itself. In the same manner, the Jivâtmâ, through the light of the Paramâtmâ, can attain its highest state of perfection, and Mukti (freedom); but can never identify itself with Paramâtmâ. This perfection is the goal of all aspirants after Mukti.

D. N. GANGULI.

TRUE WELSH GHOST-STORIES.

No IV.

IT was well known to his friends that the Welsh (Baptist) preacher, Rev. Christmas Evans, received an exceedingly small salary—not more than \$150 per annum—yet his wants were always supplied. He was wont to receive monetary supplies from some source unknown to the people, for which the following story will account. Mrs. Collins, of Cincinnati, O., some thirty years ago related that Mr. Evans was spending a night at her father's house (Deacon Owens) at Aberystwith, Wales, and that during the evening chat the talk,—as usual among old-school Welshmen,—turned on ghosts. Her father ridiculed the incongruities of such phantasmal appearances, assuming the position that they correspond with people's pre-conceived notions of them; and that, if true, there must, in certain cases, be ghosts, not only of persons, but of clothes, tools, and things. Mr. Evans mildly suggested occasionally that he ought to hush. But the Deacon continued that they were all subjective illusions, that he had never seen a ghost, nor anybody else who ever had,—only somebody, who had known somebody else, who had heard of something or other, etc.

"There, give up now; you have said enough of what you know nothing about."

"But," queried Deacon Owens, "have you seen anything of the sort yourself?"

"I have, or I would not bid you hush."

At the sceptic's earnest solicitation (who was really eager to hear such stories, else he would not have had a drop of Welsh blood in his veins), the guest gave full particulars.

A SANCTIMONIOUS SPOOK.

When a young man, he and a younger minister, while on a preaching tour, lost their way on a high mountain moor and wandered aimlessly till night overtook them. Dismounting for fear of getting their horses into a bog, they made their way until, espying a light ahead, they drew near. The place proved to be an ancient palace, once a castle. The owner, inviting them in, added:

"We have a large company of guests here to-night, and every room will be occupied, save an apartment, which is said to be haunted. This you are welcome to, if you care to sleep there. It is well furnished, and I'll send a troop of servants up to light the fire, since none of them will go there alone."

After a sumptuous supper, Evans asked if there were any objection to his reading a chapter of the Bible and a prayer.

"Not at all: we were just through with it when you came, but would be glad to have you go over it again."

Then the young preacher felt at home. Had they adopted a Scotch method of every one present reading an entire chapter in succession it would have been daylight before getting through, and the ghost would have had no show. Mr. Evans and his companion were led to the haunted chamber, not without some misgivings from the latter, who appropriated the side of the bed nearest the wall. Evans fell into a profound slumber, born of a clean conscience and exhaustion from the tramp, but the younger could not sleep from thinking of that ghost. He peeped from under the covering once and a while, the meantime chuckling that Evans was between himself and its probable approach. Near the "witching hour," though a sheet was over his head, he saw there was a light in the room, and upon peering out, beheld an aged lady dressed in antique costume, with a candle in her hand. He chuckled no more.

"Evans—wake up! here she comes; wake up, man!"

A grunt was the only response. The lady moved to the wall near to where the watcher lay, which made him the more frantic in his nudges, till at last the sleeper was aroused.

"Well," said Evans calmly, "in the name of God, who are you and what seek you?"

The lady turned and with a sweet smile said:

"Yea, I'm the name of God—that name hath no terror for me."

Then she deliberately unlocked a little door in the wall and drew from a cupboard a bottle and two goblets.

"This, brethren, is pure wine, old and good. M'thinks before proceeding both, belike, had better have a quaff."

"By God's blessing on it," said Evans, "I think I will."

"Without which I would ye not drink."

"This is a new species of ghost," thought Evans, and his partner, after smacking his lips over the best liquor that ever fell into the hands of the clergy, became so interested to know the sequel that, even were he a necromancer, he would not have caused her to disappear. After returning the wine to the cupboard she proceeded to relate that she and her husband had owned the estate and lived in this castle; that they were Puritans, and because of a difference with the community in religious opinion, had to do what Roger Williams and other dissenters were compelled later by the Puritans to do (flee for life from the face of man and take up abode in the haunts of wild beasts); that, being unable to take along all their coin and plate, they had concluded to secrete them in a vault back of that cupboard, expecting to return when independent expression of religious belief could be accompanied with bodily safety—a rare state of affairs in Christian lands all down the centuries.

"Unhallowed persecution ceased not till we, attached so to our new home in the wilderness, craved not the disquiet o' a return hither. Our heirs by descent abide still i' this house, and have not been aweaned from the true pathway their ancestors have trodden. They be now in straits, but behind here", tapping the wall, "is an abundance, forsooth, and to spare. Yea, for many long years sought I to commune with those still encumbered with the flesh, alack, to no avail. Now I entrust you, sir," designating Evans, "to make known to them my wishes, taking what portion ye see fit for yourself; and ne'er more will I trouble this place."

He promised, but declined to take any for himself. She insisted in obsolete English on his giving also that part of the message to the heirs, and inquired in what manner they wished her to withdraw. Spooks seem to have a choice in methods of retiring, the easiest of which, perhaps, is just to cease being present.

"As you came, if you please," responded the faint-hearted next to the wall.

Thereupon she opened the door, bade them a fervid farewell, hoping to meet them soon, pointed upward, and passed out. This religious courtesy was doubtless a "slip of the tongue," through force of habit, for, had the ghost not wholly forgotten incarnated human nature, she should have known that such a wish would not have had a fervent echo in the hearts of even rising young clergymen.

Subsequent scrutiny disclosed the little door and on the shelf a couple of goblets and that much gone from a bottle of wine. A stone-mason, who had been called in, soon found the recess behind, containing an immense quantity of ancient coin, plated ware, and jewelry. The overjoyed host pressed a liberal share on Mr. Evans, but he firmly re-

fused. But ever and anon he received five, ten, or twenty pounds from that family, so that he never lacked for the comforts of life.

In striking contrast to the foregoing, is the case of one who sought, unbidden, concealed treasure from its post-mortem owner.

HAUNTED TREASURE.

Mr. Isaac Morgan, an uncle of the writer's, was a private in our late war. At one time, when his regiment was bivouacked, he and several comrades learned from some contrabands that there was a box buried in an adjoining forest, and that nobody had succeeded in digging it up. Hence it had been dubbed by negro credulity "haunted treasure!" Not believing in such "balderdash," the soldiers volunteered, if they were shown the way, to unearth it in spite of all the "witches and hobgoblins of 'coon' folk-lore." But they had difficulty in getting the way shown.

"Kaint git dis heah chicken ober dar, honey. Lot's er pussons tried to get it, but dey couldn't. Suffin goes 'plunk!' den yer doan know whar you be, nohow."

Not anticipating that any bugaboo or fibbertigibbet could mop the place with them, the soldiers at last succeeded in bribing the negroes one night to show them the spot. Sure enough, after digging awhile they came to a small box. Meanwhile the darkies, notwithstanding they had taken along a goodly number of rabbit-feet, retired to a respectful distance. Highly elated, the soldiers procured some fence-rails and began prying away. Their "He ho-ay" ended with a whoop of surprise as a mysterious power flung them backward. A horse could not have overtaken the negroes in their frantic flight, but the soldiers possessed true "grit," and after picking themselves up and counting noses, they went at it again. Their effort, nevertheless, was nipped in the bud, for a large ferocious dog (hypnotized, perhaps, by the *outré* *tombe miser*) rushed at them and caused a general stampede.

That, we will be told, was a case of "collective hallucination." And here is another one.

A GRINNING GUEST.

Twenty years ago there was an exceptionally rough, "devil-may-care" lot of men comprising a logging camp twenty-five miles north of Black River Falls, Wis., and to the credit of Wales be it said that there were only two or three of her sons in the gang. The loggers bunked together in a big log cabin. Long logs on the outside held down the slabs that constituted the roofing, nails not being used in the construction of their shanty. A camp-fire was kept burning in the centre of the room, and there was a hole in the centre of the roof for the accommodation of the smoke. One night, while engaged in reckless gambling, they saw a stranger standing near, without having heard the door open. He was a well-dressed man, of gentlemanly appearance, a rare sight those days in the pineries. None of the choppers had seen him before, nevertheless, to be sociable, they invited him to take a hand

in the game. The invitation brought no response, nor would he pay attention to any inquiries. This caused some cursing, and a bully started with clenched fists toward the stranger. The guest merely grinned but he was such an accomplished grinner that the raised arm of the pugilist dropped limp at his side, and every logger felt a fluttering about the heart. The original smile had become a hideous, menacing glare. The stranger's face transformed into a fiend's, livid with malice, great fangs growing from his teeth. About this time the loggers, thoughts reverted to religion, and after considerable fumbling around, they produced a Bible and a couple of dilapidated hymn-books. Their new variations of Watts were too much for the one of flexible features, so he rose in the air high above the discords. As his feet disappeared through the smoke hole, all the logs on the roof rolled off with a resounding crash that made the men think the judgment-day had arrived in the night-time. The wood-choppers had the conceit (so prevalent in Christian lands) of supposing that the originator of all evil, the arch-fiend, who contends with such remarkable success against the Infinite Maker of universe and man, had spent so much time with them—in this case endeavouring to scare them into being good.

At about the same time an adjoining camp was disturbed by nocturnal visitations. Two choppers shortly before this had been killed by falling trees. Mr. E.—, of North Bend, Wis., testifies that two nights after the death of the second one he was awakened by a noise at the door nearest their co-operative shanty. A slight push would have opened it, instead, the door-knob was rattled for a long time. Soon the horses in an adjoining stable made a terrific racket, as if endeavouring to break loose. This was at midnight, when in the large cabin all the loggers were aroused by the shrieks of one of the men, who, quivering in every fibre, was pointing towards a corner.

"Shoot it, for God's sake shoot it! There it goes—see it?—right into the fire and back again," he shrieked.

He described a huge, unclean beast, resembling a dog, but with horns, and producing a sensation of horror by its gyrations. The other sleepers, after coming to their senses, were too late to see it, but soon discovered that the sight had turned their comrade into a raving madman.

Other psychic senses than clairvoyance will tell the nature of a spectre. If it has a misty, offensive odour, it is an evil thing:—Always beware of the "smell-bad spook". The voice of a good spirit sounds bell-like or as if wafted from an æolian harp; an astral corpse's voice seems as if echoing from a barrel. The following instance is a case in point.

MONEY OBTAINED UNDER FALSE PRETENCES.

My brother wrote me the following:—

"One night last April [1890] a spook came and stood by my bedside, my hair feeling a tendency to elevate itself. Finally I asked what he

wanted. He replied in a hollow voice that seemed to come through a tube from afar:

"My name is William Connors, and I died in this house twenty-seven years ago, when I was twenty-three years old."

"Then he drifted through the wall and went to a corner of an adjoining room to show where he had died. When he returned, I made him skip. The following day I had told Arthur, and he went and asked the landlady if any one had died in the house many years ago. She replied:

"Yes, a young man by the name of William Connors died here nearly thirty years ago. His bed stood in that corner', pointing to the same place the spook had shown."

I have learned that this house (H—street, New York City) has been considered haunted by others since that time. They heard dishes rattled around during the night, and moved out on that account.

"Mamma, there is a man in that room," said one of the children, running to the landlady.

She went in, but although the room had no other exit, no one was there. Then a Catholic priest was called in to sprinkle water around. Little good his "holy water" will do, since he is unable to even see the cause of the mischief. Poor shade, he is wandering still in purgatory, although the priests have been paid for getting him out. This looks like obtaining money under false pretences, although if the faithful are thoroughly satisfied with the spiritual goods delivered no one else ought to complain.

JOHN M. PRYSE, F. T. S.

NEW YORK CITY.

(To be Concluded.)

MA'DHAVA'CHA'RI.

MA'DHAVA'CHA'RI, brother of Sayanachari, a Commentator on the Vedas, was a poor and illiterate Brahmin, residing somewhere about Benares. He desired to be very rich, and learned at the same time. He went to the Forest, determined to pray for and obtain the good-will of Lakshmi and Sarasvati, the goddesses of wealth and learning, respectively. He was striving hard, and with the greatest difficulty was keeping his body and soul together. One day, he met a Kshatriya, by the name of 'Bhuk,' who, on account of his poverty, was obliged to serve the ruler of the place as his cow-herd, and was wandering with his cattle about the forest in search of pasture. Bhuk pitied the poor and wretched condition of Madhavachari, and offered to give him every day enough of milk for him to live upon. Madhavachari objected on the ground that the king might be displeased; but consented, however, to Bhuk's proposal on his assuring him that the king had plenty of cattle, and would not mind the paltry offering. True to his promise, Bhuk gave him milk every day and became closely attached to Madhavachari who was always praying with unceasing devotion. A long time

elapsed when the two goddesses appeared in their ethereal and beautiful forms to Bhuk, who was close by Mádhaváchári, but they were invisible to the latter, and told Bhuk to advise Mádhaváchári that he could not obtain his desired object in his present life. Mádhaváchári, very much dejected, but not despairing, continued to pray for the goddesses. A long time elapsed, but with no result. At last, out of rage and despair in not being able to gain his object in spite of his fervent devotion, he tore asunder his holy thread, and became a Sanyasi. Scarce did Mádhaváchári become a Sanyasi, when the two goddesses presented themselves to him, and begged him to accept them as his attendants. Mádhaváchári readily accepted Sarasvati. But being a Sanyasi was obliged to reject Lakshmi. He, however, directed her to be with Bhuk who was his faithful adherent, and owing to whose kindness he was enabled to live and pray for the goddesses; and Mádhaváchári became the most learned man of his age. Bhuk meanwhile was pursuing his accustomed avocation. In those days, when the Emperor of Hastinapura (supposed to be the modern Delhi) died without issue, the practice was to adorn the state elephant, and give the animal a pot of water and a garland, and the person on whom the elephant should empty the water pot and put the garland, would be recognized and installed as the Emperor. The Emperor died leaving no issue; and the usual ceremony was observed. Although the forest where Bhuk was tending his cattle was very far from Hastinapura, the elephant passed several Kings and Princes without noticing any of them, traversed several countries and, at last, coming to the forest, found Bhuk sound asleep under a shady tree from the effects of the mid-day sun. A splendid retinue and cavalcade were following the elephant at a respectful distance. The elephant stopped in front of the sleeping Bhuk, and emptied the pot over his head. Bhuk was startled and got up in confusion. The elephant put the garland over Bhuk's head, lifted him up to the howdah, and carried him to Hastinapura, where he was right royally installed as the Emperor. To the surprise and astonishment of all, Bhuk governed the country wisely and well. After several years, Mádhaváchári took it into his head to go and see his former friend and benefactor Bhuk, and find how he, in his exalted condition of life, would receive him. The Emperor Bhuk gave him a most cordial reception. Their old associations reviving, they spent their time most happily. One day, the Emperor Bhuk entreated Mádhaváchári to confer the highest boon on the country by his producing the greatest literary work for all time to come. Mádhaváchári thought over the matter and resolved to write a commentary on the Vedas. Thus the commentary on the Vedas was the result of his learning and labor, and it was the combined effort of the highest learning and the greatest wealth.

K. PERRAZU, F.T.S.

MODERN INDIAN MAGIC AND MAGICIANS.

THE BODIYA BAJIKAR.

WITH reference to Professor H. Kellar's article published in the January number of the *North American Review*, regarding Levitation, I can testify to having witnessed the same, the only difference being in the posture of the body which was supported by the points of the swords. I have seen the phenomenon thrice—at Berhampur, Goberdanga and Dinajpur. The performers of these marvels belong to a caste of, probably aboriginal, hill people called Bodiya Bajikar. As to their numbers, I cannot speak; but we see them wandering in parties of four or five, including both sexes. They shelter themselves in wretched leaf huts, not much bigger than dog-kennels, and worse than the worst that a decent European dog would condescend to occupy, save in the direst straits. They come to a neighbourhood, pitch their camp, stop a few days, weeks or months, and then move on, and the same band seldom re-appears in the same place. Formerly, before these days of super-enlightenment and B. A.-ism, when nature had a chance to teach her lessons and education had not extinguished spirituality, they were fairly well remunerated, but now their living is become so precarious that they seem to have dropped hypnotism and spiritual phenomena, and betaken themselves to other ways of livelihood. At any rate, they are seldom seen. They speak a bastard Bengali in these parts, but the party I saw at Dinajpur, talked Hindustani. Personally, I am unable to explain the method of training by which their powers are developed, but am convinced that it is that known as Kumbhuk Yoga, by which the state of *Laghima*, or excessive lightness, is attained. *Laghima* is—as every student of Patanjali knows—the second one enumerated of the eight siddhis alleged to be potential in man, and may be carried to a point where the Yogi's body becomes “as light as tula” (a cotton-flock). I have read in our theosophical books that this excessive lightness or levity of body is a symptom of one phase of hysteria, but I doubt if our modern scientists are yet able to tell us what hysteria really is. Be that as it may, I have seen the following:—

At each of the three places above-mentioned, the performance took place in the open air, on premises selected by the patrons, not by the Bajikar: at Goberdanga it was in the compound of the local Zemindar, Babu Sarata Prosonno Mukerji; at Berhampur in the open street, and at Dinajpur in a field between the Collector's Kutchery and the railway station. In each case six swords were fixed in the ground, points upward, leaning towards a common centre, and forming a sort of cone. There were two performers, the *ustad* (mesmeriser?) and the *sakret* (subject), a boy of 14 to 16 years of age: he was naked, save as to the small *langouta*, or breech-cloth. The *ustad* made a speech extolling the wonder he was about to produce and said that the boy would actually risk his life for our amusement, and asked us to be liberal in *bakshish*. He then recited some mantrams, his right hand resting upon the boy's head, and after some minutes of this, stroked his back with some oil

upon which he had previously breathed, and which he had infused with the power of his mantrams—as I now comprehend. The boy stood erect during the process, but I do not remember that his eyes closed. The man finally lifted him in one piece, so to say, that is as stiff as a board, and laid him on the points of the swords on which he rested at a spot somewhat lower than the shoulder-blades: a seventh sword-point supported his calves, crossed over each other. The cataleptic subject was left lying on this spiky couch some ten or fifteen minutes, after which a cloth was thrown over him and the swords, and, still rigid, he was gently lifted off and laid upon the ground. The cloth was removed, oil was rubbed over his whole body, the *ustad* made long passes from head to feet, repeated mantrams, and at last the boy's suppleness of body returned; he got up, joined the *ustad* in salaams to the bystanders, and gathered their harvest of pice. The details of the three tamāshas were substantially identical and one description serves for all.

PATIRAM BANERJEE, F. T. S.

PAKUR, March 1893.

I can testify to having witnessed the same performance as mentioned by Babu Patiram Banerjee, with this difference, that the performer in this case was a female, and the body was in the *Padmāsana* posture, supported by the points of four or five swords and a stick held fast by the performer with her right hand. The swords were all taken away one after another, and the body of the female was found to keep itself up in the air, with the aid of the stick only. As the event happened some thirty years back, I do not well remember to have observed whether the stick was stuck into the ground or not, and whether there was any horizontal bar, projecting from the stick, on which the body might have rested. Even if there were any horizontal bar, so far I remember very well that the stick was a thin piece of bamboo, and it was not certainly so strong that it could support a body weighing at least one maund and a half, without being broken, or bent down at least. Doubtless the body must have been made lighter by some power of the performer, otherwise it could not have been supported by so feeble a post.

LALMOHUN GOSVAMI.

From personal experience, I fully attest what is stated above.

RAJAH SITES CHANDRA PANDAY.

JOHN BRAHMIN.

In January 1876, I went to see a native, living in Howrah, a place opposite Calcutta, and across the river Hooghly. This man was commonly called "John Brahmin", and was said to possess occult powers of a very high order. To satisfy my curiosity, I paid him a visit, wishing to test his knowledge as regarding myself. On my entering his presence, he bade me sit down, and, after a short time, said; "Mention the name of a flower." I replied, "Rose"; after the lapse of a minute or two, he fully satisfied me as to very many incidents of my past life, of which he could possibly know nothing—such as occurrences of childhood. "Now," said he, "I will give you a test as regards the future of which

you know nothing—four months from date you will take a long journey on the water for a situation." This he requested me to note down in my pocket-book as a great favour. I did so to please him, though I smiled at the idea of my going a long journey over water for a situation, being employed at the time, with no intention of leaving my post.

As time went on, other circumstances entirely crowded out "John Brahmin" from my thoughts. But exactly four months to the *very day* I was seated on the poop of the good ship "*Merchantman*" in the Bay of Bengal, bound for Natal, South Africa. While in a brown-study there I received a most forcible impression to look at my pocket-book—therein I found that "John Brahmin's" prediction was quite correct to the very day.

On mentioning the above circumstances connected with "John Brahmin" to my friend H. R. Simpson, (from India) while we were both in Natal, he said, "I know the man well, and will give you a greater proof of his power, which came under my own personal knowledge. I was in charge of a lot of "brasses" belonging to the "journals" of a steamer—these were missing. I immediately set off to "John Brahmin." He told me "I know for what you have come"; he then brought an earthen-pot about a foot and a half in diameter, filled with water. "Now look well on the water, and do not *speak*, but write down the names of the faces you recognize as they appear on the water." I did so, and to my great astonishment, I recognized all, and each face, as they distinctly appeared on the surface of the water, numbering thirty coolies and lascars, all of whom were working under me. "John Brahmin" then said, "if you look under the heap of rubbish, indicating the spot, near their huts, you will find the brasses; they have had no time to remove them."

On the strength of this, I gave the men in charge, and found all the "brasses" at the spot indicated. The men confessing their guilt were sentenced to six months' imprisonment.

On my return to India last year, I went to see "John Brahmin" again, but was informed by his son that he was dead—his son is about 19 years old.

C. W. BURTON-JONES.

VAIRAVANA'THA PILLAY.

The following experience of mine will, I think, add some value to the already-existing testimonies about magicians in India and their powers. There lived in a village known as Veeravanallore, in the Tinnevely District, to which I belong, one man who went by the name of Vairavanátha Pillay, and as his village was within a distance of 3 or 4 miles from mine, I had, and have relations there. I was in a position to meet him often and witness his powers, which were very wonderful and attractive. Once he asked the audience what it was that they expected of him, when one of them said that he wanted milk, and another, music. The magician immediately kicked against the wall, exclaiming "Now Hanumān obey me" and instantly a stream of milk began to pour

out, and simultaneously with it, nice Hindn music with all the necessary accompaniments began to fill the hall. The former lasted for three or four seconds, while the latter for about 20 minutes.

On another occasion, this magician got a finger ring from a person, and twisting it in betel leaf, asked the owner of the ring to chew and swallow, which he did. When the thing was thus supposed to have gone down the throat, the magician looked intently upwards for a few seconds, and then put his hand in the ear of a boy and drew out the same ring. I have seen in his presence, big stones falling down and whistling through space. But the most important part of his performance was detecting thefts. He would give to each present a small bit of blank palm leaf and appear to others as if muttering some mantrams. Then one of these bits will begin to whirl round and round with tremendous force, and the person who had it will be pointed out as the thief. While I am inclined to believe that many of his phenomena were performed by Jāla, I must say that some others were done by elementals. This magician was so famous in the District that even now his memory is too vivid to be forgotten.

PI'TA'MBARA AIYER.

There is a family in the same District known as Pítāmbara Aiyer's. The ancestor of this family was so powerful a magician that the Mahārājah of Travancore, as a mark of his appreciation, gave him and his descendants a perpetual grant amounting to some hundred rupees every year. Even now they cultivate the vidyā and in 1882, performed some feats before the late T. Subba Row in Triplicane. I have seen them riding for a few feet in a palanquin without any carriers, and performing many other wonderful feats. Their merits are recognised so much, that almost all the Districts on the Southern and the Western sides of the Madras Presidency honor them occasionally with valuable presents. Once I asked my father, if these people, who were then performing the feats, would get for me half a dozen tender cocoanuts; and no sooner did I express my desire, than at once the magician began to address his elemental in a sort of vulgar style and, within a few seconds, a dozen cocoanuts rolled at my feet. A friend of mine, Mr. R. Sivarama Aiyer, B. A., told me the following occurrence:—It seems one Mr. K. R. Guruswamier, B. A., B. L., and himself were sitting at the roadside in their native place, when they saw one of these magicians passing by that way, and as they knew one another, being inhabitants of the same village, they began to talk about magic. The magician asked what the other two gentlemen wanted; and they said they wanted good scented attar. The magician simply rubbed his hands twice or thrice over their chests and hands, and they found good oily attar, giving out agreeable fragrance. They went home and had to apply soap to remove the oil. This case, I think, was actually done by the assistance of elementals.

P. R. VENKATARAMA AIYER.

HASSAN KHAN.

Many years ago, I had, in Vol. I, p. 117, and Vol. III, pp. 199-200 of *The Theosophist*, related a few instances I had personally witnessed of the truly marvellous powers of the famous Hassan Khan, a sorcerer from Hyderabad, who is well known to the readers of the journal. I then promised our beloved President-Founder to follow up my narrative by others, descriptive of other phenomena, which my acquaintance with the man and his frequent visits at my house afforded me ample opportunity of beholding. This promise, which I had entirely overlooked for years passed, I now hasten to redeem, in the conviction that the occurrences I am about to narrate will not be lacking in interest to the general reader and especially to students of Occultism.

I.

One day, when we had a few friends over at our place, Hassan Khan, who was in the habit of calling at all hours, unexpectedly made his appearance. We were all but too glad of his visit, as it presented to some of the guests who had heard a great deal about him a chance of personally testing for themselves the reality of his magic powers. In course of conversation, which grew warm on the subject of the Occult, I suggested to Hassan Khan that an exhibition of one or two instances of Occult phenomena would suffice to silence all argument, and dispel scepticism. He agreed with me, and expressed his willingness to satisfy the natural curiosity of those present.

Accordingly, Hassan Khan asked a gentleman if he had a gold watch—a valuable one, with which he was not prepared to part without a struggle! On being answered in the affirmative, the owner was requested to place the watch on the floor. Hassan Khan looked about for something heavy, and discovering the lower portion of a stone grinding-mill, such as is used by the natives of India in making flour, lying in a corner of the compound, he desired it to be brought. He then asked another of the guests to lift the stone, and carrying it to where the watch was lying, hold it raised several feet from the ground, right above the watch. This done, Hassan Khan called aloud, "Now drop the stone"; and in an instant the stone fell with a crash, and smashed the watch, glass, works and all, into a thousand fragments! It needs no words to depict the state of mind of the owner of the watch, which could have been more easily imagined than described: his consternation at what seemed to all his irreparable loss, and his feelings at Hassan Khan's utter *sang froid* during the whole course of the proceedings, were but too visible on his countenance. To still further harrow his feelings, after all this, Hassan Khan entered into general conversation; and, for more than an hour, appeared oblivious of the practical joke, as the event proved it to be, which he had played on the sceptic, who had become quite moody, and could no more join in the conversation than fly. Hassan Khan, then, as if suddenly rousing himself, turned to the watch-proprietor, saying, "Well, I forgot all about

your watch—would you be very vexed with me, if I failed to reproduce it? Let me see whether Hazrat (his attendant spirit) is handy and can put the pieces together." In a few minutes, he again called to the gentleman and said that the watch had been restored, and would be found on the side table in one of the rooms which he pointed out. Indeed, the watch was found in the place indicated, whole and entire, and in perfect working order, to the great joy and relief of the owner, to whom it was made over with many thanks for his part in the exhibition.

I am well aware that similar watch-tricks form the staple of a conjuror's performance, but I am sure that under the test condition that the watch never passed into Hassan Khan's hands—no number of Maskelynes or Houdins could rival the brilliancy of this exhibition.

Had the idea struck me earlier of redeeming my promise of years ago, I might have, in this paper, given a few more instances of my personal experience; but not to delay its despatch, so as to be in time for the April issue of this journal, I am compelled to stop here. I hope to continue my narrative in another number.

II.

The means by which the above phenomenon was produced was discussed with great vehemence, and one of the guests, a lady, who was an orthodox religionist, pronounced it to be the result of diabolical agency. To prove her point, she challenged Hassan Khan to give another exhibition; she was sure he could never succeed, as she would stop it by her prayers. Hassan Khan, on being informed, laughed most heartily. He agreed, at the request of the other guests, to produce a second phenomenon, and proposed to the lady that the test should take the form of a wager. He said that if the lady held in her hand a sum of money, say five rupees, he was prepared to make the coin disappear despite all the prayers she might utter to neutralise the power of the devils, and that, if he succeeded, the money should be his; else he was prepared to pay any forfeit. This proposal having been assented to, he desired the lady to secure the rupees in a corner of her handkerchief, which she should hold in her hand, with a firm grasp. She did so, and kept muttering prayers all the time. Hassan Khan would now and again laughingly enquire whether she was sure the money was in her hand, and request her to tighten her hold to prevent it being slipped away. It being lunch time, and the table laid in the dining room adjoining, Hassan Khan perceived some cakes in a plate, and asked for one. He took the cake and, breaking it up in his hand, told the guests that he was going to substitute it for the money in the lady's hand. He desired the lady to keep a tight hold and re-double her prayers, as the critical time was at hand, and Hazrat was about to take charge of the coin on his behalf. The lady did hold on most vigorously with both hands and prayed hard the while, when Hassan Khan touched her hand, and calling out one, two, three, asked her to undo the handkerchief. As the handkerchief was being unfolded, it was clearly perceptible that the

butter from the cake had come through the folds; and the knot with which the rupees had been fastened having been opened, it was found that the coin, which had disappeared, had indeed been replaced by the cake. This phenomenon caused no little amazement among the spectators, to the utter discomfiture of the lady on whose countenance was portrayed her bewilderment at the inefficacy of her prayer and with it the complete failure of her satanic theory.

III.

The following is another phenomenon produced the same day. Hassan Khan asked me "Have you a handkerchief that you could easily recognise?" On my answering in the affirmative, and at the same time showing my handkerchief, he said: "To make doubly sure of its identity, please write something on it, so that there may be no possibility of mistake as to your hand-writing." I thereupon wrote thereon the names of all the spectators. He next asked me to order a lighted candle to be brought. This done, he requested that I should hold the handkerchief at the end of a stick over the flame of the candle. I did so, and all present saw the handkerchief reduced to ashes. It may be observed that up to this Hassan Khan had nothing to do with the handkerchief, nor did he even touch it. The ashes of the handkerchief were subsequently mixed by Hassan Khan in a glass of water, and the mixture thrown away.

Conversation then grew general: the guests were all anxious as to the issue. After about ten minutes or so, Hassan Khan remarked aloud that Hazrat was weaving the handkerchief which would be ready shortly. Indeed, after the lapse of a few minutes more, Hassan Khan desired the hat of one of the visitors which lay on a chair to be lifted, and, behold, there was the handkerchief in the same condition and with the identical writing upon it! The incredulity and wonderment of the witnesses of the phenomenon may well be imagined at the restoration of an article that had actually been destroyed.

C. P. HOGAN, F. T. S.

(To be Continued.)

KARATOYA.

THE word *Karatoya* is a compound word. The two words—*kar* (hand) and *toya* (water), compounded into one, mean therefore 'water of the hand.' This naturally gives rise to the question: Water of whose hand? Water of Shiva's hand. In this connection a story is current to the effect that in giving away his fair three-eyed daughter, Parvati, in marriage to Shiva, the water poured in the scoop of the palm of his hand by the Lord of Mountains—Himalaya, in accordance with the marriage ceremony in vogue, oozed down and fell in drops on the earth. It welled and overflowed its bank, and, at last, grew into a river, which is supposed to be the quondam Brahmaputra. Hence it is a sacred river like the Ganges, the Jumna, the Nerbudda, the Krishna, the Cauvery, and the Godavery; with this difference that all of these rivers are too well

known, while little or nothing is known of the Karatoya. Nor is it so much visited as the others are. The only pilgrims that enable themselves to attend its annual festival are those chiefly hailing from East Bengal. In this paper I shall endeavour to throw some light on it, with a view that the outside public, specially the Hindu public, may know something more of a river, which is none the less connected with their mythology than any one of those mentioned above. It was at one time believed that the Karatoya was, by itself, a river of considerable size and sanctity, ranking in this latter respect with the Ganges, if not a step higher. In Vanden Brouck's Map of Bengal, published about 1660, it is marked as such:—By process of gradual up-silting and detrition, it has dwarfed to its present size, thus forming a component part of what is called the Attrai tributary system of the Brahmaputra, with which it was once identified. It has now become shallow, shallower than any of the adjacent rivers. But the sanctity has not been tampered with. It is one of the characteristics of the Hindu minds that whenever and wherever the question of excellence is discussed, they have given it a divine origin or so happily blended it with a thing divine that the degeneracy and distance of ages fail to extricate truth from the narratives. What are the biographies of the puissant geniuses of India? They are at best (at least the major portion of the anecdotes and incidents concerning them) but a tissue of incredible fables, which are more or less connected with divinity. It is none the less so with the physical features, rivers and mountains, of their much-beloved country. For the deliverance of human kind at large, and the royal descendants of King Sagar from the bondage of sin, Bhagirath succeeded by a course of uninterrupted *yoga* and *tapasya* to fetch mother Ganga (the Ganges) down from her celestial mansion—from the sacred spot assigned to her on the crown of the head among the clotted hair of her spouse the Lord of the Trident,—and preceded her blowing a conch on the way to the Bay of Bengal. A similar story, as has been touched upon above, obtains of the Karatoya. Be the object of veneration what it may, these things make us pretty certain of the veneration in which it is held. And why? Because of the benefit that would accrue to us in some way or other, should we undertake to visit it. Besides, the influence of the solar system on the body at a particular place or under peculiar circumstances in a given period at a specified hour cannot be under-rated. The above is a scientific truth. It cannot be gain-said, though not easy to understand and still less to act upon. It is therefore that the populace would not, without great difficulty, be convinced of it. This is why the *Shástras* speak highly of the mediate good that lies in store for them in the next world, with which the religious-minded Hindus are more concerned than the immediate one, which lies hid, in their acts of obedience to the injunctions laid down. And this is why a dip into the sacred water of the Karatoya would bring on the bather *mukti*, and an easy passage to the *Vishnuloka*.

The Karatoya flows from north to south through the heart of the district of Bogra, in Bengal. It has a meandering course. The chief attraction of the river is centred on Mahastan on its western bank. It is a remarkable place of great antiquity. It contains ruins of ancient indu grandeur in the form of a great mound of earth, intermixed with d bricks. There are, besides, shrines, holy wells, and embankments, ith all of which the name of Bhim, one of the five Pandavás, is associated. To the Mahomedan public Mahastan is not less interesting, as it has a mosque, which must have been built in later times, and the ruins of a Mahomedan fort. Dr. Hunter opines that "a considerable city existed near Mahastan." There is here a grand fair held every year during the cold season. Of this place, and of the route the pilgrims from Calcutta would take, the following account is given, with which I conclude this paper:—

It is said that the middle of the region, watered by the Ganges, the *lahánanda* and the Karatoya on the one hand, and bounded by Kamrup on the other, is Bárendra, which was the original residence of a class of Bengal Brahmins called Bárendra, bearing as they do, the patronymics Moitra, Sanyal, Lahiri, and so forth. In it, Mahastan is the principal and most remarkable place. It is supposed that the exile Bhim passed some time here, as most of the ruins alluded to above are still known by his name. *Matsyadesh*, in which the Hercules of the Pandab Brothers had resided, was nothing more or less than the district of Bogra. After him, twelve kings of the Pal dynasty migrated ere. While out visiting the sacred places, Parashuram, who is accredited or rather cursed as the exterminator of the Kshatriya caste, took fancy to Mahastan. He settled there, and thus laid the foundation of his mighty absolute monarchy. A fakir, in the person of Sultan Hazrat Anylia, begged of him as much land as a leathern seat would cover, to pray on. It is said the area of it went on extending and extending till it grew into dimensions, which, becoming a matter of great concern to the powerful Hindu potentate, was not granted. Nor was this all. The horn of the figurative expression—the matter stands thus:—Prayer exercised so great an influence even on the Kafir King, that he was not only mightily afraid of the unwelcome mendicant intruder, but tried his best to turn him out. The fakir, on the contrary, prospered and grew in powers. A battle became inevitable, and fight they did. The King had his army; the fakir, his number of *chelas* (followers). Parashuram, who, according to some was immortal, was defeated and killed. He had a good-natured daughter of repossessing appearance by name Shiladebi. The Mahomedan conqueror asked her for her hand. This she refused. She killed him by plunging a dagger into his heart and put an end to her own life too, by throwing herself into the Karatoya. This story furnishes but an additional proof that beatitude is only derivable from the company of a *ouri*, whereas the idea of chastity in a Hindu lady rises superior to all

sorts of temptation. A flight of steps still marks the spot, whence Shiladebi took her fatal jump into the river. There are, at Mahastan, ruins of an ancient Mahomedan fort, which are said to be 'those of the one built by the fakir-conqueror.' Five miles north of it is a Village called Chandī, which is supposed to be the Champak Nagar of the Padma Purān, where lived Chand Soudagar, (merchant), the prince of the Bengali merchants, who had a fleet of his own, and sailed to Ceylon at a much later period than those of the Mahābhārat and Rāmāyān, when the Hindus led a sea-faring life.

Mahastan and the Karatoya are reached from Calcutta in one day's journey by land from Sultanpore or Newabganj Station on the Northern Bengal State Railway. *Palki* and other comfortable conveyances are available. Starting from Sealdah, the Calcutta terminus of the Eastern Bengal State Railway, an intending visitor has to cross the Padma at Kushtea, and book for the station on the N. B. S. named above.

NAKUR CHANDRA BISVAS.

THE STORY OF SIKHIDWAJA.

(Continued from p. 359.)

THE King then said :— 'Through my intelligence I enquired into the origin of "I" in divers ways. As this world is non-intelligent, it is not "I," neither is this body of offal, nor the organs, nor the contemplating Manas, nor Buddhi, nor the injurious A'hankāra creating Egoism.' Here Kumba-Muni interposed and asked him, if the "I" were not all these, what else was it ?

To which the King thus replied :— 'I am of the nature of that stainless Absolute consciousness which, having evolved everything, preserves and destroys it. I cannot find out the cause of this "I," which is of the nature of Gnāna. I have not been able to divine the means which removes A'hankāra the seed of the paining mind. My mind misgives me when I find that A'hankāra clings to me howsoever much I thrust it aside.'

Kumba-Muni said :— 'Oh King, no effects can ensue without a cause. Search within to find out the cause of A'hankāra ever present before you, and tell me what occurs in your mind.'

The King replied :— 'The cause of the stainful A'hankāra is Bodha (knowledge). How does Bodha get absord here within me ? I droop only when Bodha arises in visible objects. How then am I to avoid these visibles ?'

Kumba-Muni said :— 'If you tell me the cause of knowledge, I shall then throw light upon it.'

The King said :— 'Through the existence of such illusory objects as the body, &c., knowledge is induced ; but if they cease to exist, then no

knowledge can arise. Then the seed of Manas, viz., A'hankāric ideation, will consequently be absorbed.'

Kumba-Muni questioned him thus :— 'If the body, and other objects of sense, do really exist, then knowledge exists ; but as the bodies, &c. do not really exist, what then is the basis of knowledge ?'

The King, in reply, said :— 'But tell me first, A'chārya, how this visible body, which palpably enjoys the effects of all karmas performed by the hands and other organs, can be non-existent ?'

Kumba-Muni answered :— 'As this body, arising through karmas, is not itself the Cause, therefore the effect of intelligence is itself non-existent. That intelligence is itself illusory. Hence A'hankāra and other effects which arise through the excessive delusion (of knowledge), are also non-existent. Hence also all objects which are not of the nature of the cause are illusory, like the conception of a serpent in a rope.

Then the King asked :— 'There were the many creations of Brahma, who is the primeval one in the universe. How then can you say that Brahma is not the cause of the Universe ?'

Kumba-Muni replied :— 'Prior to (every fresh) creation Parabrahm alone shines as Sat, which is the non-dual and the quiescent. As That alone is without a second, the Supreme Brahma cannot be the Cause.'

The King asked :— 'Then is not Parabrahm the cause of Brahma ?'

And Kumba-Muni replied :— 'Parabrahm is that which is emancipation itself, the imperishable, the immeasurable, the quiescent, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahm which is unthinkable be the Cause ? How can it be the actor or enjoyer ? Therefore this universe is not in the least created by any one, nor is it self-created. The Supreme Sankalpa of that Absolute consciousness is Brahma. Nought else is but the one true Gnāna. All the created objects out of that Gnāna are said to be no other than the form of that Gnāna. All here are Brahm itself devoid of re-births. Therefore, it is neither an actor nor enjoyer. Having thus convinced yourself of the one Reality, if you destroy the Agnāna (ignorance) within your heart, then it will cease to have any resurrection. Through no other path than the destruction of these excessive Karmas can the delusion, which has become in us a certainty, vanish. If the Agnāna in us fades away gradually, then the conception of the certainty attributed to the universe will diminish and the Brahmic state will be attained. Such a mind through the all-pervading Gnāna, viz., the primeval god, Paramātmā, into which it is absorbed, will ever be evolving fresh creations (through its Sankalpa). That which is named Brahma through A'tmātatva is none other than the quiescent (or passive) aspect of this universe.'

Here the king said :— 'All that you have taught me is quite reasonable. As prior to creation there is no creator, there is really no Universe.

Hence there really does not exist the (objective) vision of all things. Through your clear elucidation I have well understood and have become of the nature of my auspicious Self. Hence, I do not cognize all external objects as really existent. I have worshipped my (real) Self. Through the knowledge derived from the perception of many substances, I have come to perceive them to be unreal. Through this Gnána, I have become the quiescent without thought and the plenum like the A'kása'. Then Kumba-Muni, able to confer A'tmá (Self) upon the king [cause him to cognize it], said :—'The true discrimination of space, time, the spacious quarters, mental actions and the rest, is only to understand the Universe in its differentiated aspects. Though these distinctions have been existing in you from a remote past, yet they will perish [in you] in a short time. The quiescent and indestructible Brahm will alone be [as you will presently cognize].'

Instantaneously, the king attained Gnána, and shone with it. Thus was he released from the fold of dire Máyá. Then through the grace of the Muni, who was pleased to dispel the delusion from his mind, he was absorbed into the Bráhmic state. Being freed from the actions of his mind, sight and speech, he, in one moment, became the plenum in Brahmic state. After he had been for two ghatikas [48 minutes] in that state of Nidithyásana [meditation], he awakened, and the Supreme Muni said :—'Have you enjoyed to the full, free from all pains, the Elysian bliss of Brahmic seat, which is ever the beneficent, the stainless, the pure, the soft, the seat of all Nirvakalpas [non-fancies] and the fulness of all wealth. Have you been illumined with A'tmagnána? Have you been freed from all delusions? Have you known that fit to be known? Have you seen that fit to be seen?'

To these questions the King made reply :—'Oh Lord, through your grace I have been able to cognize that seat of Brahm which remains after all else is over, which confers the divine wealth of bliss, and which is the grandest and the most transcendental of all. Oh, I have been able to acquire the otherwise unattainable heavenly nectar of great bliss, and move in the company of those great souls of powerful Brahmagnána through the blessing of association with your grace. How was it not possible for me, your humble servant, to attain this immeasurable supreme nectar before?'

Kumba-Muni said :—'It is only when there is quiescence in the mind and a loathing bitterness in it towards all enjoyments, and when the powerful Indryas (organs) are turned inwards and the Agnána of the mind is destroyed, that all the noble words of the wise guru will infiltrate and spread in the mind of the disciple like the scarlet water of the forest impinging on a perfectly white cloth. Otherwise such words will drop down like the impurities of the body or the fruits of a tree. The mere doubt arising in one's mind of the existence of duality or non-duality in this world betrays Agnána; the removal constitutes Gnána. It (Gnána) alone is our highest goal. Through illumination you have attained

Moksha (emancipation.) You have levelled down your mind. May you be alone as the great Mouni * after having acquired Divine wealth and given up all the stains of the world. To which the King questioned :—'Are not the actions of Jivanmuktas (men of embodied salvation) performed through the mind? How can things go on without the actions of the mind? Please inform me on these points.'

Kumba-Muni replied :—'The mind is no other than the *Vásanas* generating many rebirths. If one knows his own self, then there is no such fear of rebirths. In those that have cognized their Self without any obstacles, the pure *Vásanas* with which they perform Karmas will not entail upon them rebirths. Such a mind is called Satwic; but a mind without Gnána is generally termed the Manas. A mind of Gnána is Satwa itself, while persons without Gnána will act in the path dictated by their minds. The stainless and wise will always follow the Satwic path. Having given up all that tends to the attainment of Swarga (Devachanic bliss and Moksha), may you become that self-light which shines equally in all. This is your real nature. Without hankering after paltry terrestrial things, and causing your mind to fluctuate thereby, may you be immovable as a rock. Those who have no (lower) mind drive away rebirths to a great distance from them. In this spacious earth, no pains will affect them. A mind becomes a prey to fear through its fluctuation. Having commingled motion and non-motion into one, and destroyed fluctuation (of mind), may you be one with Gnána.'

The King then said :—'How is this identification to be brought about? How are Motion and non-Motion to be commingled into one? And how am I to reach that state?' Kumba-Muni continued :—'Like the waters of an ocean, all the Universes are nothing but the non-dual Chinmátra (Absolute consciousness.) When this Chinmátra draws unto itself intelligence, then there is a fluctuation caused, like the wide waters moved by great waves. But the ignorant without true Nishta (self-contemplation) regard the Supreme Principle, going by the several names of Siva (the auspicious one), Chinmátra, Satya (Truth) and Brahm, as the universe itself. A slight motion in this Chitta (consciousness) generates this universe. If this visible universe of objects is truly cognized as the Gnána-bliss, then it will die. But when its real nature is not powerfully grasped, then the visibles are seen as real, as the (misconception of a) snake in a rope. Should the pure mind concentrate itself for some time (steady and pure as the moon) through (a study of) the visible Gnána Shástras, the association with the wise and an uninterrupted practice (of Meditation), then in such persons developing Gnána, a divine vision will arise, in which there will be a direct cognition (of the One Reality). Thus have I

* Mouni—lit : one who is silent. Construing thus literally some Yogis in India preserve taciturnity of speech. The author explains this word in another part of this book to mean one who is free from the longings of the world though moving in with them; hence silent to the desires of the world, and not in speech.

described to you the truths relating to the origin and destruction of the Universe. Having with true bliss brought these into practice and meditated upon them, may you, without fail, and according to your free will, attune all your actions of daily life to the attainment of the Brahmie seat. I shall now go to Swarga-loka the gem of all Lokas (worlds). This is the most opportune time for it. If I do not appear before my father Nārada upon his descent from Satyaloka into Déva (or Swar) loka, he will be mightily displeased with me. A loving disciple should never incur the displeasure of his Supreme A'charya. Oh king, having done away with all differentiation arising through delusion, may you be in the Divine vision (of Nirvikalpa Samadhi). And with the words "I go away," the Muni disappeared on the instant. Thereafter, the king thus thought within himself—'Marvellously strange is it that this incomparable state was in myself unobserved by me—a state like unto the crystal waters of a fountain, cool, pure and quiescent. It has enabled me to attain quiescence in the Absolute Sat.' Then the king entered the Samádhi state without any pains or fluctuation, without any mobility, with a true mouna (silence) and Nirvikalpa—immoveable as a stone, tree or forest, without any desires.

Meanwhile Kumba-Muni resumed his soft tendril-like form of Chudá-lai and journeying through the A'kás, reached her chamber in the palace. There she began to rule over her subjects, and protect them as she was wont to do. Thus she passed three years. After which, she went again in the guise of Kumba-Muni to the forest where her husband was, and beheld him as immoveable as a pillar in Nirvikalpa Samádhi. Then, in order to acquaint him with his arrival, she made a leonine roar, which even did not wake him up from his trance. Though she tossed him up and down, no impression was made on him in the least, in spite of his body falling down. Then she thought thus—'It is certain the Supreme King of the form of Kumba has merged into the Seat of Brahm. Oh this is really wondrous. If, after concentrating my mind on his (subtle) body, I should find any residue of Satwa typifying the seed of intelligence in his heart, I shall join my husband and live with him happily. Otherwise, I shall have to renounce this my present female form, (and myself also) attain the Supreme Seat of Brahm, so that I may not render myself again liable to rebirths.' Having come to this sure determination, she concentrated her mind and cognized through her (spiritual) touch and eyes a residue of unsoiled Satwa in the King's heart, denoting the intelligence yet animating that body.

N. NARAYAN SWAMI IYER.

(To be Continued.)

TRACES OF H. P. B.

ON the 3rd of March 1893, S. V. Edge and I met in the train between Nalhati and Calcutta, Major-General C. Murray (retired), late 70th Bengal Infantry, now Chairman of the Monghyr Municipality, who met H. P. B. in 1854 or '55, at Punkabaree, at the foot of the Darjeeling Hills. He was then a Captain, commanding the Sebundy Sappers and Miners. She was trying to get into Tibet *via* Nepal "to write a book"; and to do it, she wished to cross the Rungit river. Capt. M. had it reported to him by the guard that a European lady had passed that way, so he went after and brought her back. She was very angry, but in vain. She stopped with Captain and Mrs. Murray for about a month when, finding her plan defeated, she left, and Capt. M. heard of her as far as Dinajpore. She was then apparently about 30 years of age.

The above facts were so interesting that I wrote them out in the railway carriage and got General Murray to append his certificate, as follows:—

"The above memo is correct.

(Signed) C MURRAY,
Major General."

In the presence of H. S. O. and S. V. Edge.

It will be seen that General Murray's story substantially confirms H. P. B.'s narrative of one of her attempts to enter Tibet, which Mr. Sinnett gives on Page 66 of his "Incidents in the life of Madame Blavatsky," where he approximately fixes the date of her arrival in India "at quite the end of 1853." She had come out here in company with an English gentleman, whom she had met in Germany, and a Hindu "Chela," whom she came across "at Copan, in Mexico" (Copan is really in Central America) with the design of making the attempt jointly. Owing to some disagreements, the little party broke up, and H. P. B. tried her luck by way of Nepal. Her plan failed, chiefly she believed, through the opposition of the British Resident then in Nepal. She then "went down to Southern India, and then on to Java and Singapore, returning thence to England."

The British resident probably did have something to do indirectly with her detention, for strict orders had been given to Captain Murray, in military command of that Frontier District, to permit no European to cross the Rungit, as they would be almost sure of being murdered by the wild tribes in that country.

I got trace of another of her Tibetan attempts from a Hindu gentleman living at Bareilly (?) while on one of my North Indian official tours. The first time H. P. B. came to that station after our arrival in India, this gentleman recognized her as the European lady, who had been his guest many years before, when she was going northward to try and enter Tibet *via* Kashmir. They had much pleasant chat about old times. I have written to friends whom I think were present when the story was told me, and shall have their replies in due time. For

my part, I shall not be at all surprised to get from time to time the evidence to corroborate all her, hitherto unsupported, narratives of her various attempts to penetrate the "Land of Snow."

FAMILY WARNINGS.

All H. P. B.'s personal acquaintance are aware of the devoted affection she always expressed for her aunt, Mdme. N. A. F. of Odessa: an attachment far stronger than any she ever felt for either of her associates in the T. S. They will hardly be surprised, then, to read the following letter to myself from her sister, Mdme. de Jelihovsky, replying to my inquiry as to the truth of the rumour that the stone of a certain ring which H. P. B. had given Mdme. N. A. F. some years before, had mysteriously changed its colour at or just before H. P. B.'s death. Mdme. de J. writes:—

ST. PETERSBURG, 14—26th January, 1893.

"She (H. P. B.) gave my aunt a ring, which had this strange property, that it became quite black two or three weeks before my sister's last illness, and after her death came back to its original colour. Here is what my aunt wrote me about it: 'I had a warning, but at first I did not understand it. You know the ring she sent me from India? A plain, large ring with an agate; the stone is oval, flat, of a light yellowish colour, quite transparent, and with a minute sprig of moss embedded in the middle of the crystal. [It was a simple moss-agate which she bought out here. H. S. O.]. I have worn it some twelve years, and its colour never changed—it was always clear as glass. But since about a month (the date of this letter was 4-16th. May 1891) I perceived that it was darkening, and had lost its brilliancy. Finally it became black as coal, so that the sprig of moss could no more be seen. I could not imagine how a quartz stone like this could darken. I washed and cleaned and rubbed it, but to no effect. The stone remained black until Helen's death, when it gradually cleared, and after some days returned to its natural transparency.'"

I have permission to publish the foregoing extracts. While we were in New York, H. P. B. possessed and used to wear a silver Rosicrucian jewel, set with garnets in the cross and the legs of the compasses, and with larger-sized, white, crystals in the arc connecting the two limbs. The jewel had belonged to an Adept, who had given it her in Tibet—I believe, as a talisman. The white crystals in question were in such a mysterious auric relation with herself, that they would change colour when she was ill, and change back again upon her recovery. I have seen them turn of a dirty brown, an emerald green, and even black. What was strangest of all was, that they would not all become discoloured at a time, but only some. Upon coming to India, she laid the jewel away in a box, and after we moved to Madras, I got her to give it over into my possession so that I might watch for changes. Some of the crystals were then bright green, and the others dirty white. I kept the jewel several years, but no changes occurring, I, fearing it might be stolen, took it with me to London in 1888, and gave it to H. P. B. at Lansdowne Road. Babula can testify to having packed it in my box. The jewel remained in H. P. B.'s possession until her death, and

was seen by members of the London Head-quarters family, who are my informants. It has now disappeared, perhaps was taken in the confusion after her decease.

Before H. P. B.'s decease, there were many mysterious warnings in the Odessa family mansion. I quote further from the aunt's letter to Mdme. de J.

"On Easter Monday (1891, and forty-one days by our Calendar before H. P. B.'s death—H. S. O.) we heard in the very middle of the dining-table, a knock so loud that every one was startled. She was alive then; but all those subsequent days we heard strange sounds, as of the breaking of glass and snappings and blows in the furniture, night and day. When I received Countess Wachtmeister's letter that things were going worse, she (Helen) was no more, but we were not aware of her death. I was busy reading it in the drawing-room to my sister (Mdme. Witte) who, after listening to my reading, said "I am sure she will recover." At the same moment there was a crash; we jumped to our feet in affright and ran to look what had happened, for the noise, which came from one corner of the room, was as if the wall had crumbled into pieces. Then we thought, perhaps, the dining-table with all the glasses and porcelain on it were smashed. Not at all: all was in order and unharmed. After I received Vera's letter and your telegram, all noises ceased."

Before the family messages had reached Odessa, however, and two days after H. P. B.'s death, the aged sisters, Mdme N. A. F. and Mdme. Witte, were in their large drawing-room as usual in the evenings, trying to read but really thinking intently about their distant dear Niece. Suddenly, Mdme. Witte, gazing fixedly into the same dark and distant corner of the room, whispered: "I see her! There she is!" She described the wraith as clad in white, and with great white flowers on her head, exactly as she was laid out in her coffin. This was her farewell to earth.

H. S. O.

THE HINDU THEORY OF VIBRATIONS, AS THE PRODUCERS OF SOUNDS, COLORS AND FORMS *

I OWE the readers of the *Theosophist* an apology for the long interval allowed to pass before the completion of the subject in question. Owing to various causes I could not complete the article earlier. In the meanwhile, Brothers S. E. Gopala Charlu and R. Ananthakrishna Sastri having lectured at the last Convention on "Mantras, their Nature and Uses" and "The Philosophy of Maheswara Sutras," respectively; subjects cognate to the one in question, my work is shortened by them.

The tenets of the Aryan philosophy in regard to the manifestation

* An article dealing with this subject appeared on page 88 of Vol. XII of the *Theosophist*.

or production of Sounds, Colors and Forms may be briefly enumerated as follows :—

- (1). Matter is the aggregation of consciousness.
- (2). The ideal or archetypal world evolves itself into the world of forms on the astral and gross planes, both in the universe and man.
- (3). *Paramapáda* (ultimate state) evolves *manas*; *manas*, light; light, sound* and sound manifests as *ákás'a*, *ákás'a* as *váyu*, *váyu* as *tejas*, *tejas* as *apas* and *apas* as *prithivi*, the senses corresponding to the last four *tatwas* being touch, color or form, taste and smell.
- (4). Sound manifests on four planes: (a) *pará* (ultimate), *pasyanti* (seeing), *madhyama* (intermediate) and *vaikhuri* (objective), which correspond to the four planes of matter and of consciousness.
- (5). Vibration, motion, action, *fohat*, *daiviprakriti* (light of the Logos), ideation, breath, *prána* (life), *swára*, *vák*, sound, thought, will, radiation, mind, energy and force are ideas expressive of the various manifestations of the great Breath, Cosmic Ideation or Motion.
- (6). The twenty-five *tatwas* (principles), which constitute man and the universe are the modifications of *swára*, the One Life.
- (7). *Pránava* is the fountain of all sounds.
- (8). The planes of *mūlaprakriti* and *mahat* are formless, and those of *ahamkára* (individual consciousness), *tanmātrás* (subtle elements) and *mahābhutás* (gross elements) are of forms.
- (9). Form is evolved from sound, sound from light, light from *manas*, and *manas* from *paramātmá*, or ultimate consciousness.
- (10). The seven *āvaranas* (planes) of the cosmos, as also the corresponding principles in man, are correlated to each other.
- (11). Paramasiva (the ultimate Deity) is white, while the seven rays that emanated from him are the seven colors.
- (12). Man develops in himself the powers of Brahma (formation), Vishnu (preservation) and Rudra (destruction or re-construction) as he conquers matter and assimilates himself with spirit.
- (13). Man cannot evolve any form which does not ideally exist in the noumenal world.
- (14). He can project forms, images or bodies consciously or unconsciously only under the laws of nature.
- (15). The forms evolved from the higher *manas* are more harmonious than those from the lower *manas*, or *kāma*.
- (16). Forms projected on the higher astral plane may be by will alone, aided or not by mantras (sounds), while on the lower aid must be sought from sounds, images, characters, numbers, figures, etc., the rationale being that the will gives the form, the mantra the color, and the material things the matter.

* These ideas are conveyed in the following Yoga aphorism :—“*Anāhatasya śabdasya tasya śabdasya yordhvanih. Dhvaniranthargatajjotih. Jyotirantaragatam manah. Tanmanovilayamyāti tadvisnnohparamampadam. Itatpradīpika, (4th Pada, v. 100).*”

(17). The correspondence of the *tatwas* with *swára*, figure, color, sound, *bija* (character or letter), taste, force, tendency, property, power, action, and cosmic principle (as indicated in the table of *tatwas* given in the second portion of this essay) as also with minerals, vegetables, animals, numbers, and times has to be studied with the light of the Vedas, A'gamas, and Tantras, which treat of the invocation and projection of the forms of the Devatás under the guidance of a Guru (teacher). The Deity is a great magician working in accordance with his own laws in the manifestation of the world of forms. If we identify ourselves with him and carry out his laws, we are enabled to acquire *kriyáśakti* (creative powers), which may be exercised for the perfection of man, for which they are intended.

(18). Thoughts and words are things. An object in nature and the vibration which produced it are inseparable and identical.

(19). The cognizer, whether through sound, color, form, touch, taste and smell, the cognition and the object cognized are identical.

(20). The manifestation of the unmanifested Logos or Soul is by vibration, designated *natana* (dancing), hence the Deity is styled *Nata-rájá* (the dancing lord), or *Chidambara* (conscious *ákasa*, the field of vibration).

(21). Non-vibration is absolute and vibration is conditioned existence.

(22). “Then there is the Gíta.* All these are instinct with a life of their own which changes the vibrations. Vibration is the key to it all. The different states are only differences of vibration, and we do not recognize the astral or other planes, because we are out of tune with their vibrations. This is why we now and then dimly feel that others are peering at us, or as if a host of people rushed by us with great things on hand, not seeing us, and we not seeing them. It was an instant of synchronous vibration.”

According to Rāmalingam Pillay, a Yogi of Southern India, there are ten degrees of creative powers possessed by Adepts of various grades, and these are stated in one of his works, and he adds that there are such *siddhis* (powers) infinite in number.

From the above it may be inferred that the powers of the human soul when developed are infinite and innumerable. He also says, in the work referred to, that there are three classes of *siddhis*, viz., Karma, Yoga, and Gnána.

Karma-Siddhi.—They are the eight *siddhis* spoken of in *Siddha* and *Yoga Sástras*. Adepts who acquire these powers can live for the period of Sadsiva. They can revive a dead person.

Yoga-Siddhi.—An Adept of this class has sixty-four powers. The life principle so predominates in him that he could live as long as Brahma, the Creator. He could resuscitate the body of a human being that has

* “Letters that have Helped Me”, by Jasper Niemand, pp. 62-68.

been dead from twelve to one hundred and eight years, should it be not decomposed.

Gnána-Siddhi.—An Adept of this class controls 6,880,000,000 powers in nature. He conquers time. His body is spiritualized.

From the above it may be inferred that the three classes of Adepts spoken of above are not beings on the ordinary human plane; but those who have advanced to the grades of Dhyan Chohan or Dhyan Buddha consciously going through the process of physical death imperceptibly, as demonstrated in the "Elixir of Life" in "Five Years of Theosophy."

There is another class of siddhis called Indrajála, Mahendrajála, and Yakshini, which may be acquired by obtaining mastery over elementals, &c. They are treated of in Saktágamas and Atharvāna Veda. Illusive forms or phenomena of fire, air and water, vegetable and mineral objects and animals are exhibited by the transforming powers of the elementals, the secret properties of drugs, the vibrations of mantras and other sounds, contemplation of images, figures and characters.

The elementals and higher powers are of three planes—gross, sukshma, and causal. Dána Pisáchas, (treasure elementals), Vana Devatás (forest nymphs), Gunga Dévatás (water elementals), &c., are of the first class, which are evoked by the lowest order of magicians. Kinnaras (manikins), Kimpurushas (diminutive men), &c., are of the subtle plane. Dvādasādityas, Yekādasa Rudras, Asvini Devatás, &c., are of the causal plane. Gáyatri, Savitri, Saraswati, Venugopál, Párvati, Lakshmi, &c., are a higher order of celestial powers. All the above powers, when evoked in the manner prescribed in the S'ástras, appear to the devotee in their particular forms and accomplish the acts which they are able to. Evil gods are invoked for evil purposes, and good ones for good purposes. The means of conquering or controlling the said powers are by Charyá, Kriya, Yoga and Gnána, already explained in Brother Gopala Charlu's article on "Mantras, their Nature and Uses." The thirty-three crores of gods of the Hindu Pantheon being the rays of the Deity, the Central Sun, pass from their ideal state in Mahákárana (ultimate cause), which is undifferentiated to the causal, subtle and gross plane of manifestation. The gross plane is peopled by mineral, vegetable, animal and human kingdoms, and the higher planes referred to by the corresponding higher principles of these kingdoms. Hence the four planes are correlated with each other, which accounts for man being able to evoke the higher powers.

It is said in *Kaivalyanavanitham*, referred to already in former issues of the *Theosophist*, that all the forms in the objective world exist as ideas or seeds in Mûlaprakriti, the veil of Parabrahmam; they swell in the waters of Mahat (Universal Mind), germinate on the plane of Ahankára, evolve into subtle atoms of elements on the plane of Tanmátras, and become gross atoms of the tatvas on the plane of Mahábhútas. Ahankára corresponds to Manas and the four

lower Mahábhútas, viz., tejas, váyu, apas, and prithivi, correspond to Káma, Prána, the Astral body, and the Shúla S'aríra.*

It has already been stated that the four planes of sound correspond to the four planes of consciousness and matter.

C. KOTAYYA, F. T. S.

Reviews.

OUR MAGAZINES.

Lucifer.—"On the Watch-Tower" opens the February number with some interesting, crisp and even amusing paragraphs, by Herbert Burrows. On certain points they are most salutary, as in the remarks anent the Spiritualism of Mr. Stead, where it is said:—

If Occult and Spiritual forces are to be devoted to answering questions about printing presses and Kodak plates, then the material commercialism of this age will become a most hideous Frankenstein monster, for its powers will be so enormously increased that its grip will throttle the best faculties of humanity.

The article by H. Kellar on "High Caste Indian Magic" which appeared in the *North American Review*, is ably discussed. The writer, however, seems disposed to place more reliance on the *bonâ fides* of Mr. Kellar, than many in India, who have known him only as a professional juggler. The tendency of recent discoveries of Modern Science is carefully pointed out. The "Watch-Tower" notes, always interesting, are particularly significant in the present case.

"Notes on the Gospel according to John" are most instructive reading for students of Biblical Mysticism, and, as the writer states, "formed the basis of discussion at the meetings of the Blavatsky Lodge (London) in October 1889."

"Friedrich Froebel, the Mystic, and his Educational Theories," points to a practical issue in the use of Theosophic ideas for the education of children equally as for the direction of more mature faculty in man. Our Crèche Committee and those who have the grave responsibilities of infant-education on their hands, will find something to the purpose in this article.

G. R. S. Mead concludes the publication of his useful lecture on "The Vestures of the Soul." Dr. Franz Hartmann contributes an able digest of the teachings of "Master Eckhart, the German Mystic of the 14th Century," in an article entitled "The Foundation of Christian Mysticism," which goes to the root of Christianity and, concerning 'the Soul and its powers,' develops only pure Theosophy. "Scraps from a Hindu Note-book" by Bro. K. P. Mukherji, treats of the Hindu Religion and is as interesting and instructive as all former "scraps" from the same book. Dr. Henry Pratt concludes his article on "Linguistic following Doctrinal change." The author goes far away from his subject, and fails to sustain the line of argument indicated in his opening pages. Several pages of graphic and highly interesting matter about the Zunis of New Mexico are taken from the columns of *The Illustrated Buffalo Express* and the *San Diego Union*, to which they were contributed by Mr. Frank Hamilton Cushing, himself a Zuni by adoption and a

* "Five Years of Theosophy," p. 195.

"Priest of the Bow." Rai B. K. Laheri writes upon "Buddhism and Hinduism" pointing the conclusion that to the Hindûs, as to most others, 'comparisons are odious,' and that if good is to be effected from the association of these two great religious systems, it will only be by the demonstration of an underlying unity of concept in both.

"The Musical Scale and Man: an Analogy," by Geo. de Cairos Rego, is an exceedingly able analysis of the Theosophic idea of "the Septenary in Nature" as applied to the musical gamut, and will repay careful study.

"Gleams from the Dawn Land" throw an interesting light on the contrast of Christianity with Buddhism, "the faith of the opium-smoking Chinese, with that of the opium-making English," based upon a paper on the Opium Question, by Surgeon-General Sir William Moore, K.C.I.E.

The Path.—The February issue opens with some extracts from "What the Masters have said," and voices an exhortation as valuable to Theosophists of 1893 as to those of a decade since, when the words were spoken. "The Spheres of Inanimate objects—a criticism criticised," tends to establish the conclusions of the author in favour of the reality of psychometry and thought-transference, and affords a further valuable elucidation of some points previously touched upon.

"Three Letters to a Child—the making of the Earth," is in continuation of former instructions upon cosmogony, conveying first ideas upon this vast subject in simple language. The "very wise men" who tell of the earth having "tipped up a little" in consequence of the accumulation of ice at the poles, might, however, have shown how such a "tipping-up" could be that way produced.

"A Reminiscence" by "One of the Staff" deals with a trifling question, the origin of the Theosophical Society's seal. The writer says: "The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time." Here is "much cry and little wool," and it is difficult to see what is the point of the article. In the first paragraph it is made to appear that the statement of Col. Olcott in his "Old Diary Leaves" does not concur with facts. The statement made by Col. Olcott (see Dec. 1892 *Theosophist*) is as follows:—

"The appropriate seal of the Society was partly designed after a very mystical one that a friend of H. P. B.'s had composed for her, and it was beautifully engraved for us by Mr. Tudor Horton."

The President's statement that the seal from which ours was taken was composed by a friend of H. P. B.'s, is not quoted nor alluded to in the *Path* article. The present writer (W. R. O.) is in a position to say that, at least in 1889, H. P. B. did not know the names or values of the Astrological and Hebraic symbols on the die, then in his hands, and in writing the same symbols she formed them quite differently, which led to some conversation on the Russian and English Calendars, and the formation of the letters of the alphabet. The author concludes: "But, however, the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky." The T. S. will stand or fall, as every other system must finally do, by the truth or falsity of its doctrine, the purity or otherwise of its ethics, and by the devotion of its advocates to what of truth, beauty, and utility may be found therein. "Planetary Influences" by G. E. W. is an able article on Astrology, but dealing more with methods of computing times of planetary "directions," than with the effects or influences thence experienced. "Jared" is an exceedingly beautiful story of "an Angel that came from Paradise" to

save humanity, finding only in suffering that power of sympathy which alone could effect the end in view.

"The Earth-Chain of Globes" deals with the now familiar fact of the interpenetration of the various planes or states of matter in the Universe, which is applied by Bro. Wm. Q. Judge in common with other writers on this subject, to a solution of the Septenary "Earth-Chain."

"Faces of friends" introduces the readers of the *Path* to Bro. E. B. Rambo of San Francisco, an engraved portrait being supplemented by a brief biographical sketch of our esteemed fellow-worker in the cause of Theosophy. "The formation of Crystals" by Sarah Corbett, F. R. S., briefly shows the development of the facet from radial lines of force, acting from the point to the line and from that to the superficies, as shown by Froebel, the German Mineralogist.

Theosophical Siftings.—No. 16 of Vol. V, contains "Some Anomalies in the Biblical Views of the Constitution of Man" by Sapere Aude, and "Reincarnations in Tibet" from the *Theosophist*. The former article is a useful contribution by a well-known Kabalist who treats the subject from a philosophical standpoint, and develops many analogies between the Hebraic and later Western concepts of the constitution of Man. Nos. 17-18 of the same volume form a single issue, which contains "Studies in Buddhism," from the pages of the *Theosophist*, by A. P. Sinnett.

Le Lotus Bleu.—No. 11 opens with the usual "Tribune Théosophique," which is a *Prasnottara*, a *Vahan*, and a *Forum* combined. The questions are very clearly and thoroughly answered. The translation of "Letters that have Helped Me" is continued. "Brotherhood," by Philadelphie, is a charming little monograph. Dr. Pascal continues his graphic series of articles upon "Man," dealing in this instance with the Kâma-Rupa. "The Key to Theosophy" is continued. "Studies of Theosophical Dietetic" by Dr. Bonnejoy, is resumed from the July number of the previous year, and advocates vegetarianism on hygienic grounds.

Pauses.—Vol. II, No. 7, contains much interesting reading, among others "Personality and Individuality," translated from *Le Lotus Bleu* by Bro. S. Raghavendrao, "The Curse of Separateness" by J. W. Brodie-Innes, and "Death as viewed by Theosophy" by Alexander Fullerton. "Notes and News" contains an interesting summary of recent events in the Indian Section T. S.

The Vahan.—Vol. II, No. 7, answers a question upon the absence of "nearly perfect beings" on this earth, which the querent opines should not be the case if reincarnation be true; and it is asked, (with perfect sincerity, we presume), "where are such men as St. Paul now?" A person so easily satisfied must indeed have a limited view of the world he is in to ask a question so utterly disproportionate. The Esoteric meaning of the "vicarious blood atonement" is variously treated of; the querent J. T. C. having successfully performed the "confidence trick" by asking, "Since Jesus was an Initiate who taught the multitude only in parables and allegories....., what is the Esoteric meaning of the doctrine of 'vicarious blood atonement?' None of those who undertake to reply, save J. W. B.-I., having considered whether Jesus ever taught such a doctrine in any way whatever. The difference between the Prâna of organic and inorganic structures, and the difference between self-consciousness, and consciousness, are questions which lead to well-directed and useful answers. A question on the occult and orthodox views of the "miracle," treated of by H. P. B. in *Key to Theosophy*, receives varied and careful answers, mainly guarding the use of the expression

"Scientific Theosophy." Why Theosophists are "Pantheists and not Agnostics" assumes an identity of Theosophy and Pantheism wholly unjustifiable, this misuse of terms being very rightly indicated in the answer by H. P. B. A frank enquirer would like to know a good recipe for making Pantheists, by which latter expression we are again required to understand "Theosophists." We note a judicious spice of irony in the concluding words of the reply, which says: "Before the Theosophist can put Theosophical ideas clearly and plainly, they must be clear and plain to himself, *verb sap.*"

Sophia, (Theosophic Review).—Under this name, and in a form which bespeaks rapid evolution, the Spanish monthly known as *Estudios Teosoficos*, has reincarnated. The name is written in Greek characters, the cover is adorned with a scene from the Nile, embracing a colonnade and pyramids, and a temple from which steps lead down to the water. A sphinx guards the approach to the sacred place. Palm-trees and lotuses add their influence to the representation, and the whole is tinged with the rays of the setting sun. On the back of the cover there is a very pretty tri-coloured print of the T. S. seal, ensconced in lotus-flowers, and set off against a background of white rays. The printing and paper are both excellent. The text extends over twenty-four large pages and comprises articles on "The Seven Principles of Man," "Reincarnation and Karma," "The Post-mortem States," "Nirvana," and "Theosophy and Occultism."

"The Ten Virtues and Seven Perfections," quoted from the *Voice of the Silence*, and H. P. B.'s "An Enchanted Life" completes, with a review of the Theosophic movement, a most attractive magazine. Our Spanish Brothers deserve great praise for their devotion and enterprise.

The Irish Theosophist.—No. 5, Vol. I, continues its teaching of "Theosophy in plain language." Several original and instructive articles fill the all-too-brief pages of this plucky little advocate of Theosophy. "The House of Tears" is a charming allegory by Mrs. M. F. Wight.

The Theosophic Thinker.—This is the second *Weekly* Theosophical journal published under the auspices of the T. S. in India. "One must study to know, know to understand, understand to judge" is the motto from Narada, which heads the columns of our latest representative. The journal consists of 4 pages of well-printed matter, and contains articles and correspondence on Theosophical subjects. The journal should prove of interest to the general reader, and as a vehicle for the exchange of Theosophical thought and for news of our movement, will no doubt be welcome to all our Members in India. The journal is edited by T. A. Swaminatha Aiyer, F.R.S., Bellary; and the subscription is Rs. 2 per year in advance.

Transactions of the Scottish Lodge T. S.—Part V contains "Lodge Notes; Atomic Weights and their Period Laws; The Occult Law of Septenaries," in all 16 pages of highly interesting and yet more suggestive reading. The practice of putting these valuable transactions into print for the use of others, whom only distance divides from the Scottish Lodge, is very commendable and might be followed with advantage by all our advanced centres in England, and if the same were done in India also, the mutual benefit from the interchange of thought thus made possible, would be very great.

The tendency of the present publication is to illustrate a parallelism, moving to identity, between the Occult and Scientific views of Nature and her methods, and the Occult power of numbers, forms the ground for such an argument. The subject is well treated.

Theosophical Forum.—No. 43 deals with four questions, the first relating to moral obligations to one-self as against consent to the selfish comfort of those related to us, the answer being of course in favour of the higher and greater good. The means whereby personal appetites, or the lower *vāsanās*, are transmitted from one incarnation to other, receives answer that "when you go to Devachan you leave behind such of your belongings as are incongruous with that region, but on your return to earth re-assume them and use them till they are worked off." Very little is said of *Kāma-rupa*, and nothing at all of its theoretical death long before the Ego re-incarnates. The teaching of "Karma in connection with re-incarnation" will never be justified till the vehicle which transmits *personal vāsanās* is determined, and admitted into the Theosophic conception of the human constitution. Another interesting question, very ably answered by the Editor, is in relation to the dynamic power exercised by the "astral body" on material objects. "The veil of Parabrahm" receives a meagre and inadequate treatment in answer to the last question.

Department of Branch Work.—No. 30 of the American Section issues in this department treats of "Theosophy as a Religion," a paper read before the Aryan T. S. by Mrs. Ursula N. Gestefeld, who deals with her subject in a thoroughly competent manner.

Adhyātma Mālā.—The fourth number of *Adhyātma Mālā* begins with an article analogous to the "Watch-tower" articles of *Lucifer*. Some of the paragraphs under that heading being translated almost word for word from the same journal. In this article a favourable notice is taken of Pandit Bhavanishanker's visit to our local Branch and the benefits likely to accrue from such visits are neatly pointed out. Notice is then taken of the recent experiments in hypnotism of Col. Rochas and Dr. Luys, and the dangers of such reckless experiments pointed out. The article on Dharma continues. In the story of the "Seven Principles of Man" commenced in the last number and continued in this, the writer has sustained the spirit of a novel. The translation of Subba Row's book on *Bhagavatgītā* continues. The translation of "What is Theosophy" again continues in the refined style peculiar to the translator.

LIFE OF HARIDAS SADHU.*

Readers of the earlier volumes of the *Theosophist* will be glad to find in this small Bengali work, all the information collected about Haridas—known as Runjit Singh's Sadhu, who was buried under ground for 40 days in order that his Yoga powers might be tested. It appears the Sadhu was travelling along Amritsar and Jessulmere, and afterwards went to Lahore, where he went to Ranjit Singh. "There," according to Dr. MacGregor, "he engaged to bury himself for any length of time, shut up in a box, and without either food or drink. Runjit naturally disbelieved the man's assertions, and was determined to put them to the test. For this purpose the Fakir was shut up in a wooden box, which was placed in a small apartment below the middle of the ground; there was a folding door to this box, which was secured by a lock and key." "Strict watch was kept up for forty days and nights." He was afterwards seen at Adinagar, we are told. The last few chapters are taken up by such questions as "Was Haridas a Cheat?" and some remarks

* By Bangalal Mukerji. Printed at the Bangabasi Press. 34/1, Cooloolah Street, Calcutta. Price Rs. 2.

on the art of prolonging life, Karma, Hatha Yoga, &c. The book is neatly got up and handy, and contains two pictures of the Sādhu.

S. E. G.

JOURNAL OF THE BUDDHIST TEXT SOCIETY. *

This Journal, which combines in itself the qualities of a journal, and a monthly publication of Buddhist Texts, is destined to serve the same purpose for India as the publications of the Pali Text Society of London, with Dr. Rhys-Davids as Editor, do to the West. Babu Sarat Chandra Das, the Editor of the one before us, is known to most of our readers as the best Tibetan scholar now living in this country: and he is assisted by several learned contributors. The present number begins with a most valuable article on "Indian Pandits in Tibet," which gives an account of the lives of Santi Rakshita, Kamala Lila, and the famous Atisa, all of whom worked for the spread of Buddhism in Tibet, during the eighth and the tenth centuries A. C., and this is followed by another on the "Lamaic Hierarchy of Tibet." A translation from Tibetan of "Bodhi Patha Pridipa" of Atisa also known as Dipankara Srijnana, next appears, and all these three are from the pen of the Editor. Pandit Harimohan Vidyabhooshan's excellent Sanskrit translation of Buddha Gosha's Visuddhi Marga, with the original Magadhi Text, appears in a most opportune time when Hindu Pandits have no idea of Buddhism, except what they have read in Sanskrit writings in reference to it, and even that mostly for purposes of a polemic against it. The remaining portion of the Journal is occupied by the Tibetan Text of "Bodhi Patha Pradipa," a Metrical translation of Muktalata by Mr. Romesh Chunder Dutt, and the Sanskrit Text of the same, obtained by the Editor from the Grand Lama's Library. There is also an Appendix containing an account of the Bon religion of Tibet, which was followed before the introduction of Buddhism into that country: and also some folk-tales.

The present number is an exceedingly interesting one, and we earnestly express the hope, that the succeeding numbers will be up to the same mark.

S. E. G.

THE MUTHY VIGNAM. †

This is a small work in Tamil and its title is a compound of the words Muthy (salvation), and Vignam (impediments). It deals with the several causes that stand as obstruction in the way of attaining Mōksha and the author points out how, by not living the proper life according to the ordinances of the Dharmaśāstras, man begets diseases of all sorts and upsets the harmony of existence, and how by performing the prescribed ceremonies as enjoined in Karma Vibhagaśāstras, diseases can be cured and prevented. He also touches upon the highly magnetic properties of herbs and plants which though classified "inanimate" go to make up a pure mind in a pure body of the animate man. This is the theory of the Hindu ancient writings on medicine and the cure of diseases, and the book is a valuable help to all those who want to have an insight into the connection of Mantric ceremonial with the curing of disease.

P. R. V.

* Calcutta. Printed at the Baptist Mission Press. Annual Subscription, Rupees five.

† By N. R. Subbarayalu Naidoo, and published in the "Victor" Press, Madras, India.

BLUE AND SUN LIGHTS.

The Adyar library is indebted to Mr. John J. Houston for a perfect copy of the late General John A. J. Pleasonton's famous work upon "Blue and Sun Lights." This work created a very great excitement in the scientific world on its appearance in the year 1877. It was commented upon in appreciative terms by Mme. Blavatsky in "Isis Unveiled." It was the precursor of a series of works upon the mysterious properties of the several rays of the spectrum, which may be said to mark an epoch in Chemistry as well as in Therapeutics. By the simple use of alternate panes of blue and colourless glass in his grapery, Genl. Pleasonton raised a succession of extraordinarily prolific crops of grapes. Also by similar means he effected a great many marvellous cures of sciatica and other nervous troubles.

The next work of the series was that of our old colleague, the late Seth Pancoast, M. D., of Philadelphia, one of the first Vice-presidents of the Society. It was entitled, "The Blue and Red Rays." The third, so far as my memory now serves, was the work of Dr. Babbitt of New York upon "The Principles of Light and Colour," and was followed by others of the same kind. Dr. Babbitt exploited the idea commercially, and some of his chromopathic appliances are to be found in the hands of our friends throughout India. I am perfectly convinced that the mysterious blue, red, yellow and green "electricities" of Count Mattei are nothing in the world but distilled water which has been exposed severally to these different rays of the spectrum. As to their therapeutic efficacy, I am in a position to testify from personal observation both at Count Mattei's home in Italy and at other places; and I am fully persuaded that there is much more to be discovered in this same field of research.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, February 1893.

A new and admirable development of Theosophical activities here is the 'Head-quarters Discussion Class,' inaugurated by Mr. Ablett a few weeks ago, with the object of training Members to—but I will quote the opening sentences of the little leaflet just issued by the Hon. Secy., our brother Thos. Green, which run as follows:—"A class has been formed with the following object: 'The object of this class is to train its Members in shaping, framing, and expressing clearly and concisely their opinions concerning the Esoteric Philosophy, with the view of propagating the same,' " and then the paper goes on to tell us of the first most successful meeting of the class, "when a lesson in Elocution was given by Mr. J. Ablett for an hour," to no less than eighteen Members. A capital beginning, and much interest was roused. The class meets every Friday evening, but the elocution lesson is only given once a month.

The Blavatsky Lodge Saturday evening Meetings continue in full force; the study of the Bhagavadgītā is now finished, and "The Constitution of Man" is next to be discussed. This will probably last the Lodge for several years! You will all be sorry to hear that our Hon. Secy., Miss Cooper, has been seriously out of health for some time past, and is ordered complete

rest. This she is fortunately able to take, and we hope that the result may be a speedy restoration to health. The "Lotus" Club for working-men was opened last Monday evening—20th instant—with a great flourish of trumpets. Mr. Moore's most sanguine expectations were more than realised (as they well deserved to be); for not only had forty-five Members given in their names before the Club opened, but twenty-five more have since joined. A capital entertainment was given on the opening night, many kind friends offered their services, and the result was all that could be desired, every song being furiously-encored. The Countess Wachtmeister opened the Club, and made a peculiarly happy little speech, telling the men that she, too, worked for her living—"I am a working-woman," she said; and said truly. Her audience, though evidently much impressed and delighted, were, however, slightly puzzled, having already decided in their own minds that "Countess" spelt "Duchess;" and Mr. Moore was appealed to afterwards, I believe, for an explanation of the mystery! Seats were provided for 190 people, but 250 managed somehow to squeeze in. A contingent of the Bow Club girls came, which added a final touch of harmony and good-will, "East joining hands with West" (north-west is, I believe, the correct postal direction!) in fraternal merriment and enjoyment. Altogether, the thing is—so far—a huge success, thanks to Mr. Moore. The walls of the big room taken by the Club have been most beautifully painted by Mr. Machell, and a couple of brother artists who kindly volunteered their services; so you see nothing has been omitted which could possibly attract and refine. Mr. Machell's extreme kindness on these occasions is already well known; and his efforts are most certainly immensely appreciated in this particular instance.

Our brother, Mr. J. C. Staples has been staying at Harrogate lately, and doing a considerable amount of propagandist work there; lecturing, receiving visitors, &c., &c. He reports most favourably of the energy and enterprising spirit shewn by the Members of the Lodge. His own words to me, in fact, were:—"I found there a group of courageous thinkers, some of whom have not shrunk from carrying out in daily life the principles which they have arrived at by the exercise of reason. They are earnest workers in the Theosophic Cause." The interest shewn by outsiders, too, is very keen, Mr. Staples says.

Mrs. Besant starts for home on the 25th inst., and right glad shall we all be to welcome her back again. The amount of work she seems to have accomplished during these last three months, is really gigantic, when we remember not only the immense distances covered, but the equally immense energy involved in the delivery of so many lectures, following rapidly on each other's heels.

The Crèche and Girls' Club, which the Manchester Lodges hoped to establish in one of the poorest Districts of the City, is now no longer a "possibility," but an actual fact; so at least I am told.

Foreign Lodges and Centres report well. Sweden, as ever, is specially active, fresh centres springing up in all directions.

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The correspondence in the *Daily Chronicle*, concerning which I wrote you in my last, after dragging on till the end of the month, came to a somewhat abrupt conclusion, owing to being crowded out by the opening of Parliament. But still we ask:—"Is Christianity played out?" Indeed the whole issue resolved itself, very early in the correspondence, into:—"What

is Christianity?" a question which clearly had to be determined before any attempt could be made to reply to the original one. In spite, however, of the voluminous correspondence evoked, we remain—like Mahomet's coffin—suspended in mid-air, so far as any sort of satisfactory reply to either query, is concerned. Parsons of every denomination all over the country have taken up the subject and preached thereon, each advocating his own particular "ism" as the only possible solution—not to say salvation. But "still we are not happy;" for, if there is one thing more than another that has been elicited by this very suggestive discussion, it is the fact that there seems to be absolutely no sort of agreement as to what Christianity really is.

Apropos of this particular war of words, Prof. Edwin Johnson author of "The Rise of Christendom," has come to the fore again with a renewed attack upon the *bonâ fides* of the origin of the Christian Church. You may recollect my writing you some account of his book about a year ago; he is now engaged in writing a series of articles in the *Weekly Bulletin*, called "£ 6,750,000 per annum. How to save it?" Needless to say, so far as they have gone, these articles are sufficiently startling.

In spite of authoritative and bitterly adverse dicta on the part of Dr. Ernest Hart, the *Daily Graphic* a few days ago had the temerity to publish a long and profusely-illustrated account of Dr. Luys' experiments; an account purporting to have been sent them by "a correspondent, who is apparently a firm believer in the *bonâ fides* of the demonstrations, which are being given at the Charité." Oddly enough the *British Medical Journal* of the same date contained another instalment of Dr. Hart's articles, condemning the said experiments, root and branch. Doctors, in this case, evidently by no means agree.

The very remarkable account of "High Caste Indian Magic" given in the January issue of the *North American Review* will be another thorn in the side of Messrs. Hart, Maskelyne, Weatherly, *et hoc genus omne*. Prof. H. Kellar, who writes the article, opens with the striking statement:—

"Fifteen years spent in India and the far East have convinced me that the high caste fakirs, or magicians, of Northern India have probably discovered natural laws of which we in the West are ignorant. That they succeed in overcoming forces of nature, which to us seem insurmountable, my observation satisfies me beyond doubt."

Prof. Kellar, being himself a "high caste" Western conjuror, is surely entitled to an attentive hearing from his *confrères*; but the contents of his article are of such a nature as to strike a dismayed terror into the minds of the representatives of the noble art of *prestidigitation* over here. The ground is slipping steadily from under their feet, and sooner or later the Western magician must bow before the superior art and knowledge of his Eastern brother. Prof. Kellar maintains that the "low caste fakirs to be met with almost anywhere in Indian cities" are a totally distinct class from the high caste magicians, seldom seen by strangers, and who but rarely emerge from their seclusion. He has, however, been fortunate enough to have seen something of these fakirs, whom he describes as:—

"Very dignified men, of patriarchal appearance, with ascetic faces and long grey beards. All the skilful ones I have seen were quite advanced in years, and were said to have spent their lives in study and seclusion. It seems plausible indeed to believe their story, that it is only after a life-time of contemplation and

study that they are admitted into the higher circles of the esoteric brotherhood whose seat is in the Monasteries of Tibet and in the mountain recesses of Northern Hindustan. They are quiet, suave and secretive, and appear to attach an almost religious significance to the manifestations of their power. There is nothing inherently improbable in the theory that they are initiated into a knowledge, whose secrets have been successfully preserved for centuries."

Prof. Kellar, elsewhere, in his article speaks, too, of our gleaning "from the exploits of Thomas of Greildonne and the wizards of the North glimpses of what may be the reflected potency of the Tibetan esoterics"! At the conclusion of his article, which is full of the most interesting accounts of feats of real magic, which he witnessed—feats familiar enough probably to all of you—and which he professes himself as quite unable to explain, he adds his testimony to the reality of suspended animation and voluntary interments, having himself seen a most successfully performed example of the former. The *Daily News* considered Prof. Kellar's article of sufficient importance to give its readers a long leader thereon, in which his accounts are amusingly said to make "the eyes of amazement to open wide, and cause the hair to stand erect on the head of imagination." But the writer puts his finger on the heart of one at least of the mysteries when he says:—"This naturally suggests hypnotism as the explanation—all was done by glamour. '*C'est là le Miracle!*'" Quite so; but no serious attempt has yet been made to unravel this particular mystery—the "Miracle" of glamour. Science surely is within measurable distance of the day when it will be, as Herbert Burrows puts it, "courageous enough to apply its own law of unity to the universe". This reflection is forced upon one's mind by Professor Dewar's recent lecture on "Liquid Air," at the Royal Institution, last month. The *Times*' report of the lecture, after giving an account of some most remarkable experiments made by Prof. Dewar, tells us that:—

"It is matter *in articulo mortis* upon which the audience were privileged to look on Friday Evening. At the temperatures they saw, chemical forces are in complete abeyance, and oxygen becomes as inert as nitrogen. A few degrees lower and the last traces will disappear of that molecular motion which we call heat, the most mobile gas will be frozen into rigidity, and the properties by which we recognise matter will vanish. In a world at the temperature of that little bulb on the lecture-table bergs of silvery potassium might float for ever untarnished upon seas of liquid oxygen. A little lower—only a little, though it is much to achieve—the rarest form of matter with which we have any acquaintance will, in turn, surrender that mysterious energy which for the present, baffles our ablest experimenters, at 270 degrees, or thereabouts, below Zero centigrade, hydrogen itself will give up the ghost, and matter as we conceive it will be dead."

Significant words, there only a few steps further, and a flood of light may, if they so will it, burst upon the astonished gaze of our bewildered and much perplexed scientists. Query, will they take those steps? Prof. Dewar has shown, by the way, in the course of his experiments, the colour of liquid air "is to the beautiful blue of oxygen as the watery sky common in this country is to the azure we see through breaking clouds after a storm."

We are slowly but surely beginning to find out that there is nothing new under the sun in a sense not always gratifying to our Western conceit. It has always been one of the boasts of Christianity that the world owes to it the institution of hospitals for the sick. But recent excavations at Epidaurus have revealed the fact that it not only possessed a well-frequented shrine of

the god of healing, but also, as one account puts it, "What we may fairly term a religious hospital, an institution that Christian apologists have generally claimed as one of the distinctive fruits of the new religion." This is only simple justice, but in the face of facts less could not very well have been said.

Mr. Stead's Christmas number of the *Review of Reviews* still forms the basis of much newspaper discussion and comment. He now admits that the automatic hand-writing experiments, given in the Christmas number as absolutely genuine, were his own personal experiences; in fact Mr. Stead seems to me to be rapidly qualifying for the part of a high class Spiritualistic Medium! The *Christian Commonwealth* recently gave the whole side of a sheet to a lengthy interview with him, and certainly in the light of his own utterance, this conclusion seems not unwarranted. These things are in the air; the public want facts, and the more material the facts the better are they pleased. Still, Theosophy is occasionally allowed a look-in, e.g. in a recent account—in the *Morning Leader*—of Sigñor Zanon's marvellous thought-communication performances at Niagara Hall, we are informed that "Theosophy has already taught us that we are on the eve of entering into the possession of a sixth sense"; this, apparently, as a matter of course.

Zanon—evidently, I should say, a stage-name—is a native of Mienskin, in Russian Poland, and is represented as of "pale and nervous appearance." His performances seem to be sufficiently remarkable, if he proves, as the *Morning Leader* says he does, that "thought-communication can take place without the aid of any of the five physical senses." Indeed the paragraphist gives it as his opinion that Zanon's "advent at Niagara Hall has in it the possibility of reviving the old fight between physicists and metaphysicians as to 'brain-communion'; being evidently unaware that the fight has been raging fiercely for some time past.

A. L. C.

CEYLON LETTER.

March 1893.

Last month the Annual Convention of the Society and those interested in the educational movement of Ceylon was held, conducted under the auspices of the Theosophical Society. It was presided over by the Venerable High Priest Sumangala, and the proceedings of the function terminated after two days' sessions with a public meeting, when Addresses were given by the Venerable Buddhist Prelate and Dr. English. The success of the Convention was entirely due to the exertions of our indefatigable co-worker, Brother Buultjens.

The objectionable "Quarter Mile Clause" of the Educational Department is a serious obstacle to our work, and the "Heathen" missionaries are happy over the idea. The "Clause," as it stands, needs much amendment and local legislature and memorials to His Excellency the Governor have not had the desired effect. The attention of our Members in the British Parliament is respectfully invited to the question, which is of vital importance to the Buddhists, who form the large majority of the population of Ceylon.

In this small corner of the earth, there is a tiny, but active body of Theosophists, and it is most lamentable to note how these poor men and women and their work are treated by the 'powers that be.' They raise a 'hue and

cry' against Theosophists and call Theosophy "tom-foolery," and we are glad to remark that our enemies are most graciously advertising us and our Society. We care very little for their crooked ideas!

Readers of the *Theosophist* will be glad to learn that there are now twenty-six boarders, and over one hundred day scholars of the Sangamitta Girls' School, and the place is quite full. After the next term, there will be several new admissions and Mrs. Higgins will find no room to accommodate them. The Sinhalese are slowly, but surely opening their eyes to the manifold blessings of women's education, more especially when their faith is not hampered by any other "ism," and the Sangamitta Girls' School is deservedly getting popular among the inhabitants of Ceylon, and the work of Mrs. Higgins and her co-workers is much appreciated.

We are making every effort locally to raise the Sangamitta Building Fund. Every Sunday (the only day that could be devoted to collection tours). Mrs. Higgins and a couple of her co-workers go out "begging" in the outskirts of the city in aid of the Fund. While our good brother Dr. English and two others almost daily go out in the evenings with "earthen pots" distributing them to houses and begging the house-holders "to put by" something for the "till" or pot in aid of the Fund. This is pretty hard work indeed, after spending five or six hours daily in school-work, and yet how cheerfully do our workers labor in the vineyard of Theosophy. I appeal most earnestly to all Theosophists to send some help in aid of the Sangamitta Building Fund. It is imperative that the School should have its own grounds. The Society should have a building for "our girls." The work of the school is one that deserves universal approval, inasmuch as it is trying to lay the foundation of progress in Ceylon under the auspices of the T. S. and all Theosophists should take a pleasure in helping the movement.

In a couple of days more, some friends from Australia are coming to pay the Sangamitta Girls' School a visit. Advance news has reached us that Mrs. Cooper Oakley has safely arrived in Melbourne.

SINHÁLA PUTRA.

GURUS OF THE SRINGERI MATH.

No.	NAMES OF THE GURUS.	FIGURES AS GIVEN BY PITHA'MBARAJI.		THE SAME ACCORDING TO THE BRITISH CALENDAR.	
		Up to	Total period of ascendancy.	From	To
1	Sri Sankarāchārya	107 of Vikrama Samvat.	32	A. D.	A. D.
2	Prithvidhavāchārya	37 of Sali-vahana.	37	80	115
3	Viswarūpa Bhāratīswāmi I	112 "	75	116	190
4	Chitrūpa do I	164 "	52	191	242
5	Gangādharma do I	234 "	70	243	312
6	Chitghana do	289 "	55	313	367

No.	NAMES OF THE GURUS.	FIGURES AS GIVEN BY PITHA'MBARAJI.		THE SAME ACCORDING TO THE BRITISH CALENDAR.	
		Up to	Total period of ascendancy.	From	To
7	Bodhajna Bhāratīswāmi I	335 of Sali-vahana.	46	368	413
8	Janānottama do I	380 "	45	414	458
9	Sivānanda do	420 "	40	459	498
10	Jānnottama do	457 "	37	499	535
11	Nirsimha do I	498 "	41	536	576
12	I'swara do I	528 "	30	577	606
13	Nirsimha do II	550 "	22	607	628
14	Vidyā Sankara do	578 "	28	629	656
15	Krishna do	598 "	20	657	676
16	Sankara do I	620 "	22	677	699
17	Chandrasekhara do	644 "	24	699	723
18	Chitānanda do	667 "	23	723	745
19	Brahmānanda do	695 "	28	746	773
20	Chitrūpa do II	720 "	25	774	799
21	Purushottama do I	755 "	35	774	839
22	Madhusūdana do	793 "	38	834	871
23	Jagannātha do	821 "	28	872	899
24	Viswānanda do	853 "	32	900	931
25	Vimalānanda do	888 "	35	932	966
26	Vidyāranya do I	928 "	40	967	1006
27	Viswarūpa do II	948 "	20	1007	1026
28	Bodhajna do II	974 "	26	1027	1052
29	Janānottama do II	1004 "	30	1053	1082
30	Iswara do II	1054 "	50	1083	1132
31	Bharatathirtha II	1089 "	35	1133	1167
32	Vidyāthirthaswāmi	1127 "	38	1168	1205
33	Vidyāranya do II	1169 "	42	1206	1247
34	Nirsimha do III	1197 "	28	1248	1275
35	Chandrasekhara do II	1225 "	28	1276	1303
36	Madhusūdana do	1255 "	30	1304	1333

No.	NAMES OF THE GURUS.			FIGURES AS GIVEN BY PITHÁMBARAJI.		THE SAME ACCORDING TO THE BRITISH CALENDAR.	
				Up to	Total period of ascend- ancy.	From	To
37	Vishnu Bháratísáwami			1290	of Sali- vahana.	A. D. 1324	A. D. 1368
38	Gangáthara	do	II	1324	"	1369	1402
39	Nírsimha	do	IV	1355	"	1403	1438
40	Sankara	do	II	1358	"	1434	1466
41	Parashottama	do	II	1432	"	1467	1510
42	Rámachandra	do		1466	"	1511	1544
43	Nírsimha	do	V	1509	"	1545	1587
44	Vidyáránya Bháratí			1542	"	1588	1620
45	Nírsimha	do	I	1561	"	1621	1639
46	Sankara	do	I	1585	"	1640	1663
47	Nírsimha	do	II	1601	"	1664	1679
48	Sankara	do	II	1629	"	1680	1707
49	Nírsimha	do	III	1653	"	1708	1731
50	Sankara	do	III	1685	"	1732	1766
51	Nírsimha	do	IV	1691	"	1767	1772
52	Sankara	do	IV	1729	"	1773	1810
53	Nírsimha	do	V	1742	"	1811	1823
54	Sankara	do	V	1776	"	1824	1857
55	Nírsimha	do	VI	1782	"	1858	1863
56	Sri Sankara Bháratísáwami						

The above list of Gurus of the Sringeri Math differs in several particulars from the one already published. It is given by Pithámbaraji of Bombay in the Introduction to his elaborate Commentaries on *Panchadasi*. It is very complete, and is said to have been obtained from the Sringeri Math. It is desirable that some F. T. S. residing near Sringeri, or visiting there, should ascertain if a correct list is now obtainable in the Math. This would put the matter beyond doubt I think.

A. SIVA ROW.

ओं THE THEOSOPHIST.

VOL. XIV. NO. 8. MAY, 1893.

सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XIV.

WHILE I may well despair of proving the exact degree in which the complex personality, H. P. B., may be said to have written "Isis Unveiled," yet I think it clear and beyond dispute that she digested and assimilated all the material, making it her own and fitting it into her book like bits of stone into a mosaic. As Prof. Wilder recently wrote me, "Few books are absolutely original. That these volumes were in her peculiar style is as plain as can well be. People only demand that Mr. Henry Ward Beecher's principle be applied: 'When I eat chicken, I do not become chicken; the chicken becomes me!'"

Nothing would be easier than to shirk the whole inquiry, and chime in with those who simply declare H. P. B. to have been, so to say, divinely inspired, and guiltless of errors, contradictions, exaggerations or limitations; but I cannot do this, having so well known her, and the truth only will serve me. If I have to stand between the two fires of her pitiless calumniators and her incautious devotees, I cannot help it: posterity will judge between us all. I love her memory too well to lie or juggle for her. As for shrinking from the closest inquiry into her occult and mental gifts, it is not to be thought of. I, certainly, am not going to shut my eyes to facts, and thus abandon her and her work to

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

those who would rejoice in destroying the high pedestal upon which we ought to place her, and in degrading her into the dangerous impostor which the leaders of the S. P. R. tried to show her to be. The very question of the alleged resemblances between her own hand-writing and that of a Master—one of the pet counts in their indictment—properly comes within the lines of our present discussion of the MS. of "Isis Unveiled."

One cannot fail to see, after reflection, that as regards the case in point, at least these several hypotheses must be considered :

1. Was the book written by H. P. B. entirely as an independent, conscious amanuensis, from the dictation of a Master ?
2. Or wholly or in part by her Higher Self while controlling her physical organism ?
3. Or as a medium obsessed by other living persons ?
4. Or partly under any two or more of these three conditions ?
5. Or as an ordinary spiritual medium, controlled by intelligences disincarnate ?
6. Or was it written by several alternately latent and active personalities of herself ?
7. Or simply by her as the uninspired, uncontrolled and not obsessed Russian lady, H. P. B., in the usual state of waking consciousness, and differing in no way from any other author doing a work of this class ?

Let us begin with the last alternative. We shall discover very readily and unmistakably that H. P. B.'s education and training were quite incongruous with the idea that she was erudite, philosophical, or in the least degree, a book-worm. The memoirs of her life, as communicated by her family to Mr. Sinnett, her biographer, and to myself,* show that she was a rebellious pupil, with no love of serious literature, no attraction for learned people, no tendency to haunting libraries: the terror of her governesses, the despair of her relatives, a passionate rebel against all restraint of custom or conventionality. Her early years were passed in the company of "hunchback goblins" and sprites, with whom she spent days and weeks together, and in playing disagreeable tricks upon, and clairvoyantly telling disagreeable secrets to, people. The only literature she loved was the folk-lore of Russia, and at no period of her life before she began to write "Isis," not even during the year she lived in New York before being sent to hunt me up, did the family or any of her friends or acquaintances hear of her displaying bookish habits or tastes. Miss Ballard and other ladies who knew her in her several New York lodging-houses, and were familiar with her habits and mode of life, never knew her to have visited the Astor, the Society, the Mechanics', the Historical, the American Institute, the Brooklyn, or the Mercantile library: no one has ever come forward to recognize her as a frequenter of those alcoves of printed thought. She belonged to no scientific or otherwise learned

* Cf. Chapter VII.

society in any part of the world; she had published no book. She hunted up thaumaturgists in savage and semi-civilised countries, not to read their (non-existent) books, but to learn practical psychology. In short, she was not a literary person up to the time of writing "Isis." This fact was equally as clear to each of her New York intimates as it was to myself; and the opinion is confirmed by herself in the last *Lucifer* article, "My Books," that she wrote before her death. In it, she says that the following facts are "undeniable and not to be gainsaid:"

"(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language."

(2). I had never been at any College, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874, I had never written one word in English, nor had I published any work in any language. Therefore:—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into "Isis Unveiled," I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that I *had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society."

The last sentence is misleading, for she did not begin it until we were well acquainted and, in fact, were close friends. But what she says in the following paragraph is quite wide of the truth, and shows that in her then moribund condition her memory was grievously failing her. The facts narrated in my previous chapter are strictly true, but in the *Lucifer* article she says:—

"Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless I had written enough to fill four such volumes as "Isis," before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be re-written. Then we started on our literary labours and worked together every evening. Some pages, the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we sub-

mitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York,* who, after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil". If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in foot-notes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready, the work went to press."

I have italicised the incorrect passages. She had not even written as much as would make ten pages of the book before showing me the MSS., and it was not I, at all, who said the book must be re-written, nor was the idea her own. It was not "some," but many, many corrected pages that she copied or re-wrote from my dictation. Nor am I to be credited with all, or nearly all the English of "Isis" for, as above stated, she would sometimes hand over to me blocks of ten, twenty, or more pages which were "letter perfect" as English, and went to the printer untouched. As regards the proof-reading, she made such a mess of it, even after I had taught her the rules and signs, as to drive me and the compositors almost wild, and I fairly dragged her to the printing-office to show her what types looked like, how they were 'composed,' and what trouble and expense "proof-corrections" involved. It was long, however, before she got into the swing of it, but finally things went on smoothly enough, so far as the proof-reading was concerned. And yet no more confused statement could have been given of the progress of the proof-reading, if she had been as ignorant of the business when writing the *Lucifer* article of 1891, as she was, when we toiled together in 1876-77. If Mr. Bouton ever reads the following he will laugh:

"From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had *little leisure to do so*; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of "Isis" passed through a number of willing, but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra", that thirty-six pages of the *Index* were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been cor-

*This was done at Mr. Bouton's request, he placing every reliance upon Prof. Wilder's trustworthiness as a literary critic. Only the other day, in a letter from Dr. Wilder to myself, of date February 11, 1893—did I learn that Mr. Bouton had paid him nothing for his services as his "reader" of "Isis." The work would, however, have been refused by him if Dr. Wilder had reported adversely.

rected in a subsequent edition, my answer is simple: *the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher.* I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition—is still in demand."

Again, I have italicised the notable passages. My 'little leisure' was nearly two years of night work, from, say 8 p. m. to 2 a. m., or, so many of those hours as were not taken up by visitors. Prof. Wilder lived at Newark, not Jersey City; the 'six hundred dollars' for extra corrections that the Publisher charged up against the Author, were for all those made on the two Volumes (1,320 pp., Royal 8vo.) in galleys, in page, and in stereotype-plate proofs. Very little reading was done by third parties, and even that I had to revise three or more times; the last thirty-six pages of the *Index* we never saw, the MSS. having been inadvertently destroyed by Dr. Wilder's housemaid; and to say that the omission of quotation-marks and Authors' names from quoted passages was due to her not having control over the plates, is simply nonsense, and shows that her mind was all confused about these early details. She must be held blameless for the inaccuracies of reminiscence, whatever may be fairly charged against the Author of "Isis" as to sins of omission or commission. Whatever they may have been, it is a splendid book, one of the best of our times, an invaluable repository of facts and arguments for the mystic and, especially, the Theosophist: not one of her calumniators has ever or ever can write one equal to it. They are like those who throw vitriol upon dresses, or mutilate grand pictures with their knives and lancets; but that is all: the book will stand long after this generation has passed on to the Judgment Hall of Yama, the Lord of Death.

The endless substitutions of new for old 'copy' and transpositions from one Chapter or one Volume to another, were confined to such portions of the work as, I should say, were done in her normal condition—if any such there was—and suggested the painful struggles of a 'green hand' over a gigantic literary task. Unfamiliar with grammatical English and literary methods, and with her mind absolutely untrained for such sustained desk work, yet endowed with a courage without bounds and a power of continuous mental concentration that has scarcely been equalled, she floundered on through weeks and months towards her goal, the fulfilment of her Master's orders. This literary feat of hers surpasses all her phenomena.

The glaring contrasts between the jumbled and the almost perfect portions of her MS. quite clearly prove that the same intelligence was not at work throughout: and the variations in handwriting, in mental method, in literary facility, and in personal idiosyncracies, bear out this idea. At this distance of time and with her MS. destroyed, it is impossible for me to say which of her shifting personalities is mainly responsible for her alleged unacknowledged use of quotations. Whatever came

into my hands that seemed as if taken from another author I, of course, would put between inverted commas, and it is quite possible that their use with some of her own original ideas is chargeable to me; the passages in question reading as if somebody's else. When she wrote other people's words into her current argument without break of the continuity, then, naturally enough—unless the passages were from books I had read, and that were familiar to me, I would go on correcting it as H. P. B.'s own 'copy'. I have said above that I got my occult education in the compilation of "Isis" and in H. P. B.'s teaching and experiments; I must now add that my previous literary life had taken me into other and much more practical fields of study than the literature which is synthesised in "Isis", viz., Agricultural Chemistry and Scientific Agriculture generally: so that she might have given me 'copy' entirely made up of passages borrowed from Orientalists, Philologists and Eastern Sages, without my being able to detect the fact. Personally I have never had plagiarisms in "Isis" pointed out to me, whether verbally or otherwise, nor do I know there are such; but if there are, two things are possible (a) that the borrowing was done by the untrained, inexperienced literary beginner, H. P. B., who was ignorant of the literary sin she committed, or (b) that the passages had been so worked into the copy as not to draw my editorial attention to their incongruity with what preceded and succeeded them. Or—a third alternative—might it be that, while writing she was always half on this plane of consciousness, half on the other; and that she read her quotations clairvoyantly in the Astral Light, and used them as they came *apropos*, without really knowing who were the authors or what the titles of their books? Surely her Eastern acquaintances will be prepared to think that a plausible theory, for if ever any one lived in two worlds habitually, it was she. Often—as above stated—I have seen her in the very act of copying extracts out of phantom books, invisible to my senses, yet most undeniably visible to her.

Now let us consider the next hypothesis, the 6th, viz., that the book was written by several different H. P. B. personalities, or several personal strata of her consciousness capable of coming *seriatim* into activity out of latency. Upon this point the researches of our contemporaries are not yet so far advanced as to enable us to dogmatise. In his "Incidents in the Life of Mme. Blavatsky" (p. 147), Mr. Sinnett quotes a written description of hers of a "double life" she led throughout a certain "mild fever," which was yet a wasting illness, that she had when a young lady in Mingrelia:

"Whenever I was called by name, I opened my eyes upon hearing it, and was myself, my own personality in every particular. As soon as I was left alone, however, I relapsed into my usual, half-dreamy condition, and became *somebody else* (who, namely, Mme. B. will not tell).....In cases when I was interrupted, when in my other *self*, by the sound of my present name being pronounced, and while I was conversing in my dream-life,—say at half a sentence either spoken by me or those who were with my second *me* at the time,—and opened my eyes to answer the call, I used to answer very

rationally, and understood all, for I was never delirious. But no sooner had I closed my eyes again than the sentence which had been interrupted was completed by my other *self*, continued from the word, or even the half word it had stopped at. When awake, and *myself*, I remembered well *who I was* in my second capacity, and what I had been and was doing. When *somebody else*, i. e., the personage I had become, I know I had no idea of who was H. P. Blavatsky! I was in another far-off country, a totally different individuality from myself, and had no connection with my actual life."

In view of what has since been seen, some might say that the only H. P. B. was the conscious entity which inhabited her physical body, and that the "somebody else" was not H. P. B., but another incarnate entity, having an inexplicable connection with H. P. B.'s body and H. P. B. True, there are cases known where certain tastes and talents have been shown by the second self which were foreign to the normal self. Prof. Barrett, for instance, tells of a vicar's son in the North of London who, after a serious illness, became two distinct personalities. The abnormal self "did not know his parents, he had no memory of the past, he called himself by another name, and, what is still more remarkable, he developed musical talent, of which *he had never before shown a trace*." So there are many cases where the second self, replacing the normal self, calls itself by a different name and has a special memory of its own experiences. In the well-known case of Lurancy Vennum, her body was completely obsessed by the disincarnate soul of another girl named Mary Roff, who had died twelve years before. Under this obsession her personality changed entirely; she remembered all that had ever happened to Mary Roff prior to her decease, but her own parents, connexions and friends, became total strangers. The obsession lasted nearly four months.* The body occupied seemed to Mary Roff "so natural that she could hardly feel it was not her original body born nearly thirty years ago." The Editor of the "Watseka Wonder" pamphlet copies, from *Harper's Magazine* for May, 1860, the Rev. double W. S. Plummer D. D.'s account of a certain Mary Reynolds' personality, which lasted, with intervals of relapse to the normal state, from his eighteenth to her sixteenth year. During the last quarter century of her life, she *remained wholly in her second or abnormal condition*: the normal self, that was the conscious owner of that body, had been wiped out, as it were. But, observe the strange fact that all she knew in the second self had been taught her in that state. She began that second life at eighteen (of the body's life) oblivious of Mary Reynolds, of all she had known or suffered; her second state was precisely that of a new-born infant. "All the past that remained to her, was the faculty of pronouncing a few words: until she was taught their significance, they were unmeaning sounds to her."—"Watseka Wonder," p. 42.)

In the "Incidents, etc.," (p. 146), is an explanation of the way in which H. P. B. would give the Gooriel and Mingrelian nobility, who

* See "The Watseka Wonder." To be had of the Manager, Theosophist Office.

came to consult her, answers to their questions about their private affairs. She would simply, while in full consciousness, clairvoyantly see their thoughts "as they evolved out of their heads in spiral luminous smoke, sometimes in jets of what might be taken for some radiant material, and settled in distinct pictures and images around them." The following is especially suggestive:—

Often such thoughts and answers to them *would find themselves impressed in her own brain, couched in words and sentences in the same way as original thoughts do.* But, so far as we are all able to understand, the former visions were always more trustworthy, as they are independent and distinct from the seer's own impressions, belonging to pure clairvoyance, not 'thought transference,' which is a process always liable to get mixed up with one's own more vivid mental impressions."

This seems to throw light upon the present problem, and to suggest that it is thinkable that H. P. B., while quite normal as to waking consciousness, saw clairvoyantly, or by thought-absorption—a better word than thought-transference in this connection—the stored-up wisdom of the branch of literature she was examining, and so took it into her own brain as to lose the idea that it was not original with herself. Practical Eastern psychologists will not regard this hypothesis so unreasonable as others may. True, after all, it is but a hypothesis, and her enemies will simply call her a cribber, a plagiarist. With the ignorant, insult is the line of least resistance.

The supporters of this theory should, however, recollect that H. P. B.'s most ardent and passionate wish was to gather together as many corroborations as possible, from all ancient and modern sources of the theosophical teachings she was giving out; and her interest all lay on the side of quoting respectable authorities, not in plagiarising from their works for her own greater glory.

I have read a good deal and known something about this question of multiple personality in man, but I do not remember a case where the awakened latent personalities, or second personality, was able to quote from books or talk languages with which the normal waking self had never had any connection. I know a scientific man in England who had quite forgotten his mother-tongue from having lived abroad from his eleventh year without speaking or even hearing it spoken, until his twenty-ninth year, when he began to re-learn it with the help of grammar and dictionary, and while he was thus struggling through the rudiments of the language, spoke it correctly in his sleep. But the knowledge had in his case simply sunk into the realm of "sub-liminal" consciousness, *i.e.*, latent memory. And there is the familiar case of the illiterate house or kitchen-maid, who was overheard reciting in her somnambulic state Hebrew phrases and verses which—as afterwards proven—she had heard declaimed by a former master, years before. But who brings forward proof that H. P. B. had ever in her life studied the authors quoted in "Isis Unveiled?" If she did not consciously plagiarise them, and had never read them, how could they have come to her on the theory that

the book was written by an H. P. B. II or H. P. B. III? My readers in Western lands will have seen the unique case of Madame B., a French hysteric and patient of Professor Janet, reported and commented upon by Prof. Richet, the eminent hypnotist. The case is quoted by Mr. Stead in his "Real Ghost Stories" number of the *Review of Reviews*, for Christmas, 1891. In her case the two personalities—we are told—"not only exist side by side, but in the case of the sub-conscious self, knowingly co-exist, while over or beneath both there is a third personality which is aware of both the other two, and apparently superior to both.....Mme. B. can be put to sleep at almost any distance, and when hypnotised completely changes her character. There are two well-defined personalities in her, and a third of a more mysterious nature than either of the two first. The normal waking state of the woman is called Léonie I, the hypnotic state Léonie II. The third occult unconscious personality of the lowest depth is called Léonie III. Léonie I is a "serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid". Léonie II is the opposite—"gay, noisy, and restless to an insupportable degree: she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. In this state, she does not recognize her identity with her working self. 'That good woman is not I,' she says: She is too stupid.'" "Léonie II gets control of Léonie I's hand when she is in an abstracted mood; her face calm, her eyes looking into space with a certain fixity," but not "cataleptic, for she was humming a rustic tune; her right hand wrote quickly, and, as it were, surreptitiously." When recalled to herself and the writing shown her, "of the letter which she was writing she knew nothing whatever." When Léonie I (the waking self) was effaced and Léonie II, the second self, was aroused in the hypnotic condition, and rattling on with her usual volubility and obstreperousness, she suddenly showed signs of terror; hearing a voice as if from another part of the room, which scolded her and said, 'Enough, enough, be quiet, you are a nuisance.' This was a third personality, which awakened and took full possession of the patient's organism when she had been plunged into a deeper stage of lethargy. She unhesitatingly confessed that it was she who had spoken the words heard by Léonie II, and that she did it because she saw that the Professor was being annoyed by her babble. The imaginary voice which so terrified Léonie II because it seemed supernatural, proceeded—says Mr. Stead—"from a profounder stratum of consciousness in the same individual."

Our present purpose being only to superficially examine the subject of multiple personality in connection with the hypothesis that H. P. B. might have had no other aid in writing "Isis" than her own several personalities, we need not go deeper into a problem to sound which one must turn to the Hindu philosophical and mystical authorities. The ancient theory is that the "KNOWER" is capable of seeing and knowing all when he has been disburthened of the last veil of the physical consciousness. And this knowledge comes to one progressively as the fleshly

veils are raised. In common, I suppose, with most extemporaneous public speakers, I have by long practice acquired, in some degree, the habit of triplex mental action. When lecturing extemporaneously, in English, and being interpreted, sentence by sentence, into some other tongue, I find one part of my mind following the translator and trying to guess from the behaviour of the audience, often aided by the hearing of familiar words, whether my thoughts are being correctly rendered; at the same time, another part of my mind will be observing individuals and making mental comments upon their peculiarities or capabilities—sometimes I may even address side remarks to some acquaintance sitting near me on the platform: the two mental activities are distinct and independent. The instant my interpreter has uttered his last word, I catch up the thread of my argument and proceed through another sentence. Simultaneously with the progress of these two functions, I have a third consciousness, as of an observant third, and higher self, which notes the other two trains of thought, yet without becoming entangled with them. This represents, of course, a rudimentary stage of psychical development, the higher degrees of which are indicated in some of the aspects of H. P. B.'s spiritual endowments; yet even so much experience as this helps one to comprehend the problem of her mental phenomena: it is a feeble, yet sure, sign that the Knower can observe and know.

If I were a Musalman, I should probably affirm with Mahomed himself, that the writing of the Koran in such classical Arabic by so uneducated a man as himself was the greatest of psychical miracles, a proof that his spiritual Ego had burst through trammels of flesh and drawn knowledge directly from its heavenly source. If H. P. B. had been an ascetic, mistress of her physical self and her waking brain able to write pure English without having acquired it, and to have formed and fashioned her book after a consistent plan, instead of messing up her materials as she did, I might believe the same thing of her, and ascribe that wonder-book of entrancing interest, to her own developed individuality. As it is, I cannot; and I must pass on to discuss our other theories.

H. S. OLCOTT.

(To be continued.)

THE STORY OF SIKHIDWAJA.

(Concluded from page 428.)

AT these words of Vāsishṭa, Rāma questioned him thus:—"How can there remain a residue of Satva in those whose minds have been destroyed, and who have merged themselves in their divine inner vision?" To which Vāsishṭa Muni, of high intelligence, thus replied:—"Like flowers and fruits latent in a seed, a residue of Satva, the cause of intelligence, rests always in the heart. Even in the case of a Jīvanmukta, whose mind is destroyed, the strong body does not perish; but without being affected by the pleasures or pains of enjoyments, though moving in them, his mind will become inured to them.

Therefore, O Rāma, this most Divine lady Chudālai gave up the Kumbha-Muni form and entering (in a subtle form) into the stainless consciousness (or mind) of the king, devoid of beginning, middle or end, caused that part of it to vibrate which she found had the residue of pure Satva in it. Then she returned to her stainless body, like a bird returning to its prison of a cage. Afterwards, as Kumbha-Muni, sitting in a certain posture on the earth, she chanted the Sāma-Veda songs, as if playing on the Vīna. Thereupon the Satvic intelligence, which now began to manifest itself in the log-like body of the king, heard the Sāma Veda songs and blossomed little by little, like a lotus flower blooming at the sight of the rays of the sun. Then the king's mind became steady (as regards external objects) and he saw Kumbha-Muni before him. With an enraptured heart, and with the idea that his Lord Guru, who had previously come to him in order to bless him with happiness, had come again of his own accord, he showered on him the choicest flowers, and eulogised him. Whereupon, Kumbha-Muni regarded the Lord of the earth, and thus said:—"From the day I parted from you up to this very date, my mind has been inseparably blended with yours. Even Devaloka is not so pleasant to me as my association with you." Here the King burst out, saying:—"O transcendental and holy god, I have attained bliss through thy favor, I have liberated myself from all pains through the Samādhi of true bliss. Even in Svarga (Devachán) replete with virtuous actions, the bliss of Nirvikalpa Samādhi does not exist. Having attained that incomparable bliss, I shall roam freely in Devaloka and Bhúcloka (earth)." Kumbha-Muni then asked:—"Have you been enjoying the rare Brahmic bliss devoid of all pains? Have you annihilated all the pains which are of the nature (or spring from the idea) of heterogeneity? Are you able to maintain an equal vision over all, after destroying entirely all the pleasures flowing from Sankalpa? Have you been able to transact all the present duties of life, without in the least being ruffled by objects, being liberated from love or hatred towards them?"

At these questions of the Muni, the King made the following answers:—"I have powerfully mastered all the (spiritual) benefits that can possibly be derived (by me). There is nothing more for me to long to see or to hear." In this wise spoke the King Sikhidwaja, whose mind had overcome all delusions.

Thus did these, whose love for one another knew no bounds, cognize their Higher Self through the beautiful enquiry of A'tmátatva and through most instructive discourses thereupon; remaining happy in through most instructive discourses thereupon; remaining happy in one another's company, without the least difference of mind, and roaming in the forests, and over the hills, they were matchless in real Gnána and in true loving actions. Having destroyed completely the delusion of love and hatred, they were immovable, like the great Meru, which cannot in the least be shaken by the playing of the zephyr. Sometimes they would apply to their bodies *Vibhūti* (sacred ashes); at other

times they would apply to them the fragrant sandal. While they were thus associating themselves together, the sweet-tongued Chudálai concentrated her mind on that of the King and found it to be now free from all stains and to be stable by reason of his present experiences. Also she thought within herself that the palace, with its enormous wealth and luxury, would languish for want of persons to enjoy them. If persons filled with Gnána should give up things that had come to them without their seeking, how then can they be said to have known Tatva (Truth)? Then thinking of creating (in herself), through her imperishable will, the body of a lady fit to live in wedlock with the virtuous King, Kumbha-Muni, *alias* Chudálai, addressed him thus:—‘To-day there will occur a festival remarkable in the annals of Devaloka. I should, without fail, be there in the company of Nárada. Who is ever able to overstep the powers of the Supreme Law? Immediately at sunset, when the sun goes down over the evening hills, I shall be back with you.’ So saying, he parted from the King, after presenting him with a fragrant bunch of flowers. Having gone from the King’s sight, Kumbha-Muni relinquished the burden of the Muni’s body and assumed that of Lady Chudálai, after which, she entered unperceived (the chambers) in her palace, which shone like a Devaloka presided over by Indra, and then performed in regular order her allotted regal duties during the day.

Then Chudálai re-assumed the form of Kumbha-Muni, and descending in that form before her husband, appeared with a dejected countenance. As soon as this Muni, whose mind was (really) free from all pains, appeared before the King with a downcast mien and overcast face, like a lotus enveloped with snow, the latter was startled to see the Muni thus, and rising up at once besought him with these words: ‘O my father, you seem to be like one afflicted with pains—what are they? May you destroy them! Never will persons of true Gnána succumb to despondency or joy. Will water floating on a lotus leaf ever affect it?’ At these words of the King, Kumbha-Muni related the following amusing anecdote of himself in tones as musical as the *Vina*.

Persons of firm and equal vision as regards all things will never constitute Gnánis (the wise), unless they commingle with the actions of the Indriyas (organs), so long as they possess a body. Otherwise, such persons are only impostors. Those who are so ignorant as not to perform the existing karmas and think of mastering them through their avoidance, will only generate fresh ones and suffer therefrom; *i.e.*, like the oil which is inseparable from the gingly seed, the different avas-thas (states) of pains will exist so long as there is the body. Those who try to sever themselves from these states, in order to do away with affection, &c., are, O King, like one endeavouring to rend asunder the immeasurable A’kás’a with a sword. If the inevitable pains of this impure body be sought to be averted by the control of the organs of action (Karmendriyas), will the bliss arising therefrom compare in any way with that generated by the renunciation of bodily pains through the

path of Gnána? Even in the case of Brahma and others, who have Karmendriyas (organs of action) on one side and Gnánendriyas (organs of sense) on the other side of the body, the certain dictates of the imperishable Law demand that they cannot rise above the avas-thas incidental to their body, even though they are illumined in mind. As both Agnánis and Gnánis are exposed to the visible objects of the world, they both move only in consonance with the universal Law, like the waters in an Ocean. Daily do Gnánis, through the certainty of their intelligence, looking equally upon all, perform unruffled their duties so long as they are relieved from their bodies. But Agnánis are ever agitated by and drowned in pains and pleasures. They are born in different bodies and follow the laws regulating them. This have I described to you *in extenso*.

Now I shall describe to you the pains I underwent in my path. Are not pains which are like unto a grinding saw, relieved when revealed to those we love? After I gave the bunch of flowers to you, and rose up in the A’kás, I went to my all-truthful father in Devaloka, and attended the court of Indra, the Lord of Devas. Then, having in mind to return to this place from there, I descended through the A’kás and was in the act of coming over to this earth, through the spatial Váyu path (*viz.*, North-west of Sūrya-Mandala, *i.e.*, the Sun’s sphere), when I saw before me the Rishi Durvása journeying on in the region of clouds. Having prostrated myself before his venerable feet, I addressed him thus:—‘Thou art clad in dark clothes and art beginning to act like an ill-famed woman longing for her paramour.’ Whereupon the omniscient Rishi became incensed at me and with fury cursed me for my impertinent words to be transformed every night into a female wearing beautiful ornaments. Hearing these words, I cried aloud and having contemplated the lotus feet of the Rishi, was going to beg pardon of him, when all at once he disappeared. With this thought afflicting me very much, I have now come here to you. I shall hereafter every night have to submit myself to this process of transformation into a female. How can I, without being ashamed, be a female every night, moving as I do in the company of my Gurus, Devas, Munis and hosts of others? But the King solaced him thus:—‘Please, O god, do not be afraid. What is the use of giving way to grief? Let come what may through the dire force of the irresistible Law. This womanhood of thine will, I think, not attach itself to the Ego within, but only to the body without. It behoves thee not thus to give way to grief, thou who art replete with Gnána. It is only the ignorant that are afflicted in mind.’ Then the sun began to set as if to hasten on the wise Kumbha-Muni to assume a female form. With the coming of twilight they performed all their daily religious Karmas. Then the Muni looked into the face of the King, who was sitting before him, and remarked thus in a plaintive tone:—‘To my great shame, be it spoken, O King, a female form is enveloping me and my present form is disintegrating itself. The significant marks of a female are developing themselves in me. Behold my

waist forming itself, the female dress gradually covering my body, and the remainder of the female form appearing in all its entirety.' Thus did the quiescent Kumbha-Muni deliver himself, as if in terms of grief. The King beholding his despondent Gurn, thus said:—'As a gnáni you have known well the true path of Law. While so, do not be afflicted through events which will inevitably come to pass.' To which Kumbha-Muni said thus:—'There is nothing to be done now. Who can thwart the insurmountable Law? Every night will but entail on me a female form.'

So saying, both quietly slept. With early dawn she resumed her Kumbha-Muni form. Thus did Chudálai pass some time, the days in the form of Kumbha-Muni and the nights in the form of a female, yet preserved her virginity.*

Every three days, while the King was asleep, Chudálai would regularly go to her husband's realm and administer justice there and then would return to her husband's side, as if she had not parted from him. Then this lady Chudálai, who now passed under her new marriage pseudonym, *viz.*, Madhanika, lived with her husband for some time and reflected thus within herself:—The king will never hereafter centre his desires on worldly enjoyments. Therefore I shall test his mind in the enjoyments of Devaloka. I shall, by the force of my yoga practice, through which I have developed animá and other psychic powers, create a Máyavic (illusory) panorama in this forest, wherein Devas will appear with their Lord Devendra at their head. Accordingly, when Indra appeared before the king, the latter saluted the former, and having paid him all the necessary respects, said:—'O Chief of Devas, I do not know what good Karmas I have performed to merit this visit of yours to me.' To which Indra replied in terms of affection thus: 'Attracted by the force of your good qualities, I have come here along with my retinues of Devas. The Devaloka is a fit abode for you alone. The Deva maidens are awaiting your arrival there. May you be pleased to appear there like the Sun, to cause to bloom the lotus-like face of Rambha and other Deva Maidens. O King and Jívanmukta, you may stay there for the period of a Kalpa, and plunge yourself in diverse ways in Devalokic enjoyment. Therefore do not tarry here any longer, but come at once there. It is for this purpose I came here to take you.'

Hearing these strange words of Indra, the noble king said thus:—'O my parent Deva, I have known all the pleasures of Svarga-loka. I have not even the conception of differences of locality, such as this or that place. Wherever I am, there is Svarga (heaven) for me, and there it is I enjoy bliss. Therefore I do not long after Svarga pleasures. Be pleased to return to your seat. I have not the least desire for it.' When the king had given vent to these words, the whole troupe of Devas returned to their abode. Thus did Chudálai observe that

* Some portions of the narrative are omitted here, the gist of them being that the King and Chudálai ultimately agreed to live together as man and wife.—Ed.

the King's (lower) mind had been destroyed, notwithstanding the different trials to which she had subjected him through her powers of Máyá. Still she wanted to try him further, and so hit upon another expedient. One day, while the pure King was performing Japa on the banks of the Ganges, just at moon rise, Chudálai entered a thickset bower hard by and having created within it, through her máyavic power, a lover seated on a pleasant seat of Neerandra flowers, she made a show of embracing him. After having performed the daily rites and sought in vain for his wife (Madhanika) over all the hills and dales, the king saw on his return his wife and a male figure in a mutual embrace, but was not in the least disconcerted. Nearly forty-eight minutes after the king, who went away unruffled without evincing the least anger towards Madhanika, disappeared from view, she, in order yet to observe his demeanour appeared before this Rájayogi with signs of her late love tryst still visible in her, such as dishevelled hair, &c., and stood as if penitent in a submissive attitude of great shame.

While Chudálai, surnamed Madhanika, was thus standing as if greatly stricken by grief and remorse, the King returned from Samádhi, and saw her before him. Then, without showing the least symptoms of anger, he said softly the following words with calm deliberation:—'How is it you have hurried so and come away so soon as this? You may, O girl, if you like, still gratify your passion by returning to your lover.' At these words of the King, Madhanika said thus:—'It is the supreme duty of the unblemished to put up with and overlook the faults of the ignorant. The qualities of females are unsteady in diverse ways. Therefore, be pleased to excuse me for my heinous crime.'

Thereupon Sikhidwaja of mighty Gnána said the following words to his wife Madhanika:—'A tree may grow in the sky, but never will anger rise in me, O lady.' Thus was he in full possession of equal vision over all. Then Chudálai soliloquised to herself thus:—The King has destroyed to the root passion and anger. He will not subject himself to the many enjoyments and the love of transcendental Siddhis. This king of puissant arms has at last attained the end of Gnána. Let me no longer pass under false colors. Let me cast aside the body of Madhanika, and assuming that of Chudálai appear before him. With this thought in her mind she transformed herself into Chudálai and presented herself in that true character before him, when the quiescent King eyed her and remarked in wonder thus.—'Is it true that I see before me Chudálai with her entire form, speech, modesty of mien and her other inestimable good qualities? O lady who are you?' To which she replied that she was his lawfully wedded wife and continued:—'O dearest one, it was I that initiated you into the mysteries of A'tma-gnána, assuming the bodies of Kumbha-Muni and then Madhanika. Through such a course, I sounded the depth of your Gnána by the power of Máyá. Now go into Nirvikalpa Samádhi, and you will understand all things truly.'

Accordingly the King made his mind merge into the Universal Consciousness, and in that Samádhi surveyed all the events that had happened, from the date of his quitting his magnificent country down to the present period of the appearance of Chudálai (in her real form). After Samádhi, the just King became quite enraptured with joy and having embraced Chudálai, who stood shining before him as the personation of true love and grace, was struck dumb for a long time, and completely submerged in bliss for a moment. Then having recovered himself, he seated her on his lap and said to her thus:—‘Thou hast, through thy vast intelligence, lifted me out of the unfathomable cave of thick darkness that I was entangled in. Who is there to compare to thee in all this wide world? How can I, O tendril-like lady, requite thee for all thy kindness? O thou who hast reached the other side of the ocean of Samsára (mundane existence), O thou the personation of Justice without any desires, how can I aid thee in any way?’

To which the lady replied:—‘Observing you drooping under the many actions of Tapas (penances) in the forest, I came with great effort in quest of you to elevate you above Samsára. Hence there is no necessity for you to eulogise me thus, as I but did my duty. Have you not, O my husband, freed yourself from all petty worldly actions, Sankalpas (thoughts) and Vikalpas (fancies)?’

Then the King said:—‘All doubts have now vanished out of my mind. I am devoid of desires and the idea of heterogeneity. I have become as immaculate as ákás. I shall never hereafter fall through becoming of the form of (or, thinking about) objects. I have attained the incomparable Samádhi, the highest thing worthy of being attained. I am free from mental joy or dire pains. I shall never hereafter shine as this or that (object). I am like the pure light of the resplendent sun’s sphere, which does not come into contact with any medium such as a wall, &c., and is therefore subject to no increase or diminution. I am like the ákás which permeates all objects, and is yet undefiled. I am of the nature of Absolute Consciousness. I can now cognise my Reality to be no other than That. Therefore thou art my well-favored Guru. I worship thy lotus feet.’

At which Chudálai asked him as to his future course of action. To which the King said:—‘I am free from all love and hatred. From this day forward, I shall daily perform my duties strictly according to your dictates, like a crystal tinged with the five colors.’

Then Chudálai said thus:—‘If thou art willing to act up to what I say, it behoves thee then to now give up all thy ignorance and resume the regal duties once relinquished by thee. Let us both wield the sceptre of our kingdom for some time as Jivanmuktas and then attain Videhamukti (disembodied salvation), after the body is thrown aside. To this the King acquiesced. Then Chudálai rose up and, through dint of her concentrated Sankalpa, she acted as follows:—She then and there first annointed him by bathing him in jewelled vessels full of the

waters of the seven oceans, and then, having installed him on an effulgent throne bedecked with rubies, &c., blessed him with a long life. Then the King and his wife Chudálai, who were both of one mind, mounted upon a decorated elephant and went back to their town with their four-fold army amidst great rejoicings. As soon as they reached the outskirts of their town, the four-fold army in their town came in advance to meet them. Thus both the armies joined together and went gaily along. There the King reigned with true love along with his wife for 10,000 years, and then attained a disembodied emancipation.

“Thus, Oh Ráma, if by associating yourself with the Karmas of the world, your quiescent Gnána is ever developed without the longing after objects, you will be able to enjoy real bliss and emancipation.” So said Muni Vásishta of illuminated mind and great Tapas to Sri Ráma.

K. NARAYAN SWAMY IYER.

(Concluded.)

TRUE WELSH GHOST-STORIES.

No. V.

REV. JOS. HARRIS, Editor of the *Star of Gomer*, Swansea, South Wales, sixty years ago began a crusade upon what he deemed the superstitions of the people, taking for granted, as a foregone conclusion, that all ghosts, etc., were hallucinations or meanderings of an uncurbed fancy: that all reports of such were void of any basis in reality. His chief weapon was ridicule. In this work he had an earnest co-worker in an eminent Baptist minister of that day. But on one of his preaching tours, the minister passed the night in a farm-house, where, after retiring, he saw a light moving around the room at the height of the table. Shortly after, it disappeared through the door. Jumping up, he found the door still locked, and then realized that he had seen a *canwyll ghorph* (corpse candle). A day or two after, a little girl of the family died and was laid in that room, preparatory to the funeral.

“What vexes me,” said the Minister to his host, “is that I have combatted this belief for many years as an ignorant superstition, and now it turns out true under my very eyes.”

Then he wrote to Editor Harris, recounting the incident, and expressing his depreciation of his past course, with a frank recantation of all he had written on the subject.

MATERIALISTIC METHODS.

He received a reply embodied in the following:

“My dear Brother:—I do not question your veracity, nor the truth of your narrative, but believe all you have stated. But we have laboured so long and so hard to dispel these popular credulities and superstitions, and have, in a measure, succeeded, that now your narration and retraction will go far to restore them and undo our work, you must

excuse me for not publishing your letter. I beg you also to quash the whole affair."

Besides ghosts, Mr. Harris tried to eliminate from the minds of his countrymen all belief in fairies, charms, and mystic lore,—a hopeless task in Romantic Wales. If he could disprove the reality of these in order to be consistent, he would needs throw away his Bible. He had no difficulty in believing, though, that Welsh was the language spoken by Adam and Eve in their famed apple-orchard!

Now why do these "superstitious" ideas about ghosts and the like prevail among even the educated Welsh to such a greater extent than among the English? According to a Scotch seer, a well-informed Theosophist, among the Welsh, Scotch, and Irish, there is a far greater percentage of clairvoyants than among other European blood, and these three nations have a similarity in psychic sight as regards order, symbolism, etc. Since every nation has its distinctive psychic idiosyncrasies, this would tend to show a common origin for the three nations mentioned. But the fact of direct descent from the Druids, without admixture of other blood, shows why such a large percentage of Welshmen are clairvoyant, for the ancient civilization possessed many occultists, and mysteries which were well recognized as such by the people.

USEFUL CLAIRVOYANCE.

The prevalence of seership among the Welsh was forcibly brought to notice by incidents connected with the colliery explosion at Moria, Wales, in the spring of '90. The miners had frequent warnings of approaching disaster—and also sense enough to save their lives. The firemen, who are selected for sobriety and reliability, said they heard shoutings in the workings, and one miner when returning to the surface, felt an invisible presence accompanying him. This pursuer was seen by the banksmen to move quickly to the identical shed that the dead and wounded were carried into after the explosion had occurred. Many other mysterious warnings were given, which were freely discussed by the miners previous to the accident; and quite a number of them refused to enter the mine, notwithstanding inducements and even threats of prosecution by the Company. Such occurrences are barely mentioned, poo-phooed at by our learned men, and then forgotten. And thus men remain ignorant of the powers lying dormant within themselves.

Clairvoyance also "runs in the family;"—continuing in a line of descent for many generations.

SPECTRAL FUNERAL PROCESSION.

About seventy years ago, the writer's grandfather was returning home on horseback at nightfall from a call on his affianced, near Aberstwith, Wales. The road was a lonely one, but all at once he saw that he was surrounded by a crowd of people walking along after the fashion,

in those days, of a funeral procession. Although it was too dark to see their faces so as to recognize any one, he inquired several times whether they were going, etc. No one deigned a reply, but, like the shades of the dead, moved on in solemn phalanx. His horse was frantic, but could not push free from the dusky forms, until reaching the cross road leading up to the house; then it went on full gallop to the gate and stood quivering. The rider managed to reach the house before fainting. He had gone on a stretch of road that funerals invariably took to reach the cemetery.

In after years, Mr. Morgan's psychic faculties developed an unique mode of divination. It was his wont to go out at about midnight to make an inspection of the premises, to see if the live-stock, etc., were all right. Whenever grim death hovered over any farm-house in the neighbourhood, he would know it during his midnight round, for he would hear (clairaudiently) his brother-in-law at work in the carpenter's shop hard by, making a coffin. The sawing, hammering, and screwing were unmistakable. Next morning at breakfast it would be announced:

"You can anticipate the making of a coffin, for there will soon be a death in the neighbourhood. I heard you at work last night, and waited till you screwed down the lid."

Within a week, the coffin would be actually made, and the funeral take place as prophesied. The carpenter never received pay for his *serif* services.

One night near midnight, while lying ill, Mrs. Morgan heard her brother's double enter and place a small coffin on the flower-stand. The ominous screwing-down of the lid did not heighten her spirits. Her child did not long survive birth,—but was it a coincidence when, several days after having seen the fluidic carpenter, she saw him this time, when in the flesh, bring in the tiny coffin, lay it on that flower-stand, and screw the lid down, after having placed the body therein?

This mode of divination came to be relied upon as implicitly as though

A CORPSE-CANDLE

had been seen. This is an *Ignis-fatuus*-like light issuing from the mouth of a doomed person and flitting along at the height one would carry a candle, making its way to the burial-ground, over the route which the funeral-procession will take within a week. For example, one evening at dusk, Mr. Morgan pointed, for the benefit of two daughters who stood near, towards an adjoining meadow. Mary rubbed her eyes, but could see nothing. Jane could make out two lights, a big and a small one. Correct.

"They came from that house and are going to yonder cemetery," he said.

Within a week, a lady and her baby died in the house indicated, and were buried where the lights had shown. Not every Welshman can

see such things,—only a *gwledydd* (seer). Thus, another aunt, in South Wales, no relation of the above-mentioned, once pointed out a corpse-candle to several companions, but none of them could see it, although it passed quite near them. It is asserted that if a seer be near the light when it passes over a stream of water, he may see the reflection of the person whose destiny demands the relinquishment, within a week, of all earthly ties. Many an old Welsh sexton has testified that he always knew beforehand “when they were to have a job.” The corpse-candle is said by them to be in the habit of giving information of what has not transpired. It comes up the road to the church, passes inside and lights up the interior, then comes out and makes its way to the tombstones and disappears over the spot where he will be ordered to dig the grave. The remainder of the tradition is that all who are to attend the genuine funeral are represented by their doubles, who file along after the candle.

The Revs. John Jones and Daniel Jones, of Blaenannerch, Wales, are aware of something of the kind.

DERANGED CLAIRVOYANCE.

One night, while returning with a company of others from a fair, they observed a corpse-candle turning up the road to a church nearby. It had no difficulty in passing through the front door and lighting up the interior. This was too much for the curiosity of the first-named, so, taking the lead, he invited all to have a squint at the spectral obsequies. When he arrived at the window, one whiff was quite sufficient, for the sight rendered him for a time as speechless and limp as a dish-rag. He acknowledged afterwards to Daniel that the reason he stood there so petrified was on account of the pews being occupied by animated skeletons. Together with this, Daniel relates an outlandish experience of his own. While travelling along the road one time at night, he met an orderly train of spectral dogs, the last one being lame. Not many days after he met a funeral procession at the same place, the last man being lame,—corresponding to the spurious semblance previously seen. The participants in the rites doubtless did not feel complimented.

As a rule, the Welsh are not given to high and hilarious living, which may also account for their ability to appear, more than Continental nations, after their demise. Here is a well-established case.

A COMPARATIVELY HARMLESS SHELL.

The Presbyterian Church of Paddy's Run, Ohio, had a change of pastors in 1858, the writer's father accepting the charge. Two of his daughters were tucked in bed the same as usual one night not long after the family had moved into the parsonage. Mary, five year old, awoke in the middle of the night to see a young man coming slowly downstairs, dressed in an old-fashion rig—knee-breeches, “swallow-tail” coat, “stove-pipe” hat, buckled shoes, etc.,—and carrying three of her father's books under his arm. He descended slowly and vanished

through the door, every detail of his appearance rendered plain by the flood of moonlight through the window. Soon after this singular exit their mother came in, saying she somehow felt uneasy about them. Lizzie made some reply; but her elder sister never suspected that she also had been awake to see the strange man until ten years after, in Kansas, when a company of Welsh visitors were telling as ghastly and blood-curdling ghost-stories as they could rake up for the edification of the children—children who would consequently howl if put to bed in the dark. Great was the surprise of Mary when her sister began to tell about the same phantom she herself had seen. They were both questioned closely concerning it, both describing the peculiarities of his dress, and pointing to the three books on the shelf that they had seen under his arm. Since neither had at that time ever seen even a picture of such an old-fashioned outfit, their exact agreement would leave no room for theories of hallucination or fancy. As near as could then be gathered, the description tallied exactly with the appearance of a young Welshman who had recently come over and who had been killed by the falling of the Church steeple. He was boarding at the time of the accident in that parsonage, and so was wandering around in his accustomed haunts. Owing to such a sudden death, the poor fellow may have had something left to say to mortals, for the graveyard opposite the parsonage was considered haunted by many who chanced to pass there at night. One “matter-of-fact” man, who scoffed at such reports, upon passing there one night, lantern in hand, was so frightened that he never could be induced to speak about it.

When death occurs through violence, as in the above instance, the victim is not really dead yet, although the body may have been “put to bed with a shovel”. He may not be even aware that such a change has taken place, and so go about in the belief that he is tending to business and other matters, although the incarnated are not generally aware of such useless diligence. The victim would not be invisible to a man like Conjuror Harris, as the following story will show.

RELIABLE SEERSHIP.

All the facts of this well-known case were published in the newspapers at the time, save the method used in detecting the criminal. This information was obtained from one connected with the affair, Mr. Moses Llewelyn, a blue Presbyterian and doctrinaire of the Calvinistic school. Some sixty years ago, a pretty young lady, only daughter of a freeholder in Caermarthenshire, South Wales, was missing from her home. She had a lover in the only son of a neighbouring freeholder, who joined untiringly in the public search instigated for her, under the leadership of Col. Bowen, the principal landlord of the district. After two weeks' fruitless search, Col. Bowen suggested to Mr. Llewelyn and another reliable man that they should hie themselves to Fox Court, thirty miles away, the residence of Conjuror Harris.

When the two drew rein at the gate *Consuriur* Harris was standing in the doorway, waiting for them.

"I was just waiting for you : you came to see me about the girl who is missing in your community."

A silent nod.

"I can't tell you anything now,—perhaps I shall know something in the morning."

He had to sleep on the matter. Next morning, the man renowned for his psychic ability, who had become the terror of witches, charm-workers, and evil-doers, wore a grave countenance.

"Yes," he told his visitors, after leading them to an inner apartment, "she has been foully murdered, and her slayer is with you, pretending to be anxious to find her. He struck her with a hedge-trimmer, knowing that before long their amour could not be concealed. I saw it all last night."

He then described that the body was buried in a clump of bushes in a corner of a certain field, a locality they easily recognized from his description—that the murderer had been careful to replace the brush of the path hewn out, so that it would be difficult to notice any difference in the appearance of the thicket ; that four inches of her apron-string was lying out from between two blocks of sod where he had dug the grave ; that the murderer would try to escape once he saw them go straight for that fence-corner ; and that, being an athlete, it would be impossible for them to overtake him except with good horses. Forty pounds were laid before the seer, but he picked up only a few, pushing the rest back.

Next day an inspection of the growth at the corner of that field showed the path cut away in the bushes, and four inches of apron-string sticking out, as described. Then the lover was seen flying down the turnpike like a wild Comanche, and it was many a mile before the horses overtook him. The recovery of the mutilated body of the girl was soon followed by the conviction and execution of the wretch.

THE CONVENTIONAL GHOST.

But it is high time to draw this series to a close. Only a few tales have been given from a multitude that are destitute of plot. A friend tells me he spent many years in Wales collecting goblin stories. None of these have been given, for they nearly all may be condensed into : "I was going to (so-and-so) and—saw a ghost."

It is strange that among all these yarns not a typical ghost has been described. The variety that appears frequently in works of fiction is enveloped in a winding sheet, and sometimes drags along a rusty chain. In centuries gone by, when a baron or other specimen of the upper classes chained an enemy to his cellar-floor until death came to the wretch's relief, occasionally the victim's wraith would parade the castle at night, bringing unspeakable terror to the guilty inmates. He also would bring his chain along as an additional reminder of his cruel death. Novelists should recognize that the

chain appendage belongs to an age long past. The conventional ghost is but a skeleton, with the exception, perhaps, of dull, leaden eyeballs and a tuft of mouldy hair on the top of his skull ; yet the bone bereft of muscle finds no difficulty in doing its office, with the one exception of his lower jaw-bone, which is frequently tied with a rag to his cranium, and when untied falls with a thud on his bony knees. As his skeleton fingers reach to clutch his victim, who stands with palsied limb and mind submerged in horror, the fleshless jaws grin hideously. The lugubrious voice seems to come from a resounding coffin underneath the sod, and is accompanied with a musty odor. Can anyone come forward with a yarn of this character ? Many of the goody-goody "spook-stories" now going about, a small boy could take to bed with him in a lonely attic.

JOHN M. PRYSE, F. T. S.

NEW YORK CITY.

(Concluded.)

APHORISMS ON KARMA.

I HAVE just read in the March numbers of *Lucifer* and *The Path*, a collection of "Aphorisms on Karma," which are attested by the signature of Mr. William Q. Judge, and—he affirms—were given "by teachers. . . some were written, others communicated in other ways. To me they were declared to be from *manuscripts not now accessible to the general public.*"

Now whatever may be the meaning of the last sentence, and whatever sense of reverence Theosophists may be led to feel concerning the mysterious origin of these aphorisms, it will be evident to anyone having even a superficial knowledge of Hindu literature that the majority of the aphorisms are to be found in the Shâstras and are current in every bazaar. They are, in fact, as common and as universally well-known in India as St. John's Gospel is in England, and all the best are in printed books. I am glad to notice that Mr. Judge, in his own case, makes the reservation that these aphorisms "approved themselves to his reason aside from any authority," and I doubt not but that he desires his readers to exercise a similar discretion. We are, I trust, far distant from the day when judgment and reason will be thrown on one side in the case of writings emanating from anonymous "teachers," in a second-hand sort of way, and vague statements as to the origin of any form of teaching must, to say the least, be regarded in a spirit of active criticism.

I have stated above that many of Mr. Judge's "aphorisms" are to be found in our Hindu books and, I must further add, others appear to me illogical and even absurd. I propose, therefore, to deal with each aphorism in its order, and shall endeavour to quote parallel passages from the Hindu Books, especially from those which have already appeared in English, when the two teachings agree, or to show, when

there is disagreement, in what respect these aphorisms differ from the Shāstras. It only remains for me to assure my readers that there is no intention on my part to force the authority of the Shāstras. But taking into consideration the fact that the teachings of Mr. Judge's "aphorisms" are to be found in our ancient writings, it seems but right that I should point this out, leaving my readers to form their own conclusions as to the comparative merits of both sets of teaching.

THE APHORISMS.

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those of my fellow-workers to whom I now publish them.

WILLIAM Q. JUDGE.

(1) *There is no Karma unless there is a being to make it or feel its effects.*

This is a self-evident truth, and so much so that it is in the mouth of every Hindu. Karma, according to Sanskrit writings, has both action and fruition. Action is impossible without an actor, and fruition without an experiencer. This is what Patanjali says (II, 13). "*Sati mūlāy tad vipākah jāti āyur bhogāh*. If they (the afflictions) are the root (of Karma) fructification (or result) is rank, years, and enjoyment" (See the Commentary translated further on). In *Mahābhārata* (Vanaparva, sec. XXXII) we read: "All the creatures in the world would have been exterminated if there were no Karma. If also Karma bore no fruits, creatures would have never multiplied.....Without Karma the course of life itself would be impossible." "There must be a body for the Karma to operate on, and Karma to operate on a body" (Vātsyāyana's Commentary on the Nyāya Sūtras, III, 2, 64).

(2) *Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.*

Since Karma is the name given to causes, and also the effects flowing from those causes, it is not "the adjustment of the effects" alone. Feelings are either pleasurable or painful, and since an entity is Karma-bound and, as has been already said, Karma is both action and fruition, that entity must have motives and feelings to recognize itself as such. These motives must be either painful or pleasurable. Patanjali says (II, 14) "These (Karmas) have joy or suffering as their fruits according as the cause is virtue or vice." (*Tēhlāda paritāpa phalāh punyāpunya hētutrāt*).

(3) *Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.*

This is again too simple an idea to have come from any work "unpublished" till now. If once it is taken for granted that Karma exists, it must be a universal law, must be undeviating and unerring, and must operate incessantly. Our Purānas speak of Karma as being weighed in a very accurate balance by Chitrāgupta, and not a single spot can escape his detection and knowledge. It is further said that each entity has to answer the charge before Yāma, who is the punisher, and hence a dealer of justice. The *Mahābhārata* (Vanaparva CCIX) says: "The consequence of the Karma that is once done can never be obviated."

(4) *The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.*

Nature's laws are working whether one perceives them or not, and the whole tenor of the Vedānta philosophy is to teach that Karma can never be escaped from unless it is worked out. "*Avasya meva bhoktavyam kritam karma subhā subham*" (the Karma done must be suffered, whether good or bad) says the Sūta Samhitā: and again the *Mahābhārata* (Vanaparva, Sec. XXXII): "Indeed, all creatures live according to the Karma of a former life, even the Creator and the Ordainer of the Universe, like a crane that liveth on the water (untaught by any one)".

(5) *Karma operates on all things and beings, from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.*

"Karma affects the whole Universe from Brahma to the grass," says the *Mahābhārata*, and it includes every Ego, or every Jīva, whether man, god, or an elemental. Mānu (Chap. XII, vol. 39—51) only expands the same idea when he describes which kind of Karma gives birth to Gods, Rākshasas, Kinnaras and men. The verse from the *Vanaparva*, (Sec. XXXII) of the *Mahābhārata*, just quoted, may also be read along with this aphorism.

(6) *Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.*

The idea of Karma is co-existent with the ideas of Time and Space: and indeed the ideas of Time and Space sprang up owing to Karma. What the expression "Ultimate division of time" means, I do not know.

Vyāsadeva, the Commentator on Patanjali, says (II, 13):—"As it (Karma) is not controlled by Time and Space, it should not be judged by Time and Space," i. e., it is not possible to say when the result of a given Karma will bear fruition.

(7) *For all other men, Karma is in its essential nature unknown and unknowable.*

In the Bhagavadgítá, Krishna says :—(IV, 17) "It is very difficult to know which is Karma and which is not Karma". "He who knows it is a wise man" (v. 19). It necessarily follows, therefore, that to those who are not wise—i. e., are not *gnínis*, its nature is unknown and, it may be added, "unknowable" until they become wise. But Karma can never be "unknowable" in the sense that Parabrahm is said to be unknowable.

(8) *But its action may be known by calculation from cause to effect ; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.*

This is only a generalization of the theory laid down by Hindu writers, who actually describe the various kinds of Karma which give birth to a body, and here again Manu (Chap. XII, 39—51) may be consulted with advantage. Vyásadeva, in his Commentary on Patanjali II, 13, says : "We have to conjecture about the nature of our previous Karma, by our present birth" (*drishtajñama úhaniyah Karmá sayah ékavipákárambhik bhógahétturát*). "Its action can only be conjectured," says Bhojadeva, another Commentator on Patanjali (*Ibid*).

(9) *The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara, or evolutionary stream, from which ours flows.*

Since every cause must have an effect and since the present Karma is the result of past Karma, and Karma is thus said by Sankarácharya to be with no beginning, it is reasonable to suppose that the Karma of the present Manvantara is the result of the past ; or, to use Mr. Judge's words :—"The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara."

(10) *And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.*

This is a corollary from the preceding and does not therefore call for any special remark. Certainly, 'the greater contains the lesser,' which is all that is said.

(11) *Because the Karma of this earth and its races began in a past too far back for human minds to reach, an enquiry into its beginning is useless and profitless.*

This is exactly what is meant when Sankarácharya said that Karma was without a beginning, i. e., that when we begin to enquire what the cause of a man's present Karma is, we are referred to his past Karma, and when we begin to enquire into its cause, we are referred to the preceding, and so on *ad infinitum*. In other words, "the Karma of this earth and its races began in a past too far back for human minds to reach" and "an enquiry into its beginning is" therefore "useless and profitless" (see also Patanjali's Yoga Sutas II, 13, Vyásadev's Commentary). Sankara also says (II. 1. 35) : "The objection would be valid if the

world had a beginning ; but, as it is without beginning, merit and inequality are like seed and sprout, caused as well as causes, and there is therefore no logical objection to their operation" (*anádoutu samsárá bijánkuravat létu létumadbháréna karmānah sarga vaishamyasyacha pravrittih*).

(12) *Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.*

In the Brahma Sutas, we read (IV, 1. 14) : "Karma which has already began to operate cannot be (otherwise) exhausted (even by a Brahmagñani)" : and in the 19th Sutra following it is said that "the only way to exhaust it is by experiencing it." It thus appears that "Karmic causes already set in motion" cannot be interfered with, and no man, not even a Knower of Brahman, has any option whatever, but "to allow it to sweep on until exhausted." The expression, "must be allowed," seems to imply the possibility of interference. The Mahábhárata (Vanaparva CCIX) says :—"Whatever one does, he is sure to reap the consequences thereof ; for the consequences of the Karma that is once done can never be obviated."

(13.) *The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.*

The Prayaschitha Khanda of the Hindus deals wholly with the counteraction and interaction of Karmic effects and this aphorism is as "old as this earth" to the Hindus. Mádhavacharya observes in his Commentary on Parasara Smriti, while treating of Karmavipáka, that "the object of this chapter is to find out which kind of Karma produces which kind of fruition." The Karmic effects here referred to are those of Karmas other than Prárabdha which must be actually experienced, for the Brahma Sutas say, (IV, 4, 15) :—"The effects (of Karma) which have not yet begun to operate will be counteracted, or will die out (*unárabdha kárya évatu pírvé tadava dhéh*). Mádhavacharya, at the end of the chapter on Práyaschitta, observes that all of them are only for Sanchita Karma and not for Prárabdha Karma, (*táni práyaschittáni sanchita vishayáni*) and refers to the Brahma Sutas above quoted for his authority. He also adds that any práyaschitta undergone for counteracting or mitigating any other kind of Karma is no real práyaschitta, for, although their fruition is temporarily held in abeyance, he will have to suffer it in the future. (*Athy utka tairiha tyáistu punya pápāih sarira bhrít prárabdham karma vichchidya bhukhte tattatphalam budha prárabdha sesham vichhinnam punardehántarénatu bhunkte dehi nanobhukte tallanghayati kah pumán* (*avasyam anubhoktavyam prárabdhasya phalam janāih*).

(14) *In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.*

This is only an expansion of the idea in aphorism No. 1, and Vatsyana's words quoted in my remarks on that aphorism may be taken as containing a parallel idea.

(15) *And until such appropriate instrument is found, that Karma related to it remains unexpended.*

This is a necessary inference from No. 14. Mādhavachārya says in the Prāyaschitta Kānda:

"In the Sanchita Karma, that which is most powerful, first begins to bear fruition, and it has body (also) as its instrument to work through.".....Karma done in this birth may bear fruition in this or any other birth. Mādhavachārya's words quoted in connection with aphorism 13: "although fruition is temporarily held in abeyance, he will have to suffer it in the future," convey the same idea.

E. DESIKA'CHA'RYA.

(To be continued.)

FETICHISM AND OTHER CUSTOMS AS PRACTISED IN BRITISH NEW GUINEA.

FOR the reader to fully understand and appreciate the narrative to be hereafter related, it will be necessary for me to give him a very brief geographical sketch of the country of that strange and primitive people whose customs I am to deal with.

British New Guinea, also known as Papua, is an Island situated immediately to the north of Queensland, and is only a recent addition to the British Empire. Holland and Germany are part owners of the North-Westerly and North-Easterly portions respectively, but the Southern Coast, about a third of the entire Island—or that nearest to Australia, is now a British dependency, and takes its name from the kind mother who annexed it, and from Guinea on the African Coast owing to a supposed resemblance of the two people of these localities.

The Island is inhabited by a primitive and populous people of the Papuan, Malayan, and Polynesian race, whose chief characteristics are of the destructive kind, including cannibalism, and "head-hunting" by many of the tribes. But notwithstanding all this, they have many good qualities and are exceedingly interesting from an Ethnological point of view.

We know for a fact that, so far as history can trace back into the remote past, the many sub-classes or races of the human family, have always, at least with very few exceptions, looked up to something better than man himself. Most civilized races project their thoughts into the Great Beyond or Unknown for their ideal god. Others, again, whose imaginative faculty has not reached this lofty pinnacle of creative power, cannot conceive of anything beyond the material of their daily environments and so form their image of a god from the material close at hand, *e. g.*, wood, stone, metal or any such matter as is perceptible to their physical eye.

We have been, and are yet, in the habit of terming such people idol-worshippers. This may be true from our point of view, but is certainly not so, from the standpoint of an untutored savage people. Just here, I might be pardoned for asking, are we not as much idol-worshippers as the uncivilized savage (?) of Africa or New Guinea? In my humble opinion most emphatically yes! Do we not worship ourselves individually; do we not bow down and worship money and other worldly possessions, to a far greater extent than anything else in our beautifully created universe?

It is the custom of the Motumotu people, a powerful tribe in the Papuan Gulf, to make representations in wood of the renowned departed men of their tribe. These images are treated as counterparts or spirits of the dead men the figures are supposed to represent; hence, when they consult their images, which is invariably done on all topics concerning the tribe, they imagine them to talk, and themselves to receive wise counsel from the figure as they did when the man was alive, and they mostly act upon the advice so imparted to them. The Kadisu (spirit) sometimes named after the individual the image represents, is located in a special compartment in the extreme end of the Elamo, a dark and musty place indeed. The Elamo is a house up to a hundred feet long with a width of about twenty-five feet, a sort of club-house where the men sleep apart from the women. The privileged man or sorcerer who can converse with the idols, enters into the dark and supposed sacred chamber where they are kept, secure from the gaze of ordinary mortals, and so consults them upon the subject the people are desirous to be enlightened on—such as war, family quarrels, or trading expeditions, or any other important undertaking the tribe may be intending to embark on. Kadisu can produce illness, death, health, and most that is evil. He is the cause of wreckage of canoes, if offended with some of the members aboard; and should anything happen to a trading expedition undertaken by the people without first seeking advice from Kadisu, then woe to the man or men, who urged on the journey; he or they, stand in imminent danger of being killed by those immediately concerned in the calamity; in fact, Kadisu is the solace of all their troubles.

The sorcerers often obtain their revelations in dreams, which they cannot account for in any other way except as coming from Kadisu, and whatever their impressions may be, when purported to come from him, through direct consultation or dreams, they are always carried out to the very letter. No woman is permitted to set eyes on the idols for fear of provoking their wrath; to let such "*inferior beings*" as women look upon them, would mean destruction to the people. It is only old men, or professional sorcerers, who are the favored mediums. The professional class are always paid, and, if their predictions do not turn out favorable, they always create loop-holes, in case of accidents; yet the spirits are implicitly believed in. At the same time, there are instances where these conjurors have to pay the penalty

of death for unfavorable predictions, while the spirits or idols remain uninjured.

It might interest Theosophists to know that one of these primitive gods or idols is in my possession, and many travellers have wondered how I became the owner of this, so called, savage relic, as many, both missionaries and casual travellers, who have visited the Motumotu tribe, could never induce the natives to part with any of the idols, and had not even been permitted to see them. And so far as known, it is only the Papuan Gulf inhabitants, who are the happy possessors of these family-gods. And this is how I became the envied possessor of one of them.

I took up my residence, together with my wife, for a short time amongst these simple and interesting people, and as a man, had *carte blanche* to go wherever I pleased, and, in my rambles, I found one, or two, or more idols in every Elamo I visited. So I selected a particular one as having better workmanship than any other I saw, and offered a price for it to the leading men of the Elamo, but they appeared to be surprised at such a request which would involve the disposing of their pet idol. My negotiations extended over six months, and what, in their estimation would be much wealth, in the form of cutlery, tobacco, beads, looking-glasses, fish-hooks, coloured prints, etc., could not at the time induce them to part with their so-called sacred image; and after many renewed efforts to be the possessor of this heathen relic of a primitive race, I entirely abandoned the idea of ever obtaining it. But, after the lapse of six months, my African servant called me one very dark night, about 9-30 o'clock—my wife being away at the time—and informed me that the “Bingais,” as he called the Papuans, would sell the god for a certain quantity of trade articles. The principal men, two brothers, who claimed proprietorship over the idol interviewed me, and stated the conditions on which I could possess it. It is hardly necessary to say that I was not slow in closing the bargain, which had taken me six months to accomplish. The idol was brought to me the same night in the most profound secrecy, after the villagers had gone to rest. It was carefully wrapped up in about a dozen bark blankets; but before it was finally handed over to me, I had to pledge my word that, for at least three moons (months), I should keep it in a dark place covered up, that no woman, not even my wife, should be allowed to see it, nor was I to tell any one that I had it in my possession, lest something might happen to the people who had de-throned and discarded their faithful family-deity; to this I willingly consented, and considered myself fortunate in not being restricted to any more difficult conditions. Nearly every day, until the pledged time had expired, the men concerned in the affair came and inspected the place where the image was kept, to see that I fulfilled my promises. At last, for fear they might regret the bargain, I told them, that I had sent it away to some Britannia Town; this they believed, and no further

mention of it was ever heard, and the Motumotu fetish has been in my possession ever since, now over four years.

The idol particularly referred to here, is named in honor of Semese, an influential and warlike chief of the tribe; it is arrayed in full native costume similar to that worn by the male members of the community when in *gala* dress.

Now, so far as can be ascertained, there is no trace of any other worship by this tribe except what has been indicated in the preceding remarks. They believe in a future existence, but that more in the form of the happy hunting-grounds of the North-American Indians; with the difference, that the Papuan heaven, with few exceptions, is a place where they can get plenty to eat and drink, betel-nut chewing, tobacco-smoking, many wives, and no work. That celestial home is generally in some mysterious place on their own Island.

At one time, I thought I had come upon traces of periods, at which the Motumotuan paid homage to some obscene deity. For it was a custom, just a very short time prior to the mission influence extended to this tribe, for the people at a particular time of the year to celebrate a festive occasion very much resembling similar ceremonies observed at one time by the people of Europe.

The ceremony at Motumotu consisted in that the people assembling on some open space of ground, usually on the seashore near the village, here the men would arrange themselves into groups as an audience. The women then divested themselves of all their garments—at the best of times not very plentiful—but what little they had they laid aside for the time. In this nude state, they went through a series of dances, accompanied with suggestive antics and gestures, with impromptu songs appropriate to the occasion. The men looking on laughing, and making insinuating remarks, urging the performers to act as absurdly and lewdly as they could. This was carried on with short intermissions for several hours, when refreshments were partaken of. The night was given up to sensual gratification of every description.

In all its phases, the ceremony celebrated by the Motumotu people, is identical with similar observances practised in the phallic age by our ancestors. Still I am doubtful whether the ceremony so observed by the Papuan Gulf natives, had the same significance to them, as it had to the people at the time phallic worship was general all over Europe. The natives could not give me any intelligent information bearing on the subject, and I never could find a single representation of a phallus or amulet to confirm my supposed discovery of phallic worship in New Guinea. Sir William MacGregor, Administrator of British New Guinea, thought he had found a stone phallus in a village at the Eastern portion of the Island, but on inquiry it turned out to be a pestle for pounding up betel-nuts (areca) for the use of old people. Nevertheless, in the face of my own, and Sir William MacGregor's failures to furnish con-

clusive proofs of the existence of phallic worship in British New Guinea, I cannot obliterate the thought from my mind, that if the festival at Motumotu was not a phase of phallic adoration, it must have been a simple form of homage paid to the procreative functions of man.

And again, reverting to the supposed communication with their departed famous men, or spirits, I think it quite possible that they can get *en rapport* with their dead friends, just as our modern spiritualistic mediums who maintain that they receive messages from the dead. Of course, in the case of the Papuans, who have no idea, or the remotest knowledge of the divine light within man, and whose whole being is centred in terrestrial things alone, it can only be a low kind of earth-bound souls with whom they commune.

The funeral ceremonies of the Papuans are curious and interesting. Nearly every tribe has its own particular way of disposing of the dead; but the Motumotu tribe, with which I am particularly dealing, approach nearest to our mode of burying than any other uncivilized people I have seen in New Guinea, or elsewhere.

First, as soon as a death takes place in Motumotu, it is immediately known throughout the village, by a peculiar wild wailing set up by friends and relatives who may be in attendance on the sick at the time when the dissolution takes place. These heart-rending and dismal lamentations are indulged in till the person is interred, which is done in the following manner. A nice grave is dug from three to four feet deep—near the dwelling houses—and sometimes lined with old canoe timber to prevent the earth falling in; the body is carefully wrapped up in a mat and thus lowered into the grave. Sometimes the body, especially when that of a man, is carried to the grave dressed in all its late owner's worldly possessions, and placed in it in such position that it can be viewed by the people. But before the body is finally consigned to mother earth, the ornaments are taken off and distributed amongst the relatives, chiefly the sons, if the departed was a father, and daughters, if a mother. Of course husband, or wife, whoever may survive, can keep or part with the dead person's goods to any one as he or she chooses; this, however, will only apply to cases when the family is under age. The grave is now partially filled with earth, and over it are placed pliable saplings a foot or so apart, bent in arch fashion across the tomb, which, when all the soil taken out of the grave is replaced, gives it an oval shape. A part of a man's bows and arrows and other war implements are broken at the grave, and the fragments placed thereon, as a mark of the dead man's inability ever to use them again. A similar custom is observed with a woman's cooking utensils, garden and fishing implements, also her petticoats, or whatever she wore at the time of her death, are placed on the grave in a similar manner, to mark the cessation of her earthly labours. For a few months the sepulchre is well cared for, planted with variegated foliage and neatly fenced in, and periodical festivals are given in the dead person's honour; but time very soon obliterates the memory of the dead.

As I have previously stated, different tribes have different modes of disposing of their dead. Some entomb them in caves or other subterranean vaults. The Maiva tribe, a people living about forty miles to the eastward of Motumotu, bury their dead in the dwelling houses, a grave being made in the floor. The Motu (Port Moresby) tribe and some Island inhabitants to the East of the Possession let their dead remain above ground for several days. The nearest relatives take watch in turn over the corpse; when it begins to decompose they wipe off the liquid matter which oozes from the body, and smear themselves all over with it. The body is now buried for a month or two, and then exhumed, the head and bones are carefully put together and interred in a permanent grave, in the village or the bush. By some tribes the skull and lower jaw bone is kept as a memento, being as a rule converted into an armlet, or some other ornament, to beautify some friend or relative of the departed.

At Motu this mode of burial has now been prohibited by the Government, whose seat of administrative power is located there, and the natives have now to inter their dead in a cemetery set apart for that purpose. In no instance, so far as I know, have any skeletons been found in trees, to indicate that this mode of disposing of the dead is employed by the Australian aborigines.

E. G. EDELFELT, PH. D., F. T. S.

THE HINDU THEORY OF VIBRATIONS, AS THE PRODUCERS OF SOUNDS, COLOURS AND FORMS.

(Concluded from page 435.)

IN the first essay already published, it has been indicated that *Nādā* is sound, *Bindu* (Nirvāna or Moksha) consciousness or A'tma, and *Kalā* (form) matter. *Kalā* means also color. It has been shown that *Nādam* and *Kalā* are conditioned aspects of *Bindu* and that the one cannot exist without the other. It is therefore evident that *Kalā*—(color and form)—is the manifestation of *Nādam*. All sounds are differentiations of *Nādam*, all colors and forms of *Kalā* and all ideas of *Bindu*. So sounds, colors, forms and ideas act conjointly and are inseparable from one another.

It has been stated already that *Parampadam* (ultimate state) evolves *Manas*, *Manas* evolves light, and light evolves sound. It has also been mentioned above that *Manas*, or *Ahankāra*, produces the *Tanmātras*, which are the subtle elements of sound, touch, color or form, taste and smell. According to the Aryan philosophy, *ākāś'a*, *vāyu*, *tejas*, *āpas*, and *prithvi*, are respectively evolved from sound, touch, color, taste and smell. Thus it will be seen that from the highest principle to the lowest, the higher produces or manifests as the lower.

The whole evolution of the Universe is given out in the following aphorisms:—

(1) *Thasmātheva ethasmāth āthmanah ākāsapambhuthh.* (2) *A'kasāth vāyuh.* (3) *Vāyoragnih.* (4) *Agnirāpah.* (5) *Adbhuyh prithvee.* (6) *Prithhivya oshadhayah.* (7) *Oshadhibhyonnam.* (8) *Annāth purushah.** This means that *ākās'a* is evolved from *ātmā*, *vāyu* (*prāna*, or breath) from *ākās'a*, *agni* (fire) from *vāyu*, *āpas* from *agni*, *prithvi* from *āpas*, vegetables from *prithvi*, food from vegetables, *purush* (animals, men and devas) from food (converted into seed).

From the above it will be seen that the vibrations of *ākās* pass into colors and forms, through the intervening stage of *vāyu* (vital vibrations). *Vāyu* being the life principle, the lower principles can act or vibrate only by its activity. The *tatvas* referred to above have an esoteric signification, which, without much digression, cannot be fully dwelt on here. It is hinted at in the allegory of Subramanyam, or Shunmugam, the son of Śiva. Shunmugam means six-faced, and Subramanyam, the serpent or kundalini. The six faces are the six principles, or the six senses spoken of in occult philosophy, Śiva or *ātmā* being the seventh, the former having evolved from the latter. The principle of Light referred to in the third tenet of philosophy mentioned above, may be said to be the sixth sense. The vibrations or waves of light produce those of sound, color, form, taste and smell, those of touch being common to the lower three senses. It is these six senses, or principles, that constitute the double triangle surrounded by the serpent. As all knowledge, experience and wisdom have to be obtained by the Ego through the channels of these six senses, they are symbolized by the serpent.

It may be easily inferred from the above observations that the lower five senses having evolved from light, may be said to be interchangeable, as has been seen in the case of clairvoyants reading from any part of their body, thus interchanging sight with touch. Those who have developed the sixth sense, the synthesis of the lower five senses are Adepts, who are above the physical senses. It may also be inferred that every object in nature is the production of the vibrations of light.

The intercorrelations and identity of the six senses may be proved by the fact of the Gnātha (Ego) cognising through Antakārana (internal sense) the same vibration as sound through the Upadhi or vehicle, of the ear, as colour and form through the eye, as touch through the skin, as taste through the tongue, and smell through the nose, the said five organs being only the concretions of their corresponding *tatvas*. Thus, while the idea of unity in diversity is seen, the identity of vibrations on all the planes of the *tatvas*, is also proved. It is observed that every vibration of light produces a sound and a form. A ray of light when analysed is of the seven colours of the rainbow. These colors are produced by the variety in the number of its vibrations. There is astral as well as physical light. So the vibrations on these planes must produce

sounds, forms and colors on them, distinct or indistinct according to the intensity of the vibrations. All vibrations must have their origin in *manas*, which is the faculty or power of A'tmā, or abstract consciousness. As the manasic, astral, and physical planes are correlated, and the lower dependent upon the higher for manifestation, astral forms are preceded by mental images, and the physical by both the above, all on the common field or ground of A'tmā, the witness. The science and art of the projection of forms on the three planes referred to, are the subjects treated of in the Vedas, A'gamas and Tantras, whose keys are only in the possession of Adepts or Initiates. The above works have classified and systematized the correspondence between sounds, colors, forms, symbols, figures, minerals, vegetables, animals, &c., and again between the cosmic and macrocosmic principles or powers. A student initiated into the secrets of the said correspondence would, by a proper manipulation of the forces inherent in the sounds, &c., be able to create, preserve, destroy, obscure and reconstruct anything in nature. The construction of pagodas and idols and the concentration of the powers of nature in them is also treated of in the said works. It is upon these arts and sciences that the ancient Aryans depended for the accomplishment of the eight Animādi Siddhis (powers) and all worldly desires. Owing to the selfishness and fondness for mere external forms of worship, which characterize the Hindus of this age, not only the powers of mantra, tantra, and tantra referred to, cannot be gained and exercised by them, but the mantras themselves are said to be under a curse in this iron age. No mantra can be efficacious till the curse attached to it is removed. Many people have become demoralized, have ruined their health and even been killed by dabbling in magic, in ignorance of the dangers arising from wrong vibration and of the exact correspondences referred to. The time is now come to study the whole science rationally before trying to apply its rules or principles to practical magic. The third object of the Theosophical Society is to investigate such a science among other things.

Man being a miniature of the universe, all the forces in the latter are latent in the former. It is these forces, or principles, that are called gods, &c., in Hindu and other mythologies. The corresponding forces in man are his spiritual, psychic, mental and moral faculties. When these faculties tend downwards, they are said to be evil, and when upwards, good. The reflections of the former are made in the lower astral light, and those of the latter in the higher. It is these reflections, or images, that are considered in mythology as the forms of gods, &c. But these forms may vary according to the mental and moral peculiarities of nations or individuals, so that the same cosmic force, with its corresponding human power, may be pictured differently on the said light. Hence seems to be the variety in the forms of the same principles in the mythologies of different nations. By the forms referred to above, I do not mean the astral doubles of men projected by them consciously or unconsciously. The astral forms of the lower manas are projected unconscious-

* Sacred Books of the East, Vol. XV, p. 54.

ly by mediums, sensitives and others. The higher forms belonging to the Higher Manas are projected by the will-power of Adepts. They may assume any form willed by the Adept. An Adept may appear astrally like another human being or an animal. Their will-powers are infinite, as said above by Ramalingam. The chief manasic powers, according to the Hindus, are of three classes, *viz.*, *Gñānas'akti* (knowing power), *Itchās'akti* (will-power) and *Kriyās'akti* (phenomenal power of thought). The last is the "mysterious power of thought which enables it to produce external, perceptible, and phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result."

"A Yogi generally performs his wonders by means of *Itchās'akti* and *Kriyās'akti*.*"

The same idea is conveyed in the ordinary aphorism "*Yadrishi bhāvanā yatra siddhirbhavati tādrisi*," meaning that as you conceive of anything in the mind, so it will be accomplished. This axiom is applied by Vedāntins to the manifestation of the universe from the cosmic mind, as well as to the transformations of human thoughts.

The ancient magicians and Yogis of India, who knew full well the occult laws of the external manifestation of ideas and the accomplishment of volitions by intense concentration, instructed their disciples in the same. The Vedas, A'gamas and Tantras, which embody the truths of occult sciences, are said to be the exoteric works intended to be as texts for the imparting of instruction by initiated Gurus who possess the key for their interpretation. There are secret brotherhoods in the Cis-Himalayan and Trans-Himalayan parts, who are said to be in possession of such a key. The works referred to are, however, useful in explaining the theory of occult laws for the knowledge of the uninitiated. According to the said works, there are particular Devatās to be invoked or projected for the accomplishment of particular ends and purposes, as already said. The procedure laid down in them is briefly as follows:—

- (1.) Intense concentration upon the image of a Devatā, symbolizing the idea or desire at heart, so that it (the image) may take an astral form and appear to the devotee.
- (2.) The utterance of mantrams and bījas (characters or letters) corresponding to the Devatā.
- (3.) Concentration of attention upon the figure or yantram corresponding to the Devatā.
- (4.) Materializing the mental image by the five tatwas—ākās, vāyu, agni, āpas, and prithvi respectively, by ringing bells, &c., burning incense, &c., lighting camphor or oil, offering water, vegetables or food.

* "Five years of Theosophy," art., "The Twelve Signs of the Zodiac," by T. Subba Row, p. 111.

The efficacy of the power of the vibration of sounds, or mantras, to act as regulating and controlling forces of the universe is generally established by the following aphorism:—

"*Daivāddhinam jagat sarvaṃ ; mantrā dhīnanthu daivatam ; tanmāntram Brahmanāddhinam ; Brahmano mama devatā*. The universe is subject to devas ; devas are controlled by mantrams ; and mantrams by Brahmins (magicians). Hence Brahmins are my Gods." By "Devas" is to be understood the forces of action in man and the universe.

Thus I have, so far as lay in my humble power, demonstrated the Hindu theory of vibration in nature as the producer of sounds, colors and forms. The main object of the article was to show that the idea involved in the article on "Mrs. Watts Hughes' Sound Pictures" in the *Theosophist* for September 1890, was not a new, but an ancient one. Such being my purpose, I hope that my observations will not be understood as intended to help anybody to project forms or produce phenomena which, if attempted without the instructions of a proper Guru or guide, would be surely attended with great danger, both to mind and body. Considered theoretically, the article may help students of Vedāntism and Occultism, and if so, I shall feel that my trouble is amply repaid.

C. KOTAYYA, F. T. S.

SORCERY—MEDIÆVAL AND MODERN.

A PAPER READ BEFORE THE BLAVATSKY LODGE, LONDON.

IT is not that Sorcery is out of date, but that the "weaver of magic and spells" has fallen on good times, and having succeeded in producing upon the mind of the world the "subjective impression" of his own integrity and respectability, has retired to commodious quarters on the Continent, from where his extensive practice may be conducted without attracting undue attention, and where he hopes at length to enjoy that *otium cum dignitate*, which is the reward of all discreet philanthropy. 'He has changed very much,' say they who knew him in his early days ; and truly no one would take the sleek and well-fed Dr. Hypnos of to-day for the gaunt and dark-eyed youth who, not so many years ago, passed with the suspicious nondescript of the district for "a curious kind of fellow, with books and all that," who spent his time between his room, or garret we might call it, on the 'top-floor-back' of a dingy house in a certain by-street of the City, and a little apothecary's shop round the corner. His parentage, when enquired into, a thing that seldom happened, was hopelessly obscure, and all that the people could tell you on the subject was that his mother, a crooked and ugly old woman, was said to have "the Evil Eye"! She is dead now, or at least is believed to be, which is the same thing so far as the world is concerned ; and those who have the honour to know the modern scion of the old Jewish family, are wise enough to know his one weak point, and to remain silent upon it. And the world, under his growing influence, is fast coming to the belief that

he had no mother at all, and the "suggestion," initiated by himself no doubt, that he is a *self-made man*, is gaining root-hold in its mind!

But despite this assertion of the divine or even human origin of what we must regard as the modern representative of the ancient Jewish *Lacdash* and *Quashap* (Enchantment and Sorcery), I think it a matter sufficiently interesting to enquire into its antecedents.

To one who has but a passing knowledge of the growth and decline of ancient nations, it will be a matter of general comment that, with the development of their religious systems, a belief in the existence of spirits or ultra-human intelligences and powers, and of the possibility of man's alliance with these, has shown itself, ending in the discrimination of these powers into two classes, good and bad, and a system of Magic intended to secure the assistance of the one and to propitiate the other. This we find in a degenerate form even amongst the most savage of the earth's races. Let the idea once gain ground in the mind of man, that the affairs of life are subject to the interference of disembodied powers, and let these powers be made responsible for all the good and evil events of daily experience, and it would seem that the result is universally the same, and only a matter of degree between the educated man and the savage. Each and all require that the powers should be treated with by one who understands them, and has a knowledge of the Magic art! Nor need we make too fine a distinction when we come to regard the inevitable outgrowth of a professional priesthood, for this was its primitive function among the barbarous tribes and demoralized nations of the past, and this is its only special office to-day. In countries where the wisdom-religion of our divine ancestors has been replaced by a slavish worship of these powers of Nature and a morbid and ignorant Fetishism, these Priests are to be found ever ready to mediate between the luckless or the sinful and the powers of restitution, with their exorcisms and bindings, their amulets, idols and spells.

But with the distinction of these powers into the classes of good and evil, we find also a division in the priesthood, and it is here that the line must be drawn between the priest of Magic imbued with the beneficent spirit of service for his people in alliance with the higher influences of a spiritual nature, and the priest of Sorcery, who keeps man in ignorance or in fear for his own or tribal purposes, associating with the powers of darkness, subjecting them to his commands or entering into service with them by a mutual consent. This distinction, which is, as often as not, a merely prejudiced one in the minds of the people, a fact which we need not drain history to confirm, has nevertheless a basis in fact. Indeed it would seem that such difference had its origin far back in the night of time. Thus, in the *Secret Doctrine*, we read that "the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes, into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the spirits of the Earth, the dark cos-

mic, anthropomorphic powers with whom they made alliance," for as the state of material existence became more and more gross, and the race fell into sin, the conscious relationship of the mortal and the divine man became weakened, and the Sacred Mysteries revealed to the Third Race by these celestial Teachers, degenerated into Sorcery. Thus there were among the people of that age the priests and votaries of both Magic and Sorcery. But as subsequent races and nations of the earth developed a more orderly social state with systems of government and recognized rulers, many of the priests of the dark powers fell back into mendicancy, retaining their influence only with the more ignorant people; and with the dawn of a higher morality, such as comes to all races and nations from time to time, religions were established by others in whom the spiritual sense was more awake, with the result that the foundations of many very lofty and inspiring creeds have long since been laid among the descendants of that dark Atlantean race.

Now, as I am chiefly concerned with Sorcery in its Mediæval and Modern aspects, I need but briefly state that the records of all nations clearly indicate that the existence of those who were born Sorcerers, or who subsequently gained admission to the fraternity, is a universally acknowledged fact. Beyond the specific records of their powers among the Hindús, Babylonians, Syrians, Arabians, Chaldeans and Hebrews, we have the Scriptural comments of these nations upon the primitive measures to be employed against them for the preservation of the national integrity, as well as various practices to be observed for personal defence,* and Lenormant in his "Chaldean Magic" states that at least 30,000 magical tablets for such uses were found in the Royal Library of Assurbanipal in the Assyrian and Arcadian texts. We have also records of these practices among the Greenlanders, the Esquimaux, the Norwegians, and also among the Southsea Islanders,† and coming nearer home, we find no less a personage than King James I in his *Demonology*, labouring, as he says, to prove two things, "The one, that such devilish arts have been, and are. The second, what exact trial and severe punishment they merit;" and, says His Majesty in conclusion, "I pray God to purge this country of these devilish practices, for they were never so rife in these parts as they are now."

The records of these "devilish arts" have filled very many volumes, a large number of which date back to the Dark Ages, not a few being so lately written as the present century, so that I must make a selection from among them, merely for the purposes of illustration. Indeed were I to reproduce but one example of each of the many revolting methods employed by these "birds of the night" for their sinister ends, I doubt if you would forgive me the reading.

* See Exod : XXII, 18; Levit : XIX 26 and 31; Deut : XVIII, 9—12; 2 Chrons : XXXIII, 6; Galat : V, 19—21.

† Crantz; *History of Greenland*.
Capn. Lyon; *Private Journal*, pp. 358—361.
Ellis; *Polyn. Res.* Vol. II, pp. 227 et seq.

As a general type of the ceremonial methods in use among Sorcerers we may take the "Witch Scenes" in Macbeth, which consist, of binding by the blood and various parts of particular creatures, including the finger of a "birth-strangled babe." It will be observed that the officiating circle consists of three witches, and the signal for the infernal ceremony to commence is the thrice mewing of the brindled cat. So in the "Spell" of John Gay, the Old English poet,* the maid Hobnelia binds her faithless lover with a spell, at the conclusion of which she says: "With my sharp heel I three times mark the ground, and turn me thrice around, around, around." The point of these citations is to show that the practice of Sorcery is based upon the abuse and desecration of names and numbers which, in their purely magical significance, are representative of divine things. But these things have no efficacy in themselves either for good or evil, but they gain all their powers from the will and imagination of man, the will giving life, and the imagination form, to every operation; and in the case of the Sorcerer, these psychic powers may operate directly upon their object, or indirectly, by means of a medium.

Of the direct methods we have binding by the look, and throwing a spell by means of the breath, by suggestions, incantations, and curses. In both these cases, the magnetic power lying in the soul of the Sorcerer, being stirred up by means of the will and directed to the image of the subject existing in the powerful imagination of the operator, is carried to it in the subtle emanations of the eyes or in the breath, and by the law of sympathetic attraction is thence moved to a conjunction with the vital principle of that person, whose image is thus affected, producing in him an overpowering sense of sickness and failing strength, which finally leaves him, only to give place to some insatiable and unholy desire, or some loathsome and fatal disease. It is in fact a process of magnetic inoculation at a distance. The case of Father Girard, Jesuit Priest of Toulon, who was tried before the Governors of Aix, in 1731, for the crime of using sorcerous arts upon one of his parishioners, Mlle. Catherine Cadière, is an illustration of direct binding by means of the breath. It is sufficient to state here that the girl became instantly affected with a violent erotic passion. She also had ecstatic visions of a religious character, stigmata, or blood-marks of the "Passion," and hysterical convulsions. Judgment was rendered October 12th, 1731. Of twenty-five Judges, twelve voted to send him to the stake.† The report of this trial shows also that upon the bodies of six other penitents of this priest the same marks were found. Of the same nature was the Sorcery of the Priest Gaufridy, burned by order of the Parliament of Provence in 1611. Binding by means of the breath appears indeed to have been an awful and prevalent power in the penitentiaries at one time. The two cases cited above are taken from among a large number, and I doubt if the records in any sense cover

* Superstitions, &c., John Grant, p. 175.

† Cited "Isis Unveiled," Vol. II., p. 634.

the cases. At present, I will only call your attention to the fact that such effects are produced by means of the look and by breathing, for I shall have occasion to speak of these more particularly in connection with magnetism when I come to consider the modern aspect of this subject.

Of the indirect methods of operation by means of material media, we have innumerable instances on record. The general class of passive agents employed in this process are chiefly taken from human and animal bodies, blood being considered above all other things as the most powerful, particularly when taken from a body on the instant of slaughter. Eliphas Lévi cites a horrible instance of the Sorcery of Caterina de Medici, in which she employed the black art of a Jacobin priest to obtain an oracle concerning her son Charles IXth of France, who was lying sick with an incurable disease, and from whose death she had good cause to fear great evil to her fortunes. The diabolical process resorted to for this purpose required the beheading of a child endowed with great beauty and possessed of perfect purity. The chaplain of the palace, who was party to the plot, had prepared the child ostensibly for his first communion. On an appointed day at the hour of midnight, the Queen and her confederates were assembled in the chamber of the sick King. "Before the image of the demon, having under his feet a reversed cross, the sorcerer consecrated two wafers, one black and one white. The white was given to the child, whom they brought clothed as for baptism, and who was murdered upon the very steps of the altar, immediately after his communion. His head, separated from the trunk by a single blow, was placed, all palpitating, upon the great black wafer which covered the bottom of the paten, then placed upon the table where some mysterious lamps were burning. The exorcism then began, and the demon was charged to pronounce an oracle, and reply by the mouth of this head to a secret question that the King dared not speak aloud, and that had been confided to no one. Then a feeble voice, a strange voice, which had nothing of human character in it, made itself audible in this poor little martyr's head."* "Blood," says Eliphas Lévi, "is the first incarnation of the universal fluid; it is the materialized vital light. Its birth is the most marvellous of all Nature's marvels; it lives only by perpetually transforming itself, for it is the Universal Proteus.....Blood is the great arcanum of life." Need we then wonder that this subtle fluid has been wrested by the Adepts of the black art to their use in every department of their hellish craft? The blood-evocation and other forms of Sorcery are said to be still common among the Yakuts of Siberia, as among the inhabitants of certain parts of Bulgaria and Moldavia and the mountainous districts of Asiatic Turkey. Every one has heard of the art of the Voodoos of Hayti, with their terrible forms of initiation and other bloody rites, and I need not add further to your mental torture by their recitation. A curious form

* Bodin; *La Démonomanie, ou traité des Sorciers*. 1587, Paris. - -

of the blood-sacrifice, mild enough to suffer citation in this place, is prevalent among the Mussulman and Christian women of Bulgaria. On the eve of Ascension Day, a feast is held by the tombs of the dead, tapers are lighted, the tombs are drenched with wine, and pots of incense placed upon tripods. The feast ended, one of the party approaches the tomb and calls the dead by name. After fervent prayers, repeated face downwards upon the grave-mound, some drops of blood are drawn from near the left breast and allowed to trickle upon the tomb. By means of the medium thus afforded, the departed soul presently assumes a visible form, and gives instructions to the person who has evoked it. This forcibly reminds one of that pretty story in Olive Schreiner's "Dreams," called "In a far-off land"—

There in a dark and lonely wood,
Whose thickset trees did entwine,
An ancient moss-grown altar stood;
Where kneeling, one might gain, 't was said,
His greatest wish, if he would shed
From wounded breast the life-blood red,
So that it fell upon the shrine!

The Obeah practices of the Negroes of the West Indian Colonies, against which such severe laws were enacted, have been frequently mentioned in works upon the subject of Sorcery. The Obeah is held to be a potent and irresistible spell, sapping the vital energies, inflicting indescribable tortures and strong sensations, filling the mind with nameless terrors, withering and paralyzing body and soul. Mr. Long, who made a report of the Obeah practices in Jamaica to the Lords of the Committee of Privy Council, gives the following description of the contents of the house of an Obeah woman, and it may be remarked that the Obi rites are performed as much by women as by men.

"The whole inside of the roof (which was of thatch) and every crevice of the walls were stuck with the implements of her trade, consisting of rags, feathers, bones of cats, and a thousand other articles. Examining further, a large earthen pot or jar, closely covered, contained a prodigious quantity of round balls of earth or clay, of various dimensions, large and small, whitened on the outside, and variously compounded, some with hair and rags, or feathers of all sorts, and strongly bound with twine; others blended with the upper section of the skulls of cats, or set round with cat's teeth and claws, or with human or dogs' teeth, and some glass beads of different colors. There were also a great many egg-shells filled with a viscous or gummy substance, the qualities of which were neglected to be examined; and many little bags, filled with a variety of articles, the particulars of which cannot, at this distance of time, be recollected." Of the same nature as the Obi are the "Greegrees" of the Mandingo-men of Africa.

In these cases, we see that the agents used by the Sorcerers for the purpose of conveying the fatal influence to a victim are of various kinds, and from the reports we have of the methods employed, it would seem that in some way they are identified in the imagination of the operator

with the person to be affected, and being acted upon by the magnetic power of the Sorcerer, the effect is produced in the mind and body of the distant person. The process is illustrated in the magnetic attraction of bodies removed from one another, such as that of a magnet upon the needle, and although the line of connection cannot be seen by us, it nevertheless exists. It is thus only required that the imagination of the operator should be powerful enough to construct a line of connection between the agent and the subject, and sympathetic attraction is at once instituted, when, the agent being acted upon by the will of the Sorcerer, it reacts upon the passive subject. Since one of the two must answer to the attraction set up in obedience to the powerful will persuading, the inanimate agent, not being of the nature to be affected in the manner disposed, and being identified with the victim, reacts upon the latter, or, as it were, transmits the magnetic and death-dealing impress of the poisoned and hateful will of the Sorcerer.

"Yes, it is hate—that shapeless fiendly thing
Of many names, all evil, some divine—
Whose self-contempt arms with a mortal sting."

Sometimes it was the custom to make images of wax representing the victim, and to suspend them by threads of red cotton, which were one by one cut away with imprecations and curses, while the figure was stuck with pins dipped in filth of various kind, and sometimes in poison. Allan Ramsay, a poet, who wrote in the 17th century, describes this process in the following words:—

At midnight hours o'er the kirkyard she raves,
And howks unchristen'd weans out of their graves;
Boils up their livers in a warlock's pow;
Rins withershins about the hemlock low;
And seven times does her prayers backward say,
'Till Plotcock comes with lumps of lapland clay,
Mixt with the venom of black tairs and snakes:
Of this, unsonsy pictures aft she makes
Of any one she hates,—and gars expire
With slow and racking pains afore a fire,
Stuck fu' of pins; the devilish pictures melt;
The pain by fowk they represent is felt!

W. R. OLD.

(To be continued.)

TO WHOM HONOUR IS DUE.

THE *Times* (weekly Edition) of 17th February 1893 publishes an account of the geographical researches of Dr. Baumann among the sources of the Nile. It is said that—

"The report of Dr. Baumann's latest geographical investigation of the Kagera river and the country lying between that stream and Lake Tanganyika affords an interesting and important contribution to the history of the sources of the Nile and a singular confirmation of the ancient myths concerning the Mountains of the Moon.

On September 5 last, Dr. Baumann's expedition, after having crossed Stanley's route a week previously, reached the Kagera river, and was receiv-

ed by the natives of Urundi with such demonstrations of joy and respect that he instituted inquiries as to the cause of their enthusiasm. He learnt that Urundi, from Ujiji to Ruanda, had been for ages ruled by Kings who were supposed to be lineal descendants of the moon, and that the natives believed him to be the last King, who had died a generation before and who had now come back to them from the moon.

On September 11, the expedition crossed the Akenyaru, which is not, as supposed, a lake, but a river, though the name 'Nyanza' is often applied to it. Dr. Baumann also discovered that the so-called Lake Mworengo is in reality a river which flows into the Akenyaru, and came to the conclusion that there was no extensive sheet of water in Ruanda or North Urundi. On September 19, Dr. Baumann arrived at the source of the Kagera, which rises at the foot of the precipitous and wooded hills which form the watershed between the basins of the Rufizi and the Kagera. This mountain chain is known to the natives by the name of the 'Mountains of the Moon,' and is held in peculiar reverence by them. Here Dr. Baumann maintains the real source of the Nile to be, for, if 'it be acknowledged that the Kagera is the chief feeder of the Victoria Nyanza, it follows that the headwaters of the Nile can be none other than those of the Kagera itself in the Mountains of the Moon in Urundi, within the boundaries of German East Africa.'

To Theosophists these statements are of peculiar interest. The belief that the Kings of Urundi were "descended from the Moon," strongly suggests the astral prototype, the "Lunar Pitri" of embodied man. The ancient idea of souls being born from Selênê (the moon), no doubt has a common origin with the foregoing legend. Be that as it may, the subject gains interest when it is shown that the Mountains of the Moon, and the origin of the Nile therein, were well known to the famous occultist, P. Athanasius Kircher.

In a work by Gioseffa Petrucci Romano,* entitled "A Brave Defence of the Kircherian Studies," published at Amsterdam in 1677, the sources of the Nile are dealt with and their discovery attributed to Padre Pais. It is said (*Prodomo Apologetico*, p. 108) :—

"Many have desired to see the sources of the Nile; but that privilege, however, was not permitted to any during the centuries within record, neither to Cyrus King of Persia, Cambyes, Alexander the Great, nor Julius Cæsar, but veritably to Father Pais of the venerable Society of Jesus, in the year 1618. He, together with the King of Ethiopia, in company with many persons, journeyed to the first sources of the Nile and were eye-witnesses of the prodigious grandeur of Nature..... Father Pais nobly depicts in Portuguese that which came under his notice; and to the author of *The Subterranean World*,† we have recourse in order to satisfy our curiosity, translating the description into Latin. Thus in Lib. II, Cap. 10 of the above work we read ‡ :—

* Pupil of Athanasius Kircher.

† Athanasius Kircher.

‡ The following is a free rendering of the by no means classical Latin Translation referred to.

'Since I have dealt with the fertility of the lands under the dominion of the Presbyter John, I think it will be worth while to give some particulars of the principal rivers, the lakes and subjects of his kingdom. And in the first place is the mighty Nile, the most renowned river in the whole world, which was held in the greatest admiration by both ancient and modern doctors and learned authors, and mention of which is made in Scripture (Gen. II.) It is called Gebon,* one of the four rivers watering Paradise. It is styled to this day by the Æthiopians—Abavi: and has its origin in the kingdom of Goyam, in a certain district called Sabalá, whose inhabitants are called Agous and are Christians. But since these people are imbued with various superstitions, they differ but little from the Pagan neighbouring races. The source of the Nile, however, is situate in the Western part of the Kingdom of Goyam, on an elevated valley, which may be likened to an enormous plain surrounded on all sides with a girdle of hills. On the 21st of April, 1618, when in this district with the General and his army, I ascended the place and carefully examined everything; when I found there, in the first place, two circular-shaped pools, each of which was about four spans† in diameter, and with intense delight I saw what neither Cyrus of Persia, Cambyes, Alexander the Great, or the famous Cæsar were able to reach. The water of the source is crystal clear, pure, and grateful to the taste: yet it must be noted that these two pools have no exit on the summit of the mountain, but at its base; we tested also the depth of the pools and let down into the first a pole which seemed to touch, at a depth of eleven spans, the roots of some of the neighbouring trees which had twisted around one another.

The second pool lies about a stone's throw from the first, in an easterly direction: we explored its depth, but with a pole of twelve spans could find no bottom. Having tied two poles together, making a length of twenty spans, we tried again, but could find no bottom. The inhabitants say that the whole mountain is full of water and they give as evidence the fact that the whole plain round the source trembles and, as it were, bubbles, and there are also evident traces of the hidden water. For the same reason, the water does not return to the source but rushes with headlong speed to the foot of the mountain. The inhabitants also say that in the year when the General himself was there with his army, the ground shook but little, on account of the drought, but in other years it shook and seethed ‡ to such an extent, that no one could approach without danger. About a league below the summit of this mountain, and in a westerly direction, live a people, who are called the Guix. There is in this place a village of them, whose inhabitants sacrifice many cows. They come to the pool on a certain day of the year, with the sacrificer, whom they regard as a priest, and who sacrifices there beside the fountain a cow; the head of the cow is cast into the depths of the pool.

Moreover, the plateau of the source of the Nile is exceedingly difficult of ascent, except on the northern side where it is easily scaled. About a league below the mountain, in a certain deep valley, another stream arises from the bowels of the earth, which joins itself with the Nile a little further on, whence it is believed that it has the same source as the Nile, and that borne beneath the earth by secret channels, it emerges for the first time at this place. But this

* The Bible has Gihon.

† A span is equal to about three-fourths of a foot.

‡ Bullire.

stream which bursts out below the mountain, flowing for a short space eastward, tends toward Bombarda; then, with a sudden divergence, it makes its way towards the north and, after the fourth league, a new river appears, bubbling up from the rocks and stones. A little further on this is joined by other rivers, and then by others, which, in their turn, are joined by others, and thus the Nile grows apace. But after the space of a day's journey it (the Nile) joins a mighty river called Iamá, which then bends towards the west, to the extent of about thirty-five leagues from its first source. It afterwards changes its direction, and again verges eastward and by creeping into a large lake (this is situate in a Province which is called Bed, and is partly at the foot of the kingdom of Goyam and partly at that of the Lambia kingdom), penetrates it in such a way that the waters of the Nile show a marked difference from those of the lake. The entire river, unmixed with the marshy waters (of the lake), holds its own course, and by-and-by it issues flowing and swirling towards the south, to water a land called Alata, distant about five leagues from the opening of the lake, where it is precipitated in fourteen branches over lofty rocks with an immense roar and foaming of water.... After it has irrigated far and wide Begamidrus, Goyam and other intermediate kingdoms, Amhará, Olaca, Xaoá, Damot, it again revisits the kingdom of Goyam and irrigates the territories of Bigan and Gumancana. Then it re-twists its course towards Tayolo and Om-barea, a kingdom which Eraz Selacristus, brother of the Emperor, subjected in the year 1613 with a large army; and inasmuch as it was an unknown kingdom and by reason of its vastness, he called it Ayzola, that is, the New World. Thence, winding from the East, northward through innumerable other regions and over vast cataracts, it glides into Egypt, and then pours itself into the Mediterranean Sea.

And here we may be permitted to present the map described by P. Athanasius Kircher in the passage quoted above from his *Subterranean World*, in which he gives the account of the aforesaid Father (Pais), and also to depict the immense waters that exist under the Mountains of the Moon in Ethiopia."

The *Prodomo Apologetico* contains the map of Africa, south of the Congo and Lake Nyanza. The latter is named Zaire and Zembra being divided into two parts by an island or extensive marshland. Into the Zembra or Southern Lake, the Nile flows from "Lake Bed" (Tanganyika), and to the East of this lake the "Mountains of the Moon" are indicated, extending to the south-west and terminating to the south of L. Bed. Upon one of these Mountains to the south of L. Bed, the Nile is shown to take its origin in two pools, thence flowing northwards until it reaches the south-west limb of the lake.

The particular Mountain whence the Nile take its rise, is shown in section, and the enormous lake beneath, with what appear to be inflowing cascades, is very neatly depicted.

With this before them, archæologists may deem it worth their while to consult this "writer of fables," upon the situation and contents of marvellous crypts described by him as existing beneath the pyramids of Egypt.

S. V. EDGE.

S'RI SANKARA'CHA'RYA'S SWA'TMA'NIRU'PANAM.

(Continued from page 407.)

51. In the Vedas the doctrine of Unity is true; and that of Duality is not so, but a mere predication or hypothesis. For, the notion of duality is like the notion of silver in the mother o'pearl, and that of water in the mirage.

52. The real Unity cannot be predicated in the sham Duality. For, it is only possible to predicate nothing in something, or falsehood in truth, and not *vice versâ*.

53. If it be said that both Unity and Duality, and Truth and Untruth can be predicated. This is not possible, for there is nothing else beyond these sets of things in which they can be predicated. And there can be no predication in nothing. Therefore the doctrine of Unity is to be accepted as true.

54. Unity is not a thing to be proved by the visible universe. It requires to be proved by the Vedas alone. It is not so with Duality. It is quite visible throughout the universe. It need not be proved.

55. The doctrine of Unity is the fountain of happiness. And the doctrine of Duality is the nursery of insufferable sorrows. The *S'ruti* speaks of that thing which is the source of happiness.

56. Regarding that thing spoken of by the Vedas as the blissful unity (*Brahm*), some (*i. e.*, the *Dwaitees* = the school of the doctrine of Duality) say that that unity (*Brahm*) naturally possesses the qualities of *Jiva*.

57. If the qualities of *Jiva* naturally existed in *A'tmá*, then, as heat in fire, those qualities of *Jiva* also should have an eternal existence, (*i. e.*, must co-exist with *A'tmá*).

58. (In answer to this objection) some argue that just as the alchemist's fluid by its contact turns iron into gold, so also *Jiva*, by dint of practice, attains *A'tmá*-hood.

59. The argument that *that* becomes *this*—that *Jiva* becomes *A'tmá*, or iron becomes gold—does not hold good; for it is plain that when the virtue of the said fluid in iron vanishes, the counterfeit gold gradually turns into its original nature of iron.

60. So also it is with *Jiva* which is characterised by countless kinds of joys and sorrows. By the virtue of practice, the nature of *Jiva* seems to have disappeared; but, for all that, that nature is never destroyed.

61. Therefore if *Jiva* be such *Jiva* by his nature, he must always be *Jiva* alone; and if he be (*Jiva* only by *U'pádhi* and) by nature *Paramátmá*, he is *Paramátmá* (only in the absence of the *U'pádhi*). There is no inconsistency in this statement.

62. If *Jiva*, by virtue of practice in it (*i. e.*, *Jiva*), be compared to another thing, it is believed by all (the learned) that that comparison dies away in course of time (as the virtue of practice dwindles gradually.)

63. Therefore one should, by personal knowledge, forsake the personal, ignorant and fascinating *Sansára* and should remain contented: and there is nothing beyond oneself.

64. All the Vedas, in accordance with all the *Smritis*, teach Unity which represents *Paramátmá* (*Brahm*) known as *Satya* (*i. e.*, Truth) *Gnyána*, (*i. e.*, Wisdom), *A'nanda*, (*i. e.*, Bliss).

65. There are other forcible passages (from *Sutrakáras*—makers of *Sutras*—such as *Vyása*, whose *Brahmasutras* elucidate the nature of *Brahm*—the subject-matter of the Vedas) in support of the several Vedic verses teaching the oneness or Unity (of *Brahm*).

66. How does the undifferentiated *Gnyánam*, whose sun-like rising dispels the darkness of agency, &c., arise with the aid of such sublime sentences as "That thou art"?

67. (The *Mímamsakas*, *i. e.*, Ritualists or *Karmists*, say that) ritual knowledge or the knowledge pertaining to the observance of rites and ceremonies is a guide to *Karma*, *i. e.*, observances). But how can *Karma* be a guide to non-ritual knowledge?

68. There are two divisions—*viz.*, *Gnyána*, *i. e.*, Wisdom or knowledge and *Karma*, *i. e.*, actions or the observances of rites and ceremonies—according to their respective functions. Such being the case, how can one be a guide or help to the other?

69. Knowledge does not become action or *Karma*; nor *Karma*, knowledge. Then, unlike the sun (or day) and night, or light and darkness, how can both co-exist in the same place?

70. Like the sun, who independently dispels the huge mass of darkness, knowledge needs no extraneous help to eradicate delusive ignorance.

71. This knowledge alone is pure and unmixed. *Paramátmá* becomes the witness of the universe. Such existing, knowing and enjoying and witnessing *Paramátmá*, will not be fettered by the qualities and functions (born of *Avidyá* or ignorance).

72. Whatever relationship exists between the fancied serpent, &c., and their basic ropes, &c., the same relationship exists also between the visible universe and *A'tmá*. Even the *S'rutis* aver the fact that *A'tmá* is always intact and unaffected.

73. In whomsoever agency and action are seen, he will not be recognised as *Brahm*. But in whomever they are not quite apparent, he will be looked upon (as *Brahm*).

74. Some say that all these (qualities and functions, such as) agency, &c., are the creatures of *Máyá* (*i. e.*, delusion). But to say so is delusive, and that there is nothing whatever which is not *Brahm*.

75. Just as the large and small vessels (*Karaka*, Sans.=*Kamandalu*, or a small vessel which the ascetics carry with them as a badge of their asceticism) are known only as earth by knowing their material cause the earth, so also this world is known by knowing *Brahm*.

76. That *Brahm* is the holy embodiment of *Chit* (*i. e.*, knowledge), is free (from duality), and is the *one* cause (*i. e.*, primary cause). Therefore, being connected with *Máyá*, and being formed of *Sat* (*i. e.*, existence or Truth), he is all these things (*i. e.*, he is the whole universe).

77. While everybody knows that the procreative energy lies in a potential state in the seed, a thing devoid of force or energy cannot, as some assert, be a cause.

78. He who says that a powerless thing can be a cause, may just as well have work done by the son of a childless woman, and may quench his thirst by drinking the water of the mirage.

79. Whatever evidence goes to disprove on the authority of *Sástras* the fact that a powerless thing can be a cause, that very reason (or evidence) also proves that that Truth or *Tatram*, which is full of *Sat* (or force or energy), is the cause.

80. This sublime Truth shines or appears in the form of the world, of the Guru and the Disciple, and of *Brahma*, &c.

81. The perception of this world as a reality, or Truth, creates a bond or *Sansára* to the ignorant or untrained minds. Therefore the *Upanishads* denounce the whole world as unreal.

82. This *Upanishad* frequently teaches good persons, whose minds are ripe and purified with the good deeds of former births, that this whole world is only *Brahm*.

83. Just as those that are ignorant of the nature of gold look upon the golden ornaments only as ornaments, so also those that are ignorant of the true nature of the world look upon the world as such, (and not as *Brahm*—its true nature.)

84. *Brahm* is ever present and visible to him, who identifies his self with *Brahm*; and this presence of *Brahm* cannot be acquired by unenquiring and uninvestigating ignorant persons.

85. The terms "I" and "this" are frequently used by everybody. But the term "I" refers to *Pratyagátmá*, and the term "this" exoterically refers to the body composed of senses, &c.

86. Looking upon the body, senses, &c., as self, is a huge mistake. This mistake is the delusive knowledge. That this delusive knowledge is a mere postulation and not a reality, say (the Vedic commentaries).

87. Therefore, it is but proper to say that the all-witnessing *Paramátmá* himself is *Ahankára*, (*i. e.*, one implied in the term "I.") This powerless *Ahankára*, with the touch of *Brahm*, gains strength and himself becomes *A'tmá*.

88. The essential meaning of that holy something well-known as *I* in all bodies is *Brahm*.

89. Just as the terms *cow*, &c., connote the common attributes of a class as well as the special attributes of one familiar individual, so also the term *I* connotes both the common entity *Paramátmá* and by delusion a particular individual.

90. Just as an iron ball assumes, by its contact with fire, the qualities of burning, &c., so also the notions of agency, &c., assume, by their contact with *Chetana* (i. e., Power = *Brahm*), the appellation of "I," and thus shine.

91. After knowing the meaning of the term "I" to be the pure and incomparable Unity, which is beyond and behind the visible body, senses, &c., nothing can be conceived or predicated beyond such Unity.

92. Just as the same kind of pleasure or pain is experienced differently according to the local differences of limbs, so also the one kind of *Samsára*, owing to the local peculiarities, is experienced differently by different persons. This is a wonder.

93. In connection with the world, it is not worth while to ask these questions:—"What is this (world)?" "What is its form?" "How was it created?" and "What is its cause?" But the wise should think that this world is a sheer delusion.

94. Just as the idea of the wood is dormant in the conception of a wooden elephant, and conversely the idea of an elephant is dormant in the conception of the wood; so also in the conception of the world the idea of *Paramátmá* lies dormant, and conversely in the conception of *Paramátmá* the idea of the world lies dormant.

95. *Paramátmá* depicts the picture of the universe on the grand canvas (i. e., *A'tmá*). He himself looking at this picture rejoices.

96. The settled belief of the learned is that nothing else exists anywhere than *Brahm* who is *Chinmátra*, (i. e., *Gnyánam* or knowledge in *re*), deathless, non-dual, blissful, and generally known only by experience.

97. The terms "*Vidyá*" and "*Avidyá*", which are the Vedic technicalities, exist only for the sake of discussion or argument. When viewed intelligently, they do not really exist. *Tatvam* or Truth is *Brahm*. There is nothing else than *Brahm*.

98. If you suppose that something exists other than *Brahm*, then that something also is *Brahm* inasmuch as it exists, for existence is the characteristic of *Brahm*. It is a logical fallacy that existence in its absence is nothing. But the Nihilists say that the existence of nothing as such is true.

B. P. NARASIMIAH, F. T. S.

(To be continued.)

MAJOR-GENERAL DOUBLEDAY, F. T. S.

WE have lost one of the oldest and most estimable among American Theosophists in Maj.-Gen. Abner Doubleday, U. S. A., who died at Mendham, N. J., January 26, 1893, in his seventy-fifth year. Of an old and patriotic family, he entered the Army in 1842, and gained honorable renown by his services in the Mexican and Seminole Wars, and throughout that of the Rebellion—1861-65—retiring in 1873 with the rank of Brevet Major-General. My acquaintance with him dates from 1863, when he was President of a famous military tribunal, known as the Doubleday Court Martial, organized by the Secretary of War to dispose of offences, criminal principally, committed by contractors against the Government. As Special Commissioner of the War Department then, I was ordered by the Secretary of War to work with the Doubleday Court Martial in the prosecutions made necessary by my official inspections of the Quarter-Master and Commissariat Departments. My cases kept the Court fully occupied for about two years, if my memory serves, and General Doubleday and I became pleasantly acquainted. We were brought together ten years later by our mutual interest in H. P. B.'s work. I introduced him to her, he became a frequent visitor of hers, joined the T. S., and when the Founders left New York for India, was appointed by me to act in my place as President. While we were in America, his residence in a country town prevented his attendance at our Society meetings; but his sympathy was always active, and his appreciation of H. P. B. and her work of the highest. He was a true gentleman in every sense of the word, and his adhesion to our cause lent it dignity and strength.

When, at Bombay, we reorganized the Society on its present cosmopolitan basis, General Doubleday was officially offered a Vice-Presidentship, which he accepted "with gratitude" as "an honor" (Letter of his to the Corresponding Secretary, dated Mendham, June 10, 1880.) In the same letter he adds an unofficial paragraph, in which he says to H. P. B. "I shall ever be grateful to you personally for the information you have given me on so many vital points, and trust you will continue to assist me and aid in my future development." Mr. Judge accompanies his biographical notice in the *March Path* with an excellent photo-engraving of General Doubleday as he appeared in 1863, when we first met each other in the Army, and when H. P. B. was at Tiflis dreaming of Tibet.

H. S. O.

EDUCATION IN CEYLON.

I READ with interest the editorial that appeared in the January (1893) issue of the 'Madras Journal of Education' under the heading "Education in Burmah and Ceylon." That portion of it which deals with the factious spirit alleged to be existing in Ceylon calls for a few remarks.

"Ceylon, too, like India, and unlike Burmah, is suffering much from "opposition" or 'adventure' schools, and the cause is mainly the same which exists in India. The Missionaries have worked long and hard in the cause of education, both in India and Ceylon, in Ceylon conspicuously so. But now that the people can appreciate gratuitously the advantages of education, they are desirous of taking the work out of the hands of the Missionaries."

The Editor gives an impartial view of the existing state of circumstances under which faction springs. But we have no reason to use the word 'faction' to denote a state of things, really calculated to bring about progress. We have not forgotten what Dr. Duncan, the Director of Public Instruction, Madras, said recently on the occasion of the Golden Jubilee of the Pachaiyappa's College with reference to the future prospects of Missionary education. He appealed to the enlightened Hindu Community to be prepared at any moment to undertake the responsibility of secular education—a work which has hitherto been done by the Missionaries, but in which, he fears, it will not be possible for them wholly to engage themselves hereafter in India, on account of the greater attention they have to pay to Africa and other parts. They have sufficiently educated the Hindus and the Sinhalese, so that these latter are competent to discharge efficiently their own duty of imparting intellectual training to their rising generation.

But Mr. Cull, the Director of Public Instruction in Ceylon, argues the subject in the following manner :—

"Given the element of permanence to the new schools, the rivalry should be wholesome and inductive of progress in education, though it may involve for the time serious loss to the older school, and the disorganisation of school discipline in the locality. But when the opposition is on the whole factious and there is no prospect of permanence, it becomes a grave question as to how far Government is justified in holding out encouragement to such new schools, even with the fulfilment of Code conditions. The difficulty of course is not individual to the island."

In connection with this, the Editor suggests that "Mr. Cull, the Director, will find the remedy adopted in the Madras Presidency worthy of imitation, viz., to strictly enforce rules for recognition."

But does the Director rest satisfied with simply enforcing the rules of recognition? When a new school started under very favourable auspices has satisfied the requirements, it is but just and fair that it should be recognised by the Educational Department for the purposes of grants-in-aid, irrespective of the existence of a mission school in the locality. But to refuse recognition shows there must be some ulterior

object on the part of the Director in so doing. He excuses himself by saying that 'when the opposition is on the whole factious and there is no prospect of permanence, it becomes a grave question as to how far Government is justified in holding out encouragement to such new schools even with the fulfilment of Code conditions.' This is simply twisting the matter. In these days it is not very easy for Managers to secure recognition for their schools, as they have, in majority of instances, to lay out thousands of Rupees especially in localities where recognised schools exist. If schools are not provided with a decant building, sufficient supply of furniture and apparatus, library and last, though not the least, an efficient teaching staff, they are not eligible for recognition. No sane man will risk his property in starting a school against considerable odds, if he has not the means and will to maintain it after securing its recognition. The Director is taking an unjust view of the matter. If he has power to refuse recognition to a school simply on the strength of his opinion that it will not continue to keep up its permanence, it is tantamount to saying that he can do anything that he likes; he can ruin a school if he only wills to do so. In Madras and other parts of India, Government have given power to the Director saying 'you can go only so far and no further.' On any ground whatever, he cannot go to the length of refusing recognition to a school which has satisfied the rules. The suggestion of the Editor of the 'Madras Journal of Education' evidently tends to check the view taken by the Director of Ceylon.

All readers of the *Theosophist* may have known that the Director has, in conjunction with the Government of Ceylon, introduced a rule known as the "Quarter Mile Clause," with a view to put down native enterprise in that island. I refer them to the statements made by Colonel H. S. Olcott in his Opening Address on the occasion of the 17th Annual Convention of the Theosophical Society held at Adyar in December last, and also to the Annual Report of Mr. Buultjens, Delegate from Ceylon, and General Manager of the Theosophical Society's Buddhist Schools in Ceylon, both published in the 'Supplement to the *Theosophist*' for January 1893. Let the Colonel speak for himself :—

"One of the most cunning tricks hitherto played upon the natives of Ceylon of all castes is what is known as the 'Quarter Mile Clause' in this year's Educational Code. It prohibits the grants-in-aid of public monies towards the maintenance of any new school opened within a quarter of a mile of any existing grant-in-aid school. The missionary societies having pre-empted nearly all the most desirable school sites in the island, the victimised Buddhists find themselves blocked by this clever device, in their efforts to educate their children under their own religious auspices. Mr. Buultjens and the Buddhist Defence Committee have begun to move in this matter, and I shall see that they get any help they need to expose and break up this conspiracy, in Parliament and outside it."

The Ceylon letter for *March* 1893 published in the *April* number of the *Theosophist* is not very encouraging. Mr. Sinhala Putra, who writes the letter, says that the "Clause" as it stands, needs much amendment; and local legislature and memorials to his Excellency the Governor have not had the desired effect.

However, it is encouraging to know what the 'Indian Journal of Education' (name taken by the 'Madras Journal of Education' from February 1893) says on page 77 of the February number, in acknowledging receipt of a letter that I addressed to the Editor, in January last, in connection with the subject of Education in Ceylon.

"We have received a letter referring to our remarks upon 'Education in Ceylon' in the Journal for January, from a gentleman who, as a Member of the Theosophical Society, takes a deep interest in the subject..... We have no objection to supplement our article by pointing out that the real hardship seems to be created by what is called the 'Quarter Mile Clause.' By this clause, recognition and aid is refused to a school started within a quarter of a mile of an old-established and efficient school. There is no doubt that in populous urban localities where the missionaries have pre-empted the best and most central sites, this condition may act so as to give them a monopoly of education. We have had the advantage of an explanation from Col. H. S. Olcott, and we must believe that in some cases the new Buddhist schools are placed at a serious disadvantage. We understand, however, that the matter is *sub judicio* of the Secretary of State for Colonies; and Lord Ripon may be trusted to give an equitable and reasonable decision."

Considering that Mr. Adam, M. A., Principal of the Pachaiyappa's College, Madras, is the Editor of this Journal, which has a wide circulation in India and England, I believe his words may be calculated to produce some effect in the right direction.

A. S. KRISHNASWAMI SASTRI, B. A., F. T. S.

Reviews.

Lucifer.—Vol. XII, No. 67. The March number of *Lucifer* contains much interesting matter. Herbert Burrows in the "Watch-Tower" article, dilates upon the usefulness of Annie Besant's tour; deals with the materialistic pessimism of the times, showing its futility as an answer to the cravings of the human heart and mind; shows the use and abuse of the phenomenal stage in psychic and spiritual evolution; the value of experimental psychology, and its pitfalls; speaks of the laurels won by H. P. B., and worn by men of the world; deals with a case of "downright journalistic impudence"; illustrates the tendency of the Christian to monopolize the virtues and to regard the like qualities in the heathen as merely "splendid vices." With this number Herbert Burrows hands the "Watch-Tower" over to the custody of Annie Besant, who adds a word of greeting just as *Lucifer* goes to Press. "Notes on Nirvāna" is a carefully-written article by G. R. S. Mead, dealing with the two views of Nirvāna, *viz.*, *annihilation* and *perfect repose*. The writer beats up all available evidence on this subject, and treats it in a

scholarly manner. With such material before us, it is possible to come to some conclusion on this much-debated subject. "The Secret Doctrine and our Solar System," by Thos. Williams, is a useful summary of esoteric science relative to the constitution of celestial bodies and the respective order of sidereal, lunar and planetary evolution. The article contains some valuable hints for students to take up and develop. "Notes on the gospel according to John" is continued from last number. Those who are anxious to find the key to Christian mysticism need not do more than carefully study this interpretation of the gospel as given by H. P. B. "The Dream of Ravan—a mystery" is reprinted from the *Dublin University Magazine* of 1853. We are told that the original article is from the pen of Mr. Mortimer Collins. It is a highly suggestive and beautifully written treatise on Rāj-yoga; equal to anything of the same kind which, later, emanated from the pen of his daughter. "The Foundation of Christian Mysticism" compiled and translated by Dr. F. Hartmann, is continued. "Science and the Esoteric Philosophy" by H. T. E. brings out some points of similarity and contrast between the teachings of these two schools of thought, dealing with the New Mesmerism; the aura of inanimate objects; Od and Electricity; the Darwinian Theory, &c. This article is a useful and pleasing addition to the pages of *Lucifer*. Mr. R. Machell writes upon "The Beautiful" and writes well, lifting his theme to the standard of the ideal self-realized. "Death and after?" continues with the Chapter on "Kama-loka." The chapter contains many useful extracts from Occult teachings. In these, however, there appears to be some disparity of reasoning or looseness of expression, to say the least. The case of "Suicides" is dealt with and compared with "accidental deaths," and the case goes hard with the suicide. The suicide is held responsible, while the victim of circumstances gets a "rosy dream" as compensation, albeit the "accidental death" may be (*must be*?) karmic action due to a past life. But we are told elsewhere "the state of the disembodied entity will depend on the motive that cut short the life." We know of cases where men have taken 30 years to deliberately kill their souls, but a poor hypersensitive soul that strikes at its "tenement of flesh" (*motive* not in question) is doomed after death to much the same fate, *viz.*, separation, at least for a while, from the sixth and seventh principles. In any case the question is to the point—can a man die before his time is due, or live after that hour has struck? "Aphorisms on Karma," dealt with in our own pages, contains many truisms and covers much debatable ground. There is, however, an earnest attempt to bring current ideas on this abstruse subject into something like form. "Easter Island Inscriptions" contains some highly interesting notes upon the recent researches of Dr. Carroll, F. T. S., (of Sydney) in the hieroglyphic writings of the Primitive inhabitants of the Island, whom he traces to south-western America.

The Path.—Vol. VIII., No. 12, opens with a note of congratulation in retrospect and prospect, under the title of "Seven years gone." "Aphorisms on Karma" is reproduced simultaneously with its publication in *Lucifer*. There are in all 31 "Aphorisms," most of which will bear careful thought. "Devachan" by William Q. Judge deals with the much-discussed "period" of postmortem rest. Read side by side with Mr. Fullerton's able T. P. S. article on this subject, the appeal to authority in the present case is somewhat bare and unprofitable. The subject is one which should bear discussion on the lines of *analogy* at least. "Faces of friends" brings up the

record of the late Major-General Abner Doubleday, F. T. S., whose activities in the Theosophical cause at its outset in America deserve to have been more widely known by many members of the T. S., to whom, until now, his name has been unknown. "The Mahâtmas as ideals and facts" deserve careful reading and assimilation by every earnest Theosophist. "The Earth Chain of Globes" is continued from the previous number, and while very clearly demonstrating the interpenetration of states of matter, does not thereby dispense with the globe *in alibus*, which may yet belong to the "Septenary Earth-Chain." "H. P. Blavatsky on precipitation" embodies a long letter written by H. P. B. on this very interesting subject. It is practically a counter-blast, though written to a private individual, against the blind judgment of the so-called Psychical Research Society. "The Coming of the Serpent" by Bryan Kinavan is a pretty allegory illustrating the power of the Soul to find "good in things evil." "Tea Table Talk" attests Reincarnation on the authority of a certain twelve-year-old precocity who "used to lie and think in his cradle"! It is only the "thinking" we should be inclined to question!

Branch Work Paper No. 31, (American Section), discusses "Mediatorship and Mediumship theosophically considered." The writer traces the genesis of the ideas of heaven and hell, and speaks somewhat loosely of death as "always shrouded by a darksome dread." The expression is pretty, but not true. Kama-loka, despite the name, is said to be "not a locality, but rather a state or condition." An example of a finite body (such as the Kâmarûpa) without *locus*, would be interesting. Even if, as may be argued, "locality" and "state or condition" are synonymous, yet both are subjects of relativity, and therefore may be regarded in terms of space and time equally as states of consciousness, which ultimately they are shown to be. Several pages of very interesting thought treat of spiritualistic phenomena and the occult laws controlling psycho-physical phenomena, defining the differences between the passive medium and the active mediator. The paper is admirably adapted for discussion in Lodges.

Theosophical Forum:—No. 44 takes up the question, "Do all people who are on earth at one time come back together?" The Editor's answer to which showing that earth-life is for the gaining of experience, which can only be the result of change of environment, status, &c., is well worked out. Mr. Judge also offers an answer, but goes beyond his depth. The question being superficial needs but a simple statement by way of answer.

A question upon the unity or multiplicity of the *Monad* spoken of in Theosophic literature, is answered; it being said that the "mineral," "vegetable" and other "Monads" are one and the same working under different conditions in successive stages of evolution. Another querent seeks a "name" for that principle in man, which cognises the various sensations, emotions, passions, sentiments, and even thought itself. Warrantable reserve is shown in the answers to this question. A querent objects that if the axis of the earth were once in the plane of its orbit all animal and vegetable life would either be burned up by heat or killed by cold since the year would consist of one tropical day and night of 6 months each. The querent seems to forget that the advance to this stage of things is gradual, almost imperceptible, and occupying a vast period of time. To suddenly transfer, in thought, mammalia and flora as we now know them, to such a stage, and then ask what would become of them, is in consistent with the premises. The locality of Devachan is put to question, and answer made that

it must "be outside the earth," and "within the limits of attraction" of the earth's chain of planets. The Hindus say more definitely, "between the orbit of the sun and the pole star, Dhruva."

Pauses.—The April number of this Journal opens with two verses on "Invisible potencies" by Ella Wheeler Wilcox. The "Secret Doctrine and the Higher Evolution of Man" is concluded. "Cōncentration" from the *New Californian* and "In H. P. B's writings, what is new?" From the *Path*, both amply deserve the space they fill. "The Adepts" by William Brehon, also from the *Path* will no doubt do good in places where *Pauses* gains the thoughtful attention of members and others. "A Bewitched Life," "Death, as viewed by Theosophy," and "Theosophy" by A. F., complete with "Book notices," a useful number of our Bombay contemporary.

Journal of the Mahā Bōdhi Society.—From the March issue of this journal, we learn that the remains of a palace, with statues of Buddha, have been found at Sat Daul, in the Burdwan District. Sir Edwin Arnold has aroused the active interest of Japan Buddhists in the Mahā Bōdhi movement. The persecution of Buddhist Priests at Gyā by men said to be moving in the interests of the Mahant, the present private holder of the shrine, is awakening deep interest in, and sympathy for, the Buddhists among all classes. The report of the Buddhist Text Society of India gives some most interesting facts concerning the ancient literature and scientific learning of India. The interview of Col. Olcott with the Commissioner of Benares and others, seems hopeful as regards the object in view, *viz.*, the restoration of the Buddha Gyā shrine to the Buddhists. A work by the high Priest Sumangala on the Bālāvatāra, the grammar of the Pali language, is published by the "Hakrivikirana Press," Colombo, and is said to be a very valuable contribution to oriental literature.

Adhyatma Māla, No. 5.—The number under review is ushered in, according to its newly adopted custom, with the "Watch-Tower" article, wherein notice is taken of a recent article in the 'Echo' by some doctor on the subject of thought-transference and its connection with ether as a vehicle. The increase in the mental and moral responsibilities of nations and individuals consequent upon the possible acceptance of the above theory as a fact in nature, is also neatly pointed out by the Editor. Next in order comes the translation of a short, yet a very important article, from the *Theosophist* by the late T. Subba Rao, on the relation between Prakriti and Purush. The rendering of Subba Rao's lectures on the Bhagavatgītā continues. The article on Dharma is again taken up. The translation of the *Sapta Bhumika* from the *Theosophist* continues. The translation of 'What is Theosophy' and 'Vasudeva Manana' continues. With the exception of some mistakes here and there in Sanskrit spelling, the number under review is good and does credit to the Editor.

By the way, however, we might take the liberty to suggest that instead of creating a new and difficult combination (not always a happy one) of Sanskrit words for rendering well-worn terms such as mesmerism, spiritualism, &c., the original English terms should be imported.

BOOK-NOTES.*

This little Review of eight pages most ably fills up a hitherto blank space in the publishing department of the T. P. S. At a time like this, when so

* Theosophical Publishing Society: 7, Duke St., Adelphi, London, W. C., 1s 6d. per ann.

much literature upon occult, theosophical and oriental subjects is filling and even lumbering the bookshelf, it is a benefit to know where to turn for reliable information as to the merits of one and another of the latest publications. The Editor, Mr. John M. Watkins, has undertaken to keep the Theosophical reader *au courant des affaires*, and the first number is such as to warrant us in recommending the publication to all our readers and to bibliophiles generally.

W. R. O.

BUDDHIST CATECHISM.

The Bengali edition of this well-known standard work is from the hand of Babu Dinanath Ganguli, F. T. S., and bears the following ornate dedication:

"To the highly eminent Col. H. S. Olcott, President-founder, Theosophical Society.

"High-minded Brother, The Buddhist Catechism is an object of your best regard. As a token of holy fraternal love, its vernacular rendering is presented to your lotus hand."

CHILDHOOD.*

This Magazine began its career in December 1892, and a copy of the February number is now in hand. The particular area of the world's interests represented by this journal is, we believe, an entirely novel one, and in trying to claim public attention on behalf of the child, Dr. Winterburn is doing a good work. "All that concerns the welfare of children" is the simply stated though wide programme of thought and work undertaken by the editor. It is a sunny day for the "little ones," when competent men and women take up pen in praise of a prospective humanity and in defence of its mental, moral and physical rights. Among those who contribute to this number are, Prof. Alexander Wilder on "The Life of the Unborn Child;" Maria Louise Pool on "Childhood's Realities;" Prof. Charles Burr Todd on "Obedience as a Part of the Intellectual Culture of the Child;" Mac St. John Bramhall on "The Babies' Paradise;" Rev. Edward P. Powell on "Natural Education;" Anna Cronjhelm Wallberg on "Swedish Children: their Home and School Life;" Prof. Selden H. Talcott on "The Causes of Insanity;" Clara P. Boss on "The Value of Reading;" Prof. W. K. Wickes on "Three Degrees of Art in Childhood: The Finest Art of Expression;" Florence Hull on "Preparation for Motherhood;" and Eliza Calvert Hall, a poem entitled "Queen Bess." Among the topics treated editorially are, "The Pathway to Heaven," "The Natural Religion of Childhood," "Nursery Emergencies," "The Treatment of Burns." One of the most interesting parts of the magazine is "Thoughts and Suggestions," full of bits of sage and kindly advice to parents.

W. R. O.

SUPERSTITION AND FORCE. †

The publication of the revised (fourth) Edition of this work by Henry C. Lea, LL.D., is sufficient indication of the reliable and interesting nature of its contents. It embraces essays upon the "Wager of Law," the "Wager of Battle," the "Ordeal," and "Torture." While reading such accounts as are contained in the two last essays, it is a matter of no small comfort to us that we live in an age when we are not required to establish our innocence

* New York: A. L. Chatterton and Co: 78, Maiden Lane.

† Philadelphia: Lea Bros and Co., 1892.

or justify our claims by an appeal to such physical criteria as "the trial by fire, water, the balance, &c;" and yet as the author rightly remarks, "so long as human nature retains its imperfections, the baffled impatience of the strong will be apt to wreak its vengeance on the weak and defenceless." We are glad to live and let live, if only for the sake of completing our life's work which, in the end, will be justified or condemned of itself without appeal to such forces as our author shows to have once been the measure of merit imposed on man by man. Yet an inquisition of a subtler and even more baneful nature has taken the place of these old-world brutalities, and if it be true that our civilization is of a higher order, it is also true that our brutality has gone along with it and strikes with veiled glaive at less impenetrable stuff than human flesh. Nevertheless, retrospection has its lessons; and in this work of Mr. Lea's we may look back upon a day of the world's delirium and a phase of human weakness, the like of which, we hope, will never again enter into the history of our race.

W. R. O.

SAMSKRITANDHRA NIGHANTU.*

Here is a handy Sanskrit-Telugu Dictionary in Telugu characters, and containing over 17,000 words, brought out by Bro. V. Vencata Seshayya, the indefatigable Secretary of our Madras Branch. It is an abridgment, with some useful additions by the Editor, of a larger work by his grandfather, the famous Pandit Mammiddi Venkayya of Masulipatam, whose name is familiar to every Telugu scholar, and from whom European Lexicographers in Telugu like A. D. Campbell and C. P. Brown drew their inspiration largely. The fact of its giving the gender of every word and explanation of the Sanskrit compounds, recommends itself to every Telugu student, and Telugu-knowing Sanskrit student; and the low price of Re. 1-8-0 ought to enable every one to purchase a copy for himself.

S. E. G.

INDIAN PANDITS IN THE LAND OF SNOW. †

This little work contains four lectures delivered by Pandit Sarat Chandra Das on different occasions, on subjects connected with the Religion of Tibet, and more especially on "the labours of the Indian Pandits in the propagation of Buddhism in the North and the Far East," which have been buried in oblivion and which our author is endeavouring to unearth. The first of these lectures is on "Student's life in Tibet," and it gives a good description of the monastic University of Tashilunpo, the present Tashi Lama of which invited the Pandit in 1879 and 1881 to visit him. The second is on "Early Indian Pandits in China" and throws a good deal of light on the early history of Chinese Buddhism; while the next one, equally valuable, on "Bengal Pandits in Tibet" has recently appeared in the Journal of the Buddhist Text Society of India. The interest of Indian philosophical students is centred in the last lecture on the "Doctrine of Transmigration." Although it is not possible to say at the present state of modern research into Buddhism whether Sakyamuni ever taught the existence of A'tmá, yet Hindu philosophical writers unanimously

* To be had of the Manager of the *Theosophist*, Adyar, Madras, or the Editor, 70, Govindappa Naik Street, Madras.

† By Pandit Sarat Chandra Das, C. I. E., Printed at the Baptist Mission Press, Calcutta.

suppose that Buddhism is Atheistic; and some of them even go so far as to think that the doctrine of Karma, and its correlative, that of transmigration, could not be introduced into Buddhism unless there were such a doctrine as that of the Skandhas to cement the whole. This last is the pivot on which turns the wheel of Indian criticisms levelled against it by Vedantin writers of different times: and the doctrine of Ekotibhava would even appear to be the same as that of the Skandhas. But this is not so, as the said doctrine is based on a belief in the immortality of the "satvic" principle.

These lectures are followed by six useful appendices, one of which is a short poem entitled *The Lay of Lachen* by the late Colman Macaulay.

The book deserves the serious study of one and all interested in Buddhist philosophy, and of its Tibetan branch in particular: and we heartily recommend it. It reflects very great credit upon the Pandit.

S. E. G.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, March 1893.

We have Mrs. Besant in our midst once more. I am glad to say, "safe and sound" in every sense of the word; for I saw her within a few hours of her arrival, and thought her looking better and stronger in every way than when she left us last year. The effect of her presence is already beginning to show itself in increased press activity; several of the leading papers sent up and interviewed her, on her arrival, e.g., the *Morning, Pall Mall Gazette*, and *Westminster Gazette*, each published an "interview" under the several headings—"Theosophy Abroad," "Theosophy in the New World," and "Mrs. Besant's American Tour." There was quite a crowd at the National Liberal Club too, I believe, to hear "What can and what cannot be done by politics." At any rate, I can vouch personally for the audience which assembled at St. George's Hall last Sunday afternoon to hear the lecture (given under the auspices of the "Sunday Lecture Society") Mrs. Besant gave on "Mesmerism and Hypnotism"; the place was literally packed from floor to ceiling, and people were standing down the side of the hall the whole time.

Our continental brethren seem to have been very active of late. Especially in Spain is the Theosophical movement perceptibly gaining ground; a new Lodge having quite recently been started, in Valencia. Another new Theosophical Magazine is about to make its appearance, this time in Bohemian, under the title of *Pokrok*.

By the way, you may like to know that our next European Convention is to be held on the 6th and 7th of July; and we hope very much that some of our American brethren may be able to run over for it.

Schemes for social and philanthropic work are constantly coming up for consideration, the latest idea being the starting of a self-supporting co-operative Laundry, which is to be under the supervision of the League of Theosophical workers, and whose special object shall be to improve the condition of washerwomen. To this end the Countess Wachtmeister, Mrs. Besant and Mr. Moore, have sent round a letter of explanation and appeal

to all the great dailies; as a sum of £2,000 must be raised before the scheme can properly incarnate, so to say, and become a living thing. The idea seems to have "caught on," but whether to the extent of bringing in subscriptions, time alone will shew.

Other items of news are that the Blavatsky Lodge begins a new syllabus next month, and that Mr. Ablett is leaving Head-quarters. The syllabus was not sufficiently made up when I saw it, for it to be worth while taking up your space with a list in which one half the dates have no subjects apportioned.

The Lotus Working-men's Club is doing splendidly; there are now over a hundred Members, most of whom are to be found at the Club every evening.

Our indefatigable brother, Mr. John M. Watkins, has hit upon a capital idea for disseminating information as to books published on "Theosophical, Occult, Oriental, and Miscellaneous" subjects. The words I quote are the sub-title of a little Journal called *Book-notes*, which Mr. Watkins is bringing out monthly, and the first number of which has already been issued. It is quite evident from the manner of its reception that it supplies a long-felt want, and is really a most valuable guide, as Mr. Watkins gives a short analysis of the contents of the books noticed.

* * * * *

Really, the *Review of Reviews* is becoming quite an epitome of psychic and spiritualistic gossip, a mine of quasi-occult information. To turn over the pages of this month's issue only is quite enough to shew one in what direction the wind of Mr. Stead's inner consciousness is blowing him. Such headings as, e.g., "Spook inspired Poets," "a plea for the study of Dreams," "Astrology in England," "Photographing an Astral Body," "Psychometry and Evolution," and many more will amply prove to you that I do not exaggerate the position. Well, may Mr. Stead say "these things are in the air" for the magazines simply rain them upon us.

Appropos of the photographing of an Astral Body, it appears that M. de Bodisco, the Tzar's Chamberlain, has really accomplished this fact, and recounts his performance and experiences in *L'Initiation* (a Paris Magazine for February). He speaks of the "astral fluid" as "a luminous substance," which resembled "broken ice, sparkling with a bluish radiance and lighting up neighbouring objects. The light appeared to proceed from the palms of the medium." M. de Bodisco declares himself willing to repeat the experiments in Paris this next autumn "under conditions which will satisfy the most sceptical." Let us hope that Dr. Ernest Hart may be induced to be present on the occasion!

The "Plea for the study of Dreams" is a notice of Professor Sully's article in the current number of the *Fortnightly*. He seems to be quite of Mr. Greenwood's opinion that in dreams, faculties, otherwise dormant, can be exercised. But the "Moral," as Mrs. Stead calls it, is a curious one, and only serves to shew how, even when the clue falls into their hands, the majority of our scientists are so fettered by their pre-conceived theories that they are absolutely incapable of profiting by it. Says Prof. Sully:—

"Indeed, from a philosophical point of view, it is difficult to say in what respect a dream is less a direct apprehension of the real than a perception of waking life. This being so, what does it matter that when we are illumined by the cold, penetrating light of day we see our dreams to be pretty unsubstantial bubbles, the creations

of a sportive brain? Such intervals of scientific disillusion need not deter the wise man from repairing to the nocturnal phantasmagoria as a source of preternatural delight, as an outlet from the narrow and somewhat gloomy enclosure of the matter-of-fact world, giving swift transition into the large and luminous spaces of the imagination."

Just so, but what is this very "imagination," of which they talk so much, but of whose real nature they know so little? Prof. Sully will insist upon regarding the dream—faculty operative in sleep—as "a reversion to a more primitive type of experience, an up welling in vigorous pristine abundance of sensation and impulse." The revelation, in fact, of what Mr. Stead terms "the aboriginal Ego" — whatever that may mean.

Is it possible that, at last, a vindication of the old alchemist-philosophers is at hand? That Modern Science is beginning to not only see, but to acknowledge—though faintly, and as yet hesitatingly—its deep indebtedness to such men, *e. g.*, as Paracelsus? It would almost seem like it. A week ago, Professor Rudolf Virchow delivered the Croonian Lecture at a meeting of the Royal Society, which was held in the theatre of the University of London, in order to accommodate the large number of persons who wished to be present. The lecture was on "the Position of Pathology among the Biological Sciences." The Professor certainly alludes, in the course of his lecture, to "the fantastic spiritualism of the East" borrowed by Paracelsus, and says that he "unhinged among his followers a wild and absolutely fruitless (from Prof. Virchow's point of view) mysticism." But the lecturer admits that Paracelsus struck the principal blow at the old system of medicine, and speaks of him as that "gifted physician"—yet a "Charlatan"! "Paracelsus, who" says Prof. Virchow, "pronounced the anatomy of the dead body to be useless, and sought for the basis of life as the highest goal of knowledge, demanded 'contemplation' before all else"; and he admits that by this road did Paracelsus arrive at "the metaphysical construction of the Archæi." Then, after a few harmless little gibes at "contemplation," the Professor proceeds:—

"Nevertheless there lay hidden in that 'contemplation' of a healthy kernel which would not allow the intellectual activity which it had stirred up to come to rest. It was the idea of life which formed the ultimate problem for all future research."

The italics are, of course, mine; for these sentences seem to me to mark an enormous concession, a tribute on the part of science which I have never before come across.

* * * * *

I think it was in my last letter that I gave you some account of Professor (I seem to be dealing largely in professors this month) Dewar's researches. Since I wrote, a very interesting interview with him appeared in the *Pall Mall Gazette*; and I should not recur to the subject had not one more point been elicited in the course of the interview which will, I think, interest you. It seems that Prof. Dewar has been experimenting in ozone, which he says "can be liquified by acting on the vapour given off from liquid oxygen by electricity." He is also represented as saying—of ozone—"It's a splendid dark blue colour, almost as dark as indigo. Ozone has not the same molecule as oxygen, and the electricity breaks up three twos into two threes; that is the secret of it. The queer thing about liquid ozone is that when it goes back into a gas again it explodes." Indeed as an explosive ozone would seem to rival, if not to surpass dynamite. So says Prof. Dewar. Students will be interested in noting the colour of ozone.

Some interesting experiments on "Sound, Waves and Vibrations" have been shewn lately at the Royal Institution, by Lord Rayleigh, F. R. S. He dealt specially, a few days ago, with the subject of sounds given out by globes and tubes; illustrating the nature of these sounds by a variety of experiments. The curious point seems to be that, as Lord Rayleigh says, "the sound here does not proceed from the vibration of the tube itself, but from the waves of alternate rarefaction and compression set up in the air contained within the tube or resonator." Heat, he says, reinforces the vibrations of the air; and if the conditions of the atmospheric vibrations are such that this heat cannot escape, "it could be demonstrated that the vibrations could be kept up indefinitely without any external force to assist them"! Newton's calculations Lord Rayleigh pronounces erroneous, because Newton had not taken into account the thermic effects produced by the alternations of compression and rarefaction which took place. "It was possible to apply heat artificially to take the place of that which was lost, and thus maintain the vibrations permanently..... This was the secret of the production of sound vibrations by heat."

Froebel seems to be very much to the fore just now; Mr. Courthope Bowen's recently-published book, "The Great Educators: Froebel and education by self activity" has, of course, something to say to this. As a teacher Froebel went entirely on the lines naturally suggested by Theosophy:—"From within outwards"—and there is no doubt that he stands out as the greatest of Educational reformers. "He was the first to set before teachers," says a review on Mr. Bowen's book "as an ideal, to develop the whole man, from the cradle upwards, by means of self-activity; in a word his system was founded on psychology." A very interesting article on "The Kindergarten Movement" appeared in the *Century* for January. The illustrations accompanying the letter press were specially significant, as emphasising the really occult nature of Froebel's method of teaching. In one illustration a sphere, a section of a trunk, and a square are shewn, and underneath are the explanatory words:—"The basis of the Kindergarten,—from it all the gifts and occupations are derived. Froebel declared that whoever fully understood this gift understood the Kindergarten system. In it he saw the whole material universe epitomized and symbolized;" which takes us straight back to the first half dozen pages of the *Proem* of H. P. B.'s "Secret Doctrine."

A. L. C.

AMERICAN LETTER.

NEW YORK, March 11th, 1893.

Theosophy is now phenomenally active with us. The "Lotus Circle," started in New York, steadily grows larger. Its corps of teachers has increased in numbers and efficiency; its scholars are also more numerous and interested. By the force of its example others are starting up. The consequence is that this work amongst the young, promises to be an important feature in the American Section.

To-morrow, the 12th instant, the Brooklyn Branch is to start its Lotus Circle. Its prospects are most promising. Brooklyn and New York being so near together, much work is done by them in common. It so happened that the Brooklynites were as instrumental in getting the New York Lotus Circle going, as the New Yorkers themselves. As a result, the initial work

in the Brooklyn Circle will be done by those well fitted for it by their experience in New York.

The League of Theosophical Workers No. 1 has secured the use of a room at head-quarters. Mr. Eecht has been installed superintendent. The advantage of being located at so vital a centre, coupled with the incessant and tireless energy of the superintendent, is already producing its effect. The first circular sent out began as follows:—"The League of Theosophical Workers No. 1 has completed the preliminaries of reorganization, and what is now wanted is to know *who* are willing to work, and *what* they will do. New Members, especially children, are wanted for the Lotus Circle. Can you do anything in this line? Members who can write good newspaper articles are needed. Can you assist in this department? Will you volunteer to do general work, such as folding circulars, addressing envelopes, etc? If so, can you be called upon at any time or only on certain days of the week?" Continuing in this strain, it laid before those to whom it was sent the possibilities that were before them if they were really in earnest.

Our Annual Convention will be held here on the 23rd and 24th of April. The first session will be on the morning of the first day at head-quarters. The second and third sessions will be in the afternoon, and on the evening of the same day at Scottish Rite Cathedral. The Sessions of the second day will all be at head-quarters.

At a meeting at the Aryan Theosophical Society on Feb. 28th, some interesting facts were related by Mr. Woodcock in regard to the hearing of extraordinary voices in Canada. The phenomenon was heard by hundreds of people. Papers were read by Mr. Judge and others on the subject of the evening, spiritualism, all tending to show that the explanations offered by spiritualists as to the facts they bring forward are inadequate.

Muhammed Alexander Russell Webb F. T. S., spoke at the meeting of the Aryan Theosophical Society on the evening of the 7th instant. His subject was "Theosophy in Islam." His mission to this country attracts much attention.

The Aryan Press has had to add two new men to its force on account of the accumulation of work.

Brother Claude F. Wright has been exhibiting his usual activity, having visited Kansas City, Chicago, St. Louis, Fort Wayne, Minneapolis, Muskegon and other points, the distance covered in miles running up into the thousands. His suggestions regarding methods of work have borne good fruit

H. F. PATTERSON, F. T. S.

ओं THE THEOSOPHIST.

VOL. XIV. NO. 9. JUNE, 1893.

सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XV.

OUR next question is, did she write "Isis" in the capacity of an ordinary spiritual medium, *i. e.*, under the control of spirits of the dead? I answer, assuredly not. If she did, then the power controlling her organism worked differently from any that is recorded in books or that I, personally, ever saw operating during the many years in which I was interested in that movement. I have known mediums of all sorts—speaking, trance, writing, phenomena-making, medical, clairvoyant, and materialising; have seen them at work, attended their sances and observed the signs of their obsession and possession. H. P. B.'s case resembled none of them. Nearly all they did she could do; but at her own will and pleasure, by day or by night, without forming 'circles,' choosing the witnesses, or imposing the usual conditions. Then, again, I had ocular proof that at least some of those who worked with us were living men, from having seen them in the flesh in India, after having seen them in the astral body in America and Europe; from having touched and talked with them. Instead of telling me that they were spirits, they told me they were as much alive as myself, and that each of them had his own peculiarities and capabilities, in short, his complete individuality. They told me that what they had attained to, I should,

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

one day, myself acquire; how soon, would depend entirely upon myself; and that I might anticipate nothing whatever from favor; but, like them, must gain every step, every inch of progress by my own exertions.

One of the greatest of them, the Master of the two Masters about whom the public has heard a few facts and circulated much foul abuse, wrote me on June 22nd 1875: "The time is come to let you know who I am. I am not a disembodied spirit, Brother, I am a living man; gifted with such powers by our Lodge as are in store for yourself some day. I cannot be with you otherwise than in spirit, for thousands of miles separate us at present. Be patient and of good cheer, untiring labourer of the sacred Brotherhood! Work on and toil too for yourself. For self-reliance is the most powerful factor of success. Help your needy brother and you shall be helped yourself in virtue of the never-failing and ever-active Law of Compensation:" the law of Karma, in short, which, as the reader perceives, was taught me from almost the beginning of my intercourse with H. P. B. and the Masters.

And yet, despite the above, I was made to believe that we worked in collaboration with at least one disincarnate entity—the pure soul of one of the wisest philosophers of modern times, one who was an ornament to our race, a glory to his country. He was a great Platonist, and I was told that, so absorbed was he in his life-study, he had become earth-bound, i. e., he could not snap the ties which held him to Earth, but sat in an astral library of his own mental creation, plunged in his philosophical reflections, oblivious to the lapse of time, and anxious to promote the turning of men's minds towards the solid philosophical basis of true religion. His desire did not draw him to taking a new birth among us, but made him seek out those who, like our Masters and their agents, wished to work for the spread of truth and the overthrow of superstition. I was told that he was so pure and so unselfish that all the Masters held him in profound respect and, being forbidden to meddle with his Karma, they could only leave him to work his way out of his (Kāmalokaic) illusions, and pass on to the goal of formless being and absolute spirituality according to the natural order of Evolution. His mind had been so intensely employed in purely intellectual speculation that his spirituality had been temporarily stifled. Meanwhile, there he was, willing and eager to work with H. P. B. on this epoch-making book, towards the philosophical portion of which he contributed much. He did not materialise and sit with us, nor obsess H. P. B., medium-fashion; he would simply talk with her psychically, by the hour together, dictating copy, telling her what references to hunt up, answering my questions about details, instructing me as to principles and, in fact, playing the part of a third person in our literary symposium. He gave me his portrait once—a rough sketch in colored crayons on flimsy paper—and sometimes would drop me a brief note about some personal matter, but from first to last his relation to us both was that of a mild, kind, extremely learned teacher and elder friend. He never dropped a word to indicate that he thought

himself ought but a living man and, in fact, I was told that he did not realise that he had died out of the body. Of the lapse of time, he seemed to have so little perception that, I remember, H. P. B. and I laughed, one morning at 2-30 A. M., when, after an unusually hard night's work, while we were taking a parting smoke, he quietly asked H. P. B. "Are you ready to begin?"; under the impression that we were at the beginning instead of the end of the evening! And I also recollect how she said: "For Heaven's sake, don't laugh deep in your thought, else the 'old gentleman' will surely hear you and feel hurt!" That gave me an idea: to laugh superficially is ordinary laughter, but to laugh deeply is to shift your merriment to the plane of psychic perception! So emotions may, like beauty, be *sometimes* but skin-deep. Sins, also: think of that!

Except in the case of this old Platonist, I never had, with or without H. P. B.'s help, consciously to do with another disincarnate entity during the progress of our work; unless Paracelsus may be called one, about which, in common with the Alsatians, I have grave doubts. I remember that one evening, at about twilight, while we lived in West Thirty-fourth Street, we had been talking about the greatness of Paracelsus and the ignominious treatment he had had to endure during his life and after his apparent death. H. P. B. and I were standing in the passage between the front and back rooms, when her manner and voice suddenly changed, she took my hand as if to express friendship, and asked "Will you have Theophrastus for a friend, Henry?" I murmured a reply, when the strange mood passed away, H. P. B. was herself again, and we applied ourselves to our work. That evening I wrote the paragraphs about him that now stand on p. 500 of Vol. II of "Isis." As for his being dead, the odds are always against any given Adept's having actually died when to ordinary men he seemed to. With his knowledge of the science of māyāvic illusion, even his seeming corpse screwed into a coffin and laid away in a tomb, would not be sufficient proof that he was really dead. Barring accidents, which may happen to him as well as to a common man if he be off his guard, an Adept chooses his own place to die in, and his body is so disposed of as to leave no trace behind. For example, what became of the gifted, the noble-souled Count St. Germain, the "adventurer" and "spy" of the Encyclopædias, who dazzled the courts of Europe a century ago, moved in the highest and the most erudite circles, was admitted to the intimacy of Louis XV, built hospitals and otherwise lavished vast sums in charities, took nothing for even the greatest personal services, retired to Holstein, and—disappeared as mysteriously as he had appeared? * *Après nous le Deluge*, said the King's mistress; after St. Germain came the French Revolution and the upheaval of mankind.

* No one ever knew his origin or his real name. The Maréchal de Belle Isle, who met him in Germany, induced him to come to Paris. He had a noble personal appearance and polished address, "considerable erudition and a wonderful memory," spoke English, German, Spanish and Portuguese to perfection, and French with a slight Piedmontese accent..... He occupied for many years a remarkable social posi-

Rejecting the idea that H. P. B. wrote "Isis" as an ordinary spirit-medium 'under control,' we have seen, however, that some portions of it were actually written to a spirit's dictation: a most extraordinary and exceptional entity, yet still a man out of the physical body. The method of work with him as above described tallies closely with that she described in a family letter, when explaining how she wrote her book without any previous training for such work.

"Whenever I am *told* to write, I sit down and obey, and then I can write easily upon almost anything—metaphysics, psychology, philosophy, ancient religions, zoology, natural sciences, or what not..... Why? Because *somebody who knows all* dictates to me. *My Master*, and occasionally *others whom I knew on my travels years ago*." ("Incidents," page 205.)

This is exactly what happened between her and the old Platonist, but he was not her "Master," nor could she have met him on her travels on this physical plane, since he died before she was born—this time. Then arises the question whether the Platonist was really a spirit disincarnate, or an Adept who had lived in that philosopher's body and seemed to, but really did not, die out of it on September 1, 1687. It is certainly a difficult problem to solve. Considering that the ordinary concomitants of spirit-possession and spirit-intercourse were wanting, and that H. P. B. served the Platonist in the most matter-of-fact way as amanuensis, their relation differing in nothing from that of any Private Secretary with his employer, save that the latter was invisible to me but visible to her, it does look more as if we were dealing with a living than with a disincarnate person. He seemed not quite a 'Brother'—as we used to call the Adepts then—yet more than that, anything else; and as far as the literary work itself was concerned, it went on exactly as the other parts of it did when the dictator, or writer, as the case might be, was professedly a Master (Cf. Theory 1). The dictator or *writer*, I say, and this requires some explanation.

It is stated above that the H. P. B. manuscript varied at times, and that there were several variants of the one prevailing script; also that each change in the writing was accompanied by a marked alteration in the manner, motions, expression and literary capacity of H. P. B.

tion at the French Court..... He was in the habit of telling the credulous that he had lived 350 years and some old men, who pretended to have known him in their youth, declared that in 60 or 70 years his appearance had in no wise changed. Frederic the Great, having asked Voltaire for some particulars respecting this mysterious person, was told that he was 'a man who never dies and who knows everything.' No one knowing his motives or the sources of his wealth, they settled it to their own satisfaction, in the same way as that which Hodgson, the spy of the S. P. R., resorted to in the case of H. P. B. to explain her presence in India: he was alleged "to have been employed during the greater part of his life as a spy at the courts at which he resided" (Am. Cyc. Ed. 1859, vol. xiv, p. 266-7). But, all the same, no evidence whatever to support this calumny has ever been forthcoming. The "Encyclopædia Britannica" takes the same view of St. Germain, and the "Dictionnaire Universel D'Histoire et de Géographie" echoing the falsehood, says that "this will account for his riches and the mystery with which he enwrapped himself"! If Mme. de Fabeef—H. P. B.'s aunt—could only be induced to translate and publish certain documents in her famous library, the world would have a nearer approach to a true history of the pre-Revolutionary European mission of this Eastern Adept than has until now been available.

When she was left to her own devices, it was often not difficult to know it, for then the untrained literary apprentice became manifest and the cutting and pasting began; then the copy that was turned over to me for revision was terribly faulty, and after having been converted into a great smudge of interlineations, erasures, orthographic corrections and substitutions, would end in being dictated by me to her to re-write (Cf. Theory 7). Now often things were, after a while, said to me that would be more than hints that other intelligences than H. P. B.'s were at times using her body as a writing machine: it was never expressly said, for example, "I am so and so," or "Now this is A or B." It did not need that after we "twins" had been working together long enough for me to become familiar with her every peculiarity of speech, moods and impulses. The change was as plain as day, and by and bye after she had been out of the room and returned, a brief study of her features and actions enabled me to say to myself "This is ———, or ———, or ———", and presently my suspicion would be confirmed by what happened. One of these *Alter Egos* of hers, one whom I have since personally met, wears a full beard and long moustache that are twisted, Rajput fashion, into his side whiskers. He has the habit of constantly pulling at his moustache when deeply pondering: he does it mechanically and unconsciously. Well, there were times when H. P. B.'s personality had melted away and she was "*Somebody else*," when I would sit and watch her hand as if pulling at and twisting a moustache that certainly was not growing visibly on H. P. B.'s upper lip, and the far-away look would be in the eyes, until presently resuming attention of passing things, the moustached Somebody would look up, catch me watching him, hastily remove the hand from the face, and go on with the work of writing. Then there was another Somebody that disliked English so much that he never willingly talked with me anything but French: he had a fine artistic talent and a passionate fondness for mechanical invention. Another one would now and then sit there, scrawling something with a pencil and reel off for me dozens of poetical stanzas which embodied, now sublime, now humorous, ideas. So each of the several *Somebodies* had his peculiarities distinctly marked and as recognizable as those of any of our ordinary acquaintances or friends. One was jovial, fond of good stories and witty to a degree; another all-dignity, reserve and erudition. One would be calm, patient and benevolently helpful, another testy and sometimes exasperating. One Somebody would always be willing to emphasize his philosophical or scientific explanations of the subjects I was to write upon, by doing phenomena for my edification, while with another Somebody I dared not even mention them. I got an awful rebuke one evening. I had brought home a while before two nice, soft pencils, just the thing for our desk work, and had given one to H. P. B., and kept one myself. She had the very bad habit of borrowing pen-knives, pencils, rubbers and other articles of stationery and forgetting to return them: once put into her drawer or writing-desk, there they would stay,

no matter how much of a protest you might make over it. On this particular evening, the artistic Somebody was sketching a navvy's face on a sheet of common paper and chatting with me about something, when he asked me to lend him another pencil. The thought flashed into my mind, "If I once lend this nice pencil it will go into her drawer and I shall have none for my own use." I did not say this, I only thought it, but the Somebody gave me a mildly sarcastic look, reached out to the pen-tray between us, laid his pencil in it, handled it with his fingers of that hand for a moment, and lo! a dozen pencils of the identical make and quality! He said not a word, did not even give me a look, but the blood rushed to my temples and I felt cheaper than I ever did in my life. All the same, I scarcely think I deserved the rebuke, considering what a stationery *amateur* H. P. B. was!

Now when either of these Somebodies was 'on guard', as I used to term it, the H. P. B. manuscript would present the identical peculiarities that it had on the last occasion when he had taken his turn at the literary work. He would, by preference, write about the class of subjects that were to his taste, and instead of H. P. B. playing the part of an amanuensis, she would then have become for the time being that other person (Cf. Theory 3). If you had given me in those days any page of "Isis" manuscript, I could almost certainly have told you by which Somebody it had been written. Where, then, was H. P. B.'s self at those times of replacement? Ah, that is the question; and that is one of the mysteries which are not given to the first comer. As I understood it, she herself had loaned her body as one might one's type-writer, and had gone off on other occult business that she could transact in her astral body; a certain group of Adepts occupying and manœuvring the body by turns. When they knew that I could distinguish between them, so as to even have invented a name for each by which H. P. B. and I might designate them in our conversation in their absence, they would frequently give me a grave bow or a friendly farewell nod when about to leave the room and give place to the next relief-guard. And they would sometimes talk to me of each other as friends do about absent third parties, by which means I came to know bits of their several personal histories; and would also speak about the absent H. P. B., distinguishing her from the physical body they had borrowed from her. One Mahâtma, writing me about some occult business, speaks of it—the H. P. B. body—as "the old appearance"; again, in 1876, he writes about "it and the Brother inside it"; another Master asks me—apropos of a terrific fit of anger to which I had (unintentionally) provoked H. P. B.—"Do you want to kill the body?"; and the same one, in a note of 1875, speaks of "those who represent us in the *shell*"—the underscoring of the word being his. Can any one understand my feelings upon discovering on a certain evening that I had unsuspectingly greeted the staid philosopher described in the next few sentences of the main-text, with an hilarious levity that quite upset his usual calm? Fancying

that I was addressing only my 'chum' H. P. B., I said "Well Old Horse, let us get to work!" The next minute I was blushing from shame, for the blended expression of surprise and startled dignity that came into the face, showed me with whom I had to deal. It was as bad a *gaucherie* as that committed by good old Peter Cooper at the New York Academy Ball to the Heir Apparent, when he slapped him on the shoulder and said "Well, Wales, what do you think of this?" This was the one of them for whom I had the most filial reverence. It was not alone for his profound learning, lofty character and dignified demeanour, but also for his really paternal kindness and patience. It seemed as if he alone had read to the bottom of my heart and wished to bring out every little spiritual germ that lay there as a latent potentiality. He was—I was told—a South Indian personage of long spiritual experience, a Teacher of Teachers; still living among men ostensibly as a landed proprietor, yet known for what he was by nobody around him. Oh, the evenings of high thinking I passed with him; how shall I ever compare with them any other experiences of my life! Most vividly of all I remember one evening when by half hints more than anything else, he awakened my intuition so that it grasped the theory of the relationship of cosmic cycles with fixed points in stellar constellations, the attractive centre shifting from point to point in an orderly sequence. Recall your sensations the first time you ever looked through a large telescope at the starry heavens—the awe, the wonder, the instant mental expansion experienced in looking from the familiar and, by comparison, commonplace, Earth to the measureless depths of space and the countless starry worlds that bestrew the azure infinity. That was a faint approach to my feeling at the moment when that majestic concept of cosmic order rushed into my consciousness; so over-powering was it, I actually gasped for breath. If there had previously been the least lingering hereditary leaning towards the geocentric theory, upon which men have built their paltry theologies, it was then swept away like a dried leaf before the hurricane. I was borne into a higher plane of thought, I was a free man.

It was this Master who dictated to H. P. B. the replies to an English F. T. S. on questions suggested by a reading of "Esoteric Buddhism", which were published in the *Theosophist* for September, October and November, 1883. It was at Ootacamund, at the house of Maj.-Gen. Morgan, when, shivering with the cold, and with her lower limbs swaddled in rugs, she sat writing them. One morning I was in her room reading a book, when she turned her head and said: "I'll be hanged if I ever heard of the Iaphygians. Did you ever read of such a tribe, Olcott?" I said I had not, why did she ask? "Well", she replied, "the old gentleman tells me to write it down, but I'm afraid there is some mistake; what do you say?" I answered that if the Master in question gave her the name, she should write it without fear as he was always right. And she did. This is an example of multitudinous cases where she wrote from dictation things quite outside her personal know-

ledge. She never studied Hindî nor, normally, could she speak or write it; yet I have a Hindî note in Devanâgarî characters that I saw her write and hand to Swami Dayânanand Saraswati at the Vizianagram garden-house at Benares, where we were guests in 1880. The Swami read it, wrote and signed his answer on the same sheet, and H. P. B. left it on the table, from which I took it.

But I wish to say, again as distinctly as possible, that, not even from the wisest and noblest of these H. P. B. Somebodies, did I ever get the least encouragement to either regard them as infallible, omniscient or omnipotent. There was never the least show of a wish on their part that I should worship them, mention them with bated breath, or regard as inspired what they either wrote with H. P. B.'s body, or dictated to her as their amanuensis. I was made simply to look upon them as men, my fellow-mortals; wiser, truly, infinitely more advanced than I, but only because of their having preceded me in the normal path of human evolution. Slavishness and indiscriminate adulation they loathed, telling me that they were usually but the cloaks to selfishness, conceit and moral limpness. Their candid opinions were frequently vouchsafed to me after the departure of some of these flattering visitors, and it would have sent any of my readers into a fit of laughter if they had been there one evening after a gushing lady had bade us good-night. Before leaving she petted H. P. B., sat on the arm of her chair, patted her hand and kissed her on the cheek; I standing near by and seeing the blank despair depicted in the (male) Somebody's face. I conducted the lady to the door, returned to the room, and almost exploded with merriment when the ascetic Somebody—a sexless *sadhoo* if there ever was one—turned his mournful eyes at me and in an accent of indescribable melancholy, said "She kissed me!" It was too much; I had to sit down and laugh myself out.

I have remarked above that the dictation and literary collaboration between the old Platonist and H. P. B. was identical with that between her and the actual Adepts; and that, as he delighted in one branch of work, so each of the others had their individual preferences. But there was the difference that, while they at times would dictate to her and at others occupy her body and write through it as if it were their own (just as the spirit of Mary Roff utilised the body of Lurancy Vennum and felt it as natural as if she had been born in it), the Platonist never obsessed her: he only used her as his amanuensis. Then, again, I have spoken of the part of the "Isis" writing that was done by H. P. B. *in propria personâ*, which was inferior to that done for her by the Somebodies. This is perfectly comprehensible, for how could H. P. B., who had had no previous knowledge of this sort, write correctly about the multifarious subjects treated in her book? In her (seemingly) normal state, she would read a book, mark the portions that struck her, write about them, make mistakes, correct them, discuss them with me, set me to writing, help my intuitions, get friends to supply materials, and go on thus as best she might, so long as there were none of the teachers

within call of her psychic appeals. And they were not with us always, by any means. She did a vast deal of splendid writing, for she was endowed with marvellous natural literary capacity; she was never dull or uninteresting, and, as I have elsewhere noted, she was equally brilliant in three languages when the full power was upon her. She writes her Aunt that when her Master was busy elsewhere he left his substitute with her, and that then it was her 'Luminous Self,' her Angoeides, which thought and wrote for her (Cf. Theory 2). About this, I cannot venture an opinion, for I never observed her in this state: I only knew her in three capacities, *viz.*, her proper H. P. B. self; with her body possessed or overshadowed by the Masters; and as an amanuensis taking down from dictation. It may be that her Angoeides, taking possession of her physical brain, gave me the impression that it was one of the Masters that was at work: I cannot say. But what she omits telling her Aunt is that there were many, many times, when she was neither possessed, controlled nor dictated to by any superior intelligence, but was simply and palpably H. P. B., our familiar and beloved friend, latterly our teacher; who was trying as well as she could to carry out the object of her literary mission. Yet despite the mixed agencies at work in producing "Isis," there is an expression of individuality running throughout it and her other works, something peculiar to herself. Epes Sargent and other American literati expressed to me their wonder at the grasp she showed of our language, and one gentleman went to the length of publishing the opinion that we had no living author who could excel her in writing English. This, of course, is vague exaggeration, but happily her style has been made the subject of a close comparison with those of others by a philologist of scientific training.

In his work on the "Origin, Progress and Destiny of the English Language and Literature", the learned author, Dr. John A. Weisse, publishes a number of analytical tables which show the sources of the words used by English writers of renown. In the following excerpts will be seen the derivations of the English of "Isis Unveiled" in comparison with those of the words employed by some other authors. Dr. Weisse says the book is "a thesaurus of new phases and facts, so sprightly related that even the uninitiated may read them with interest." Following is the analysis:—

Which Author and Work analyzed.	Greco-Latin Words.	Gotho-Germanic Words.	Celtic Words.	Semitic Words.
Robert Burton, A. D. 1621, "Anatomy of Melancholy." ...	54	46	0	0
John Bunyan, 1682, "Pilgrim's Progress." ...	31	68	1	0
Sir Thomas Browne, 1682, "Hydriotaphia." ...	51	47	2	0
Sam. Johnson, 1784, (1780?) "Lives of the English Poets." ...	47	51	2	0

Which Author and Work analyzed.	Greco-Latin Words.	Gotho-Germanic Words.	Celtic Words.	Semitic Words.
R. C. Trench, "On the study of Words." ...	30	68	2	0
George P. Marsh, "Lectures on the English Language," p. 133. ...	58	41	1	0
S. A. Allibone, 1872, "Crit. Dict. Eng. Literature, etc." ...	53	46	1	0
Darwin, "Origin of Species." ...	53	46	1	0
H. P. Blavatsky, "Isis Unveiled." ...	46	51	1	2
Her Majesty the Queen, "Leaves of our Jour. Highlands." ...	36	63	0	1

It seems, therefore, that the English of Madame Blavatsky is practically identical with that of Dr. Samuel Johnson, which one might say is as nearly classically perfect as one could ask. The same test applied to her French writings would, doubtless, prove her to be as facile in the use of that beautiful language as the greatest of modern French authors.

H. S. OLCOTT.

(To be continued.)

Erratum.—The following, rather annoying printer's error, occurred in Chapter XIV (p. 455, May *Theosophist*): "the Rev. double W. S. Plummer D. D's account of a certain Mary Reynolds' personality, which lasted, with intervals of relapse to the normal state, from his eighteenth to her sixteenth year"; which should read "the Rev. W. S. Plummer, D. D's account of a certain Mary Reynolds'—an Anglo-American girl—double personality, which lasted, &c.....from her eighteenth to her sixtieth year."

THEOSOPHY AND LIFE.*

THE last time that I had the pleasure of speaking publicly to you was in your old rooms in Stephen's Green. Annie Besant and I had then come over from England as the Theosophical messengers of her, whose bodily presence is no longer with us, our loved and honoured teacher H. P. B. We were able to tell you then of the advances which Theosophy was making all the world over—now if I were to speak of them, the whole evening would be too short in which to tell the tale. In every part of the civilised globe Theosophy and Theosophical teaching have had their hearing, and, day by day, the Theosophical ranks are being strengthened by the adhesion of earnest, devoted men and women,

* An Address delivered to the Dublin Theosophists by Herbert Burrows, Nov. 24th, 1892.

who see in that teaching the supreme solution of those problems of Life and Death, which, for countless generations, have wearied the hearts and the brains of men. But to-night, I do not intend to speak to you of our outward progress, nor do I intend to dwell on the evidential side of Theosophy. Rather, would I speak of something which concerns us, not so much as members of a Society, but as individuals who have slowly to win our way upwards to those spiritual heights of which as yet we can only dimly dream. I would speak to you of Theosophy as it should influence and affect our individual daily lives.

In this age, every thinking man and woman must feel a profound dissatisfaction with the moral and social conditions which are misnamed nineteenth century progress. In every department of thought, social, religious, literary, we find in many minds a deep unrest, an unrest which in the last generations wailed in Schopenhauer and moaned in Carlyle, and which to-day, no longer virile or philosophical, finds mournful expression in much of our modern cultured agnosticism. It lies at the bottom of that widely spread pessimism which this agnosticism can neither stem nor allay. It has created it, and it is now face to face with the child of its creation, which it would fain slay could it find weapons to accomplish its end. But it is powerless, for despair is born of loss of truth, and truth and strength can never dwell in an eternal "I do not know." Poor and mistaken as most of the exoteric creeds of the world have been, the real *credo* of the individual heart is ever a tower of strength. Whatever the true end and aim of existence, that end and aim must be reached through affirmation, for negation starves the individual life and has in it no solid nor lasting foundation for social and brotherly unity.

But, it may be said, of affirmation in the world we have enough and to spare. Everybody, especially in religious matters, is affirming his own particular shibboleth as the only password to the promised land. True, and in this confusion of tongues lies the weakness of much of our modern thought. It is the shibboleth, the exoteric word, which is insisted on as the essential, while the life, which should be based on the esoteric truth, is too often but secondary in the eyes of men; and as the outward word must ever vary with the changing and evolving mind of humanity, no solid resting ground will be generally possible in thought, till some underlying central truth is firmly grasped and made the basis for that real inner life which is greater than all creeds, and deeper than any exoteric expression of the aspirations of the hearts of men. In Theosophy, we believe, this underlying central truth is surely to be found.

For life to be real and true, four things seem to me to be necessary:—Peace, Calmness, Strength, and Self-sacrifice. It is not too much to say that our general modern life lacks each and all of these qualities. No one would assert that this age is an age of peace and calm. The unrest and dissatisfaction of which I have spoken is eating like a cancer into the very heart of modern society, and the effort to escape it but intensi-

fies the feverish activity of every-day existence ; and so no real strength is possible, for strength necessarily implies a calm self-reliance which is completely foreign to our nineteenth century life. Without true strength, there can be no true sacrifice, and without that sacrifice life loses its real meaning, for only in life for others do we touch the deepest springs of our own existence.

Peace, and by the word I mean that inward condition of mind and soul which is altogether independent of the outward circumstances and changes of every-day life, can only be attained by the grasp and appreciation of certain definite, coherent principles regarding ourselves and the universe at large. Here the ordinary Western philosophies and orthodoxies completely fail. They are as much at enmity with each other as they are at war with their opponents, and they are all found wanting when the problems of life, of death, of thought, and of consciousness imperiously clamour for an answer and will not be satisfied. Orthodoxy has completely lost its hold on the best minds ; philosophy, with its confusions, ever falls short of any real explanation of human nature, and Science offers to the human heart but the dry bones of classified facts. Science, if it carries out its own stern logic, can but point the race to a future virtual annihilation, for no modern scientist dares to dream of a perpetual physical humanity. Philosophy loses its way in the mazes of its timorous Western psychology, and Orthodoxy can now do no more than "mock a dead creed's grinning jaws with bread." Neither in Science, Philosophy, nor Religion, as Europe knows them, is to be found the true theory of man's inner life, and without it, man, as Emerson says, is but a god in ruins.

Theosophy affirms ; its affirmations are scientific, philosophical and religious, and herein lies its strength and power. The body is not man, but the real man uses the body and physical nature, as a workman uses his tools. This definite assertion cuts at the root of modern materialistic science, it supplies the key for which Western philosophy has sought in vain, and it grips and holds fast the great central spiritual truth which Western religion has smothered under the load of exoteric creeds. And when as Theosophists, we in our individual lives grip and hold fast that truth, when once we fully realize that physical life is only the transient, changing mould which but cramps the abiding, the enduring builder, the real man, we can smile at the maddening perplexities, the wearying confusions of modern thought, for we have set our feet firmly on the path which leads to that peace which, in very deed and in very truth, the "world" can neither give nor take away.

And Calmness goes hand in hand with true Peace. It is not enough that we should find our peace in loneliness and solitude. True, in every human heart there is a holy of holies into which not even our nearest and our dearest can ever penetrate, and that we must, perforce, keep jealously and guard carefully, for there we should be face to face with the innermost life of the universe ; but the peace of which I have

been speaking, which is based upon knowledge and conviction, must translate itself into the outer life, and that means a serenity of character, a patience of method, a dignity of act, to which the hurried, restless men and women of our time can never attain.

And truly enough is that calmness needed. I know that in this room to-night there are some who, like myself, have penetrated beyond the outward gates of that social hell which is a distinguishing feature of our misnamed civilisation ; where men and women and little children have everything to make them devils and nothing to make them gods, where the hours drag wearily, where life is hopeless, and where the grave is the sweetest couch, because there is the rest from the long-drawn-out misery of existence.

Patient for these forsaken ones we can hardly be, and it is harder still in the face of it all to be patient with ourselves and to resist the adoption of those quick and hasty methods which seem to have the promise of the lightening of the outward burden of life for these our brethren. But if we *know*—if reincarnation is to us a living truth, if our peace is true and our calm real, then we have learned the lesson that although the wheels of the mills of the universe seem to move not at all, yet truly in the long sweep of the ages of evolution, each individual life is weighed, and measured, and balanced and ground, and that for the sorrow of the night there cometh the equal joy of the morning.

And this should make us strong. It is a flabby age ; men are tossed about with every wind of doctrine and but few can stand erect and four-square, with their mental gaze steady, and their spiritual sight clear. The strength which comes from calm conviction and from inward peace is the one thing which the generation needs, and those who have won it for themselves will be as towers of refuge to the storm-tossed lives who are adrift on the seas of nineteenth century doubt, speculation and despair. Strong men armed we must be, but armed with the weapons of helpfulness, of brotherliness, and of love.

So lastly comes self-sacrifice. Easy indeed to talk of but so hard to act out. One of the canons of the newest literary school of thought is an extreme individualism at any cost to those around us, the pushing of the individual development to its utmost limits, a naturalism which means separate units in life rather than a collective whole. Not so says Theosophy. Humanity is one, and individual progress is impossible apart from all. This then means the development of all by the efforts of each, and the translation of that into one word is Sacrifice. Believing as we do that the Christ myth is the long crucifixion of the spirit in matter, surely we may not complain if here and now the truest and the noblest lives have to work out some small part of that eternal sacrifice, day by day and year by year, till this incarnation has run its course. And by an unerring law, the law of Karma, sacrifice brings nobility of life and nobility brings sacrifice. The spiritual heights to which men can climb

now if they will, are rugged enough, but what would they have been now, if in the past they had not been smoothed somewhat by the weary feet of the former pilgrims of the race, if the mountain rivulets, which we can turn into rivers if we will, had not flowed first of all from the tears of those who suffered and were strong. Think you where we should have been if our loved H. P. B. had not taken the thorns of life for us and worn them cheerfully as a chaplet of roses. Through the mists of the ages, we see but dimly the majestic forms of the great saviours of mankind, but when, ever and anon, the veil is lifted, we see in their faces the peace, the calm, the strength for which I would have you strive, and above and beyond it all that divine compassion which drove them to prison, to exile, and to death for those whom they loved dearer than life itself, the suffering sons and daughters of the race.

Feebly have I striven to put to you something of what our Theosophic life should be. No one knows so well as I how miserably short of that life I daily fall, but you and I can conquer and be strong. Failure there must be, but victory there should be; and that victory means possibilities which are bounded only by the universe itself. Step by step we may climb upward if we will, till at length our whole being shall be set to the key-note of those eternal spiritual harmonies which only the pure in heart can ever fully know.

SORCERY—MEDIÆVAL AND MODERN.

(Concluded from p. 491.)

Paracelsus,* speaking of Sorcery, says, "a belief or faith if strong enough may give rise to a powerful evil imagination, and is the cause of Witchcraft and Sorceries, by which means one person may injure another without running much risk of discovery; because he may kill or injure his enemy without going near him, and the latter cannot defend himself as he might, if he were attacked by a visible foe." And in regard to the use of agents for the transmission of this baneful influence, he says: "As for images of wax, I will tell you that if a person desires to injure an enemy, he may do so through some medium—i.e., a Corpus. In this way it is possible that my spirit, without the assistance of my body, and without a sword, may kill or wound another person simply by the action of my will. It is furthermore possible that I may bring the spirit of my enemy into an image, and afterwards injure or lame him in the image according to my will, and that the body of that enemy will be correspondingly injured or lamed thereby. The power of the will is the main point in medicine. A man who wishes everyone well will produce good effects. One who begrudges everybody everything good, and who hates himself, may experience on his own person the effects of his evil thoughts. Images may be cursed, and diseases—such as fevers, epilepsy, apo-

* F. Hartmann, 1887, p. 115 *et seq.*

plexy, &c.,—may thereby be caused to the persons whom these images are made to represent."

Of a similar nature to these "Images" are the amulets, phylacteries, and talismans still largely in use upon the continent, and in general requisition among the people of Africa, Arabia, Persia and many parts of India; and, in fact, what are called "Magical Suspensions," are far more in use among our own nation that is usually supposed. From personal knowledge of these things, I am inclined to the belief that the amulet, and especially the talisman, when constructed according to the rules of the Kabalistic Art, have great efficacy; and indeed in this respect I should place the talisman far in advance of any hypnotic or mesmeric powers I have yet seen or heard of. I wish that I could assure you to the contrary, and declare at once that sorcerous arts have no power over any but the ignorant, superstitious, and weak-willed. It would be a matter of great assurance to know this to be the case, but facts prove it otherwise. That the educated and civilised man of the 19th century does not believe in the power of a spell or the effects of a talisman is no proof of their unreality, since he does not believe that the art of sorcery exists at all, and therefore is not qualified to judge in the matter.* Let those speak who have knowledge in these things, and they will tell us that "no fact is better established" than the existence of Witchcraft and Sorcery. But, as Madame Blavatsky says in "Isis Unveiled,"† "the century itself is growing old; and as it gradually approaches the fatal end, it seems as if it were falling into its dotage; not only does it refuse to recollect how abundantly the facts of witchcraft were proven, but it refuses to realize what has been going on for the last thirty years all over the wide world." And to put the matter in its true light, let me remind you that 600 persons were burnt in 5 years by the Prime-Bishop of Bamberg‡ and no less than 162 at Würzburg, among whom were thirty-four little children from seven to ten years of age, included as being dedicated to witchcraft. In the year 1515, no less than 500 persons were burnt for witchcraft at Geneva. These persons, be it known, were burned for witchcraft by the educated and civilized (!) governors of that period. Add to this the fact that the confessions were taken in private by the Jesuit Priests, and the case for Sorcery on one side or the other is proven, despite the *civilized education* which directed it. And if it were not an old and well-tried saying that "the devil sits behind the cross," these facts would establish it. "History keeps but too well the sad records of sorcery," says Baron Du Potet. "These facts were but too real, and lent themselves too readily to dreadful malpractices and to monstrous abuse! But how did I come to find out that art? Where did I learn it? In my thoughts? No; it is Nature

* Nevertheless Popes Innocent VIII and Alexander VI; Henry VI, Henry VIII, Elizabeth, James I and the Parliament of 1604, enacted laws against Witchcraft.

† Vol. II., p. 306.

‡ *Sorcery and Magic*, by T. Wright, M. A., F. S. A., ETC., Vol. II, p. 185.

herself who discovered to me the secret. And how? By producing before my own eyes, without waiting for me to search for them, indisputable facts of Sorcery and Magic.....And what is it that determines these attractions, these sudden impulses, these raving epidemics, rages, antipathies, crises; these convulsions which one can make durable?..... What is it that determines them, if not the very principle we employ, the agent so decidedly well-known to the ancients? What you call nervous fluid or magnetism, the men of old called occult force, the power of the soul, subjection, magic!.....An element existing in Nature, unknown to most men, gets hold of a person and withers and breaks him down, as the fearful hurricane does a bulrush; it scatters men far away. it strikes them in a thousand places at the same time without their perceiving the invisible foe, or being able to protect themselves.....all this is demonstrated; but that this element could choose friends and select favorites, obey their thoughts, answer to the human voice, and understand the meaning of traced signs, that is what people cannot realize and what their reason rejects, and that is what I saw; and I say it here most emphatically, that for me it is a fact and a truth demonstrated for ever."* So; and we do not need to ask if Nature has altered her laws for the benefit of 19th century science, or in response to the prejudices of the uninformed multitude, since the death of this candid exponent of magic arts. Not only are her laws the same, but man's abuse of them is very little, if at all, less prevalent than in the dreadful times I have been recounting.

And what is Sorcery if not the abuse of natural laws, the constraining of the inherent or acquired powers † of the human soul to selfish and unlawful uses. Sorcery indeed stands in relation to pure Magic as all that is black, diabolical, loathsome, corrupt and death-dealing, to that which is pure, divine, ensouling, full of the grace of wisdom, and life-giving in its operation. What indeed is Sorcery, but a conscious perversion of the Divine Art, rightly distinguished by the name of *Magic*? ‡ Between these two positive states of good and evil, there exists the middle-ground of mediumship, allied at once to both, and capable at any time of a final conversion into one or the other of them. The mass of humanity stand (and happily for them they stand *together*) upon this middle ground of neutrality; ignorant alike of the divine and infernal powers at war around them; and hence I think it is that in this age of scientific materialism and religious impotence, so many thousands are addicted to what I may call *Unconscious Sorcery*. And happy indeed we should be, if this were the nethermost extent of the evil in our days; but it is far otherwise. Confer with those who have travelled the country in search of facts bearing upon the occult powers, and they will recount to you experiences of the most revolting nature, assuring you of the fact that

* Du Potet: *Magie Devoilée*.

† "Witches and Sorcerers are not made at once, they are born with powers for Evil." (*Paracelsus*). F. Hartmann.

‡ "Sorcery has been called magic; but Magic is Wisdom, and there is no wisdom in Sorcery." (*Paracelsus*). F. Hartmann.

there are, in all parts of Europe and even in this country, small secret societies where the black art is systematically practised by persons of both sexes, with all the ceremonious details of the craft. Of the dangers of hypnotism and mesmerism much has, of late, been said, and a well-intentioned though useless move has been made to restrict the practice of hypnotism to a qualified medical faculty. As well try to limit a man's thoughts by putting his hands and feet in irons as to control the use of hypnotism by parliamentary laws! But why this movement on the part of the people? It is that they have become aware in some sense, at last, of the powers of the human soul, and they have had illustrations to their cost of the fact that the distinction between this latest phase of modern science and the Sorcery of the dark ages is not one that rests upon the nature of the force that is wielded, but upon the quality of the soul that directs it. The germs of magnetic inoculation are invisible, we know, but they are none the less real for that. "Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism may be communicated by the touch."* And that the magnetic power does not rest with the good and virtuous alone, we know; for the magical potency of the will and imagination is inherent in every human soul, and has the power of acting, not only immediately upon bodies that are present to the sense, by means of the subtile powers of the eye and the breath, equally as by a fixed regard and incisive speech, but also at a distance, by means of the desire and fantasy of the soul acting upon the vital principle of persons more remote. Let us but recognize the fact that thoughts are *things*, creatures of life when animated by human desire, and in all respects obedient to their creator, the mind of man; and what is to hinder them from obeying the behests of the soul, providing only they are sufficiently enforced by the impelling power of the will? What then shall hinder the soul of a man from acting on another at a distance? Here then we see the dangers of hypnotism, and here also the possibility of *Unconscious Sorcery*.† Every art, of whatever kind, that is used by a man to coerce the actions of another, to persuade his beliefs, to secure his favour, to gain his property, or in any way to circumscribe his natural or spiritual freedom, is Sorcery; and in all cases where the weakness or ignorance of another is made to serve a personal advantage, it is a sin against nature a thousand times more hateful and deadly. I leave you then to consider to what awful extent this art of Sorcery is prevalent in every department of modern life, and it is just here, in relation to ourselves as agents for good or evil in the world, that the moral is to be gained from a study of this ancient practice in its more positive, conscious, and destructive phases. And from the negative state induced upon us by

* "Isis Unveiled," Vol. II., p. 611.

† Concerning the diabolical arts practised in the name of Science by modern vivisectioners, I cannot do better than recommend a reading of Dr. A. Kingsford's *Sorcery in Science*; see *Theosophist*, May 1890. See also *The Nine Circles* (Revised Edition), Jwan Sonnenschein & Co. 1893.

ignorance of the laws under which we are working and the powers we are using in every action of our lives, we must some day inevitably awake, each and all of us, and the one choice that shall then remain to us will have to be made. Either we shall be on the side of good, or against it; and to what extent our present attitude towards the purpose of life, our motives, and the quality of our actions, will serve at that time in the choice we shall make, it behoves us well to consider, and to consider now. The advice of Dr. Hufeland in regard to the use of the mesmeric power merits the sober consideration of everyone who undertakes the practice of hypnotism or mesmerism either as a psychological study or for medical purposes. "We do not know," he says, "either the essence or the limits of this astonishing power; but everything proves that it penetrates the depths of the organism, and the internal life of the nervous system; that it may even affect the mind itself, and disturb its ordinary relations. Whoever, then, undertakes to govern and direct this mysterious power, attempts a bold task. Let him consider well that he is probably penetrating, as far as is possible, into the most elevated laws of nature. Never let him enter this sanctuary without reverential fear, and without the most profound respect for the principle which he endeavours to set in operation."

And, after all, it is the motive of the mind that distinguishes between good and evil in the use of occult forces. That which links the human will to its subject, and that which guides its line of direction, is *thought*. But the will has no such direct relations with motive, and hence may be used with equal power for evil as for good. Motive is that which determines the quality of a thought; being as it were the very soul of thought, inhering in, and tincturing with its subtle essence, every mental action. And the motive is a power in itself, apart from the act, as the soul is from the body, but expressing itself by means thereof. Thus causes brought about by occult forces, may differ in their ultimate effects by reason of the motive which ensouls them, though to the outward eye appearing in all respects identical. It is this working power of the motive which distinguishes at every moment between our righteous and unholy thoughts, our actions true and false. It is, then, at the initial stage of our investigations into these subtle forces in Nature and the magical powers of the human mind, that we have need to examine our motives, otherwise we shall be in danger of drifting rapidly from an unconscious to a conscious participation in all the horrors I have had occasion to speak of, and others still worse, and unspeakable, included in the practice of the Sorcerer. But there is another and a higher possibility for the soul of man than to fall from the ground of neutrality and natural freedom into the slavery and soul-death of a conscious Sorcery. Man may take up the vesture of a higher service, he may unite his mind to that of the Universe, his will to the Great Law, his imagination to the archetypal form of the Grand Man, and thus, with all his soul at one with the Spirit of Nature, draw

from the storehouse of the Divine Life and Mind such power and knowledge as he can use for the benefit of the human race. And the Divine Magician stands in no need of rites and ceremonies, nor signs and talismans, nor words to bless or curse, nor forms by which to conjure, bind, or loose; he needs *nothing* having that power, which he draws from the infinite Ocean of Almighty Love, the power to serve in "that sweet bondage which is freedom's self." But this soul-union with the Divine Principle in Nature is not for any one a thing of immediate and complete accomplishment, while for all it is difficult of attainment. Those who have not consciously and irrevocably identified themselves with the principle of evil have this God-like power within them which stands only in need of waking up; and there is no limit to human perfectibility, and nothing which can be conceived of in the mind of man which cannot ultimately become realised in man himself.

"Gentleness, Virtue, Wisdom and Endurance,
These are the seals of that most firm assurance,
Which bars the pit over destruction's strength;"

and if I am addressing any who, having at any time fallen under the spell of the world's many subtle enchantments, are now disposed to look reproachfully upon themselves or upon others, to such I would, in conclusion, commend the spirit of these words;

"Reproach not thine own soul, but know thyself,
Nor hate another's crime, nor loathe thine own.
It is the dark idolatry of self,
Which, when our thoughts and actions once are gone,
Demands that man should weep, and bleed and groan.
Oh vacant expiation! Be at rest.
The past is Death's, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers where Peace might build her nest."

W. R. OLD.

A'TMAVIDYA'VILASA OF SADA'SIVA BRAHMA'.

PREFACE.

THE Sage Sadás'iva flourished in the beginning of the eighteenth century, near the modern town of Karûr (the classic Vañjai.) He was a Bráhmaṇ of the village of Nerûr on the banks of the Káveri, and from his very early age, displayed signs of retirement from the world. His days, it is stated, he would spend in the bed of the river, meditating upon the unknowable and the unknown. He was a great and a born Yogi; many mistook him for an insane youth, as all great men are generally thought to be. He was married very young, as is the invariable custom among the Hindús, and on the day he heard that his wife had attained her maturity, he became a *Sanyási*. From this moment, he began to display an utter aversion to the so-called pleasures of the world. His habits became cosmopolitan. He cared for neither caste nor creed. All were equal in his eyes. He would eat anything that was given him, and, from any one, without distinction. If no food came to him, he would make a sumptuous meal from the refuse leaves

thrown in the streets. Still the inner man was unknown, and Sadás'iva was considered to be a crazy youth, till the following event occurred.

Children are always fond of playing tricks round an insane person, provided his insanity do not endanger their personal security: and our hero was a great favourite with the children of Nerúr. One of his greatest delights was to distribute amongst the children of the village whatever he received from the people in charity. On a certain day, and that was the day of the Rishaba Váhana Festival in Madura, the children said to Sadás'iva: "Father (that was the general name by which the children called our hero), take us to Madura to-night. The God Mahes'a will go in procession on his vehicle—the bull—there to-night. We wish to enjoy the occasion." That was the Rishabha-váhana night, as we have already said, and the children wanted to enjoy it. They professed this request in derision, as it were, and thought it beyond all possibility for their curiosity to be satisfied. But Sadás'iva was a Sage. He asked the children to mount his back and shoulders and head, and every conceivable part of the body which could bear them. "Shut your eyes, my children," said he, which they did. The next second, he asked them to open their eyes, and lo! they were all in Madura and before the very god in procession. Thus, the children enjoyed the festival. Sweet-meats, nuts and all that children like, were given to them by our hero, and they were brought back to Nerúr by the same process by which they were taken down to Madura. The morning dawned. Every child began to relate in its own sweet words its adventures of the previous night and showed the sweet-meats yet unconsumed. From this moment Sadás'iva became known. Every one began to venerate him as a Sage: many talked in secret of his great powers. But the moment the real nature of our hero was thus proclaimed, Sadás'iva assumed a different attitude. He became mute to the public. He never spoke a word to any one. To make the people see what he really was, he undertook the self-imposed duty of satisfying the curiosity of the children. And why should a Sage undergo this process of making himself thus known, will be the question which several of our readers may ask to themselves. And our reply is that Sages are sometimes teased to such an extent that even their proverbial patience is exhausted, and then to make the world see what they are, they even resort to such ways. Even so, the teasing which our hero underwent from his wife's relations to bring him back to the world and the pleasures of it, made him undertake this pilgrimage to Madura.

The news caught fire, and travelled with the quickness of lightning, and people began to pour in to enquire after the exploits of the Sage. But he would not speak. He was seen always seated in contemplation in the bed of the river at Nerúr and Kodumudi—villages near Karúr. Strange stories are repeated of how the village people witnessed Sadás'iva being rolled away by the flood, apparently, and how, to their astonishment, they found him seated in the same posture after the waters subsided.

But this is all a great truth in the case of Yogis. This report reached the Tondamán, chieftain of Pudukóttai, who came down to Nerúr and spent a tedious period of eight years, waiting upon the Sage. Is not a Sage a King of Kings and an Emperor of Emperors? What does he care for? Whom has he to fear? He has reached such a great position that none is equal to him in this world of phenomena. The Tondamán waited and waited till the Sage would be pleased. But the Sage is devoid of all such sensations and emotions. He views equally everything. The king one day dared, after great hesitation, to address his object of veneration to the following effect:—Said he: "My most Holy Lord! I have been waiting upon Your Holiness for the past 8 years, and still Your Holiness is not pleased to confer upon me the boon I so much seek after. Your Holiness has not opened your sweet mouth once to me." Thus spoke the disappointed Tondamán; and at these words some mercy warmed the breast of the holy Sage, and he described a diagram in the sand-bed of the river, and enclosed in it certain letters, technically called the *Bijáksharas* of an incantation (*mantra*), and made signs to the disappointed chieftain to master it. But he was unable to understand it, and he said so. The Sage then passed his palm over the diagram, and entirely obliterated the marks and ran away. The Tondamán had such a great regard for the diagram that he wept at its disappearance, accused himself for his impatience, and collected the sand over which the *Bijáksharas* were inscribed. He returned to Pudukóttai with this precious bundle, thinking it in vain to follow the Sage, and that what the Sage did in the way of drawing a diagram was a great boon conferred upon him. Like a true devotee, he thought it useless for him any more to pry into the ways of our hero; from the moment of his bringing the sand bags, prosperity began to flow in a regular stream to the Tondamán's family. He was childless, and he had a child after this event. The sand thus brought is preserved, even to-day, worshipped as the holy relic of the great Sage, and used in smearing the body in place of the generally-used holy ashes. The deep respect paid by the Tondamán family to this holy Sage is world-known even to this day. The Sage is reported to have lived to a good old age, and attained his last felicity in the village of Nerúr, where his *Samádhi* exists even to-day.

In the day of the year sacred as the last day of the Sage Sadás'iva, the Tondamán comes down to Nerúr and defrays the expenses of the sacred occasion. Sadás'iva, in his days, is said to have sung several Sanskrit *áryas* (verses) describing the true *Yogi*. He had also sung several verses on several subjects—religious—which were collected by his warm admirers. If all these were collected and published, it would be a great boon to the Hindú religion. The best of Sadás'iva's verses, now prevalent as the *Atmavidyá*, we propose to publish below, with as true a translation as the English language will allow. But the original must be read if the true emotions of this truest of Sages are to be really understood.

The original Sanskrit verses I have given below are taken from an

old MS. copy which I found in my father's library in the village of Manakkál, 12 miles from Trichinopoly. Having heard that this work was published as a small pamphlet by the *Brahma Vidyá* Press, Chidambaram, I secured a copy in the month of January last, and have closely compared it with mine. Wherever I have found different readings (and they were only very few), I have given them. Before closing this preface, a word is necessary to the anxious reader as to the style of the verse. It is most melodious. The whole composition displays the true, simple, easy, and emotional flowings of a great soul with all the magic of poetry shining fully throughout.

1. Vatataru nikata nivásam
patutara vijñána mudrita karábjam.
Kañchana desikamádyam
kaivalyánanda kandalam vande.

1. I salute some indescribable preceptor, who is the root of joy of eternal felicity, who has his abode in the proximity of the *Vad* tree, (*Ficus Indica*), and whose lotus hand is folded in the symbol of the most supreme knowledge.

2. Niravadhi samsriti niradhi
nipatita janatá ranasपुरan naukám.
Paramata bhedana ghutikám
parama S'ivendrárya pádukám naumi.

2. I prostrate to the sandals of the holy Parama S'ivendrárya,* which is the sparkling ferry-boat for men who have fallen into the never-ending ocean of family-life, and which is the pick-axe to break other religions.

Note.—*Parama S'ivendra is supposed to be the moral preceptor (*Guru*), from whom Sadás'iva received his divine knowledge.

3. Des'ika Parama S'ivendro
pades'avas'ádbuddha divyamahimáham.
Svátmani vis'ránti krite
sarasam prastauni kiñchididam

3. I, who have known the divine splendour by the moral teachings of my holy preceptor, Parama S'ivendra, after having attained calmness in my own soul, begin this—the something* full of sweetness.

Note.—*Something. As a *Yogi* devoid of affections and hates, Sadás'iva did not like to give any name to his work, and so calls it in the beginning a *Something*.

4. Nirupama nitya nirího
nishkala nirmáya nirgunákárah.
Vigalita sarva vikalpah
suddho buddhah chakástiparamátmá.

4. The supreme soul shines without any parallel, being eternal, desireless, spotless and unchangeable, and having neither shape nor quality after its abandonment of all changes.

5. Svávidyaika nibaddhah
kurvan karmáni muhyamánassan.
Daivádvidhúta baddhah *
svátmajñane munirjayati.

* *Bandhah* is another reading.

5. The Sage who is tied down by the ignorance of his own self-performed religious rites,* deceived by ignorance, at last by divine favour having abandoned those ties, knows his own soul and reigns supreme (literally conquers).

Note.—*As opposed to speculative religious contemplation, considered by the *Advaitis* as the supreme kind of worship.

6. Máyavas'ena supto
mādhyepas'yan sahasras'ah svapnán.
Des'ikavachah prabuddha
divyatyánanda váridhau kopí.

6. He who slept overpowered by ignorance, and seeing a thousand kinds of dreams in the middle (of his sleep), at last, rousing himself by the words of his moral preceptor, lies now drowned in the ocean of joy.

7. Prákritabhávamapásya
svíkrita nijarúpa sachchidánandah.
Guruvara karunápángát
gaurava másádya mádyatiprájnah.

7. The highly learned Sage, after abandoning his lower nature and taking possession of his true shape of existence, intelligence, and happiness, by the glance of the holy eye of his moral preceptor, is intoxicated (over-joyed), after having attained knowledge.

8. S'riguru kripayá sachchit
sukha nijarúpe nimagnadhírmauni.
Viharati kas'chana vibudhah
sántohanta* nitánta muditántah.

* *Sántodánto* is another reading, meaning—with his inner soul—calmed.

8. A certain wise Sage, who has assumed silence with his mind, drowned in his own happy shape of existence and intelligence, by the favour of his moral preceptor, enjoys that—his calm state—his inner soul being in extreme joy, most wonderful!

9. Guruvara karunálaharí
vyatikara bharasítala svántah.
Ramateyativara eko
nirupama sukhásmani svairam.

9. The best of Sages, with his inner soul made cool (refreshed) by the weight of the collected flood of the holy grace of his moral preceptor, enjoys himself in secret on the banks of incomparable happiness.

10. Srídesikavara karuná
ravikara samapohitántara dhvānth.
Viharan maskari varyo
niravadhikánanda níradhávāste.

10. The best of Sages with his darkness (ignorance) destroyed by the rays of the Sun—the holy grace of his venerable, moral, preceptor, is enjoying himself in the ocean of endless joy.

11. Janiviparíta kramato
buddhyápravilápya pañcha bhutáni.
Pari'sishtamátmatatvam
dhyáyannaste munis'ántah.

11. After extricating his five elements from the order of birth and death by his supreme knowledge, the calm Sage contemplates upon the truth of his soul, which alone remains as the balance of existence.

12. Jagadakhila midamasaram
máykameveti manasimanvánah.
Paryatati pátitásah
pragálita madamána matsarah kopí.

12. Thinking in his mind that this whole world is unsubstantial and only deceitful, he wanders, after renouncing his desires and abandoning pride, respect and envy.

13. Nátmani kiñchinmáya
tatkáryamvásti vastutovimale.
Iti nis'chayavánantah
hrishatyánanda nirbharoyogí.

13. Thus deciding that in the soul surely there is neither changeability nor anything of that kind, the Sage, with his heart full of joy, enjoys himself internally.

14. Tvamaha mabhimánahino
módita nánájanáchârah.
Viharati bálavadeko
vimala sukhámbhonidhau magnah.

14. Devoid of haughtiness and finding pleasure in all the ways of the people, he wanders alone, like a child, immersed in the happy ocean of purity.

15. Avadhúta karmajálo
jadabádhirándhopamah kopí.
A'tmárámoyamirát
atavíkoneshvatanáste.

15. Having abandoned the web of religious rites and resembling most the fool, the deaf, and the blind, he, the king of Sages, who has for his pleasure-garden his soul, remains wandering in the recesses of that garden.

Compare the following S'lokas in the *Venisaṃhara*.

A'tmárámá vihita ratayo nirvikalpe samádha
jñánodrekadvighatita tamo grandhayah satvanishtáh
Yam pas'yante kadhamapi tamasám jyotishámvá parastat
tammohándhah kadhamayamamum vetu devam puránam.

16. Sántya dbridhopa gúdhah
sánta samastánaya vedanodárah.
Ramate rasajña eko
ramye sváuanda paryanke.

16. Embraced tightly by patience, and noble through having calmed down all other kinds of troubles, he, the only relisher of joys, sports on his pleasing couch of joys.

17. Unmúlita vishayárih
svikrita vairágya sarvasvah
Svátmánanda mahimni
svárágyesmin virájate yatirát.

17. The King of Sages rooting out his enemy—passion and taking into his possession the whole property belonging to renunciation, shines in his own empire, great by the joy of his own soul.

18. Savitaryapi s'itaruchau
chandre tikshne pyadhovahatyagnau.
Máykamidamiti jánan
jīvanmukto navismayī bhavati.

18. Even when the sun is cool like the moon, and the moon hot-rayed (like the sun), and the fire burns downwards, he understands them all in the light of tricks, and as long as he has abandoned the pleasures of life, he is never amazed at them.

19. Ajñána vairí vijayí
prajñá matanga mastakárúdhah
Viharati samyami rájah*
samarasa sukhadhámni sarvatoramye.

**Viharati sahiyati rájah* is another reading.

19. The king of Sages, after having conquered his enemy—ignorance and seated himself on the head of the elephant of supreme knowledge, lives in happiness in his own happy house, most suitable to him and delightful in every way.

S. NATESA S'A'STRI.

(To be continued).

MODERN INDIAN MAGIC AND MAGICIANS.

(Continued from page 421.)

HASSAN KHAN.

IV.

ONE day, Hassan Khan, who was in the habit of calling at most unconventional hours, made his appearance whilst we were at dinner. We asked him in; and he took his seat at the table, and joined in the conversation. After the usual courses and when dessert was served, Hassan Khan noticed some guavas on a plate. In his usual brusque manner, he asked "Do you eat such common fruits?" Some one at the table replied—"Why not get us something nice and uncommon?" "Certainly I will," said he, and asked for a napkin. He took the napkin handed to him, and spreading it on the table, placed the guavas on it. Then, taking it by the corners with the guavas in it, he gave it to one of the boys whom he desired to go with it to one of the doors of the dining-room leading to the verandah, and closing one of the panels, to put the hand in which he held the parcel outside beyond the gaze of the persons at the table. Meanwhile, Hassan Khan continued to talk on different subjects. In about ten minutes or so, he desired the boy to bring back the parcel and, on opening it, we were surprised to find the guavas replaced by mangosteens, a fruit indigenous to the Straits, which seemed to have been freshly plucked from the tree as the stems were still moist with the juice. The fruit, of which we all partook, was delicious in flavour, and very enjoyable.

This phenomenon might be said to be the result of *Mâyâ* or glamour; but how account for the sequel? I planted some of the seeds; and after two or three weeks, or longer, one of them germinated. Despite all the care that was taken, the shoot could not be got to grow above a couple of inches in height, nor to give out more than two leaves; it eventually withered in about a month.

V.

On another occasion, Hassan Khan dropped in when we had a few friends over. The visitors who had known Hassan Khan by reputation, expressed their eagerness to witness some phenomenon. On being apprised of this desire, Hassan Khan, who was always obliging, readily assented to gratify their curiosity, and desired that one of the party present should express a wish for something. One of the ladies accordingly asked for a garland of *bel* flower: this request was made to test his powers, as the lady well knew that the flower was not in season at that time of the year. Hassan Khan made it appear as if he was much perplexed at the request, which seemed to all utterly impossible of fulfilment. After much cogitation, as it were, he said—"Well, I will try what can be done." He took a bit of paper, and with a pencil drew thereon some characters, which he said was a message he was sending to his *Hazrat* who happened to be away at the time; and then asking for a lighted candle, burnt

the paper. This done, he entered into general conversation, apparently oblivious of the anxiety of the guests. The drawing room in which the party was assembled opened on a verandah on the south; and, in a few minutes, the breeze wafted in the sweet scent of the *bel* which was clearly perceptible to all. At first, the scent was very faint, but gradually kept increasing in intensity, as if the flower from which it emanated was being brought nearer. One of the party went to the verandah, and, on looking up, saw a parcel in a plantain leaf, like those in which flowers are usually sold in India, slowly descending from the ceiling. As it descended below the lintel of the door, it was violently thrown inside the room. On being opened, it was found to contain a magnificent garland of the largest and most perfect specimens of the freshest of *bel* flowers, such as could, under ordinary circumstances, be procured only when in season. It is needless to say that such a display of his marvellous powers by Hassan Khan filled even the most sceptical with astonishment and awe; and, as is usual with the vulgar in such cases, the phenomenon was at once attributed to diabolical agency!

VI.

It was on the evening of a very trying and sultry day in summer that we had retired to the drawing room, and were enjoying the freshening breeze that had just started, when Hassan Khan entered unexpectedly as was his wont. After the usual commonplace greetings, he observed that the day had been unusually oppressive, and "Don't you think," said he, "that something cooling would be most refreshing and acceptable?" "Certainly", replied one of the persons present, "and as you have the power and the will to do so, I am sure you will get us something nice. Perhaps you would not mind treating us to some ice-cream and cakes from the Great Eastern." "Very well," said he, "let me have some paper and a pencil." He then wrote something on the paper, which he said was a request to his *Hazrat* to procure the articles in question, and then burnt the paper over the lamp in the drawing-room. In a little while, he grew fidgety, and every now and then got up from his seat and went to the door of one of the rooms which opened into the drawing-room, and peeped in. Suddenly he called out: "Here they are: *Hazrat* has brought the things;" and beckoning to one of the party present, and closing one of the panels of the door, "stand here," said he, "and put your hand inside the room. Be careful to take hold of what is thrown into your hand." Immediately was heard the rustling of some paper, and a parcel with the usual stamp of the Great Eastern Hotel containing some cakes, was brought in. "Now, be sharp", called out Hassan Khan, "there is another parcel coming"; and scarcely had these words been uttered, when down came something rattling against the closed door panel, and missing the hand, fell with a crash inside the room. The parcel turned out to be a mould of ice-cream, with the words "Auckland Hotel" inscribed on the side. As the mould fell on the floor, the cover flew open by the concussion, spilling a portion of the contents, which proved to be some delicious raspberry cream.

Needless to say that we enjoyed immensely the cakes and ice-cream to which our friend Hassan Khan had treated us.

This was not all. It was remarked to Hassan Khan that it was not right that the mould with the inscription should remain in our possession. "Well," said he, "leave that to me;" and, placing the mould on the table, he covered it with an handkerchief. Within five minutes, the handkerchief lay on the table—the mould was gone!

I shall not attempt to discuss the agency by which these phenomena were effected, but will leave it to those of the readers of the *Theosophist* who know, to favour us with an explanation.

C. HOGAN.

WHITE LOTUS DAY.

THE Second Anniversary of H. P. B.'s incarnation was celebrated at the Head-quarters, at 6 p. m., on the 8th ultimo; the reason for choosing that hour being, that it suited the convenience of several Members engaged in business, or coming from a distance. The thoughtful kindness of our Brothers, Messrs. N. Sarvothama Row and V. Coopposwamy Iyer supplied us with a large quantity—not less than a thousand—of large lotus buds and flowers, and our gardeners dressed the Convention-Hall with them, and with other flowers, palm fronds and plantain trees, most tastefully. Mr. Old, from having been one of the three Theosophists who were present at H. P. B.'s death-scene, was the most fitting person to select for delivering the principal Address of the occasion, and performed the duty to the great satisfaction of all present. The President-Founder read extracts from a little compilation, entitled "Funeral Service for Students of Theosophy," by (Rev.) W. E. Copeland, F. T. S., which he praised for the taste and discrimination shown by its compiler. He also briefly addressed the meeting and carried out the programme as reported in the *Madras Times* for May 9th, as follows:—

"This day, so named, being the second Anniversary of the death of Madame H. P. Blavatsky, was celebrated yesterday evening, at the Head-quarters of the Theosophical Society, South Adyar, Col. H. S. Olcott presiding. There were present also many deputies from various Branches of the Society adjacent to Madras. Upon a chair, to the right of that intended for the Chairman, was placed a large photograph of Madame Blavatsky, the frame of which was enveloped in a wreath composed of no less than 107 lotus flowers. The flooring of the *dais* was profusely strewn with the same sacred emblem of the Hindus, which was also carried in graceful wreaths from two plantain trees, arranged on either side the *dais*, the natural beauty of this flower being set off to advantage by an occasional intermixture of others of a bright red hue.

Col. Olcott, the President, in opening the proceedings, remarked that in her Will, Madame Blavatsky had expressed the desire that on the Anniversaries of her death, her friends should meet at Head-quarters, at Madras, and read extracts from the *Bhagavadgītā* and the *Light of Asia*; and, i

cordance with that wish, last year, on the 8th May, the first Anniversary her death, he began a series of annual meetings, the present being the second. The first was celebrated in nearly all parts of the world, for he issued the necessary order in time to the American, Australian and other sections and, consequently, her memory was celebrated, at one and the same time, in the most distant countries. This year the same had happened. At the moment he was addressing them it was, in London, about 12-30 p. m., and their London and New York Head-quarters would have met together, simultaneously with themselves, to pay their tributes to the memory of their departed friend and teacher. In pursuance of her Will, they would proceed to have readings from the *Bhagavadgītā*, and after that, extracts would be read from the *Light of Asia*. Mr. Old, who was one of the three persons present at Madame Blavatsky's death, would also give an Address and remark upon the future of the Society. It was needless for him, the President, to tell them, old Theosophists, that they did not regard Madame Blavatsky with any of the feelings of hero-worshippers; they believed she only occupied one personality for the purpose of doing certain work which she carried out, and that, that being completed, she had passed on and would, by the laws of *Karma*, take re-birth at another time, in some other part of the world, and would then undoubtedly pick up the thread she had dropped now and carry it on. She had left behind her a large body of writings, some of them of great literary excellence, embodying more interesting, suggestive, theoretical information and instruction about the esoteric philosophy of the ancient times, than could be found outside them in the whole body of Sanskrit literature. Reference to these books was recently made to him, in Benares, by an educated gentleman, who said the only thing lacking was a proper arrangement of the materials; and if some one would take her materials and group them together—the portions that were related—the remains of the materials would then be found and seen. At the present time they were only at the beginning of this great movement, which was so much in its infancy, that they had not yet arrived at a single human generation. It was idle to expect that any movement should, in that brief space of time, attain to anything like full development, but they could see plainly that the world needed such a movement at this particular time. The Society was continually forming new Branches throughout the whole world, people were constantly applying for the grant of new Charters and for the formation of new Branches, and he had recently received an application from the Argentine Republic to form a Branch at Buenos Ayres, where the *Bhagavadgītā* was being translated into the Spanish language. The Society had already become necessary for the dissemination of Oriental ideas throughout the world. The Hindus at large were not aware of the work that had been done by the Society, and it would probably be many years before the fact was realised; nevertheless, they, who were concerned in the administration of the Society, were fully aware of it, and believing as they did in the infallible operation of the law of *Karma*, they awaited the result of their seed-sowing amid the great harvest to be reaped by their posterity."

The VIIIth Chapter of the *Bhagavadgītā* was recited in Sanskrit by seven Brahmin Members of the Society. Mr. Old then delivered the following address:—

Every Theosophist present in this meeting to-day will find some

profit, some consolation, hope and stimulus from the retrospect of the two years gone since H. P. B. left the work of the Theosophical Society in the hands of those who had given their allegiance to the cause.

In memory, I go back to the days when the alternate storm and passion, the calm repose and serenity of that marvellous mind gave me a sense of beauty and inspired in me a feeling of wonderment by mere force of sudden contrast. Those were strange days to me, when, living in constant touch with that phenomenal being, I learnt some of the most valuable lessons of my still immature life. As under her teaching I gained a wider view of the great problems of life, it was a matter of some consolation to me that my sense of security, of mental and moral equilibrium, did not wane or quaver. But to be associated with H. P. B. was to be sure of gaining at least some degree of self-reliance. It was not her habit to give definite orders to her pupils on matters of a personal nature. In her own way she would render counsel and advice, while, in general, she merely pointed out the way which led to the attainment of those hidden stores of wisdom which, to a measure perhaps little understood by us, she had continual access to. But in all else, it was a matter of self-development, even for those who were her personal pupils and in closer relations with her than most others.

I remember too how, in a marked, but to us at that time an unexpected manner, she prepared us for the hour of her death. There was in H. P. B.'s presence a certain strength which gave one confidence, and somehow it seemed to be a foregone conclusion that, however black and hopeless a case might be, it would come out all right if she had the handling of it. She must have known, I think, that with her death, not only would the grave responsibilities of the Theosophic work devolve upon many young hands,—eager and willing enough it is sure, but yet unskilled in the difficulties of occult work,—but also that many of the stronger links which held the Theosophical body together would, with her demise, be snapped asunder, and the main channel of connection between the movement and the source of its inspiration be stopped, at least for awhile.

She gathered closer round her such of her pupils as circumstances rendered the most accessible, and began a system of regular instruction, opening up new lines of thought and study which, if steadily pursued, would yield fruit indefinitely. Questions on the Esoteric Philosophy, on the teachings of the *Secret Doctrine* and her various writings, were answered as fully as possible, and the whole body of information thus elicited was written down.

These instructions occupied a special evening each week, and continued till the fatal sickness came upon her. But during other days for some time previous to her departure, H. P. B. gradually abstracted herself, becoming more and more reclusive and, at times, quite inaccessible even to those immediately around her. Her sitting-room, for years

past constantly open to all comers, whether Theosophists or not, became more and more a place of retreat and solitude for her, and daily more impregnated with her own strong atmosphere of individuality.

But when the hour of her departure came, sickness had already laid its hand upon more than one member of that unique household at the London Head-quarters, and with one in mid-ocean, two on the Continent in search of health, and others absent upon the business of the day, it was but a remnant that gathered round the dying form. There were, in fact, but four persons present with her; Miss Laura Cooper, Claude Wright, Miss Black (H. P. B.'s nurse), and myself. Miss Cooper sat beside H. P. B., giving her support; Claude Wright and I were kneeling beside her, each holding a hand; while the nurse was silently rendering all possible services. Thus, seated in the chair in which for years she had worked, without a struggle or a murmur,—thoughtful, I think, even to the end,—she let slip her life of pain, as silently as a tired child might fall to sleep upon its mother's breast. I have often wished that some of her traducers might have seen her die. There was a grandeur, a resignation, an assurance of well-being in the repose of her face which would more than have answered the most confident attacks that had ever been levelled by her enemies against her reputation and character.

But for those who were then gathered round her, it would have been a grateful thing to have been able to know something of what was passing in the silent galleries of her mind as the lamp of life burned low. Long and anxiously I searched those eyes—"beyond all knowing of them, wonderful"—for a sign which would tell me something of what she felt and thought; but never a shade of sorrow or regret, nor gleam of hope or exultation could be seen, and the dimness of death came upon them without relieving the sphinx-like inscrutability of their steady gaze.

And the world had much to say—for it is a jealous world—in praise and blame of the life which had closed; but the little band of workers on whom the blow first fell, drew closer together and swore that the Cause, for which she had lived and died, should not fail; and when the news was known, as very soon it was all over the globe, words of assurance came pouring in from every quarter. Col. Olcott, who was then in New South Wales, immediately took passage to England, arriving in time to address the first Annual Convention of the newly-organized European Section of the T. S. Friends and sympathizers gathered round, meetings in every Theosophical centre were held, and many were the resolutions confirmed and newly formed in retrospect and prospect by them all. The Cause prospered, and many who till now had held aloof, were forthwith enrolled as Members, and the ranks of the Society grew stronger day by day. It was as if the life-forces of that single soul had been transfused into the body of the Society itself, swelling and flowing out in a hundred different directions. So the forecast of our enemies, that with the death of Mme. Blavatsky, the T. S. would sink into oblivion,—a forecast in which the wish was but

too evidently "father to the thought"—was not fulfilled. And we who are gathered here to-day to keep green the memory of that dauntless pioneer of our movement, can look back over the two years that have passed with a sense of satisfaction, for which there is sufficient cause in the present competence of the Society and the wide-spreading influence of its work and doctrine.

It is true there have been some defections among its Members, but they have not been unnatural to the growth of the Society viewed as a vitalized organism; for all growth means change, and the constant out-put of effete substances and the taking on of new and life-giving elements, is a process in the development of the Theosophical body for which a study of natural laws should already have prepared us. Suffice it to say, that the body grows; and is asserting a force which scales very high upon the register of modern thought and progress. Our movement is in touch with the times and, to an extent as yet impossible of measurement, representative of, and probably responsible for, a good deal of the ferment which stirs in the minds of men to-day. This is an age of transition, of spiritual and intellectual revulsion, an age of free-thought, doubt and self-searching. The tide of materialistic thought, which set in with the present century, had broken upon the cold, blank wall of Negation, and had been thrown back upon itself in the wild tumult and confusion of baffled but unexhausted forces; and it was there, at the meeting of the waters, that the modern psychological renaissance had its origin. Then, with the joint efforts of Madame Blavatsky and Col. Olcott, the publication of *Isis Unveiled* in America, and later, of the *Theosophist* in India, the T. S. took its place among the scions of the new age. Of the rapid growth of the movement the official records give sufficient evidence. The number of journals which are now exclusively devoted to the dissemination of Theosophic ideas, will compare favourably with the literature of almost any other independent movement in the world.

But what all this may mean when viewed in retrospect by the surviving Co-founder of the Society, what anxious years of toil and self-sacrifice measured each onward step and covered each success that was required to bring the movement to this vantage-ground of attainment, I dare not, in justice, attempt to depict. What it meant to H. P. B. herself, our presence here to-day bears witness.

Now, turning from the past, with its many coloured memories, and all that interblend of light and shade which enters into the fabric of our lives, let us face round upon the possibilities of the future.

The fact that the Society has attained a position of comparative security and competence by the wide-spreading influence of its teachings and its numerical strength, has not, in my opinion, lessened the dangers which always beset an important movement. Whatever successes we may have attained, or advantage gained over the world of thought with which for many years we have been contending, there

still remains the danger of inherent or acquired evils in our own body itself; which requires that we should constantly be upon our guard. Our safety lies in a loyal adhesion to the constitution which binds us together, upon our fidelity to the laws of life which govern the organization of which we individually are parts, and upon that abiding sense of a radical unity which moves to a perfect co-operation. The health of any organization depends upon its internal harmony. To insure and preserve this condition, we must see that our actions are not only consistent with those basic principles upon which the Society is founded, but also that they do not compromise the position, work and welfare of our fellow-members. It is provided in the Constitution of the Society, that perfect freedom of opinion shall be allowed to all its members; but nothing would be more dangerous to the catholicity of our doctrines than to suppose this to convey with it the right, to any individual member, of forcing his views upon others; or of reading into the writings of H. P. B., or any other person connected with the movement, anything of authority; or yet of enunciating therefrom a dogma or *credo* which shall be considered pre-eminently Theosophical and binding upon Theosophists generally. And the dangers we have to face are undoubtedly of this nature. We need not drain history to show that, with the establishment of a school of thought, no sooner is its success an assured thing, than the tendency to crystallization comes upon it. Its principles are contracted into a formulated creed, its doctrines segregate into innumerable dogmas, and the broad platform of equality and brotherhood is replaced by the conventicle of a narrow sectarianism. This tendency may be due to a principle inherent in the nature of things, subserving some hidden purpose in the scheme of life; and certainly it has its analogies in Nature, and illustrations without number in the lives of men. But this is a Theosophical Society, and Theosophy, as I understand it, is not a modern out-put of human thought, nor a religious or philosophic movement of specific tendency, but a reiteration of old-world verities; a recurrent tide borne in upon us from the boundless ocean of eternal truth; a welling-up of waters from the bed-rock of human life; the cyclic impress of a self-existent law; and as such it can never answer to the definitions of a fleeting generation. What of it we may become sensible of, grasp with our minds and develop in our lives, so much will serve our current needs and adapt itself to our laws of thought. Yet this is only as it seems to us, not finally what in truth it is; and it is no more defined by modern Theosophical concepts than the extent and resources of the ocean are indicated by a bottle of sea-water. It is not for Theosophy itself that we need fear, but for the career of this Society which has undertaken the responsible task of representing some of its teachings to the truth-seeking world. And this is our sacred trust, which H. P. B. committed to our hands when, two years ago, her own were relaxed in the sleep of death. Have we been faithful to that charge? Let each one of us answer to himself. Karma will keep its own record.

Something has been said about the coming of a messenger, and many have been led to hope for, and even to expect, the advent of such a person. Apart from all personal views upon the matter, I would ask what cause have we to hope for such an event, what right to expect it? Veritably, it seems to me that, with the resources at our command still unused, the wealth of literature within our reach as yet unexplored, and, above all, with our untheosophic selves still drifting loosely through a life of woeful inconsistencies, veritably, I say, we have no cause for such expectancy. But if a messenger *should* come to supplement the particular work of H. P. B., should we better understand the one than the other? And would it be gratifying to us, to all of us, the message he might bring? Sometimes, when thinking of the position of things under such a circumstance, I have been hopeful and glad, because of the great increase in the ranks of our Society, and I had thought that words of approval might find their way into the message of the pilgrim. But when I came more deeply to consider what the movement really was, a living soul linking the Theosophic spirit to the Theosophical body, the words of King Arthur came into my mind:

"And spake I not too truly O my knights,
Was I too dark a prophet when I said
Of those who went upon the Holy Quest
That most of them would follow wandering fires
Lost in the quagmire?—lost to me and gone,
And left me gazing at a barren board,
And a lean Order—scarce returned a tithe—
And out of those to whom the Vision came
My greatest hardly will believe he saw;
Another hath beheld it afar off,
And leaving human wrongs to right themselves,
Cares but to pass into the silent life.
And one hath had the vision face to face,
And now his chair desires him here in vain
However they may crown him elsewhere."

I have thought fit to say this much, since we are viewing the possibilities of the future; and having taken note of all these things, let us now apply ourselves to present duties.

Many of us, eager to serve the Cause to which we are devoted, go about seeking for a means of usefulness. Herein is great danger. Dissipation of energy is not conducive to the stability of a constitution. We need to be mindful of our *Dharma*.

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to die in the performance of one's own duty. The duty of another is beset with (spiritual) danger."

The greatest good is that which lies nearest to hand; and in forsaking those duties which fall to us naturally in the order of things, seeking for some signal means of service, there is not only a transgression of the spiritual law, but probable disappointment and failure. The Theosophic life is not one of far-reaching effort, but of concentrated devotion to present duties. "Whatever thy hand findeth

to do, do it with all thy might," is a maxim that covers the situation. The Bhagavadgītā is explicit on this point:

"Mankind turn towards my path in every manner, O son of Prithā!

"The institution of the four castes was created by me according to the distribution of natural qualities and actions.

"As the unwise act, being self-interested in action, so should the wise act, not being interested, from the wish to do good to mankind."

Again in *Light on the Path*, it is said:

"Work as those who are ambitious. Respect life as those do who desire it. Be happy, as those who live for happiness."

And in the *Book of the Golden Precepts*;

"The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe.....If sun thou canst not be, then be the humble planet."

These words may serve as answers to the oft-recurring question of the mind—"How can I best serve the Cause?" Attention to present duties, the fulfilling of one's own proper functions, and the attainment in oneself of goodness, beauty and truth; these are the most ready means of service to others; for how shall a man give to another that which he does not himself possess?

I would bring you back for a moment, before closing these remarks, to the special object of our meeting here to-day. We have come to take inspiration from the memory of one whose whole life was one long, tireless, fearless quest of truth; a painful but willing sacrifice of self for the good of mankind, and a ceaseless devotion to the truth as it appeared to her. Truth, although essentially one, is many-sided in its manifestation, and we need not stay here to dilate upon the special beauties of this or that presentation of it, as found in the voluminous works of Mme. Blavatsky. Nor is there any need for us to reconcile the apparent contradictions in those works, or discuss the many points of issue which set off the concepts of *Secret Doctrine* students against those of other schools. What we now need to recognize is the merit of that self-devotion to the cause of Truth which characterized the life-work of H. P. B. No impartial student of her writings can fail to recognize the indications of a steady unfoldment of mind, an ever-widening spiritual perception, with the concomitant changes of view-point and modifications of doctrine. Had it been otherwise, had there been in H. P. B. an infallible exponent of a fully-revealed truth, the writing of *Isis Unveiled* would have constituted her whole mission, so far as the teaching of Theosophy was concerned. It is therefore our duty to recognize, and as fully as possible to imitate, that faithful "following of present light" which led H. P. B., step by step, to regions of occult knowledge trodden by so few, and brought her to those heights of attainment whence, with full hands, she turned to the service of mankind!

COLOURS.

WE all know the astronomical sun. But who knows the sun-god, the Ego, having the astronomical sun as his body—a mere outer shell. Deep are the mysteries of the Purush—the conscious entity—of the solar orb. Chândogya Upanishad thus speaks of him:—"And He that is seen within A'ditya (sun) as the golden Purusha—His beard is gold (Hiranya-s'mas'ra). His hair is gold (Hiranya-kes'a), from the nail upwards, all is gold. His eyes are, as it were, lotuses of the colour of golden-red. His name is Uditī." The solar Purusha is gold in essence, and his eyes are of orange colour. This Purusha is also called A'dhidaiva—"Purushas cha A'dhidaivatam"—Bhagavatgītā, 8th Chapter, 4th s'loka. And Purusha is A'dhidaivata. Sankarāchārya commenting on this says:—"All things are filled up with this—hence Purusha."* The Purusha within A'ditya, whose interior is gold, which energises the *indriyas*, the perceptive and working faculties of all men—He is A'dhidaivata." Now this A'dhidaivata, in the 8th Chapter of Bhagavatgītā, which is so little understood by general readers, is one of the sides of the primitive triangle, which reproduced itself in several forms in the manifested cosmos, the other two sides being A'dhyātmā and A'dhibhūta. This triangle is one of the deepest mysteries in Hindu Occultism. The Bhāgavat Purāna lifts up the veil a little. The solar Purush is Universal Energy. In our acts of seeing, hearing, touching, smelling, tasting, speaking, taking, moving, and so on, the energy is supplied by the Sun-God. We find that His eyes are of the orange color, but He himself is golden.

In Rāmāyana, Lankā-Kānda, Chapter 106, Rishi Agastya recites to Rāma, a prayer to the Sun-god. He is addressed as Suvāna-sadriksha (like gold) Hiranya-retas, (having gold as its seed), Hiranya-garbha (having gold as its interior). The sun-god is also addressed as Pingala (of orange or brown colour). Whether the eyes are only orange coloured or the god Himself is orange coloured. I do not know. But He is said to be also golden.

Let us look at the matter in another way. In every man, there are solar currents as well as lunar currents. The solar currents proceed from the right nose and are known as Pingala, literally of orange colour. "When breathing takes place through the right nostril, and the Pingala current is set up, the universe is generated." Svarodaya, s'loka 44.

Kapila is another name in Sanskrit for the orange colour. Kapila-dyuti (orange-coloured) is a name for the sun in the Sanskrit Lexicon.

Is Kapila, the founder of the Sāṅkhya philosophy, a member of any orange hierarchy? But this is perhaps going too far. One thing may perhaps be said with certainty, that the A'ditya gods of the Vedas form an orange, or it may be, a golden hierarchy, inasmuch as the Rudras form the violet hierarchy.

PURNENDU NARAYAN SINHA.

* Pur, to fill up.

ASTROLOGY UNDER THE CÆSARS.

ASTROLOGY seems to have been quite as discredited a science two thousand years ago, as at the present time. Pseudo-astrologers were as plentiful as blackberries, the real astrologer as rare as a white crow. I myself have seen a white crow, but I have never yet met with a real astrologer. Still, one at least of the Cæsars, Tiberius, was an astrologer of no mean skill, himself. He foretold to Galba that he should one day come to the purple. Of this Tacitus, the historian, says: "Neither would I omit the presage of Tiberius concerning Servius Galba, then Consul. Having sent for him and sifted him on several subjects, he, at last, told him in Greek: "And thou, Galba, shalt hereafter taste of Empire," intimating his late and brief reign, by virtue of his skill in the astrology of the Chaldeans, which he acquired in his retirement at Rhodes under the tuition of Thrasyllus, whose skill he proved in the following way. As often as he sought information on any subject of this sort, he retired to the roof of the house, trusting with his secret one freedman only, a man of great personal strength, but illiterate, who conducted the astrologer, whose art Tiberius had resolved to test, by an unfrequented and precipitous path—for the house was seated on the brow of a rocky eminence,—and, as he returned, if any suspicion of vain pretension or fraud arose, plunged him headlong into the sea beneath, that he might not live to betray the secret. Thrasyllus being, therefore, led over the same rocks, and having astonished the Emperor by replies to his interrogatories,—for he revealed to him, by the power of his art, his succession to the empire, and a series of future events,—Tiberius asked him whether he had calculated his own nativity, and what was to befall him that same year; nay, that very day? Thrasyllus surveying the aspects and positions of the stars, at first hesitated, then quaked, and, however much he examined them, the more and more dismayed with astonishment and dread, he at last cried out, that over him hung a danger imminent, and all but fatal! Forthwith, Tiberius embraced him, congratulated him upon his foresight of perils, and assured him that he should suffer no harm; and esteeming his predictions as oracular, continued to hold him among his most intimate friends. In fact, the prediction of the son of this same Thrasyllus, that Nero would be Emperor, will be recorded at the proper time; but not here, lest I should digress too much from the matter in hand." Would that in these days we had a Tiberius in Calcutta to weed out the tribe of pseudo-astrologers who are so fond of advertising themselves in the columns of the *Indian Mirror*. That Tacitus himself kept an open mind on the subject of astrology, and only recorded those predictions that could not be gainsaid, may be inferred from the following remarks, in which he very clearly explains his opinions on the science. "For myself while I listen to these and similar relations, my judgment wavers as to whether human affairs are regulated by fate and immutable necessity, or left to roll on at random. For, upon this subject, you will find the wisest of the

ancients and the followers of their sects, are of opposite sentiments; and that many are of opinion that the gods take no interest in the beginning or in the end of our course, or, in short, in humanity in any aspect: and thence so eternally calamities afflict the upright, while prosperity attends the wicked. Others hold the contrary position, and believe that events proceed in accordance with fate; but not a fate resulting from planetary influences, but referable to the principles and concatenations of natural causes." In this explanation Tacitus seems to have gone very near the doctrines of Karma and Rebirth. "Yet they leave us liberty of election in our course of life; but after the choice is made, they say the chain of consequences is inevitable: neither is that good nor evil, which passes for such in the estimation of the vulgar. Many who seem to struggle with adversity are yet happy; numbers that wallow in wealth are yet most wretched: as when the former bear with magnanimity the pressure of adverse fortune, and the latter makes an unwise use of her bounties. However, very many men remain still convinced that the future fortunes of each are determined at the moment of their birth: or, if some errors thwart the prediction, that it is owing to the errors of such as pronounce without understanding the subject: and thus the credit of an art is impaired, which, both in ages past and in our own, has afforded signal instances of its certainty." Evidently here we have an agnostic philosopher before Professor Huxley was ever heard of.

Of the Divine Augustus, the historian Suetonius relates the following:—"In his retirement at Apollonia, he went with his friend Agrippa to visit Theagenes, the Astrologer, in his gallery on the roof. Agrippa, who first consulted the fates, having great, almost incredible, fortunes, predicted of him, Augustus did not choose to make known his nativity, and persisted for some time in the refusal, from a mixture of shame and fear, lest his fortunes should be predicted inferior to those of Agrippa. Being persuaded, however, after much importunity to declare it, Theagenes startled up from his seat, and paid him adoration. Not long afterwards, Augustus was so confident of the greatness of his destiny, that he published his horoscope, and struck a silver coin, bearing upon it the sign of Capricornus, under the influence of which he was born." Besides Theagenes, Scribonius, the astrologer, predicted great things of him when he was a mere child. "He will come in time to be even a king, but without the usual badge of royal dignity," said the prophet; the rule of the Cæsars being as yet unknown. Thrasyllus is also mentioned by Suetonius, who says of him: "He (Tiberius) then likewise had a remarkable proof of the skill of Thrasyllus, the astrologer, whom for his proficiency in philosophical researches, he had taken into his family." Perhaps it was that "two of a trade never agree," as the English proverb says, or that he was so disgusted with the qualifications of the every-day run of astrologers at Rome; at all events Suetonius tells us:—"He (Tiberius), also expelled the astrologers; but upon

their asking for pardon, and promising to renounce their profession, he revoked his decree." In spite of his proficiency in astrology and other philosophies, Tiberius was nicknamed by his Roman subjects, "Biberius Caldius Mero," on account of his drinking habits, his real title being, of course, Tiberius Claudius Nero; and again "Caprineus," partly from his residence at Capri, and partly from his propensities which resembled those of a he-goat; though, perhaps, he too, like the divine Augustus, may have been born under the sign, Capricorn; which, perhaps, was a more fortunate sign, two thousand years ago, than it is now. There is one more prediction of Tiberius related by Tacitus, which we may quote: "At the same time, embracing the younger of his grandsons, not without many tears, while the countenance of Caligula assumed a stern and angry aspect, he said to him. 'Thou shalt slay him, and another shall slay: thee.'" The grandson referred to here, was the son of Drusus (who had been cut off by Sejanus) and was afterwards put to death by Caligula, who himself died by the assassin's dagger.

Of predictions relating to Nero and Otho, we have the following from the pen of Suetonius. "Agrippina (the mother of Nero) had been taught to expect many years before, that she would end her life thus, but cared not for it: for the Chaldeans, whom she consulted on the fortune of Nero, answered, that he would certainly reign and kill his mother. She replied;—'Let him kill me, so that he may reign!'" And concerning Otho—"The astrologers also inflamed his ardour, they announced great commotions, and to Otho a year of glory. This is a description of men dangerous to princes, and a fallacious reliance to aspiring subjects. Men who will be always proscribed, but always harboured in our city (Rome). It was with this vile crew of fortune-tellers that Poppæa held consultations when she aspired to the imperial bed (Nero's). One of these, a man named Ptolemy, accompanied Otho into Spain. He had there foretold that Otho would survive Nero; and the event giving credit to his art, he took upon him to promise greater things. Galba was on the verge of life, and Otho in his vigour. From the current of popular rumour founded thereon, and his own calculations of probability, he persuaded Otho that he was destined to the imperial dignity. These bodings were welcome to the ear of Otho, he considered them as the effect of science, and believed the whole with that natural credulity which receives the marvellous for reality." Evidently, from the above, Suetonius had rather less love for, and belief in, astrologers than even Tacitus. But still Ptolemy did predict truthfully, for Otho became Cæsar and Imperator, though only for a very short while.

But most of the astrological predictions made concerned Vespasian and his sons, Titus and Domitian, the last of the twelve Cæsars. Certainly in the old Roman Empire there was "a career open to all the talents," when Vespasian, "a raiser of taxes," arrived at the Imperial purple. Naturally he became a believer in Astrology, for we read: "Nor was

Vespasian untinged by that superstition: for afterwards, when possessed of the supreme authority, he openly retained a mathematician, named Selencus, to guide and warn him by his predictions. Former prognostics again presented themselves to his mind. A cypress tree of conspicuous height, on his own estate, had fallen suddenly to the ground, and on the following day, rose again on the same spot, and resumed its verdure, increased in height and breadth. This, in the unanimous opinion of the sooth-sayers, was an omen of grandeur and prosperity; and the prospect of the highest renown was held out to Vespasian in his early youth. But, at first, triumphal honors, the consulship, and the glory of conquering Judæa, seemed to have fulfilled the prediction. But when he had acquired these, he began to cherish the conviction that the imperial dignity was foreshown to him." The wondrous tale of this cypress tree is scarce astrology, but in those days, predictions were made in all manner of ways. Once I raised a cucumber vine, on which grew, not only cucumbers but also melons. But unfortunately this monstrosity was to me a harbinger of evil.

Of Germanicus this is written: "Quitting Ilium and her remains, venerable for her vicissitudes of fortune and the origin of Rome, he retraced the coast of Asia, and put in at Colophon, to consult there the oracle of the Clarian Apollo. It is not a female there, as at Delphi, but a priest, chosen from certain families, chiefly of Miletus, who merely learns the names and numbers of the applicants, and then descends into the oracular cave, where, after a draught of water from a secret spring, though ignorant for the most part of letters and poetry, he utters responses in verse, treating of such matters as the mind of any applicant suggests. And he was said to have predicted to Germanicus his approaching fate, but, as oracles are wont, in enigmatical terms." Further we learn that when Germanicus visited Thebes in Egypt, he called on the oldest priest to read what was written on the Obelisks. But it appears that the hieroglyphics thereon only related to the conquests of King Ramases and his army of 700,000 men.

Returning again to Titus, his historian relates: "The founder of the Temple (Paphian Venus-Cyprus), if we believe ancient tradition, was King Aerias: a name ascribed by some writers to the goddess herself. According to a more recent opinion, the temple was built and dedicated by King Cinyras, on the spot where the goddess, after emerging from her native waves, was gently wafted to the shores. The science and practice of divination was imported by Thanyras, the Cilician, and it was settled by mutual compact, between the priest and Cinyras, the king of the island, that the sacerdotal function should be held by the descendants of their respective families. In process of time, the race of Thanyras, willing that the Sovereign should be distinguished by a superior prerogative, resigned the conduct of the mysteries of which their ancestors were the founders. A priest of the royal blood only is consulted. For victims, animals of every species are allowed, at

the option of the votarist, provided he chooses from the male kind only. The fibres of kids are deemed to afford the surest prognostics. The altar is never stained with blood, and, though exposed to the open air, never moistened by rain. Supplications and the pure flame of fire are the only offerings. The statue of the goddess bears no resemblance to the human form. It is round throughout, broad at one end, and gradually tapering to a narrow span, at the other, like a goal. The reason of this is unascertained. Titus having viewed the wealth of the temple, the presents of kings, and the other varieties, which the genius of the Greeks, fond of antiquity, affects to refer to remote and obscure times, first consulted the oracle about his future voyage. A calm sea and a safe passage were promised. He then slew a number of victims, and in circuitous terms, enquired into his own destiny. The priest, whose name was Sostratus, finding the entrails of several animals agreeing in favorable prognostics, and that the goddess was propitious, answered briefly, for the present, in high aspirations, but afterwards at a private interview, laid open the secrets of futurity. Titus, swelling with vast anticipations, proceeded on his voyage, and joined his father, while the provinces and armies of the East were undecided, and contributed immensely to turn the scale."

We have now to do with Vespasian, and we are told "After the speech of Mucianus, all the rest, with increased confidence, pressed round Vespasian, recounting the responses of seers and the motions of the stars. Between Syria and Judæa stands Mount Carmel, such is the name given to the mountain and the deity (Jehovah?); nor is there any representation of the deity or temple; according to ancient usage, there is only an altar for worship. While Vespasian was offering sacrifices there, meditating on his secret aspirations, Basilides, the priest, having examined the entrails of the victims diligently, said to Vespasian: 'Whatever are your designs, whether to build a house, to enlarge the boundaries of your lands, or increase your slaves, a mighty seat, immense borders, a multitude of men are given to you!' This mysterious prediction was forthwith spread abroad and now received an interpretation. After this, Vespasian conceived a deeper desire to visit the sanctuary of Serapis, in order to consult the god about the affairs of the empire. He ordered all persons to be excluded from the temple; and lo! when he entered, and his thoughts were fixed on the deity, he perceived behind him a man of principal note among the Egyptians, named Basilides, whom, at that moment, he knew to be detained by illness at a distance of several days' journey from Alexandria. He asked of others whom he met, whether he was seen in the city. At length, from messengers whom he despatched on horseback, he received certain intelligence that Basilides was at that instant of time 80 miles distant from Alexandria. He then concluded that it was a divine vision, and deduced the import of the response from the name of Basilides (Basileus—King)."

This last story, though having no bearing on Astrology, is interesting.

ing as a well authenticated apparition of the double nearly two thousand years ago. The other events narrated are given to show that correct predictions were made, in those days, in other ways than by astrology. Having dabbled a little in astrology myself, I am of opinion that by it, events can be predicted only in a very general way; and that when minute particulars are given, it can only be by clairvoyance. Similarly with palmistry and other kindred sciences. Clairvoyance is the key to all remarkable predictions, however brought about; the better the clairvoyant, the better the astrologer. I will now conclude this article, already too long, by a quotation concerning Domitian, the last of the twelve Cæsars, and trespass no further on the patience of my readers. "He (Domitian) had long entertained a suspicion of the year and the day when he should die, and even of the very hour and manner of his death; all which he had learned from the Chaldeans, when he was a very young man. Nothing, however, so much affected him as an answer given by Asdetario, the astrologer, and the subsequent fate of the latter. This person had been informed against, and did not deny his having predicted some future events, of which, from the principles of his art, he confessed he had a fore-knowledge. Domitian asked him, what end, he thought, he should come to himself? To which he replied, 'I shall, in a short time, be torn to pieces by dogs.' Domitian ordered him immediately to be slain, and, in order to demonstrate the vanity of his art, to be carefully buried. But during the preparations for this order, it happened that the funeral pile was blown down by a sudden storm, and the body, half burnt, was torn to pieces by dogs; which being observed by Jatinus, the comic actor, as he chanced to pass that way, he told it, amongst the other news of the day, to the Emperor at supper. The day before his death, the Emperor ordered some dates, served up at table, to be kept till the next day, adding,—'if I have the luck to use them'! And turning to those who were nearest him, he said: 'To-morrow the Moon in Aquarius will be bloody instead of watery, and an event will happen, which will be much talked of all the world over'! About midnight, he was so terrified that he leapt out of bed. That morning, he tried and passed sentence on a sooth-sayer sent from Germany, who being consulted about the lightning that had lately happened, predicted from it a change of government. The blood running down his face, as he scratched an ulcerous tumour on his forehead, he said: 'would that this were all that is to befall me!' Then, upon his asking the time of the day, instead of five o'clock, which was the hour he dreaded, they purposely told him it was six. Overjoyed at this information, as if all danger were now passed, and hastening to the bath, Parthenius, his Chamberlain, stopped him, by saying that there was a person come to wait upon him about a matter of great importance, which would admit of no delay. Upon this, ordering all persons to withdraw, he retired into his chamber, and was there slain."

A. BÄNON.

APHORISMS ON KARMA.

(Continued from page 476.)

(16) *While a man is experiencing Karma in the instrument provided, his other expended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time, during which no operation of that Karma is felt, causes no deterioration in its force or change in its nature.*

I herewith subjoin a translation of Patanjali's Yoga Sutras, II, 13, and the Commentary thereon by Vyāsadeva, as it contains in essence the teachings of most of the preceding Aphorisms and adopts almost the same wording as the sixteenth:—

"Only when there are *Kles'as* (*Kāma, Krodha, &c.*), will Karma be able to bear fruition. When there are no *Kles'as*, no Karma can act, just as rice which has husk and which is not fried will sprout. Thus Karma will not be operative either when the husk of the *Kles'as* are burnt off by *Brāhmagāna*, or when there is no such husk. The fruition of Karma is either age and experience. We shall now enquire, is one kind of Karma the cause of one birth, or many births? Or, are several kinds of Karma the causes of a single birth? If we think of saying that a single Karma is the cause of birth, that will not do, as we cannot say whether it is one of the *Karmas* done in the previous births, or a Karma of the present birth, that is the cause of the next birth. Hence mankind will not, as a body, have a desire to do good Karma.* If we should suppose a single Karma, then the case becomes more hopeless. If we should again suppose that several *Karmas* are the cause of several births, how can there be a large number of births in a single birth, the conclusion to which we are invariably driven? Thus what we should say is, that certain kinds of Karma committed between birth and death (in an incarnation) group round a more important Karma, cause the individual's death, and give him a new birth altogether. It is those *Karmas* that give him sufficient age (to experience). How to know them" we can only infer.....

"Karma is of two kinds, *viz.*, that which bears fruition and that which does not. That which we can infer from the mere fact of our existence, is the Karma which bears fruition (*Niyatavipāka*). The other kind of Karma (*Aniyatavipāka*) is of three kinds: (a) That which perishes in the bud: (b) That which acts as an auxiliary to a more important Karma: and (c) That which does not begin to bear fruition at once, but works out only after several incarnations. The S'ruti says: 'Two kinds of Karma should be known: one is bad: the virtuous make it perish. Hence shouldst thou desire to make good Karma. The *Gnānis* know this Karma.'

(Sutra XII). "The residue of works have affliction for their root, and are felt (either) in this manifest birth, (or) in the unmanifest one."

(17) *The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body,*

* Vāchaspati Misra, the Commentator thereon, observes that if we admit for a moment that a single Karma produces a single birth, then it means that the number of *Karmas* committed is much greater than the possible number of births, i. e., Karma will become infinite, and mankind will prefer to do bad Karma, since they have no hope of ever being extricated from the net of infinite Karma.

mind, intellectual and psychical nature, acquired for use by the Ego in any life.

Both these are corollaries to Aphorism No. 14, since, according to that Aphorism, "Karma cannot act unless there is an appropriate instrument provided for its action."

(18) *Every instrument used by any Ego in any life is appropriate to the Karma operating through it.*

(19) *Changes may occur in the instrument during one life, so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.*

What the expression "a new class of Karma" means, it is not possible to say. The only interpretation that can be given of it, appears to be "a new class of Karma which has just begun to bear fruition"; in other words, the Karma which was hitherto bearing fruition has stopped doing so owing to the "repetition of Mantras, penance (under which is included *Prāyaschitta*) and *Samādhi*," which are no other than the "intensity of thought" and "power of a vow" used by Mr. Judge. Any translation of either Bhojadeva's or Vyāsadeva's Commentary on Patanjali's S'utra (II, xii) would make my argument clearer. But when Mr. Judge says that such a change may also take place "through natural alterations due to complete exhaustion of old causes," he contradicts himself.

(21) *Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. What man calls Mercy and Justice, are defective, errant, and impure.*

If what man calls Mercy and Justice are "defective, errant, and impure," and if it is not explained what Mr. Judge means by Mercy and Justice, the Aphorism cannot be understood.

(22) *Karma may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives, and not operating yet, because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.*

Here Mr. Judge is on the track of our writings. This is exactly what is called *Sanchita prārabdha*, by our Vedāntic writers, who group the second and third classes of Karma into one, and name it *Sanchita*, which simply means that which is stored up for operation in future. I may here add that no notice is taken of *A'gāmi* (future) Karma in the above Aphorism. The reader is referred to the Vedānta Sūtras IV, 1, 13 and 15, and any Commentary thereon.

(23) *Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.*

With a slight difference in detail, this is just the same as is given in our writings, e. g., the *Bhagavadgītā*.

(24) *Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields, a different class of Karma from that using the others may operate at the same time.*

This is an inference from the two preceding Aphorisms.

(25) *Birth into any sort of body, and to obtain the fruits of any sort of Karma, is due to the preponderance of the line of Karmic tendency.*

Here "The preponderance of the line of Karmic tendency" is the same as "the important Karma" spoken of by Vyāsadeva, referred to in my translation of his Commentary on Patanjali; II, 13, given under Aphorism No. 16. "The important Karma, with its auxiliaries, determines the nature of enjoyment, (such as rank, age, &c.) in the next birth," says the above Commentator.

(28) *No man but a Sage or true seer can judge another's Karma. Hence, while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials, which are for the discipline of the Ego and result in strength, fortitude and sympathy.*

S'ri Krishna says in the *Bhagavadgītā* (V. 19.): "He who knows Karma is a wise man." But in the next sentence, Mr. Judge is neither consistent nor clear. It is admitted on all hands that trials and difficulties are "for the discipline of the Ego, and result in strength, fortitude and sympathy;" birth into poverty cannot but be punishment for bad Karma. In the *Chhândogyaopanishad*, mention is made of a great Adept, Raikwa by name, who was suffering from leprosy, as the result of bad Karma in one of his previous births, and, notwithstanding that he was a knower of Brahman, he had to experience the effects of Karmas other than *Prārabdha*. (*Vide Brahmasūtras*, IV, 4—15)

(29) *Race-Karma influences each unit in the race through the law of distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each *Kaliyuga* period—family Karma is in general distributed over a nation. But even at such periods, some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.*

This is only amplification of some of the foregoing Aphorisms. It is easy to understand that the re-action of a force is felt more by those that are nearer to it than those remote. As regards the definition of families in the Aphorism, it is more a matter of speculative definition,

which each may regard as he likes. If a family may include smaller families, there is no line of demarcation between a family, a nation, or a race.

(30) *Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause, such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.*

In the Mahábhārata, Vanaparva, it is said that at the end of Kali-yuga, owing to the prevalence of Adharma and neglect of religious duties, famines, pestilence, and cataclysms will take place, and carry away men and women by thousands. The whole manifested nature, whether material or astral, is governed by Karmic law. Brahma, Vishnu, Rudra and other deities do their work, towards an individual, a nation, a race, or the whole world, according to the nature of the fruits of Karma they deserve. In Sanskrit writings, thought and the deity presiding over it are identical, and so both are involved when an action relating to either of them is mentioned.

(31) *Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on, are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.*

Certainly, if there is no Karmic connection between a person and a place, he will not be there, since Karma engages him elsewhere. This is a mere truism.

I may add that the Prayaschitta Kānda of Madhavāchārya's Commentary on Parasara Smṛiti contains an exceedingly clear and lucid explanation of the doctrine of Karma, and Hindus will do well to study that portion of the work.

E. DESIKACHĀRYA.

S'RI S'ANKARA'CHĀRYA'S SWA'TMA'NIRUPANAM.

(Continued from page 498.)

99. The delusive notion, or *Māyā*, is destroyed by the sound knowledge of the nature of Truth, or *Tattvam*. Therefore initiates throughout their life-time perceive the very *A'tmā*.

100. The one peculiar characteristic of initiates is that, though they have seen and experienced *Sansāra*, they can, with a thorough examination of the *Vedas*, never find anything other than *A'tmā*.

101. For these initiates who recognise *A'tmā* in everything, there is nothing to be contemplated or not contemplated, nothing to be told or not told, and nothing to be done or not done.

102. Those that look upon the whole visible universe as a mere vision or sight, have neither bondage, nor freedom, nor salvation, neither the nature of *Paramātmā* nor of *Jīva*.

103. That alone is the sole sacred and knowable standard for the *Vedas*, which always teaches the true nature of *Brahm*, which ought to be frequently contemplated, and which is ultimate or final, (and which only points out the unity or oneness of *Brahm* as the import of the *Upanishads*).

104. The thus initiated disciple prostrated himself before the feet of the *Guru*, and being rejoiced, enquired in himself into the truth founded on self-experience.

105. I am free from old age and decay. I am *Prājña*, (*i. e.*, one who knows well everything). I am intelligence like *Pratyagātmā*. I am blissful. I am *Paramas'iva* (*i. e.*, the most sublime good). I am omnipresent.

106. I am the chief of all the embodied things (including man). I am the knower of the essence of joyous experience of (*Brahm*). I am that mysterious thing called "*I*" by all men, from children up to herdsmen.

107. I am above all sensual pleasures. I am free from the recognition of one particular kind of happiness as mine. I have driven off such thought or recognition. I am happy in mind with *Brahmic* happiness, which is unlike all the above kinds of happiness.

108. I am the king of kings. I am free from dislike and hatred. I am he who procures objects for persons that yearn for the experience of sensual pleasures, (*i. e.*, material desires).

109. I am the rise of worlds. I am he (*i. e.*, the peacock) who rambles in the pleasure park of the *Upanishads*. I am the flame of that mystic fire known as *Vadabā*, in the depthless ocean of sorrow.

110. I am he who, with infinite and inherent power, pervades all space above, below and beside. I am he who is established by hypothetical and deductive inferences.

111. I am a *Rishi*. I am the assembly of Sages. I am the creation. I am the creator also. I am plenitude. I am progress. I am contentment. I am that which signifies or shows contentment.

112. I am one. I have no such commonly cognised distinctions as "this," "like this," and "thus." Having no desire, I am fit to be adored. I have no fruits of good actions (*i. e.*, I am free from the effects of good actions).

113. I am he who shines forth as unification (taught in the sublime sentences of the *Upanishads*), to persons whose minds are trained by the knowledge of the signification of such sentences. I am the *tattva* of *I'swara* (*i. e.*, one signified by the term *I'swara*). I am the sun who dispels the night of *Moha* (ignorance).

114. I am the essence of medicines. I am the worlds woven into one another, like the warp and the woof in a texture. I am the proud

bee which delights in the happiness of *A'tmā (Brahm)*, and shines in the lotus of *Om*.

115. I am the medicine curing all evils. I am free from the course of the functions of *U'pādhis*. I am exalted with generosity. I am the means of transcending the four different mental desires, (*viz.*, *Dharma*, *Artha*, *Kāma*, and *Moksha*).

116. I am the lance which subjugates all the proud elephants—*i. e.*, persons proud with riches. I am pure as the (boundless) space. Like *Vishnu*, I am free from mental desires or designs, I am free from the qualities peculiar to birth.

117. I am he who is recognised by the sceptics after a thorough and firm indoctrination. I am free from transient happiness. I am fit (to be reached) by *Gnyānam*, which secures sure and eternal happiness.

118. I am full of kindness and mercy. I am one who has swallowed, as a morsel of food, *Brahmā*, &c., (*i. e.*, the Hindu Trinity). I am not characterised by impure, selfish pride or egoism. I am not, in the least, touched by virtue combined with vice.

119. I am imperceptible to the senses. I am beyond all the senses. Like the sky-flower (*i. e.*, the flower in the sky, which does not exist in reality, but in expression alone), I have no *Sansāra*. I am inaccessible to wicked persons. I am the Supreme One freed from differential knowledge.

120. I am free from duality (*i. e.*, *Paramātmā*, who is taught in everything that teaches the fallacy of duality). I am he who has a body (*i. e.*, *Jīva*). I am the *Hridaya (Manas)*, which is the cause of all things, including *Sansāra*, and presides in all hearts. I am he who can be reached by those that have no desires. Having no birth and death, I am the personification of complete consciousness.

121. I am the host of Suns who dispel the massive darkness of ignorance. I am all these divisions (of time), *viz.*, a *ghari* (*i. e.*, a period of twenty-four minutes), a day, a night, a year, a *Yug*, a *Kalpa*, time, &c.

122. I am both moveable and immoveable. I have a (*i. e.*, my own) history admired by intelligent people. I cannot be grasped by people of unsteady mind. I am the country on the other side of the boisterous ocean of *Sansāra*.

123. I am continually rejoicing with the happiness of knowledge hidden in the ocean of the *Vedas*. I cannot be found by stubborn and unyielding persons. I can only be reached by those who tread the path of patience and forbearance.

124. I am the source of the five elements, (*i. e.*, air, earth, &c.) visible to *Brahmā*, *Vishnu*, &c. I am he who vivifies the world, who makes the world so very delightful. I am free from birth, old age, sickness and death.

125. I am the sound of *Um*, of *Hum*, of the ornaments worn around the ankles, and of the roar of elephants, and so on. I am the house known as the heart by the quick attainment of self-knowledge.

126. I am knowledge. I am the known. I am the knower. I am the collective means of acquiring knowledge. I am mere existence, without the attributes of the knower and the knowledge.

127. I am the plane beyond the twenty-four *tatrams*, *i. e.*, the twenty-fifth principle—*tatvapāda*. I am free from the idea—"I became"—involved in the *tatvapāda*. I cannot be seized by darkness (*i. e.*, ignorance). I have my heart (*i. e.*, mind or *Manas*, *Buddhi*, *Chitta* and *Ahankāra*) split asunder with the knowledge of the *tatvapāda*.

128. I am *Devatās*, *Daityās*, *Nis'acharas*, men, birds, mountains, &c. I am released from the body and the senses. I am the idea (or meaning) of the sides—South, East, &c.

129. I am both the good and the bad, or virtue and vice. I am not bound by them. I am easily known by good people. I have no desideratum. I am the creator of *Brahmā*, (*i. e.*, the first of the Hindu Trinity, whose duty is to create).

130. I am nameless. I have neither Hell, Heaven, nor Salvation. I am one who is known in the sound (of *Anahatu chakram*). I am the essence or life of the universe and of all the *Vedas*.

131. I am the mind hallowed by the Divine knowledge, which destroys the difference between *Iswara* and *Jīva*. I am *Prakriti* and *Vikriti*, (*i. e.*, both Natural and Unnatural). I am virtue incarnate.

132. I am the essence of the world borne by *A'dishesha*, the Mountain *Meru* and the *Charanas*. I am that Cupid who was burnt to cinders by the fiery eye on the forehead of *S'iva*.

133. I can never be bound or unbound. I am neither the known, nor the knowledge (as of the world), nor the impartor of knowledge.

134. I am devotion. I am prayer, I am *Mukti* (*i. e.*, salvation). I am also the *Yoga* which is the means of attaining salvation. I am the ordainer of the universe of beings. I am the primordial cause of all things that are and will be born.

135. I am honored amidst the Sages. I am not honored amidst ignorant people. I cannot be known by those having such evil tendencies of mind, as pride, love, etc., (for all these are of a selfish nature).

136. I am the sacrifice, the sacrificer, and he who causes the performance of the sacrifice by the sacrificer, and also all the necessary things of the sacrifice—such as *Purodās'a*, &c. I have no *Yama*, &c. (*i. e.*, the eight means of practising *Yoga*, which are known collectively as the *Ashtanga Yogas*). I am the forms of *Indra*, *Yāma*, *Varuna*, *Yaksha*, *Rākshasa*, *Marut*, *I's'a* and *Vanhi*. (In brief, I am the very sides or directions presided over by these deities).

137. I am the mystic one, who plays a part in the scene of the protection and punishment of the world. I can be proved to exist only by the standard of experiencing the intervals of day and night.

138. I am *Lakshaya*, i. e., the object explained by the figure (*Lakshanā*), and *Lākshanika*, (i. e., the figure and its object). I have no destruction, &c. I am both profit and loss. I am the unattainable amongst attainable things.

B. P. NARASIMIAH, F. T. S.

(To be continued.)

Reviews.

OUR MAGAZINES.

Lucifer.—In the May number, Alexander Fullerton contributes some remarks on the relation and duty of children to their parents, under the title "Phallicism in the Fifth Commandment." "The duty of obedience to parents," says the writer, "we find to rest on the mere fact of procreation, on reverence for personal character, on gratitude for early care, or on all of these united." The first argument is obviously from the stand-point of the parent, the other two from that of the children. The two latter spring from natural feeling, the former, according to Mr. Fullerton, from "desire born of the fleshly nature." We question very much if any parent uses as an argument to exact obedience from his children, the fact that he has brought them into the world, and, certainly, such an argument would have little or no weight. Seeing that the Fifth Commandment is addressed to children and not to parents, it is difficult to realise that a child's duty to its parents, was intended to rest on this mere fact of procreation, or even to have any relation to it. Moreover, the writer's arguments apply only to the male parent. Few will be prepared to believe that a woman's yearnings for motherhood are entirely the result of "desire born of the fleshly nature". The Commandment deals with both parents; whereas Mr. Fullerton's arguments are principally directed to the male parent and are consequently inconclusive. From a theosophical stand-point, the following answer may be given to Mr. Fullerton's "fact of procreation." To the being who has afforded him or her, the means for incarnation and consequent evolution, the child certainly owes a debt. The fact that the to the conclusion that this is but the physical representation of a higher spiritual law. Mr. Judge's remarks on Brahminism and Buddhism in India are worthy of consideration. In spite of the constant reiteration of the fact that the T. S. is not an agency for the propagation of Buddhism, some misconception on this point still prevails. "Death—and after?" is continued, but we would rather see less of quoted authority in this series of articles, and more of original writing.

The Path.—April. Mr. Judge contributes a useful article on Spirituality. A sketch, with portrait of Dr. Anderson, of Pacific Coast fame, gives a glimpse of the evolution of one of our best American workers.

Theosophical Siftings.—No. 2, Vol. VI, contains two papers, one on Priesthoods, the other consisting of some notes on A'kás'a—ether. The latter are especially interesting.

The Irish Theosophist.—April. Our Dublin contemporary seems on the high-road to prosperity, judging from its new pictorial cover. The design is neat and represents a female figure standing by a sphinx, with the inevitable lotuses growing up round her feet. The articles are all interesting, the "experiences of a Chela," are somewhat fanciful.

The U'pādhi.—Contains some account of Mrs. Cooper-Oakley's work in Australia, which seems to be meeting with remarkable success. Activities and a few questions and answers complete a useful number.

The Pacific Theosophist.—We have watched with interest the progress of this Theosophical newspaper. The articles are well selected and the paragraphs smartly written. The paper is thoroughly American in tone, and must do much useful work among those who have no time for deep reading. The present number for April has a reprint of Major Hand's "Theosophy made easy."

S. V. E.

THE NINE CIRCLES.*

This record of English and Foreign vivisection gives a most ghastly and detailed description of the various experiments upon animals conducted in the name of Science. It contains an Introduction by Edward Berdoe, M.B.C.S., which takes up the subject in a scientific manner, clearly demonstrating the conclusion long since arrived at by Sir C. Bell, Sir Wm. Ferguson, Lawson Tait, and others of the faculty, that lesion or excision, anæsthesia, &c., all immediately affect the vasomotor mechanism, and it is from experiments made upon animals in this abnormal condition that the vivisector professes to be discovering something which will ultimately be of benefit to mankind! Emanuel Swedenborg, who was not a vivisector, anticipated, in his work on *The Brain*, all the most important discoveries of experimentalists during the past century; and this by a study of the normal functions of the human organism. Modern vivisection does not even aim at the cure of disease, but is satisfied to put on record the pathological effects induced by the most diabolical means upon healthy animals; while with the study of health-conditions and the preservation of normal functions, it has nothing to do. It is claimed by them that the drugs used destroy all sensation, despite the fact that whenever the lungs act to produce "shrieks of pain" the cerebrum also must be in action; but as Dr. Berdoe wisely says, "when a committee of experimental physiologists has deputed one or two of its members to submit to a painful experiment under *curare* alone, we shall listen more respectfully to its decision."

The book under review should be read carefully by all those whose sympathies with all that has sentient life demands of them a protest against all inhuman and pain-producing actions. Those, on the other hand, who, either from indifference or want of information as to the facts of the case, are inclined to pass over this question of vivisection as an unimportant matter, ought to make a study of this work of Miss Frances Power-Cobbe. It cannot

* Revised Edition; 1893. London: Swan Sonnenschein & Co. Price, 1s.

not fail to awake that interest which the question deserves, and to stimulate that sympathy and compassion for the tortured and defenceless creatures "speechless, though not dumb," who are the victims of this modern scientific devilry. The very horror of the cold-blooded records made by the experimentalists, arouses in one a sense of culpability and shame; for whatever arguments may be urged against our kinship with the wretched victims of this debasing craft, we cannot disclaim our relations with its advocates, nor ignore their assertion that all this inhuman torture is inflicted for "our ultimate benefit." The Society for the Protection of Animals from Vivisection is doing truly theosophic work and deserves our fullest recognition and support. If the voice of the people can only be raised in defence of the Animal World, vivisectioners who are callous to the voice of Nature may answer to that of the law.

W. R. O.

AZOTH: OR THE STAR IN THE EAST.*

We are more familiar with Mr. Waite as a compiler than as a writer of original works, and though the sub-title of the above-mentioned work introduces it as a "New Light of Mysticism," we must confess that the book contains nothing particularly new or startling. There is much that will be interesting, especially to those who have not had the opportunities of studying first-hand Mr. Waite's numerous authorities, but a large amount of what is written might easily have been expressed in that short and concise style, which is one of the chief attractions of Mr. Waite's previous works. In addition to an extreme diffusiveness of style, there is a tendency towards rhapsody and inspirational writing in the present work, which verges almost at times on the hysterical; a feature hitherto altogether foreign to the author of the "Mysteries of Magic" and the "Real History of the Rosicrucians." We quote a passage from the *Preface* as an instance:—

"Unto you, therefore, O friends, who are joined with us unworthy in the bonds of transcendental knowledge, we address this book upon development—within and without—and upon the perfection of the man to come, because ye are partakers in advance of that sacrament of Light Everlasting which will ultimately be communicated to all in the great supper of the Lord."

We may, in this connection, with advantage, draw our author's attention to the Hermetic maxim quoted by him on page 52—"Simplicity, or Plainness, is the Seal of Truth."

Fortunately for his readers and for the value of his latest work, Mr. Waite only at times allows himself to be carried away: by far the greater part of the work bears the imprint of his usual clear and incisive style; to that part we will now pass on.

The work is divided into two parts which are preceded by a lengthy introduction. Part I treats of the "Outward Man"; Part II of the "Inward Man." A chapter in the Introduction on "Mysticism: A Practical Science" is disappointing and would fail to convince any honest sceptic. Beyond the statement that the mystic is not called upon to sacrifice his reason, there is nothing tangible tending to show how Mysticism is a practical Science and how, as such, practical results can be obtained from a pursuit of it. "Evo-

* By Arthur Edward Waite, Theosophical Publishing Houses in London, New York and Madras.

lution and Mysticism," chapter seven of the *Introduction*, treats of the three-fold evolution of man, Physical, Intellectual and Spiritual. Mr. Waite tabulates the chief points put forward by the doctrine of evolution, as regards the development of humanity as follows:—

- (a). Capacity for improvement.
- (b). Existence of undeveloped potencies.
- (c). Facility of correspondence with modified or improved environment.
- (d). Operation of energy in the direction of improvement.

This and the preceding chapters of the *Introduction* treat of subjects of such vital importance to-day that they might well have been expanded.

In a sub-heading—"Spiritual and Physical Alchemy"—of his remarks on the "Outward Man," Mr. Waite classifies Mysticism under three headings:—Transcendental Religion as professed by the higher Mystics; Transcendental Science, including ceremonial Magic; and the Physical Mysticism of Alchemy. This can hardly be regarded as a satisfactory classification of Mysticism in general. It is more a rough classification of Western Mysticism, such as taught by Eliphas Lévi and others. The Eastern classification into four, viz.:—*A'tmā Vidyā* (Spiritual, Divine Wisdom); *Guhya Vidyā* (Science of Mantrams); *Mahā Vidyā* (now Tantrik Worship); and *Yajña Vidyā* (performance of religious rites to produce results) is far more satisfactory and wide embracing. In this connection, it seems necessary to point out that many of our Western writers on Mysticism persistently ignore the East and its teachings; a foolish policy considering the light that has recently come from these. It is not sufficient to base Western Mysticism on Neo-Platonism and the Alchemists, and the imperfect results of Western Occultism show this clearly enough.

The "Religion of Evolution," Chap. 4 of Part I, is an attempt to show that "the religious idea must become identified with the law which accomplishes the construction of the race." On this basis, Mr. Waite suggests that a new form of universal religion of development would have to embody:—(a) Practical teachings regarding life and death; (b) Experimental methods for perfecting evolution; (c) An external ministry of ritual and liturgy. In a subsequent paragraph, he deprecates the use of any form of ritual, but insists that there is only one doctrine in religion which can ultimately possess the world—the doctrine of development. These portions of Mr. Waite's work will be read with deep interest, for they treat, to quote his own words, of "that spiritual ferment in which we all of us breathe and move."

"The Inward Man," Part II of Mr. Waite's book, deals principally with what we should call "Methods of Meditation." "The isolation of the interior life is devoid of pride and jealousy," says the author in a striking passage, "it abstracts from the humanity around us, nothing that can be given to humanity, and, like the lone inspiration of the scald, its result in the ultimate to the world may prove better than a long cycle of familiar companionship in our ordinary daily life." Applied to those who live "in the world" for humanity, and are yet "not of it," the above remarks are excellent, but there seems to be some uncertainty in the writer's mind as to how "Interior Life" is to be realised. In one place, he says that solitude is an essential; in another, he seems to refute this idea. The various stages of meditation are interestingly treated of, and the most made of the

scanty Western material available on this subject. Here again references to Eastern literature would have been useful.

In his concluding remarks, Mr. Waite has a passing reference to the Law of Reincarnation, which he considers outside his present subject, but he hints that the limits of his philosophic faith are not defined by the limits prescribed to his treatise.

As a treatise on Mysticism "Azoth" is not entirely a success. As already pointed out, mysticism is not dealt with in the widest sense of the term and there is too great a tendency to confine it within Alchemical limits. A good deal of what is written under the heading "Alchemical Transfiguration of Humanity" cannot be regarded as pure Mysticism; it verges frequently on the dangerous side of Psychism, especially in connection with the sex question.

Whether Mr. Waite's new work will be regarded as a valuable addition to Western occult literature, time alone can show. In any case, it is with great pleasure that we once more pay a tribute to his untiring energy and industry. Of this, those who have read this last and his previous works can have no doubt whatever.

S. V. E.

THE EVOLUTION OF HUMANITY.*

LONDON LODGE, T. S. TRANSACTIONS No. 17.

It is with great pleasure that we welcome another of the Transactions of the London Lodge.

The present paper is a useful summary of the evolutionary theories outlined in "Esoteric Buddhism" and the "Secret Doctrine," and taking into consideration the wide extent of the subject, Mr. Scott Elliot's paper is a very useful *résumé*. Some of the "Esoteric Buddhism" statements still remain uncorrected, notably the one on page 9 that Mars and Mercury form part of our chain. The real fact, as given in the "Secret Doctrine," Vol. I, pp. 164 and 165—being that they belong to other chains but are on the same plane of matter as our earth; this explanation is at all events more reasonable and consistent with the rest of the evolutionary scheme than the original statement in Mr. Sinnett's work.

S. V. E.

THE KINSHIP BETWEEN HINDUISM AND BUDDHISM.†

The above pamphlet has already been so widely noticed that there is but little need for mentioning it in the pages of the *Theosophist*. Colonel Olcott opens with a vindication of his work in the cause of Hindu Religion and then passes on to a critical study of certain passages in Sanskrit literature bearing on Buddhism. As to the value of these either in favour of Buddhism or against it, we are not prepared to decide; past experience seems to show that Scriptures can be quoted backwards or forwards with equal facility. The real appeal lies in our opinion in the Fourteen Fundamental Buddhist Beliefs, not because they are Buddhist, but because they

* By W. Scott-Elliott. London: Kegan Paul & Co. (George Redway).

† By Henry S. Olcott, P. T. S. Introduction and Appendix by H. Dharmapála. Calcutta: The Mahabodhi Society.

represent in outline a system of tolerance, altruism, high thought, and pure teachings. Without doubt the same exist in Hinduism, but as long as Bigots and Sectarianists exist, there will always be a necessity for pamphlets the purpose of which is to promote religious unity. We hope that Col. Olcott's brochure will accomplish its aim.

S. V. E.

THE UTTARAGITA'.

Our best thanks are due to Bro. Tookaram Tatya for his handy reprint of Rai B. K. Lahiri's translation of the above, which originally appeared in *Lucifer*. The price is only four annas, and we hope that every Member in India will possess one, and that those who have the means will purchase extra copies for distribution.

S. V. E.

LOTUS BLUTHEN.†

This publication constitutes a valuable addition to German Theosophical literature. The first five numbers embody translations by Dr. Franz Hartmann, of (1) *The Voice of the Silence*, (2) *The Two Paths*, (3) *The Seven Portals*, (4 & 5) *Three Lectures on the Bhagavadgita*. The last two numbers also contain articles on "Theosophical Precepts," and "Theosophy," with information upon the constitution and work of the T. S. The publication is beautifully printed throughout, the design upon the cover itself being a work of art. Dr. Franz Hartmann is to be congratulated upon the issue of such a useful and elegant work, and it is to be hoped that all German-reading Members of the T. S. will themselves subscribe to it and induce others to do so.

W. R. O.

VALDA SMÄRRE UPPSATSER.‡

Under this title, Mr. Wilhelm Härnqvist, F.T.S., presents a Swedish translation of several of H. P. Blavatsky's articles, published in *Lucifer*. The book contains close upon 400 pages, and is neatly printed. Our ignorance of the Swedish language prevents us from making any comments upon the work of the translator, but we may safely presume that one so devoted to the cause of Theosophy as Mr. Härnqvist will have done his utmost to preserve the essentials, and as far as possible to reproduce the characteristics of the original powerful and lucid writings. This work is but another indication, added to the many already existing, of the tireless energy and devotion of the Swedish Theosophists to the cause they have espoused.

W. R. O.

KALPA.

We have received the first number of a neat periodical of 16 pages in the Bengali language, which has been founded by the Bengal Theosophical Society, under the name of the *Kalpa*. It will be the Bengali organ of our

* Translated by Rai B. K. Lahiri, F. T. S., Published by Tookaram Tatya, Bombay.

† Leipzig: Wilhelm Friedrich.

‡ Stockholm: Gustaf. Chelius.

movement in that great Presidency. Being published at the nominal price of twelve annas per annum, including postage, no Bengali member of the Society can excuse himself for not becoming a subscriber, and no Bengali-speaking Branch will have done its duty unless it secures a circulation of at least fifty or a hundred copies in its neighbourhood. The contents of the first number are as follows:—"The object of the Magazine;" "The Heart Doctrine;" "Sayings of a Mahâtma;" "Vedânta Darshana;" and "Religion." The Magazine is edited by Dr. Rakhal Chunder Sen, Secretary to the Bengal Theosophical Society, and the contributors are mostly members of the Society. The authors of the above articles are:—the Editor, Babu Nakur Chundra Biswas and Babu Shankarnath Pandit.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, April 1893.

Before I proceed to unfold my budget of news, I must first correct a possible misunderstanding that may have arisen, in consequence of the wording of a sentence about the Countess Wachtmeister, in that part of my letter, which relates the opening of the Lotus Working Men's Club—published in this month's *Theosophist*. I said that the Countess "worked for her living," not meaning, of course, that she "made" anything out of the T. S. ! As we all know how this most devoted of Theosophists freely gives time, labour, money—all she has or is, in fact—to the Cause so dear to her heart. However, it has been suggested that those of our far distant brethren, who do not know her except by name and repute, or, as we do, may have been misled by my carelessly-worded sentence; therefore I am anxious to remove any wrong impression that it may have given.

Lodges and Branches—English and Foreign—seem to be in an unusual state of activity just now. Especially is this the case in Dublin, where a new printing press has just been put up (in time to issue the current number of the *Irish Theosophist*), and where the brethren are really working so hard for the Cause—almost night and day—that if they do not achieve immortality in that line, merit never had its due reward. Their bright little Magazine is pushing its way in every direction, and selling well at a number of Dublin book-shops, I hear.

Spain and Sweden are running each other very closely, as they say, in point of devoted work in propaganda. The Barcelona Centre has just been re-organized, which makes three important centres now active in Spain. New centres are in process of formation in Sweden, one in particular at Helsingborg.

The "Laundry Scheme", set on foot by the Countess Wachtmeister, Mrs. Besant and Mr. Moore last month—an appeal for funds for which was made in all the principal London papers—has met with general approval, and subscriptions are being liberally sent in.

The new Blavatsky Lodge Syllabus is an unusually interesting one, I think. Mr. Benham's able exposition of the "Sympalmograph and its teachings" last Thursday, was given to a "crowded house", and the experiments he gave with it were most interesting and instructive. Mr. Sinnett's lecture on the "Atlantean Origin of Stonehenge", due on May 4th, is sure to be unusually well attended, as he has been occupying himself very much with his special subject lately; a most able article from his pen having appeared in *Black and White* last month, on Stonehenge and its probable origin.

The space allotted to notices of "Contemporary Literature" in the *Westminster Review* has lately had one or two interesting things in it; interesting to us, that is, e.g., a review of Mr. D. B. Mc Lachlan's "Reformed Logic". This, the Reviewer considers, to be a system which may be called "Berkeleyism modified.....neither ideal nor materialist, but a system which reconciles the two". Then he quotes a piece from the book itself, which is worth giving:—

"It agrees with materialism that a substance is essential to consciousness, and that the consciousness of man serves the needs of his body, though that is not the highest use to which it can be put. It confirms the metaphysical view that intelligence is not in its abstract or essential character, dependent on the body, and may therefore survive the body.....The substantial mind consists of two principal parts: a SELF and a PLASMA, the A'tmán and Akás'a of Sanscrit philosophers.

Then again, last month's *Westminster* gave a review of Mr. E. Belfort Bax's "Problem of Reality; being outline suggestions for a Philosophical Reconstruction;" in which, as the Reviewer suggests, Mr. Bax's "Socialism has penetrated to his philosophy." Whether this is so or not, the following passage from his book shows that Mr. Bax's philosophy is running on sound enough lines from the occult stand-point. Naturally, the Reviewer looks coldly upon such views, and fails to understand "an absorption of the individual consciousness in the general." Says Mr. Bax:—

"May not the true significance of ethics, of duty, of the 'ought' of conscience, the conviction that the *telos* of the individual lies outside himself as such, consist in the fact that he is already tending towards absorption in a consciousness which is his own indeed, but yet not his own; that this limited self-consciousness of the animal body, with the narrow range of its memory-synthesis, is simply subservient and contributory to a completer, more determined self-consciousness of the social body as yet inchoate in time?"

The current number of the *National Review* contains a curious paper called "Seven and Three" by Mr. Gaye, in which he gives a number of items—curious and instructive enough, doubtless, to the general public, but "stale news" to students of the "Secret Doctrine"—connected with these two numbers, but makes (is apparently unable to make) no attempt to explain the why or the wherefore. "The mystery which they involve," he says, "will not always yield readily to inspection." Talking of the number "7," reminds me that the *Century* had, a short while ago, a most interesting article by Alice C. Fletcher (whether Mrs. or Miss, I know not) called "Personal Studies of Indian Life." She tells of the Omaha tribe of Indians, among whom she stayed, and of their "oligarchy of seven," and "seven grades" of initiation. "The pipes", however, seem to be the most extraordinary part of the ceremony and symbolism of this tribe; "so great is the affection and respect we feel for these pipes," said an Omaha to Miss Fletcher, "that were we to

see them imitated in corn-husk we should show them honour." She adds that this is a strong testimony to their symbolic character; and further tells us that the stem of these pipes is made of ash, "seven spans of the thumb and forefinger constitute the standard of length for the stem, seven red streamers—four of painted buck-skin, and three of dyed hair, the latter tied on by cord made of the white hair from the breast of the rabbit—are fastened along the stem, which is painted green..... The number 7 is repeated in many ways: seven kinds of articles are used in the making of the pipes; there are seven movements, and 7 parts in the ceremony." Indeed, Miss Fletcher considers that this number occurs so often that it seems as though "its use could not have been accidental". Verily so; the only wonder is that it takes folks such a long time to see these apparently simple and surface facts in Nature and Man; even then, they are afraid to launch out boldly, contenting themselves with timid speculations, until such time as official science shall have set the seal of orthodoxy upon these same facts. Some few more daring and unorthodox have, however, the courage of their opinions, e. g., Dr. Devemore in his lately published book "How Nature Cures," boldly says that "the human body is said to be a microcosm of the universe. Certain it is that as it becomes better understood, there are seen in its workings more and more illustrations of the sciences with which the human mind has become acquainted."

More "Photographing of Ghosts" is reported by Mr. Stead in this month's *Review of Reviews*; this time under the most severe test conditions possible, and with the most surprising success. Ghosts indeed seem much to the fore just now. There are some lively specimens reported from Java in the Dutch papers; and a recent issue of the *Pall Mall Gazette* gives a perfectly serious account for an interview with a Wesleyan Methodist and his wife, whose daughters are the eye-witnesses of a ghost which haunts the house which they occupy in Kilburn. In another number—the 10th instant—of the same Journal, appears an article on "Mysticism and Magic", which surely justifies to the full Mrs. Besant's recent predictions. The writer gives an account of thought-transference—instantaneous—at a distance, and comments thus on the incidents he relates:—

"I fancy that these two people—the man of the main wave, and the woman of the brain-message—have in them the quality required for the making of a Magician—the power of separating themselves from all thought but one, and giving to that thought the full force of their will. Honest, intelligent men in Paris believe in magic. I have talked to them, and have tried to learn as much as possible; but I have only been confirmed in my own thought that supernatural power is uncommunicable, nor would the possessors of it, if they could, instruct any one therein."

Italics are mine, of course. It would seem that not only "honest, intelligent men in Paris" believe in magic, but a few also in England—and elsewhere. Nor is this all. The *Evening Standard* of the 13th instant published a long and interesting article on "Secrets of Alchemy," related with semi-serious gravity. But one must bear in mind that the laws regulating supply and demand govern newspaper articles, as all else in this commercial world, and were there no demand for such "goods," no supply would be forthcoming.

I saw a story about Rudyard Kipling the other day in *Life*, which, if true, is not only curious, but confirms, from the outside point of view, what we already know to be the case. The story runs as follows:—

"When Rudyard Kipling was in India, he conferred that he was often positively astounded at the occult knowledge possessed by some of the natives. As an instance he told a story of one of his native servants, who came to him one day and said, 'Sahib, I have just been to the bazaar and learnt that the Governor of—is dead'. He, Kipling, was very much surprised, and went out himself to make enquiries. He asked for the latest telegrams from the place in question, and was informed that the last news of the Governor had been entirely satisfactory, that he was well, and flourishing. A few hours later, another telegram brought news the Governor was dead, and the whole station was talking about it. He asked the servant how he had known of the catastrophe; but the man preserved an impenetrable silence".

Professor Max Müller has just issued his Gifford Lectures, delivered before the University of Glasgow last year, in book-form under the significant title of "Theosophy, or Psychological Religion". But do not too hastily infer that the good Professor has joined the 'T. S.!' Not so, he appropriates the name "Theosophy" in order to rescue from abuse "a venerable name, so well known among early Christian thinkers, as expressing the highest knowledge of God within reach of the human mind". Elsewhere he remarks that "Theosophic conveys the idea of wild speculations on the hidden nature of God", and says "that one may call oneself a Theosophist, without being suspected of believing in spirit-rappings, table-turnings, or any other occult sciences and black arts"! The name may so have conveyed its meaning to Prof. Max Müller, but one entirely fails to see from whence he could have derived such an extraordinary epitome of Theosophic teachings, except from the not always impartial depths of his own inner consciousness. Equally hard is it to entirely acquit him of malice and wilful ignorance. It is the old story of a blind and invincible bias in favour of orthodox Christianity, as may be inferred from the title of the last lecture, "Christian Theosophy." The Professor prefers to interpret "Theosophy" as meaning "the relation between the soul and God," and "the true relation of the two souls," from the Christian stand-point, *bien entendu*—the human and divine; observing that previous misuse of a grand old word need not prevent him from using it for his own purpose. He would also fain rescue the terms *psychic* and *mystic*, from what he considers to be erroneous uses and interpretation.

A. L. C.

AMERICAN LETTER.

NEW YORK, April 12th, 1893.

At present the Columbian Exposition takes up the attention of the people of these United States of America. Efforts are being made by the General Secretary of our Section of the Theosophical Society, to have the Society represented at one of the many Congresses to be held, that Theosophical views may be properly presented. Thus far there has been great difficulty in getting even a response from the managers of the exposition. But, just now, Mr. Judge has word that it is likely that the Society will be assigned a place in the Ethical Congress.*

On the 23rd and 24th of this month, as already reported, the Annual Convention of the American Section of the Theosophical Society will be held here. The sittings, as also reported before, will be, some in the hall of the Aryan Theosophical Society, some in Scottish Rite Hall. The two halls are not three minutes' walk one from the other, so that

* Since accomplished: vide Suppt.—Ed. Theos.

CEYLON LETTER.

May, 1893.

there will be no inconvenience from the using of the two, but only the advantage of having the use of the larger one when it is necessary. Brother Rambo from the Pacific Coast, Brother Buck from Cincinnati, Brothers Ayers and Bridge from Boston, and many others promise to be with us. The yearly gathering of our tribes is a pleasant affair, only marred by the necessary separation which soon follows. Newspapers are already asking for advance information from head-quarters, and they do not clamor in vain. Some propose to embellish their reports with pictures and other illustrations, and give us what in common slang is called "A good send-off."

The "Press Scheme" is being turned into a Theosophical news bureau. It will serve to send articles all over the land. It will be under the management of the League of Theosophical Workers. The work is only possible through the devotion of the Members as money is a scarce commodity with us.

Sales of our books and pamphlets, and others on subjects akin to those of which our publications treat, show how the interest in Theosophy grows, and that our work has truly affected the thought of the day in this country to a marked degree.

A new book by Brother Judge is well under way. It promises to do much good. It is to be called "The Ocean of Theosophy." Already many orders are booked for it. This shows the interest felt. It will cover, in a general way, suitable for the popular mind, the whole ground of Theosophy. Those who have had the pleasure of seeing some of the chapters, like it. It will be ready in a couple of months, and will, probably, cover somewhere in the neighbourhood of one hundred and twenty pages.

Work is being begun on the receptacle for that portion of the ashes of H. P. B. which is to be kept here. The General Secretary is to have a marble tablet let into one of the walls at Head-quarters, behind this is to be a bronze box, in which a small sarcophagus will stand, and in this the ashes will be held. He is trying to have it done for Convention and hopes to succeed. Of course, newspapers are after him for information concerning the details of this. He has been delayed somewhat through lack of funds. Later, when the work is finished, I will describe it more fully.

Brother Claude Wright's lectures have done much good. He has gone many thousands of miles away up into the north-west, and has been speaking all the time. After our Convention, at which he expects to be present, he will remain with us, staying during the absence of brother Judge at the European Convention.

The "Lotus Circle" work still flourishes. The circle in Brooklyn which started on 12th March with an attendance of twenty-four, had an attendance of thirty-four one week later—March 19th. It is a mistake to suppose that the work of this organization is confined to children. The older, as well as the younger ones, flock in. To many these meetings prove more interesting, helpful and instructive than any others. The older and younger element being thrown together, act mutually one on the other to the advantage of both, and the younger portion of our community is thus getting a bent which will be of great importance in the future.

Belief in the Masters is steadily gaining ground everywhere. This is one of the best signs of the times.

H. T. PATTERSON, F. T. S.

April 30th was the Anniversary of the birth-day of Gautama Buddha and the day was celebrated by the Buddhists of Ceylon, in a most fitting manner in memory of the Great Master. Roads and streets were prettily decorated, and Colombo looked like a veritable flower garden. From house tops flew the Buddhist flag, and the Temples were thronged to their utmost capacity with thousands of worshippers, who loaded the shrines with sweet smelling flowers. The day being a Sunday, it is a *dies non* with the Government, and the following day was observed as a public holiday. No processions were allowed to parade the streets and finally wend their way to the Temples on Sunday; but, however, on Monday, numerous processions and carol parties went about in joyous exultation, singing praises to the memory of Buddha. The illuminations of that night were superb. It is to be regretted that much money is thrown away by the Sinhalese during these Festivals on decorations; but, however, it is a matter for sincere congratulation that many Buddhists who are against decorations, cheerfully came forward to spend what they could on "alms-giving," and the result was that on this year's Wesak Festival, several thousand beggars were fed and clothed.

This day (Wesak Holiday), a very pleasing function took place at the Sangamitta Girls' School. It was the Distribution of Prizes to the pupils of that Institution. The hall of the School was prettily decorated, and the pupils numbering over a hundred girls came in with their parents. The time appointed for the function was 3 P.M., and by that time the whole school was filled with an audience of over five hundred people. Among whom were several European ladies and gentlemen. Mr. Ramanathan, the Solicitor-General of Ceylon, presided, and opened the meeting with a very happy speech. A programme, consisting of piano duets, hymns and songs by the school-girls having been gone through, Mrs. Remmers, the wife of the Consul for the Netherlands, gave away the prizes, which consisted of books, needle-work baskets, dolls and cloth, (a good many of these were the gifts of our London friends, collected and sent by Miss Kislingbury of London, the "General Providence" of the Sangamitta Girls' School. Reports of the Principal, Mrs. Higgins, the Manager of the School, and of Mrs. E. Cameron-Smith, on needle-work, were read. The last-mentioned is a Christian lady well known in Colombo, and her report is worthy of notice. It is as follows:—
"Having, at the request of the Lady-Principal, examined specimens of sewing of the pupils of the Sangamitta Girls' School, I have much pleasure in testifying to the general excellence of the results obtained in this Department of instruction. The maximum number of marks obtainable was 30, the minimum number required in order to pass being 15. I am glad to be able to say that the average work was well above the standard required for efficiency, while much of it was surprisingly good, considering the age of the girls. Indeed, I do not consider that, in a class of girls of the same age in England, with every advantage of tuition, better work would have been found. I desire especially to mention, as worthy of praise, the work done by the little girls of the second standard. It was particularly neat and careful and showed, in a marked way, the good results obtainable from putting girls, when young, under a course of careful and constant tuition. On the whole, I think that Mrs. Higgins deserves to be congratulated on the good results that

have followed the efforts of herself and her assistant staff to impart instruction in that very important branch of Female Education—needle-work."

(Sd.) ELLEN CAMERON-SMITH.

Soon after the prizes were given away, the Chairman addressed the meeting. He bore ample testimony to the excellent work which Mrs. Higgins is doing in Ceylon, and congratulated her and her Assistants on the successful reports of the Institution. The speaker regretted very much the absence on that day of Col. Olcott, his friend, and referred to the many reforms that he (Col. Olcott) had effected in Ceylon under the auspices of the Theosophical Society. Among these reforms, he mentioned, that of Women's Education, and the excellent manner in which that reform is carried under the able guidance of Mrs. Higgins in the Sangamitta Girls' School. The speaker suggested by way of remark that a reform should be made in the mode of dress of the Sinhalese women, and he hoped to see that ere long Mrs. Higgins, and Col. Olcott, Mr. Peter de Abrew and Mr. Buultjens will take that subject into their consideration. In concluding his Address, the speaker said that he had a complaint to make, and that was—that Mrs. Higgins did not ask him for a prize to be given away that day. Mrs. Higgins replied that she meant to ask him for a contribution to the Sangamitta Building Fund. (Laughter).

Another musical programme having been gone through by the children, a very enjoyable and successful meeting was brought to a close shortly after 5 P.M.

White Lotus Day was observed at the Sangamitta Girls' School. The large Photo of H. P. B. was decorated with white lotuses, and the pupils of the Institution having assembled around it, appropriate addresses were made by Mrs. Higgins, Dr. English and Mr. R. de Fonseka. One of the pupils recited a select passage from the *Light of Asia*, and after a few suitable readings, the ceremony of the White Lotus Day terminated.

SINHALA PUTRA.

A MISTAKE CORRECTED.

To the Editor of the "Theosophist."

DEAR SIR,

In the April *Theosophist*, page 442, lines 10 and 11, a passage occurs, which may possibly give rise to some misunderstanding. Referring to the speech made by me at the opening of the Lotus Club, the writer of the article states that I told the men "that I too worked for a living." This would lead those who do not know me to believe, that I receive payment for the work that I give to the Theosophical Cause. I not only did not make the statement attributed to me, but, on the contrary, give time, money, and work to the Cause with which I have been so long and so closely associated.

What I really said was as follows:—"That I too was a working woman, leaving Head-quarters at 8-30 every morning for my office in Duke Street, which I do not leave till between 3 and 4 in the afternoon; and therefore I could well understand what a boon it would be to them to have some comfortable room where they could meet and rest and amuse themselves after the fatigues of a long day's work."

And here let me add that this Club has proved a success—we have about 140 Members, and the Club is well attended. A good billiard table forms a great attraction, and the excellent coffee served at the Bar supplies a welcome substitute for alcohol.

Mr. Moore's untiring efforts to provide both instruction and amusement for the men, are making the Club exceedingly popular, and I only wish that similar institutions could be established in India and elsewhere.

CONSTANCE WACHTMEISTER.

7, DUKE STREET, ADELPHI, LONDON.

OSAGE TRADITIONS.

Box 305, TAKOMA PK. P. O., U. S. A., Apr. 7, '93.

To the Editor of the "Theosophist."

DEAR SIR,

I have just read with interest the kind review by Mr. Graham, in the *Theosophist*, for Nov. 1892, of my article on Osage Traditions; and I ask the privilege of having the following published in the *Theosophist*, as bearing upon the same question.

1. On p. 200, Mr. Graham refers to a chart which I had gained from the Indians—this was only a small part of the chart, not the whole of it.

2. With reference to the planes or worlds (p. 101), it should be remembered that each of the 21 gentes had its own tradition, and in that of the Red Hawk people, there were *four parallel* upper worlds; in that of the Bald Eagle people there were *four gyrations, revolutions or spirals* of upper worlds (see pp. 392-3 of my article). I was told that some gentes spoke of *seven parallel* upper worlds, and I suppose that there is at least one gens having an account of *seven gyrations* of upper worlds.

3. As to the mystic trees on which the people alighted as birds; that of the Red Hawk people was a red oak; that of the Bald Eagle people, a sycamore; and there were, doubtless, nineteen others, a different one for each gens.

4. Mr. Graham is in doubt as to the signification of the war-axe and the peace-pipe. There are, in the Osage tribe, as in others, two elements, one connected with the protection of life among the home people (with the correlated idea of the destruction of life among foreigners or enemies), and the other with the sustentation of life among the home people—in other words, a peace-element and a war-element. In the Osage tribe, those gentes belonging to the peace side could not take the life of a fly or worm, but they could gather the vegetable products of the earth and give them in exchange for meat to the members of the war side (i. e., those who could take life). The peace-pipe, among many Siouan tribes, is as sacred as is a flag of truce among us. This pipe is often interposed between the accidental man-slayer and the avenger of blood.

5. Mr. Graham wonders at the phrase: "You shall continue to burn my feet for me" (See p. 107 of his article). An explanation was given by me in a foot-note on p. 384 of my paper: "You shall take me for your servant", that is, "You shall make me go through fire and water for you." Another explanation given was, "You shall cause me to blister (the soles of) my feet (i. e., in running your errands)."

6. "The Black Bear would seem to represent in some way the earth itself." I agree with Mr. Graham on this point. In the cults of the four elements, the Black Bear people are associated with the earth; blue is the symbolic earth color among the Omahas and Ponkas; blue appears on the tents of those who have had visions of black bears. The Black Bear people, in some tribes, appear to have the control of the land, and not till their consent was gained could certain agents of the U. S. succeed in assigning lands in severalty to the Indians of those tribes! My forthcoming article, "A study of Siouan Cults" (in the 11th. An. Rept. of the bureau of Ethnology) will have much on this subject. Among the Osage, the Black Bear people are a sort of Night people. They have a distinct Night people, however, on the Peace side; and while the Black Bear people of the Omahas are associated with Peace, among the Osages, they are on the War side of the tribal camping circle.

7. Mr. Graham forgets that I furnished fragments of two traditions—one of the Red Hawk people, the other of the Bald Eagle people. He mixes the two. In the tradition of the latter, after the *female* Red Bird (not the *male*, as Mr. Graham has it) had been applied to, the people went to "the good land of day." See p. 395 of my paper. In the first tradition, the male Red Bird was met first, subsequently they came to the female bird. The male bird is not mentioned in my fragment of the second tradition.

In the creation story of the Athapascan tribes of Oregon, gained in part by me in 1884, the ash and red cedar are very sacred; and there is a huge serpent that is coiled five times around this world, thus holding it together (See *American Anthropologist*, of Washington, D. C., Vol. II., No. 1, p. 59. 1888.)

With reference to the fylfot cross spoken of on p. xiii, Supplement to the *Theosophist*, Nov. 1892, I would call your attention to a plate illustrating my article on the Mourning and War Customs of the Kansa Indians, in the *American Naturalist* for July, 1885 (pp. 670—680), in which you will find that cross as the symbol of the winds.

Truly yours,

J. OWEN DORSEY.

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THE THEOSOPHIST.

VOL. XIV. NO. 10. JULY, 1893.

सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVI.

THEN how are we to regard the authorship of "Isis Unveiled," and how H. P. B.? As to the former, it is unquestionably a collaborated work, the production of several distinct writers and not that of H. P. B. alone. My personal observations upon this point are fully borne out by what she herself admits in her explanatory letters to her family, as quoted by Mr. Sinnett, for she says that all the portions which deal with subjects previously unfamiliar to her were either dictated to her by some Master or written by her Higher Self through the brain and hand of her physical body. The question is highly complex, and the exact truth will never be known as to the share which each of the participants had in it. The personality of H. P. B. was the mould in which all the matter was cast, and which, therefore, controlled its form, coloring and expression, so to say, by its own idiosyncracies, mental as well as physical. For, just as the successive occupiers of the H. P. B. body only modified its habitual hand-writing, but did not write their own,† so in using the H. P. B. brain, they were forced to

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request. H. S. O.

† A very curious fact is to be noticed in this connection, viz., that the "Mahátmá M's" hand-writing, which was so carefully scrutinized by the S. P. R., their experts and agents, and said to resemble that of H. P. B., was a coarse, rough script something like a collection of chopped roots and brush-wood, while the hand-writing of the same personage in the "Isis" MS. and in the notes he wrote me was totally different. It was a small, fine script, such as a lady might have written, and

allow it to color their thoughts and arrange their words after a fixed personal fashion peculiar to it. Like as the daylight passing through cathedral windows becomes colored to the tints of the stained glass, so the thoughts transmitted by them through H. P. B.'s peculiar brain, would have to be modified into the literary style and habits of expression to which it had been by her developed. And even common sense teaches us that the closer the natural identity between the obsessing intelligence and the intellectual and moral personality controlled, the easier should be the control, the more fluent the composition, the less involved the style. In point of fact what I noticed was this, that at times when the physical H. P. B. was in a state of supreme irascibility, the body was rarely occupied save by the Master whose own pupil and spiritual ward she was, and whose iron-will was even stronger than her own: the gentler philosophers keeping aloof. Naturally, I asked why a permanent control was not put upon her fiery temper, and why she should not always be modified into the quiet, self-centred sage that she became under certain obsessions. The answer was that such a course would inevitably lead to her death from apoplexy; the body was vitalized by a fiery and imperious spirit, one which had from childhood brooked no restraint, and if vent were not allowed for the excessive corporeal energy, the result must be fatal. I was told to look into the history of her kinsfolk, the Russian Dolgoroukis, and I would understand what was meant. I did so and found that this

while generally resembling H. P. B.'s own hand-writing, yet differing from it so as to present an appearance of distinct individuality, which enabled me to recognize it as that personage's MS. whenever I saw it. If I ever publish these "Leaves" in book form, I shall give, among many other illustrations, facsimiles of these two styles of hand-writing with the signatures. I do not pretend to account for this fact, I only state it as something which must be recorded. It should be considered hereafter by whatever clever psychological experimentalist may be studying the general phenomenon of psychic writing through mediums, or intermediaries of a similar kind, whether by precipitation, control of the hand, or occupancy of the body. I think that such an inquiry will result in proving that such writing, when as closely analyzed as were the alleged Mahátmá's writings by the S. P. R., always resembles that of the intermediary to a greater or lesser extent, and without carrying the implication of bad faith on his or her part. Ignorance, or wilful disregard of this fact caused the S. P. R.'s indictment against H. P. B. to lose almost all its point. The late W. Stainton Moses, M. A., (Oxon), quotes in his work on "Psychography," p. 125, from a letter to him from Mr. W. H. Harrison, formerly Editor of *The Spiritualist*, and a very experienced observer of psychical phenomena, the following remarks about the messages through Dr. Slade: "I noticed that they were nearly always in the hand-writing of the medium; and this, which, to an ignorant person, would have been indicative of imposture, was in favour of the genuineness of the phenomena to an expert. On leaving the room after the séance, I had a short talk with Mr. Simmons, and without telling him what I knew, but merely to test his integrity, I asked him whether the hand-writing on the slates bore any resemblance to that of Dr. Slade. Without hesitation, he replied that there was usually a strong resemblance. This shows the truthfulness and absence of exaggeration incidental to the statements of Mr. Simmons." Mr. Harrison adds that "before Dr. Slade came to London, years of observation at numerous séances had proved to me that the materialised hands common at séances were most frequently the duplicates of those of the medium, and produced nearly the same hand-writing." And yet, in the presence of Slade, and another psychic, named Watkins, alleged "spirit messages" were written in some twenty different languages, none of which were known to the mediums nor written by them in the usual way of writing, but all either by precipitation or the manipulation of a crumb of pencil or crayon laid on a slate, which their hands did not touch.

rincely and warlike family, tracing back to Rurik, (ninth century A.D.), had been always distinguished by extreme courage, a daring equal to every emergency, a passionate love of personal independence, and fearlessness of consequences in the carrying out of its wishes. Prince Jakob, a Senator of Peter the Great, was a type of the family character. Disliking an imperial ukase, he tore it to pieces in full council of the senate, and when the Tsar threatened to kill him he replied: "You have but to imitate Alexander, and you will find a Clitus in me." (Am. Encyc. VI, 551.) This was H. P. B.'s own character to the life, and she more than once told me that she would not be controlled by any power on earth or out of it. The only persons she actually revered were the Masters, yet even towards them, she was occasionally so combative that, as above said, in certain of her moods the gentler ones could not, or did not, approach her. To get herself into the frame of mind when she could have open intercourse with them had—as she pathetically assured me—cost her years of the most desperate self-restraint. I doubt if any person had ever entered the Path against greater obstacles or with more self-suppression.

Of course, a brain so liable to disturbance was not the best adapted to the supremely delicate business of the mission she had taken upon herself; but the Masters told me it was far and away the best now available, and they must get all they could out of it. She was to them loyalty and devotion personified and ready to dare and suffer all for the sake of the Cause. Gifted beyond all other persons of her generation with innate psychical powers, and fired with an enthusiasm that ran into fanaticism, she supplied the element of fixity of purpose which, conjoined with a phenomenal degree of bodily endurance, made her a most powerful, if not a very docile and equable agent. With less turbulence of spirit she would, probably, have turned out less faulty literary work, but instead of lasting seventeen years under the strain, she would, doubtless, have faded out of the body ten years earlier and her later writings have been lost to the world.

The fact that the psychic's personality distinctly modifies the extraneous writing that is done through her agency or intermediation, gives us, it seems to me, a test by which to judge of the genuineness of any communications alleged to have come from Mahátmás "M," or "K. H." since H. P. B.'s death. While she was alive their communications always, wherever received or by whomsoever apparently written, resembled her own hand-writing to some extent. This is as true of the letters which I phenomenally received on a steamer on the high seas and in railway-carriages, as of those which dropped out of space, or otherwise phenomenally reached the hands of Mr. Sinnett, Mr. Hume and other favoured correspondents of our Eastern teachers. For, wherever she might be, she was the vortex-ring through which they had to work with us in the evolution of our galaxy out of the nebula of modern thought. It did not matter at all whether she were with them in Tibet, or with me in New York, or with Mr. Sinnett at Simla: their co-opera-

tive affinity was psychical, hence as unaffected as thought itself by questions of time and space. We have seen in the phenomenon of letters which were arrested in postal transit, written in, and made to reach me at Philadelphia instead of New York, a striking illustration of this principle in psycho-dynamics (Cf. Chapter II). Bearing this in mind, the important deduction follows that the probabilities are as an hundred to one that any written communication alleged to be from either of the Masters and received since H. P. B.'s death is open to suspicion if the hand-writing is the same as it used to be before that event. Grant the premiss, and the conclusion is inevitable. If all Mahátmá MSS. in her time had to, and did, resemble in some degree her own hand-writing because they were transmitted through her psychical agency, then, of course, none coming to us since May 1891 should resemble it or would be at all likely to, her agency having ceased and her modifying action upon it having been destroyed. Such writings should now resemble the manuscript of the new agent or agents. Of course, I pre-suppose that the evidence for the genuineness of the writing is satisfactory, as it was in the case of H. P. B., whose transmitted communications were often done by precipitation in one's presence, or made to come inside sealed covers, *which she had not handled* or dropped out of space before one's eyes, or were otherwise phenomenally produced. The precipitated writings of Slade, Watkins and various other mediums come under the same category. Neither a resemblance of a Master's hand-writing, nor the fact that there was more or less likeness to that of the supposed intermediary, would be the least evidence, *prima facie*, of genuineness; quite the contrary: unless every reasonable suspicion of bad faith had been eliminated, the mystical message would not be worth the paper it was written upon, nor the time required to read it. Even when the genuineness is beyond doubt, psychical messages are often commonplace and absolutely valueless, save as psychical facts. I, for one, can say that since 1853, when I first knew of these phenomena, I never gave the least importance to any psychical teaching on account of its reputed authorship, but only for its subject-matter. I strongly advise all my readers to follow the same rule if they would be on the safe side: better far an enlightened skepticism than the most lauded credulity. For, remember that probably no one has ever received a line in English from a Master in his own normal hand-writing and written by him in the usual way, unless possibly we except the note which K. H. formed in my own hand when he visited me in his physical body, one night in my tent at Lahore, in 1883. I should not care to dogmatise even about that, as I did not see him write it, and he may have created the letter then and there through the H. P. B. aura that went everywhere with me. Besides K. H. and the old Platonist above-mentioned, none of the Masters had learnt to write English, and when they did write it, they had to resort to the same abnormal method as that used by H. P. B. at Benares to write the Hindî note, in Devanâgarî characters, to Swami

Dyānand Saraswati, above alluded to. In this connection the two completely dissimilar hand-writings of Mahátmá M. in the "Isis" MSS. of 1875-7 and the Indian letters to sundry persons after 1879, must be kept in mind. When H. P. B. wrote to the Masters or they to her, on business that was not to be communicated to third parties, it was in an archaic language, said to be "Senzar", which resembles Tibetan, and which she wrote as fluently as she did Russian, French or English. In fact, I have preserved a note I received from one of the Masters while in New York, along the top of which is written, in pure Tibetan characters in a sort of gold ink, the word "Sems dpah." I had shown it to no one all these years, until a few weeks ago at Calcutta, when Pandit Sarat Chandra Das, C. I. E., the Tibetan explorer and scholar, translated it for me as meaning "Of powerful heart"—an honorific title given in Tibet to a Bodhisattva.

There was another and supreme reason why the Masters dare not control and compel H. P. B.'s innate character to be softened and refined into the higher ideal of a benevolent and gentle Sage independently of her own volition. To do so would have been an unlawful interference with her personal Karma—as I may now express it. Like every other human being, she represented, as she then was, a certain personal equation, the fruit of a certain evolutionary progress of her entity. It was its Karma to have been born this time in just such a tumultuous female body and to have the chances thus offered to gain spiritual progress by a life-long combat against its hereditary passions. To have interfered with that by benumbing the violent temper and suppressing the other personal defects of character, would have been a grievous wrong to her without hastening her evolution one whit: it would have been something like the keeping of a hypnotic sensitive perpetually under the hypnotiser's will, or an invalid permanently stupefied by a narcotic. There were intervals when her body was not occupied by the writing Mahátmás, nor her mind absorbed in taking down what was dictated to her: at least I assume it to be so, although I have sometimes been even tempted to suspect that none of us, her colleagues, ever knew the normal H. P. B. at all, but that we just dealt with an artificially animated body, a sort of perpetual psychical mystery, from which the proper *jîva* was killed out at the battle of Mentana, when she received those five wounds and was picked out of a ditch for dead. There is nothing intrinsically impossible in this theory, since we have the historical fact that the normal personality of the girl Mary Reynolds was thrust aside or obliterated for the space of forty-two years, while her body was occupied, energised and controlled by another personality, which had no knowledge of the eighteen years' experiences and reminiscences of the normal self prior to this replacement. As regards H. P. B., I do not assert but only theorise, for I dare not say positively who this marvel of a woman or, as M-de Buffon would classify her, this *homo duplex*, was. She was such a bundle of contradictions, so utterly incapable of being classified like any of us common folk, that as a conscientious man

shrink from anything like dogmatic assertion. Whatever she may have said to myself or anybody else, counts with me for very, very little, for having lived and travelled with her so long, and been present at so very many of her interviews with third parties, I have heard her tell the most conflicting stories about herself. This was not out of malice but mainly, I conceive, to shield her private (*i. e.*, her psychical) life-history from the impertinence of the curious, and baffle unwarranted attempts to trace her up through her long and painful spiritual struggles for knowledge. To have been open and communicative would have been to betray the residences and personalities of her Teachers to that multitude of self-seekers, whose egoistic importunities have ever driven the would-be Yogi to the seclusion of the cave or forest. She chose as the easiest way out of the difficulty to contradict herself and throw the minds of her friends into confusion. How easy it would have been for her, for example, to have told Mr. Sinnett that, when trying to enter Tibet in 1854, *via* Bhutan or Nepal, she was turned back by Capt. (now Maj.-Genl.) Murray, the Military Commandant of that part of the Frontier, and kept in his house in his wife's company a whole month. Yet she never did, nor did any of her friends ever hear of the circumstance until Mr. Edge and I got the story from Major-General Murray himself, on the 3rd March last, in the train between Nalhati and Calcutta, and I had printed it in our April number. So as to her age, she told all sorts of stories, making herself twenty, forty, even sixty and seventy years older than she really was. We have in our scrap-books certain of these tales, reported by successive interviewers and correspondents to their journals, after personal interviews with her, and at sundry occasions in which I was present myself.* She said to me in excuse that the Somebodies inside her body at these various times were of these various ages, and hence no real falsehood was told, although the auditor saw only the H. P. B. shell and thought what was said referred only to that! A bit of Machiavellianism, truly, one would say.

I have used the word "obsession" above, but am well aware of its wretched insufficiency in this case. Both "obsession" and "possession" have been made to signify the troubling of a living person by evil spirits or demons: an obsessed person is one vexed or besieged, a possessed

* Cf. an interviewer's report in *Hartford Daily Times*, December 2, 1878. She had been making herself out a sort of Methuselah, and the correspondent writes: "Very, very old? Impossible. And yet she declares it is so; sometimes indignantly, sometimes with a certain pride, sometimes with indifference or impatience. 'I came of a very long-lived race. All my people grow to be very old.... You doubt my age? I can show you my passports, my documents, my letters for years back. I can prove it by a thousand things.'" It was a large way she had of knocking the numerals about! Like that of the Sikh Akali (*vide* Mr. MacLagan's Punjab Census report of 1891) who "dreams of armies and thinks in lakhs;"—(a lakh is 100,000). If he wishes to imply that five Akalis are present, he will say that 'five lakhs are before you.'"

The *Phrenological Journal* for March 1878 contains her portrait and character-sketch. The writer says: "In the course of her long life—for she is upward of eighty years old—etc." I myself heard her tell this yarn to the writer of the article.

person one who is possessed, controlled, overshadowed or occupied by them. Yet what other term is available in English? Why did not the early Fathers invent a more decent word to signify the possession, control, occupancy or overshadowing of a person by good spirits than that of "filling," or even let obsession and possession stand for that also? "And they were all *filled* with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." But this will not help us unless we ignore the circumstance that H. P. B.'s body became, at times, occupied by other entities—how far let the following anecdote suggest. She and I were in our literary work-room in New York one summer day after dinner. It was early twilight and the gas had not been lighted. She sat over by the South front window, I stood on the rug before the mantel-piece, thinking. I heard her say "Look and learn"; and glancing that way, saw a mist rising from her head and shoulders. Presently it defined itself into the likeness of one of the Mahátmás, the one who, later, gave me the historical turban, but the astral double of which he now wore on his mist-born head. Absorbed in watching the phenomenon, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone; whether re-absorbed into H. P. B.'s body or not, I do not know. She sat statue-like for two or three minutes, after which she sighed, came to herself, and asked me if I had seen anything. When I asked her to explain the phenomenon she refused, saying that it was for me to develop my intuition so as to understand the phenomena of the world I lived in. All she could do was to help in showing me things and let me make what I could of them.

Numerous witnesses can testify to another phenomenon which may or may not go towards proving that other entities were sometimes occupying the H. P. B. body. On four different occasions—once to please Miss Emily Kislingbury, and once my Sister, Mrs. Mitchell, I remember—she gathered up a lock of her fine, wavy auburn hair, and either pulled it out by the roots or cut it off with scissors, and gave it to one of us. But the lock would be *coarse, jet black, straight* and without the least curliness or waviness in it; in other words, Hindu or other Asiatic human hair, and not in the least like her own flossy, baby-like, light brown locks. My Diary for 1878 shows that the other two occasions were on July 9, when she did the thing for Hon. J. L. O'Sullivan, ex-U. S. Minister to Portugal, and on November 19, when she did it for Miss Rosa Bates in the presence of six other witnesses besides Miss Bates and H. P. B. and myself. The enemy may suggest that this was but a trick of simple "palming," but that is met by the statement that in the case of the lock given to Miss Kislingbury or my sister—I forget which—the recipient was allowed to take the scissors and cut out the lock herself. I have two locks taken from her head, both black as jet and far coarser than hers, but one distinctly coarser than the other. The former is Egyptian, and the latter Hindu, hair. What better explanation

of this phenomenon is there than that of supposing that the men to whom these black locks had belonged were actually occupying the mâyâvic H. P. B. body when they were removed from the head? But to return to our philological difficulty.

The word *epistasis* will not do for us; for that means "inspection, superintendence, command, management", which does not cover the case. Epiphany is not much better, *epiphaneia* being a shining upon, manifestation, etc., etc. We have no word; yet one is greatly needed at this stage of our psychical research, and for it we must go to the East.

This occupancy by living persons of another living person's body, though so outside our Western experience that we have no word for it is, like all else in psychological science, known and defined in India. *A'ves'a* (pronounced Ahveysa) is the act of possessing, *i. e.*, entering and controlling, a human body belonging to a living being (*jîva*). It is of two kinds: when the Adept's own *ams'a* (*sûkshma s'arîra*), or astral body, is withdrawn from his own physical body and introduced into the other person's body, it is then called *sarûpâves'a*, but when by his mere *sankalpa* (will-power) he influences, broods over, or controls that other person's (*jîva*) body to do that which would otherwise be beyond its power, *e. g.*, to speak an unlearned foreign tongue, to understand unfamiliar branches of knowledge, to instantaneously disappear from the sight of by-standers, to transform itself into a terrifying shape, as of a serpent or a ferocious animal, etc., then the thing is called *saktyâves'a*. This gives us all we need, and so, as we took "Epiphany" from the Greek, why should we not all agree to adopt the easy word *A'ves'a* from the Sanskrit, since it is ready to our hand and means the very thing that we, toddling babes in the nursery of adeptship, must have to get on with in our studies? It applies only to the psychical commerce between two living persons or to the overshadowing and inspiration of a living person by a superior spiritual entity, and must not be degraded to signify the occupancy of a medium's body or its control for the production of phenomena, by a dead man's soul. That is called *grâhana*, and the elementary (dead man's soul) *grâham* (pronounced grah-hum.) The same word is used to express the occupancy of a living body by an elemental, or Nature-spirit. Such occupancy may be (a) spontaneous, *i. e.*, effected by the attraction of the elemental towards a psychic; or (b) compulsory, *i. e.*, compelled by the will of a sorcerer or magician who has learnt the formulas for subjecting an elemental or elementary to his control. I got in Japan a photograph of a bronze group representing Ko-bo-dai-shi, the alleged Adept founder of the Shingon sect, with two little elementals crouched at his feet and awaiting his pleasure. H. P. B. had also such servants obedient to her.

There is an old and amusing Indian story of how King Vikramāditya conquered the obstinacy of the Princess Pésâmadandé who had made a vow to keep silent and marry nobody who could not compel her to answer his questions. The mighty king magician got astride his favourite elementary—not elemental—the Brahmarâkshâs

Bhetâla, and made him transport him into the very chamber of the lady. Finding that she would not answer him in the natural way, he made Bhetâla obsess all her ladies-in-waiting and set them to praising him, telling him a story, and reproaching their mistress for her silence. Thereupon she sent them out of the room. The Princess then drew a curtain between herself and the king, but the spirit was made to enter the curtain and set it talking. The Princess pushed the curtain aside; whereupon her petticoat took up the conversation, and she cast that aside. Then the robe was made to speak, then the under-garment, then the four legs of her *charpai* or lounge; but the stubborn damsel held her tongue. Finally Bhetâla was made to show (materialise) himself as a parrot, was caught by the Princess's order and given to her, and straightway went on to tell a story about the Princess being obsessed by S'ani, the god of Ill Luck. This was too much for her; she flung herself at Vikram's feet, confessed herself vanquished, and as he did not want her for wife, was given by him in marriage to a suitable Prince. The story is given in "Pésâmadandé Kathai," a Tamil story book.

The weighty subject of *A'ves'a* is treated of in the "Laghu Sabdârtha Sarvasva," of Mahâmahopâdhyâya Paravastu Vencatarungâchârya, Vol. I, p. 326, art. *Avatâra*. All intelligent Western readers of theosophical literature have heard of the Hindu theory of Avatârs—the Avatârs of Vishnu, the visible manifestations of the protecting care of God over erring mankind, the proofs of his desire to keep them walking in the path of religious aspiration. Avatâras are of two kinds: *Prâdurbhâva* and *A'ves'a*. The act of assuming a body which is not presided over, or rather animated by, a *jîva*, is called *Prâdurbhâva*, of which Râma and Krishna are cited as examples. What *A'ves'a* is, has been shown above. We find in "Pâncharâtra Pâdmasamhitâ Charyâpada," Chapter XXIV, verses 131—140, full instructions for performing the *A'ves'a*:

"I now tell thee, O Lotus-born, the method by which to enter another's body (*Pindam*).....The corpse to be occupied should be fresh, pure, of middle age, endued with all good qualities and free from the awful diseases resulting from sin (*viz.*, syphilis, leprosy, etc.) The body should be that of a Brahmin or even of a Kshatriya. It should be laid out in some secluded place (where there is no risk of interruption during the ceremonial process), with its face turned towards the sky and its legs straightened out. Beside its legs, shouldst thou seat thyself in *Yogâsana* (a posture of yoga), but previously, O four-faced one, shouldst thou with fixed mental concentration, have long exercised this yoga power. The *jîva* is located in the *nâbhichakra* (solar plexus), is of itself radiant as the sun and of the form of hamsa (a bird)*

* Hamsa is 'Soham' inverted, which means "That I am", referring to Parabrahm. Thus Parabrahm = Jîvâtma = Soham = Hamsa. But at the same time Hamsa being also the name of a divine bird supposed to possess the power of separating milk from water, it is made to esoterically represent A'tmâ. This is what is meant by the text "of the form of the bird Hamsa". Hamsa is that "silvery spark in the brain," that starry spark which is "not the soul, but the halo around the soul," so vividly described by Bulwer Lytton in the XXXIst Chapter of "A Strange Story."

and it moves along the Idâ and Pingala nâdis (two alleged channels of psychic circulation). Having been concentrated as hamsa (by yoga), it will pass out through the nostrils and, like a bird, dart through space. Thou shouldst accustom thyself to this exercise, sending out the Prâna to the height of a palm-tree, and causing it to travel a mile, or five miles or more, and then re-attracting it into thy body, which it must re-enter as it left it through the nostrils, and restore it to its natural centre in the nâbhichakra. This must be practised daily until perfection be reached."

Then, having acquired the requisite skill, the Yogi may attempt the experiment of psychical transfer and, seated as above described, he will be able to withdraw his *Prâna-jîva* from his own body, and introduce it into the chosen corpse, by the path of the nostrils, until it reaches the empty solar-plexus, there establishes its residence, re-animates the deceased person, and causes him to be seen as though "risen from the dead."

The story of the resuscitation of the body of the deceased Rajah Amaraka of Amritapura by the Sage S'ankarâchârya, given by Mâdhava, one of his biographers, has been very widely read. A *résumé* of it will be found in the article "Life of S'ankarâchârya, etc.," contributed by Mr. (now Justice) K. T. Telang, on page 69 of the number of the *Theosophist* for January 1880. The Sage had pledged himself, if granted one month's respite, to answer questions propounded to him by the wife of the Sage Mândana Misra upon the science of Love, with which he, a celibate from childhood, was totally unacquainted. Journeying with his disciples, he reached the vicinity of Amritapura and saw the Rajah's corpse lying at the foot of a tree, surrounded by mourners. This was his chance to acquire the desired knowledge practically, so, leaving his body to the care of his disciples, he withdrew from it his *prâna-jîva*, entered the body of the King, and amid the tumultuous joy of his subjects over the supposed resuscitation, went to the capital and for some months lived the usual Zenana life of a sovereign ruler, and finally answered the questions about love.* The details need not be given here, my object being merely to use the incident in connection with the problem of H. P. B., as an illustration of the recognized power of A've'sa possessed by a Yogi. Mâdhavâchârya's *S'ankaravijâya* thus describes it:

"Withdrawing the (Prâna) *Vâyu* from the extremities of the toes and emerging through the *brahmarandhra*, the knower of Yoga (S'ankara) entered, and, by slow degrees, occupied the whole body of the dead (King) down to its very feet."

By an interesting coincidence, I had but just read this passage when a certain circumstance flashed into my memory, and I turned over my old New York files of letters and memoranda until I had found the following. It occurs in some notes I made at the time, of a conversation between myself and one of the Mahâtmas, a Hungarian by birth, who, on that evening occupied H. P. B.'s body:

* Vide "Kâma Sutra."

"He shades his eyes and turns down the gas in the standing burner on the table. Ask him why. Says that light is a physical force, and entering the eye of an occupied body, encounters—i.e., strikes against, the astral soul of the temporary occupant, gives it a shock and such a push that the occupant might be pushed out. Paralysis of the occupied body is even possible. Extreme caution must, therefore, be used in entering a body, and one cannot thoroughly fit oneself to it throughout until the automatic movements of the circulation, breathing, etc., adjust themselves to the automatism of the occupier's own body—with which, however far distant, his projected astral body is most intimately related. I then lit a burner of the chandelier over-head, but the occupier at once held a newspaper so as to shade the crown of the head from the light. Surprised, I asked for an explanation, and was told that it was even more dangerous to have a strong top light strike upon the crown of the head than to have light shine into the eyes."

I knew nothing then about the six vital centres (*shat chakras*) of the body; nor was I aware that the most important of them, the *brahmarandhra*, was under the parietal bones; nor that it is the custom in India to break the skull of the burning corpse at that place to facilitate the withdrawal of the astral body of the deceased: moreover, I had not then read the story of S'ankarâchârya's leaving his own body and entering that of the deceased Rajah by that path of the soul. I simply saw what the Mahâtma did, and wondered over his explanation; but now, in the fullness of time, the mystery is cleared up and the cases of New York and Amritapura are mutually related. By the light of the latter and the teachings of Aryan occult science, one can more readily comprehend the mystery of the former. Whereas before all was dark, and we had not even a name at our disposal to explain the fact, we can now see that it is possible for any one versed in Yoga to occupy the body of another living person, when the astral body of its owner has been withdrawn and the empty house is placed at the disposal of visiting friends. The bearing which this matter has upon the problem of H. P. B. is most evident; as I shall try to show in the next chapter.

H. S. OLCOTT.

(To be continued.)

THEOSOPHY AT THE WORLD'S FAIR.

FOR several months prior to April 1893, the General Secretary of the American Section of the T. S., together with Mr. Geo. E. Wright, Present of the Chicago Branch T. S., endeavoured to procure an assignment to the Society of a date in the Parliament of Religions, so as to present the subject of Theosophy; but was not successful until just before the Seventh Annual Convention of the American Section April 23-24, 1893.

At this Convention Bro. George E. Wright made a report in the matter, and what follows is abstracted from his report for dissemination among members by order of the Convention.

The World's Fair at Chicago has two sides or aspects; the first, the commercial one; the second its literary, philosophical, and intellectual side. The second phase is technically known as the Worlds' Congress Auxiliary. It takes in a great many subjects, not the least being the Parliament of Religions. Beginning in May the different Congresses are: Woman's Progress, Public Press, Medicine and Surgery, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Architecture, Government, Law, Political Science, Science and Philosophy; in September: Labor, Religion, Missions and Church Societies, Sunday Rest; October: Public Health, and Agriculture.

The World's Congress Auxiliary is officially constituted as follows:

1. A central organization authorized by the Directorate of the World's Columbian Exposition, and recognized by the Government of the United States as the proper agency to conduct a series of World's Congresses in connection with the Exposition.

2. A local Committee of arrangements for each Congress. The Committee constitutes the means of communication and action between the auxiliary and persons and organizations that will participate in a given Congress. This Committee of arrangements consists of a comparatively small number of persons who reside in or near the place where the Congresses are to be held.

3. Each Committee has adjoined to it and constituting its non-resident but active Branch, an Advisory Council, composed of persons eminent in the work involved, and selected from many parts of the world. The members of such Councils coöperate with the proper Committees by individual correspondence.

The Parliament of Religions begins on Monday, September 11th, and continues seventeen days. Following is a condensed statement of the programme:

September 11th.—Address of welcome, and responses by representatives from Great Britain, Continental Europe, India, China, Japan, Australia, Canada, Africa, and South America.

September 12th.—Origin, and universality of belief in God. Primi-

ive form of Theism as witnessed by the oldest sacred writings. God in History and in the light of Modern Science.

September 13th.—Man, his nature, his dignity, his imperfection. The nature of life. Various beliefs regarding the future life. Human Brotherhood as taught by the different historic religions.

September 14th.—Religion essentially characteristic of humanity. Expression of the relations between God and Man. What constitutes a religious, as distinguished from a moral, life. Spiritual forces in Human Progress.

September 15th.—Importance of a serious study of all systems of Religion. The Dead Religions, what they have bequeathed to the living? To what degree has each religion justified the God of all the Earth in the historic evolution of the Race?

September 16th.—The study of the Sacred Books in literature. Religion as interpreted by the world's Poets. What the Jewish, Christian and other sacred literatures have wrought for mankind.

September 17th.—Religion and the family. The Marriage Bond. The Domestic Education of Children.

September 18th.—The Religious Leaders of mankind. Incarnation claimed by different Religions. Their Historicity and worth. The sympathy of Religions.

September 19th.—Religion in its relation to Natural Sciences and to Arts and Letters. Can the knowledge of Religion be scientific? Has the Science of Religion given aid to the other Sciences?

September 20th.—Religion in its relation to Morals. Essential Oneness of ethical ideas among men. Agnostic notions of Conscience, Duty, and Right. Ethical systems and Ethical types produced by various historic faiths. Different schemes for the restoration of fallen Man.

September 21st.—Religious and Social Problems. Religion and Wealth. Religion and Poverty. Religion and Temperance. Comparative benefits conferred upon Woman by different Religions.

September 22nd.—Religion and Civil Society. Love of Country. Observance of Law. Perils of Great Cities. Is Present-day Religion adequate to meet the requirements and dangers of modern life?

September 23rd.—Religion and the love of Mankind. The Fraternity of Peoples. Duties of European and American nations toward China. International justice and amity. Arbitration instead of War.

September 24th.—The present Religious condition of Christendom. What Religion has wrought for America?

September 25th.—Religious Reunion of Christendom.

September 26th.—The Religious Union of the whole Human family. The World's Religious debt to Asia, Europe and America. What are the points of contact and contrast between the different Religions as disclosed by the preceding Conferences?

September 27th.—Elements of perfect Religion as recognized and set forth in the different Historic faiths and characteristics of ultimate Religion. What is the centre of the coming Religious Unity of mankind?

The Religious World in its great branches will be represented in this truly oecumenical Conference. There will be Buddhist scholars, both from Japan and India and probably also from Siam. Our own beloved Brother and Fellow-Theosophist, H. Dharmapāla, Secretary of the Mahābodhi Society, has been commissioned to represent the Southern Buddhist Church. It is expected by the Auxiliary Managers that he will be one of the greatest attractions in the Parliament of Religions, and every courtesy will be extended to him by them during his stay in Chicago. The Local Committee on the Theosophical Congress hope to secure his services also during our Sessions. But leaving that aside for the present and returning to the general Parliament, I may say that at least one of the high priests of Shintoism is expected to be present. Two Moslem scholars, eminent in India, have accepted invitations. The eloquent Mozoomdar will speak for Progressive Hinduism. Arrangements are being made to secure papers from orthodox Brahmins. The Chinese Government has commissioned a scholar to represent Confucianism. It is expected that Parsis from Bombay will speak of their ancient faith. Jewish Rabbis of Europe and America are in earnest sympathy with this movement. The interest in the exposition and in the approaching Congress will draw to Chicago numerous representatives of the historic religions.

The Catholic Archbishops of America, at their meeting in New York in November 1892, took action approving the participation of the Catholic Church in the Parliament of Religions. To name over the list of Protestant Churches which have arranged to take part in it, would be but to make a schedule of the whole orthodoxy.

Our assignment of dates is, in every respect, of the most satisfactory nature. In the first place we are granted a separate and distinct Congress of our own, which will be duly and officially advertised as the Theosophical Congress. We are not lumped in, as many Societies are, among several others under some general head, thus losing much of our individuality and no little of the publicity which is sought in such an affair. On the contrary, every effort will be made by the World's Congress Auxiliary to attract attention to our Congress and to give it the most favourable auspices.

Then, as to the dates of our Sessions, could anything be better? The Parliament of Religions formally opens on Monday, September 11th and we are assigned to the following Friday and Saturday, September 15th and 16th, 1893. The Unitarian and Universalist Societies meet at the same time, and certainly we can make a showing that will compare favourably with these organizations. As a matter of fact, there is no reason why Theosophy should not make a pronounced

success on this occasion. We have our philosophy which has stood the test of ages. All of the really great philosophers of the past have taught it. Many of the most advanced thinkers of the present day, materialistic as it is, have embraced it. The Theosophical Society includes some of the most brilliant intellects in all lands. Our orators are eloquent, and our writers convincing. Where can they find a better opportunity to spread Theosophic ideas than right here in this wonderful Parliament of Religions, the meeting-place of the best minds in Europe and America, the intellectual centre towards which, in this year 1893, all the culture of the world will turn, whose proceedings are officially sanctioned by the Government of the United States, whose every act will be fully and faithfully recorded in the daily press, whose official records will be preserved in durable form, and, finally, whose Sessions will form a grand historical event, marking the change from the old dispensation of darkness and dogmatism to the new era of light, liberty of thoughts and religious expression, and, above all, the spirit of universal fraternity with which the Theosophical Society is animated, and of which it is indeed the standard-bearer?

All Sessions will be held in the new Art Palace on the Lake Front, and during some of the time several Congresses will be in progress simultaneously. There are, in the building, two enormous halls capable of holding 3,000 to 4,000 people each, and, besides, there are a dozen smaller halls accommodating from 300 up to 1,500 each. The Art Palace is erected in a Park just in front of the Auditorium Hotel, near the centre of Chicago. The Fair proper is held at Jackson Park, some distance towards the outer limits of Chicago.

In accordance with the rules of the Managers of the Auxiliary, the Local Committee of the Theosophical Congress is named from citizens in or near Chicago. They are as follows: George E. Wright, *Chairman*; Prof. Frederic G. Gleason, Alpheus M. Smith, Mrs. E. H. Pratt, Dr. Elizabeth Chidester, Mrs. M. M. Thirds, Judge R. Wes McBride, Judge Edward O'Rourke, Mrs. Gen. M. M. Trumbull, and Mrs. Anna Byford Leonard.

The Advisory Council is given in the Bulletin which will be officially issued by the Fair Managers. The Chairman of that Council is William Q. Judge, as Vice-President of the Theosophical Society. The necessity of having representatives in Chicago is the reason for Bro. Wright being Chairman of the Local Committee; the need of having a General representative in America caused Bro. Judge to be selected as Chairman of the Advisory Council; otherwise, of course, Col. H. S. Olcott would have been its Chairman as President of the T. S.

On the 26th April, a cable of information was sent to Col. H. S. Olcott at Madras, India, asking for his approval of the plans so far matured and the general appointments made, and under date of April 29th, he replied by cable from there that he approved if we thought the matter judicious, he being too far away to know all the facts. He thus

approves, as there can be no question of the propriety of our being represented in the Religious Parliament.

The General Secretary of the Indian Section being present at the Convention, April 23rd, gave a written approval of these plans and pledged the endorsement and co-operation of the Indian Section. A cable was, at the same time, sent to the European Section, and its officials replied giving their hearty approval also, and Mrs. Annie Besant telegraphed that the dates assigned were suitable for her, and that she would be at the Congress and address it under one of the heads provided. Efforts are being made to have the best speakers in the T. S. attend the Congress, and it may be possible to have Brothers Mead, Keightley, Burrows and others from England, and, perhaps, others from the Indian Section. Precise information cannot be given on these points now, as correspondence must first be had. In the United States we can, of course, obtain several good speakers.

While the Fair pays for the necessary Bulletins issued by us, it furnishes no money for such matter as the present nor for other incidental expenses. Therefore, under the resolution passed by the last Convention of April, I beg to ask all members who can afford it, to send me contributions for those expenses, no matter how small or large such remittances may be, and to specify in the letter accompanying any, that they are for this object.

WM. Q. JUDGE,

Gen. Sec., American Section, T. S.

Approved:

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

COLORS.

(Continued from page 548).

"Living beings have colors of six kinds, viz., Krishna (black), Dhúmra (smoke-like),* Níla (blue, or indigo, or both), Rakta (red), Haridrā (yellow, the color of turmeric) and S'ukla (white). These colors are considered superior and more pleasing according to the above order of succession. From the preponderance of Tamas follows black color, corresponding to the Immobile Kingdom (Sthávāra). From the preponderance of Rajas follows the color of smoke, corresponding to the Animal Kingdom. From the preponderance of Rajas and Satva follows the Níla color, corresponding to the Kingdom of the Prajāpatis. From the preponderance of Satva follows yellow color, corresponding to the Deva Kingdom. From pure Satva proceeds white color, which is related to the liberation of Jívas from bondage, even when alive. By the action of white color, a Jíva becomes void of impurities and sorrows, and having nothing more to strive after, attains perfection. But this is exceed-

* Dhúmra and Níla-lohita, both appear to be names of the violet color. Dhúmra is, however, a lower form of violet—a base mixture of the real violet Níla-lohita, the color of the Rndras

ingly difficult. For a Jíva only after thousands of births knows the real teachings that give bliss, and then by the perception of A'tmá, as pointed out in those teachings, attains that state. The destiny of beings follows the white and other colors, and the colors follow the cyclic flow of the Satya and other Yugas. The destiny of each of the other colors, excepting white, is fourteen-fold. There are also innumerable subdivisions of the fourteen. It is by the influence of the Gunas (Satva, Rajas and Tamas) that a Jíva ascends higher spheres, stays there, and comes down from them respectively. The destiny of black color is a very low one. By the influence of this color, a Jíva goes to Naraka (hell or Avíchi). After suffering the pangs of Naraka for lakhs and lakhs of years, the Jíva next attains smoke color. Under the action of smoke color, it has to suffer from heat, cold and the like. In this state, the impurities at last fade away, and dispassion arises in the mind of the Jíva. Then that Jíva attains Níla color. When Satva arises in its mind, the Jíva becomes free from Tamas, and attaining red color, moves about in the Human Kingdom, and tries to obtain final bliss by the exercise of its own free intellect. Then for one Kalpa, it remains chained to merits and demerits. At last it obtains yellow color. Then for a hundred Kalpas, it enjoys the state of Devas and again attains the human state. Finally it gives up the human state and once more attains the state of Deva, and for innumerable Kalpas remains in Deva-loka. Then it successively passes through nineteen thousand states and finally becomes liberated from all Karmas that result in enjoyments and sufferings. Other Kingdoms also like the Human Kingdom attain successive progresses and degradations. The Jíva always attains the human state after enjoyment in Deva-loka. After performing good works for eight Kalpas, it at last attains liberation. If, in the fulness of time, a Jíva after its fall from the Deva state again performs bad deeds, then it has to assume the worst color,—black.

"O King of Asuras, now hear in detail, how a Jíva attains perfection. It remains in red, yellow and white color for seven hundred Kalpas of Deva measure. Mahátmás, on the attainment of white color, can go to any Loka they please. The state of white color is different from the wakeful, dream, and trance states. If a Jíva becomes attached to Yoga powers, it has to remain for one Kalpa in the four highest of the seven worlds, viz., Mahar, Tapas, Jana and Satya. At the end of that Kalpa, it attains liberation. One, who, though free from likes, dislikes and other faults, does not succeed in perceiving Brahmá, and hence recedes from the Yoga power, remains in the seven worlds (Bhur, &c.) for one hundred Kalpas. Then it again takes birth as man. Then it again rises successively through the higher worlds and then passes beyond the seven worlds. In passing through the seven worlds, it witnesses the ever-recurring births and deaths of people and gets Vairágya (dispassion). Then realising the transitoriness of even the higher worlds, and being indifferent to them, it remains in Jívaloka. Then it attains the unchanging, boundless world. Some call this world that of Ananta

(the endless), some that of Nara (man), and some that of Brahmá....."

"Yudhisthira said :—O grand-father, I think Vritra, the King of Asuras, foresaw his own good future and therefore did not express any sorrow. In reality, he passed his days always in happiness. Those that are fixed in the white color, are of pure birth and perfected, have never again to pass through the Animal Kingdom and the Narak. They have never again to be re-born. Those that remain in the yellow and the red color—even they, *though rarely and by some misfortune*, become attached to Tāmasic actions and have to revert to the Animal Kingdom. However that may be, we are all excessively attached to pleasures and pains. Therefore we shall have to attain the black state or some other extremely degraded state.

"Bhīshma said :—O King of Dharma, you are of perfectly controlled mind and have come from the pure family of Pāndu. Therefore you shall go to Deva-loka. There, after enjoyment of pleasures, you shall be reckoned as a Siddha or perfected being. Therefore do not fear. Pass your days in happiness'."

The above is a translation of one of the most mysterious passages of Mahābhārata, S'ānti Parva. Bhīshma related to Yudhisthira, in chapter 280, this mysterious conversation between Sanat-kumāra and Vritrāsura. Perhaps a deeper and more comprehensive occult teaching is not to be found in the exoteric writings of the East. Let us analyse the teaching in its various aspects.

NATURE AND ORIGIN OF COLORS.

Let us examine some of the results of Western investigation relating to colors.

The color of light is different according to the length of the undulation producing the light. A red light is due to a comparatively long undulation, while a violet light is due to a short undulation.

The light in the yellow part of the spectrum has the greatest intensity, and that in the violet the least.

A thermometer placed in different parts of the spectrum indicates a higher temperature as it moves from violet towards red.

The chemical action differs in different parts of the spectrum, the action being more energetic in the violet than in any other part.

The natural color of bodies results from the fact that of the colored rays contained in white light, one portion is absorbed at the surface of the body. The bodies that reflect or transmit all colors are white, those that reflect or transmit none are black.

Now let us understand these investigations in the light of Eastern teachings.

All phenomena in the physical, astral, psychic, or other planes are produced by the action of the *three root-properties* of matter, or their combinations and transformations upon *root-matter*, or its transformations.

Mūla-Prakriti is Root-Matter. Its primary transformations are Mahat, Ahankāra and the five Tanmātras,

The root-properties of matter are Satva, Rajas and Tamas.

Satva is *laghu* (light, as distinguished from heavy) and *prakāś'aka* (illuminatory, that which makes things manifest).

Rajas is *Upastambhaka* (that which causes attraction or union) and *chala* (that which causes motion).

Tamas is *guru* (heavy) and *vāranaka* (that which obscures).

The above definitions are taken from I's'vara Krishna, the greatest authority on Sāṅkhya.

All motion is due to Rajas. Acting on Satva, it produces upward motion, acting on Tamas, it produces downward motion.

Satva acting on Rajas becomes a disintegrating force, and tends to make things light and transparent.

Pure Satva prevails in the highest sphere, Satya Loka.

Pure Tamas prevails in the lowest, Naraka.

In the intermediate spheres or worlds, all the three root-properties are present always in different combinations. They become complex in consequence of the different planes they work upon.

The transformations of the root-properties are different forms of energy in the physical plane, and different forms of perception, volition and intellection in the higher planes.

Generally speaking, the transformations of Satva are perceptions and mental buoyancy on the mental plane, and transparency, lightness, heat, light, &c., on the physical plane.

Cheerfulness and lightness will thus be seen to be different forms of the same force acting on different planes.

Transparency and clear perception are in the same way one and the same thing on different planes.

Heat is the action of Satva against the cohesive tendencies of Rajas.

Light is the manifestor of things on account of the presence of Satva, as wisdom is on the mental plane.

The transformations of Rajas are attachments, desires, likes and dislikes on the mental plane and all forms of attraction and repulsion on the physical plane. Cohesion, adhesion, electricity and magnetism, are all due to Rajas. Distraction of the mind and restlessness, corresponding to constant and perpetual motion, imperfect perception, dim vision corresponding to translucence, deceptive joy, but real misery, perpetual bondage of births and re-births corresponding to a repeated continuance of the same state within certain limits of attraction and repulsion—these are the principal features of Rajas.

The movements of Rajas left to itself are neither upward nor downward, but are in different directions on the same horizontal plane.

The transformations of Tamas are heaviness, drowsiness, indolence, and obscurity and want of perception on the mental plane, and heaviness, inertia, darkness and opacity on the physical plane.

Gravitation, downward motion is a principal feature of Tamasic action.

Satva, by prevailing over the created affinities of beings, takes them over to the higher spheres.

Rajas, by creating perpetual affinities, keeps them restlessly bound to the same sphere.

Tamas draws them down to the lowest spheres of imperception and darkness.

Rajas by its ever-active, attractive and repelling energies is a potent factor of creation.

Tamas would bring down creation to darkness and destruction, but for the buoyancy imparted by Satva which, in fact, preserves creation.

When that buoyancy is removed, stars and planets gravitate against each other, fight, and are consumed by the action of Tamas.

Re-incarnation of the presiding spirit of Satya Loka is therefore necessary, according to Bhágavata, to infuse fresh Satva into creation, from time to time.

Satva is in its essence joy; Rajas is in its essence misery; Tamas is in its essence delusion.

"Príti-apríti-visháda-átmakáh."—I's'vara Krishna.

I have considered the root-properties of matter, or rather its root-forces, in detail in order to understand all that has been said in the above extract, as well as to understand the nature and properties of color in the light of that extract. The subjoined table has been prepared to shew at a glance the comparative analysis of colors given in the Mahábhárata.

NAME OF COLOR.	HOW FORMED.	BEINGS CORRESPONDING TO THE COLOR.
Black	Predominance of Tamas	The Mineral and the Vegetable Kingdom.
Smoke or Violet	Predominance of Rajas	The Animal Kingdom.
Níla (Indigo or Blue).	Predominance of Rajas and Satva.	Prajápati.
Red	Freedom from Tamas and growth of Satva.	Human Kingdom.
Yellow	Predominance of Satva	Deva Kingdom or the Higher Elementals.
White	Pure Satva	Jívanmuktas or Beings liberated from the bondage of births, even when alive.

White color is due to pure Satva and black color is due to pure Tamas, *i. e.*, when all the color undulations being combined together form one *upward* undulation or the rays are drawn *upwards* and reflected or transmitted *back*, white color is produced.

When all the rays are combined together to form one *downward* undulation, *i. e.*, while all the rays are drawn downwards and are absorbed and are not reflected back or transmitted, black color is produced.

All the other color undulations are transverse, as the result of two or more root-properties.

Now we have seen that all motion is due to Rajas. That motion is retarded more by the heaviness of Tamas than by the lightness of Satva.

Now Tamas is absent in red and Rajas prevails over Satva. The motion is therefore greatest, the wave-length longest in red.

Tamas is also absent in yellow, but Satva prevails over Rajas. In blue or indigo, both Rajas and Satva have to counteract Tamas. In violet, Rajas alone has to counteract Tamas. The wave-length is therefore the shortest in violet.

But it is a matter for consideration whether, as Tyndall puts it, the color of light is determined solely by its wave-length."

For it is not only in the length, but also in the direction of the wave that the color rays differ from each other.

It is a matter of calculation whether the element of *direction* will, in any way, interfere with calculations based upon the doctrine of interference of light. I earnestly invite the attention of scientists to this point.

PROPERTIES OF COLORS.

First let us consider the physical properties of colors.

The light in the yellow part of the spectrum has the greatest intensity, and that in the violet the least.

Why? Luminosity, as we have seen above, is due to Satva, which prevails most in yellow, while Tamas, the obscurer, prevails most in violet. The researches of Fraunhofer, Herschel, and other eminent scientists on this point, do not explain why yellow, which has a shorter wave-length than red, and which is not an all-extreme color in the spectrum, should have the greatest luminous power.

As to the calorific effects also, an explanation is offered by the occult theory. Higher temperature means the action of Satva in trying to prevail over Rajas. This condition is fully satisfied in red, and is least satisfied in violet, where the disintegrating force, Satva, is dormant. The temperature rises as the thermometer is moved from violet towards red.

The chemical properties chiefly noticed are the *blackening* of chloride of silver, the transformation of phosphorus from transparency to *opacity* and the *fading* of vegetable coloring matters. At a glance, it will be observed that these phenomena are due to Tamas, and so the action must be most energetic in the violet ray.

Now, these are properties of color on the physical plane. Western Physical Science ignores the properties of color on the higher planes. It is with these, however, that the occult student is chiefly concerned. The extract says that the colors are higher and more pleasing in their order. With the evolution of beings, their color changes from black towards white. It is the color of a being that determines his essence, his position in the scale of evolution. But the essential colors do not always manifest themselves through the thick coating of man, which affords opportunities of dissimulation. But taking a general view (subject to all possible exceptions), there is a striking illustration of the transformation of colors with the evolution of mankind. We have dark-colored races, copper-colored races, and yellow-colored races in the order of their general evolution. The manifestation of true color also takes place with the subordination of physicality to spirituality. For the color of the physical body may be different from that of the real self and unless the two are assimilated, the real color does not manifest itself.

When by evolution, Sâtvic colors prevail in a Jiva, it becomes spiritualised, and, on account of its buoyancy, moves about in all the higher spheres. At last when all the colors are drawn upwards, it becomes a white man. He then rises superior to all transformations and becomes Satva pure and simple. He becomes a liberated being, a resident of s'veta Dvîpa, or the White Island.*

There is one other passage in the above extract, which I shall notice in the present article. It is only white beings that are altogether free from the chance of reverting to animal births. But yellow and red beings may revert to such births, *rarely and by some misfortune*. This is the only authoritative assertion in the Hindu texts, that man does not revert to the Animal Kingdom, except *rarely*. The rarity, as one can very easily see, means spiritual death. But this must be so, when the color of man is red or yellow and not when it is a lower one. For Tamas is entirely subordinated in these two colors. This reconciles the seeming difference between Hinduism and Theosophy. For before the in-dwelling of the Kumâras, men might revert to animal births. This cannot be denied even by the most ardent Theosophists. And as the Purânas and Sanhitas do not speak of man at a particular stage of evolution only, it cannot be said that the general proposition that they lay down is altogether untrue. I may have something more to say in my next as regards the evolution of colors in beings.

PURNENDU NARAYANA SINHA.

(To be continued.)

Author's Note.—In connection with the preceding article, the following analysis by Bell of the pleasing and the painful expression of the face will

* We cannot agree with our contributor's argument that the colour of the physical body is proportionate to spirituality. It is well-known that the colour of the skin is more or less the result of climate. Probably the writer does not wish to be taken literally. His remarks may refer to the "Astral Man."—Ed.

be read with interest:—In joy the eye-brows are raised, and the mouth dilated, the result being to open and expand the countenance. In painful emotions, the eye-brows are knit by the corrugator muscle, the mouth is drawn together and, perhaps, depressed at the angles. Now, in the joyful expression, there is obviously a considerable amount of muscular energy put forth; a number of large muscles are contracted through their whole range. So far the principle holds good. Again, in pain the same muscles are relaxed, but then, other muscles are in operation: so that the difference would seem to be, *not difference of energy, but a different direction to the energy*. This fact has the air of a paradox, and has been considered a puzzle.

OLLA PODRIDA.

IN the December number of the *Theosophist*, Babu Nakur Chandra Bisvas has some remarks on the derivation of our word Thibet. It is very evident that Thibet is a corruption of the Chinese word Tufan, which, as early as the Chinese dynasty Tang, was pronounced Tu-po and Tu-bod. An inscription at Lhassa, dated 822 A. D., gives this name, at the time of the Chinese dynasty Han, as can be seen from the travels of the merchant, Sulaiman, in 851 A. D. Again Thibet was known as Tupoté to Liao of the Tartar dynasty, which reigned in the eleventh century in the North of China.

In the May number of the *Theosophist*, Mr. S. V. Edge, in the article entitled "To whom Honor is due," claims the discovery of the true source of the Nile for Padre Pais in 1618. We now know from the discoveries of Mr. H. M. Stanley, Dr. Bauman, and others, that the true source of the Nile lies about Lat. 2° S., and Long. 30° E.; whereas the discovery of Padre Pais lay about Lat. 10° N. and Long. 40° E., and was the source, not of the Nile (Babrel Jebelkir—White Nile), but of the Blue Nile (Babrel Azrek). The same mistake was made by the traveller Bruce a century and a half later. But no doubt remains that to the ancients from the earliest times it was known that the Nile rose in the Mountains of the Moon. The ancients were right in this, as in the many other matters which discoveries every day are bringing home to us; but scarcely Padre Pais. Still, not having the map before me, but us; but scarcely Padre Pais. Still, not having the map before me, but merely his statement that the Mountains of the Moon are in Ethiopia (Hemesh of Abyssinia), I may be doing the worthy Padre an injustice. In Speke's Book of Travels, he shows an ancient Hindu map, hundreds of years prior to Padre Pais, in which both Lake Tanganika, the other Lakes, and the Mountains of the Moon are given. But all this only adds to the renown of the occultist, P. Athanasius Kircher, who put Padre Pais right in spite of himself, by his map; and Mr. S. V. Edge should favor the readers of the *Theosophist* with some account of the marvellous crypts existing beneath the pyramids, and elsewhere, to which he (Kircher) alludes in his *Subterranean World*.

There seems to be a great deal of information to be found in the pages of ancient writers as to the existence of the Phoenix, that mythi-

cal and immortal king of birds. The best account is given by Tacitus, who puts its last appearance in A. D., 28, while Pliny (Hist. Nat. x 2, 5,) and Dio (lvi, 27) place it two years later. Tacitus says: "In the consulship of Paulus Fabius and Lucius Vitellius, after a long series of ages, the bird called the Phoenix arrived in Egypt, and furnished the most learned of the Natives and Greeks with occasion for much speculation concerning that marvel. The circumstances in which they agree with many others of a doubtful character, though not undeserving of record, I purpose reciting. That it is a creature sacred to the sun, and in the form of its head and the various tints of its plumage distinguished from other birds, all who have described its characteristics are agreed: as to the number of years it lives, accounts vary. The most generally received fixes it at 500 years: but there are those who affirm that one thousand four hundred and sixty-one years intervene between its visits; and assert that the three former Phoenixes appeared, the first in the reign of Sesostrius, the next during that of Amasis; and that one was seen in the reign of Ptolemy, the third King of Egypt of the Macedonian race, and flew to the city of Heliopolis, accompanied by a vast retinue of other birds, gazing with admiration on the beautiful miracle. But the accounts of antiquity are enveloped in doubt and obscurity: between Ptolemy and Tiberius the interval was less than two hundred and fifty years: whence some have believed that the present was a spurious Phoenix, and did not proceed from the regions of Arabia, nor observed any of the instincts which ancient tradition constantly attributes to the genuine bird: for the latter having completed his course of years, on the approach of death, builds a nest in his native land, and upon it sheds a generative power, from whence arises a young one, whose first care, when he is grown up, is to bury his father: neither does he go about this task unadvisedly, but takes up a heavy piece of myrrh, tries his strength in a long excursion; and as soon as he finds himself equal to the burthen and the passage, he takes his father's body upon his back, carries it all the way to the altar of the sun, and consumes it in the fire thereon. These accounts are not entitled to unqualified credit, and their uncertainty is increased by the admixture of matter palpably fabulous; but that this bird has been at sometime seen in Egypt, is not questioned." In concluding this account of the Phoenix from Tacitus, corroborated as it is by both Pliny and Dio, I say nothing of others, may I be permitted to observe for the benefit of our good friends, the militant missionaries, that there is considerably more evidence as to its appearance, than there is as to the facts reached by them to prove the existence of their anthropomorphic deity. Like the rest of the world, they glorify the letter and kill out the spirit. Suppose the Phoenix a mere symbol, might it not then be taken to represent the *Avatárs* appearing in the world at intervals of several centuries. Tacitus places the interval between each appearance of the Phoenix at 500 years. But if we take the interval at about 600 years, what do we find? First, Gautama Buddha appears a little more

than 600 before Christ; and a little more than 600 after Christ appears Mahomed. And another 600 years after him, we have the great Buddhist Reformer, Tsong-kha-pa. And another interval of 600 years brings us into the nineteenth century, when we Theosophists are given to expect the appearance of yet another *Avatár* on this world of ours. As to the other interval of 1461 years, that is about the usual period a religion introduced by an *Avatár* lasts, for any good purpose.

In these days, when even Islam is coming into vogue by the preaching of Mr. Quilliam in Liverpool, and of Mr. Webb in America, it may not come amiss to learn what that enlightened man, the traveller Bruce, had to say regarding Mahomedan countries visited by him in the middle of last century. Bruce was no mere globe-trotter, but as much at home in Eastern countries as Sir Richard Burton himself. The four volumes of Bruce's travels are still the most interesting of their kind, even at the present day. Bruce's chief merit is that he is never mealy-mouthed, but says what he has to say with a delicious freshness and directness. He explains: Mahomet prohibited all pork and wine; two articles which must have been before very little used in Arabia. Grapes here grow in the mountains of Yemen, but never arrive at maturity enough for wine. They bring them down for this purpose to Loheia, and there the heat of the climate turns the wine sour before they can clear it of its dregs, so as to make it drinkable; and we know that, before the appearance of Mahomet, Arabia was never a wine-country. As for swine, I never heard of them in the peninsula of Arabia, unless, perhaps, wild in the woods about Sana, and pork was from early times prohibited by Jews before the coming of Mahomet. The only people, therefore, that ate swine's flesh must have been Christians, and they were a sect of little account. Many of these, moreover, do not eat pork yet, but all of them were oppressed and despised everywhere, and there was no inducement for any other people to imitate them. Mahomet then prohibited only what was merely neutral, or indifferent to the Arabs, and indulged them in that to which he knew they were prone.

As regards polygamy, Bruce's theories are somewhat bizarre, while his controversy with his opponent, Dr. Arbuthnot, regarding the birth-rate of the sexes in Eastern countries, is decidedly amusing. He says: I know there are authors fond of system, enemies of free enquiry, and blinded by prejudice, who contend that polygamy, without distinction of circumstances, is detrimental to the population of a country. The learned Dr. Arbuthnot, in a paper addressed to the Royal Society, has maintained this strange doctrine in a still stranger manner. He lays it down as his first proposition, that in *femine-masculine* of our first parent Adam, there was impressed an original necessity of procreating, ever after, an equal number of males and females. The manner he proves this has received great incense from the vulgar, as containing an unanswerable argument. He shows, by the casting of three dice, that the chances are almost infinite, that an equal number of males and females should not be born in any year; and he pretends to prove,

that every year in twenty, as taken from the bills of mortality, the same number of males and females have constantly been produced, or at least a greater proportion of men than of women, to make up for the havoc occasioned by war, murder, drunkenness, and all species of violence to which women are not subject. I need not say that this, at least, sufficiently shows the weakness of the argument. For, if the equal proportion had been in *femine-masculino* of our first parent, the consequence must have been, that male and female would have been invariably born from the creation to the end of all things. And it is a supposition very unworthy of the wisdom of God, that, at the creation of man, he could make allowance for any deviation that was to happen, against the commission of which, his positive precepts ran. Weak as this is, it is not the weakest part of this artificial argument, which, like the web of a spider too finely woven, whatever part you touch it on, the whole falls to pieces.

A. BANON, F. T. S.

(To be continued.)

A'TMAVIDYA'VILA'SA OF SADA'SIVA BRAHMA'.

(Continued from page 537.)

20. S'ántáhankriti doshah
susamáhita mánasah kopí.
Púrñendu s'is'irabhávo
rájatyánandasatyachid rasikah.

20. His defect of haughtiness having been extirpated and his mind having been well placed (concentrated), he, with his nature cooled down, shines like the full moon, knowing well existence, intelligence and happiness.

21. Tishthan paratradhámni
svíya sukhádyá paravas'ah kopí.*
Kvápídhýáyati kuhachit
gáyati kutrápi nrityati svairam.

* *Svíya sukhásváda paravas'ah*, is another reading.

21. He stays in others' houses as in his own house, and is never dependent upon his own things. He contemplates somewhere. He sings somewhere, and somewhere he dances in solitude.

22. Agrihítánka kalankah
pras'amita sankalpa vibhramah prájñah.
Nyakrita káryakalápah
tishtyápúrñá símani kvápi.

22. Never minding scars and stains on his body, and having calmed down all fluctuating ideas, and putting away all worldly routine, he, the learned, stands on the shore of repletion.

23. Chapalam manah kurangam
cháru grihítvá vimaras'a vágurayá.
Nigamáranya vihárah
s'rántah syete svadhámni kopyekah.

23. Having caught the capricious deer of his mind intelligently in the net of investigation, and wandering in the wilderness of the *Vedas* (the holy lore), he, being exhausted, sleeps all alone in his own house.

24. Dárúna chitta vyághram
dhíramanah khadga dhúrayá hatvá.
Abhayáranje kopi
svaira vihári jayatyekah.

24. Having killed the cruel tiger of his indignation by the sharp edge of the sword of his knowledge, he, all alone, wanders victoriously in the tranquil forest.

25. Sajjana hridaya sarojo
nmílanakara dhíkara prasarah.
Kopi yamivara púshá
nirdoshas'charati chidgagane.

2nd and 3rd lines read also thus:—*Nmílaná patu dínakaraprasarah Koyam yativara púsha.*

25. His rays of knowledge causing to blossom the lotus of the hearts of good people—he, the sun of the best of Sages, (the only sun as per other reading) traverses, spotless, the sky of intelligence.

26. Kuvalaya vikása kárana—
majñána dhvánta kaumudí prájñah.
S'uddhomuníndra chandrah
surasevyo lasati Vishnu pade.

26. The pure moon of the king of Sages, who is fit to be worshipped by the Devas, shines in the path of Vishnu (sky), shedding down the moonlight which drives away the darkness of ignorance and is the cause of the blossoming of the blue lilies.

27. Svánandámrita sekaih
ántarasantápa santatim s'amayan.
Chitram achañchala vrittih
chidvyomni bháti yogivarya ghanah.

27. Calming down the series of internal burnings by the nectar-like drops of his own joy, the *Yogi*, like a cloud, (Sage) gleams in the sky of intelligence with unfluctuating course. This is most wonderful.

28. Sumanas saurabha mañjula
sañchára niváritákhila s'rántih.
Samyami cháru samíro
viharatyánanda sampadáráme.

28. The *Yogi*, after driving away all his exhaustion by wandering agreeably amid the sweet scents of flowers, plays in the pleasure-garden of the wealth of joy.

29. Nis'reyasa sarasa phale
nirmala vijñána pallava manojñe.
Vitatebhayavipinatala
yatis'itikantho vibhátí kopyekah.

* Another reading *Nis'reyasa sára phale vítabhaye vipinatala.*

29. Beneath the juicy fruits of beatitude, among the tender and charming leaves of pure knowledge and in the wilderness from which fear has disappeared, the incomparable peacock* shines.

30. Nissárabhavana marutala—
mutsáryánanda sára sampúrne.
Varasarasi chinmayesmin
parahamsah kopi divyate svairam.

There is another reading in the first line, *bhuvana* for *bhavana*—both meaning the same in sense; *bhuvana* meaning the world and *bhavana* place.

30. In the spot which has been selected after rejecting the useless mirage-grounds and which is full of joy, and in the pleasant pond of intelligence, the excellent swan dives all alone.

31. Nikhilágama pallavite
nigamas'iras tantra s'italodyáne.
Madhutara mañjula váchah
kújannáste kavindra † kalakanthah.

† *Yatindra* is another reading.

31. The peacock possessing the most charming and soft voice, sits cooing in the garden cool with the treatises of the *Vedas*, the tender leaves of which are all the doctrines of divinity.

32. Dárta mohamadebho
dúrikrita dúrita s'árdúlah.
Vibudhottama simhavaro
viharatyánanda vitata kántáre.

32. The mighty lion wanders in the vast wilderness of joy, after having torn to pieces the strong elephant of ignorance and driven away to a distance the tiger of sins.

33. Ajñána mriga varojjhita
vijñánottunga s'ringa s'ikharitale.
Mati salila s'italángo
yati mada kalabho virájate viharan.

33. The stout and young elephant is seen refreshing his body by the waters of intelligence, and wandering on the highest peak of the mountain of knowledge, which has been abandoned by the most powerful of beasts, the lion of ignorance.

34. Násāñchala nihitáksho
námádibhyo nivartita svántah.
Tatini tateshu tatvam
dhyáyannáste munih kopí.

34. A certain Sage sits on the banks of a river meditating upon

* The peacock, lion, elephant, &c., are used to express the qualities of the perfect yogi. It should be remembered in reading these verses that the Sanskrit metaphor cannot be rendered into perfectly elegant English, if the sense of the original is at all to be preserved.—Ed.

truth, fixing his eyes on the tip of his nose, and diverting his mind from the external world of names,* &c

* *Námádibhyah*.—Ancient philosophers of India classed the external world into *nāma*, and *rūpa*, the latter being supposed to have taken origin from the former. The expression simply means the external known by names and forms.—*Trans*

35. A's'ávasáno mauní
nairás'yálanakriti s's'ántah.
Karatala bhikshá pátrah
tarutala nilayo munir jayati.

35. The calm Sage who has controlled his desires and who has, for his sole ornament, renunciation, who carries in his arm the begging bowl, and who has his abode underneath the trees, reigns supreme.

36. Vijnánvani kuñjagrihe
mañjula pulinaika mañjutara talpe.
S'yete kopi yatíndrah

s'ama sama sukha bodha vastu nistantrah.

36. It is, in truth, a king of *Yogis* who lies down in the most soft bed of the sand bank, in the beautiful bower of solitude, tranquil in his patience, and in his own happy knowledge of things.

37. Bhútala mridutara s'ayyá
s'italavátaika chámara s's'ántah.
Ráka himakara dípo
rájati yatirája s'ekharah kopí.

37. The chief king of the *Yogis* in his bare earth bed refreshes himself by the *chauri* (fan) of the cool breeze, having for his light the full moon.

38. Vipula s'ilátala phalake
vimala saridvári parivritodáre.
Mandam malayaja pavane vâti
prasvipiti kopi yatirájah.

38. On the broad rock couch, surrounded by the pure river waters, and with the soft south-breeze blowing gently, the king of the *Yogis* enjoys his sleep.

39. A'ntaramekam kiñchit
santatam anusandadhan mahá mauní.
Karaputa bhikshám as'nan
natatihivithyám jadákritih kopí.

39. The great and silent Sage, ever contemplating upon some one spot (his soul), and eating the alms falling into the cup in his hands, yet wanders in the streets in the shape of a fool.

40. Pravilápya jagadas'esham
paris'ishtákhandavastu paratantrah.
Prás'náti kabalám ásyé
prápyam prárábdha karmaná kopí.

* *Práptam* is another reading.

40. After renouncing the world entirely and depending upon the one remaining thing which alone is imperishable*, he eats the handful (of alms) which falls into his mouth, and which he obtains by *Prárabdha Karma*.

41. Nindati kimapi na yogí
nandati naiváparam kimapyantah.
Chandana s'ítala hridayah
kandalitánanda mantharas svánte.

41. The Sage does not curse internally at anything, nor does he feel happy internally at anything. His heart is as cool (refreshing), as a sandal-tree, with sprouts of joy within himself shooting out on all sides, like those one sees in a forest.

(To be continued).

S. M. NATES'A SA'STRI.

THEOSOPHIC FREETHOUGHT.

*There is more faith in honest doubt,
Believe me, than in half the creeds.*—TENNYSON.

IN *Lucifer* for April 1893 appears "An Interesting Letter", written by Mr. Wm. Q. Judge to an Indian Brother, which, in our opinion, calls for the frankest possible criticism. Certain statements made therein appear to us so far-reaching in their tendency, and at the same time so contrary to the spirit which has hitherto animated the T. S., that to pass over them without comment or protest would amount to a consent we are by no means inclined to yield to them.

Mr. Judge's letter is nothing less than a declaration of his creed on certain matters directly related to the Theosophical movement, and, as coming from one who holds a prominent position in the Society, it cannot fail to carry with it an importance which would not attach to the same statements when coming from a junior member of our body.

We do not propose to deal with the apparent indiscretion of such a declaration of personal beliefs at the present immature stage of the Society's growth, since every Member of the T. S. is entitled to perfect freedom of expression; but with the tendency of that declaration, we think it right to deal as frankly and publicly as possible. "The fears you express of the T. S. leading to dogmatism or fanaticism," says Mr. Judge, "seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true or to be the accepted view of the T. S., great danger would result." Mr. Judge knows perfectly well that the constitution of the Society is such as to preclude any collective and authorised statement of creed; but the very publication of the letter we are discussing, in common with much that has lately come from the same pen, is in itself a "leading to dogmatism" and to the forming of a "creed," which Mr. Judge, holding

* All-pervading (P)—(Ed.)

the position he does, cannot be ignorant of. The publication of an article containing arguments which sustain a belief, is quite another thing. When, however, a statement emanates from a person whose opinion is believed to possess the weight of experience—such as Mr. Judge claims for himself in as many words—there goes with it the force of something more than mere opinion, in short, the weight of authority; and when received as true by others who have not as yet proved it for themselves, it amounts virtually to a dogma. In support of this we quote from an article, upon the opposite page of the same number of *Lucifer*, written by H. P. B., which seems to stand, as if by fatality, against the assumption of Mr. Judge. It is said that a full statement of facts *pro* and *con* "would be more honest than to lead less learned people.....into grave errors by allowing those under the hypnotic influence of 'authority,' and thus but too inclined to take every ephemeral hypothesis on trust, to accept as proven that which has yet to be proved."

We do not mean that Mr. Judge would willingly, by the suppression of proofs in any direction, lead any one into "grave errors," but we think the tendency to do so is proportionate to the whole field of assertion—an ever-growing area in regard to certain Theosophical problems—which is not covered by proof or logical argument; and in this respect the italicised words have special meaning in the present case.

Of course we are prepared to find that many members of the T. S. will resent the inference that they are under "the hypnotic influence of authority," but such resentment can only be honestly expressed when each person has determined to what extent the opinions he holds are independent conclusions worked out by himself or based upon personal experience, and how far they are merely beliefs taken upon authority as true. A personal creed, if advanced at all by a member of the T. S., should, we think, be logically deduced and not dogmatically asserted; for it is this emphatic and persistent assertion by individuals, which finally leads to dogmatism, if not challenged in a truth-seeking spirit by all to whom it may be made. And no one will deny that "authority" in this direction is especially dangerous to the welfare of a body designed for the universal upholding of intellectual freedom and spiritual equality.

Hence we cannot conclude otherwise than that a personal declaration of belief coming from Mr. Judge and unsupported by any evidence showing how, in the face of general experience, he has attained that belief, is extremely inimical to the spirit of our Society. It cannot be denied, we think, that this declaration was intended to influence the opinions of others, because, being a private letter, there would not otherwise have been any reason for its publication, since no one has publicly objected to the views held by Mr. Judge. What the tendency of this influence is, can only be fully known by a critical survey of the statements made.

Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite?"

Hardly! and for the sake of the large number who are so eager to assert the existence of the Masters, but whose intuition will hardly stand the strain required by this singular "means of proof and identification," we could have wished Mr. Judge had been *less* definite. For, shorn of all external means of certitude, there can only remain for the majority the obvious question—Upon whose authority can a particular message be said to come from a Master? We think it will be admitted that personal claims and assertions would ill supply the place of "signature, seal, papers and water-mark" in a matter of such importance. The opportunities for fraudulent practices offered to unscrupulous persons by this unique method of "identification" are too obvious to need comment.

To sum up: it appears from Mr. Judge's letter that:—

1. A Theosophist of high-standing and authority in the Society has a right to widely affirm the existence of the Masters as a matter of personal experience, without adducing proofs of his experience.
2. That others may, unchallenged, assert the same with equal force, upon the authority of his unproved personal statement.
3. That so long as he is prepared to take the Karma of such assertions, it is not a matter of concern to any other member of the same body.
4. That the progress of the T. S. lies in fidelity to the "assertions" of a few of its members.
5. That a truism when uttered by a Mahátmá becomes something more than a truism.
6. That letters received from a Mahátmá will not permit of the usual tests of identification.
7. That the only test is one's own intuition.

This, in brief, is Mr. Judge's creed with regard to the Mahátmás and their latter-day communications.

Before going further, it should be understood that we, the writers hereof, believe in the existence of Adepts in occultism, accepting these Masters of wisdom as a logical outcome of the theory of evolution, and as a link in the infinite chain of conceivable intelligences. We believe also in their relations as Gurus or Teachers with certain classes of persons called S'ishyas or Chelas. Our ideas of them, however, prevent us from believing that the sentiments, if such they may be called, expressed in Mr. Judge's letter, would be recognized by them as based upon sound principles.

seal-impression, said by him to be that of "the Master." No doubt Mr. Judge will take the opportunity of either rectifying his statement or of showing how his acting upon the authority of "the Master's" seal at one time, and professing ignorance of it at another, may be regarded as consistent.

Freethought, used in its highest and widest sense and not in unreasoning protest against any existing religious or philosophical beliefs, is the essential spirit of Theosophy. The application of this principle in the building-up of the intellectual fabric of our movement, emphasises its utility and the need for its preservation; and any attempt to enunciate dogmas which tend to undermine the catholicity of our constitution, should be regarded as dangerous to the Theosophic Cause. Theosophy will lose the characteristics of a synthetic philosophy whenever the employment of the eclectic system is abandoned in favour of an existing body of doctrine, insistence on which, as authority, constitutes a creed. A river is such only by the continual in-owing of its tributaries. Yet Mr. Judge's method of intellectual ranchise is best illustrated by his elastic use of the truism, by which he would, under certain conditions, make "the barrel smaller than its bung-hole," those conditions being established by the assertions of a certain class of persons in the T. S."

Happily, however, some of us have been led to regard Theosophy from quite another stand-point, viewing it as the broad ocean of human thought fed by the rivers of all nations, and not as a mountain-stream whose single source is known. And in regard to that great edifice of truth which man has been building through the ages, Theosophy is greater than the corner-stone, wider than the temple itself; for it is the underlying verity of all the creeds, the broad earth upon which the building is founded. Out of it have come all the materials for the work and no man can call them his own. No doctrine can cover this ground, nor any body of people claim exclusive use of its resources. Truth will suffer no monopoly and every man may assert his right to representation in the spiritual commonwealth which Theosophy upholds before the world.

Consequently, we are averse to the modern attempt to define Theosophy, to limit its teachings to a select number of current works, to urge those teachings upon authority, to prescribe methods of proof which open up a way for fraud and credulity, and to indicate a particular mental attitude or line of action as pre-eminently that of progress.

And if the day should ever come—as now seems probable—when, through disregard of that principle of intellectual freedom and honesty which hitherto has been the lode-star of our movement, Theosophical doctrines are replaced by sectarian dogmas, and we shall not have uttered our protest and warning while yet there was time, we should feel that not only had we been faithless in our duty as Members of the Society, but also disloyal to that Truth for the furtherance of which we have pledged ourselves.

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THE LAW OF PSYCHIC PHENOMENA.*

AS the small boy picks up wind-falls under a fruit tree, some of which are fairly ripe on one side, while that which was farthest from the sun sets his teeth on edge, and both sides together are liable to produce a disagreeable after-effect, so the man who is curious to know something about the great problem of existence may, if he likes, pick up a great many half-ripe wind-falls which the present shaking of the tree of knowledge by the wind of enquiry is scattering over the field of literature. One of the most interesting of the lately fallen half-ripened fruits of the great tree aforesaid, and one of the least likely to set his teeth on edge, is the "working hypothesis" put forward by Mr. Thomson Jay Hudson of Washington, U. S. A., "for the systematic study of hypnotism, spiritism, mental therapeutics, etc.," under the title of "The Law of Psychic Phenomena."

The author has evidently an extensive knowledge, both theoretical and practical, of his subject, and the first two-thirds of his book are admirably worked out; but towards the end he empties his whole theory into the lap of a curious kind of nondescript Jesus, whom he has been at the pains to model out of the old religious clay moistened with his own reading of the significance of recently discovered psychic phenomena. Mr. Hudson acknowledges that he has never seen the phenomenon of "materialisation," and the reader wonders, when he learns this, how it came to pass that he has ventured to advance so ambitiously comprehensive a theory, or "working hypothesis", without taking into consideration all the facts appertaining to one of the most astounding sides of the many-sided subject; but when he comes to the chapters that relate to Christ, the reader perceives that underlying all the ideas previously put forward there has been this peculiar view of Jesus and his mission, which must have acted as an unconscious motive for publication, and as an unconscious bias all the time, however skilfully the author has concealed that fact, perhaps even from himself.

Mr. Hudson tells us that there are three schools of Hypnotism:—

1. The Nancy School, which attributes all the phenomena, including the induction of the hypnotic state, to the power of suggestion, and looks for an explanation of the phenomena in the psychic powers and attributes of man.

2. The Paris School, which ignores suggestion as a necessary factor and seeks an explanation on the bases of physiology and cerebral anatomy.

3. The Mesmerists, who ignore suggestion as a necessary factor at any stage of their experiments, and explain the whole on the magnetic fluid theory.

* "The Law of Psychic Phenomena, a Working Hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, &c." By Thomson Jay Hudson. London: G. P. Putnam's Sons, 24 Bedford Street, Strand. Chicago: A. C. McClurg & Co.

Each of these schools can show results, just as every school of psycho-therapeutics justly boasts of cures that approach the miraculous. Any theory, therefore, seeking to explain all the facts must account for the various results obtained by all the sects of psychic healers and of hypnotisers. Mr. Hudson accepts the theory of suggestion unreservedly, but regards the mesmeric methods as useful means for the establishing of suggestions, partly by enabling the operator to concentrate his attention and at the same time to impress the imagination both of himself and of the subject, partly because there is, he thinks, a real "fluid," or something equivalent to a fluid that operates.

The author's theory is briefly this: Man has two minds, the line of demarcation between which is clearly defined, and these have different functions. Each is endowed with separate and distinct attributes and powers, and capable of independent action.

"The objective mind takes cognisance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

"The subjective mind takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the store-house of memory. It performs its highest functions when the objective senses are in abeyance. In a word it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism."

One subjective mind can communicate freely with another telepathically. In mesmerism, the hypnotic effect is, to some extent, mutual, which enables telepathic rapport to be established, whereas in simple hypnotism this is not the case.

Mr. Hudson strongly asserts the impossibility for the hypnotiser to cause his subject to commit crimes against the latter's grain. The subjective mind is always on the alert in sleep, hypnotic or other, and during the experiments conducted before an audience—which are generally taken as proof that the subject can be forced to do anything through deferred suggestion,—the subjective mind of the subject takes in the fun and acts as the operator wishes; but when it is no longer an experiment by which the hypnotiser desires to prove his theory, the subjective mind of the subject, aware of that fact, is influenced by auto-suggestion, under which head come the moral principles and the habits of a lifetime; so that to argue that a person when hypnotised would commit a crime because he pretends to do so, is like arguing that an actor would commit a murder in reality, because he does so on the stage. Many instances are adduced to show that when in real life hypnotic suggestion has been used to cause a crime to be committed, it has utterly failed, being overpowered by the strongest kind of suggestion—pre-existing auto-suggestion.

Mental healing in every form is the result of suggestion,—the subjective mind, which controls function, acting on the body in some as yet unknown manner exactly according to the impression produced on it. Of all methods, mesmerism is the most powerful for healing, "because it combines oral suggestion with mental suggestion, and employs in addition that mysterious psycho-physical force, or influence, popularly known as animal magnetism."

The author developes "a new system of mental therapeutics" of much interest, which he claims will not only enable almost every one to cure all the diseases amenable to mental treatment, but will also put it in his power to keep himself in perfect health. The "New System" is the practical realisation of the following seven theoretical propositions, all of which are established by Mr. Hudson in his book:

"1. There is inherent in man a power which enables him to communicate his thoughts to others, independently of objective means of communication.

"2. A state of perfect passivity on the part of the percipient is the most favourable condition for the reception of telepathic impressions and communications.

"3. There is nothing to differentiate natural sleep from induced sleep.

"4. The subjective mind is amenable to control by suggestion during natural sleep just the same as it is during induced sleep.

"5. The condition of natural sleep, being the most perfect passive condition attainable, is the best condition for the reception of telepathic impressions by the subjective mind.

"6. The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.

"7. The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing to do so just previous to going to sleep."

"The conclusion is irresistible that the best possible condition for the conveyance of therapeutic suggestion from the healer to the patient is attained when both are in a state of natural sleep; and that such suggestions can be so communicated by an effort of will on the part of the healer just before going to sleep."

The person who wants his "subjective mind" to act, either when he is asleep or while he is in a normal state, must address it as if it were a separate entity; in this way he can compel it to accept suggestions that at first it refuses as absurd, for he has only to reiterate them, the resistance growing less at each repetition.

In acting therapeutically it is best not to let the patient know that any effort of the kind is being made to heal him, for then no counteracting auto-suggestion in the shape of doubt of the result is set up in his mind.

One peculiarity about the subjective mind is that it cannot reason inductively. It cannot put facts together and draw a conclusion; but its power of deducing consequences in logical order from premises supplied to it by the objective mind is almost perfect. Among the premises imposed upon the subjective mind in hypnotism is that which concerns its own identity; and there can be no question that the subjective mind of a hypnotised person firmly believes itself to be the individual whose name is given to it. The importance of this fact comes into full view when the phenomena of Spiritualism are sought to be brought under hypnotism, for Mr. Hudson approaches the Theosophical view, when he insists that all the phenomena are the work of the medium's astral body or subjective mind believing itself honestly to be the spirit it claims it is; he says, "The subjective mind or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects."

Now, the memory of the subjective mind is absolutely perfect; and one subjective mind is able to know by intuition, or otherwise, all that is in any other subjective mind or subjective memory with which it is *en rapport*; the consequence is that when "the subjective mind of the medium, being controlled by suggestion, believes itself to be the spirit of any deceased person whose name is suggested", it has no difficulty in giving details which seem to prove the identity of the "spirit". The author supports these propositions very plausibly, by showing that the intelligence at work is always that of the medium or of some sitter present, and that any direct question involving a knowledge of facts not in the latent memory of those present, or perhaps within the reach of the medium's clairvoyant power, is never answered. Clairvoyance, Mr. Hudson is inclined to think, is resolvable into telepathy, and he only accepts it provisionally.

The subjective mind is a very good servant, but a very bad master. In fact, if it gets control of the individual the result is madness, while genius is the perfect obedience of the subjective mind to the commands of the objective. The objective mind, or reason, should always keep the subjective mind to its legitimate function of preserving the individual and perpetuating the race. The subjective mind is, in fact, a kind of "guardian angel," and it is the "spirit guide" of the spiritualist, as well as the obsessing "demon" of the Church of Rome, and as well as the elemental of the Theosophist; for the subjective mind is an "entity" which, not only believes itself to be whoever or whatever it is directly or indirectly suggested to it that it is, but moreover assumes that actual form when it makes itself visible, as in certain conditions it can. The Oriental Adepts, we are told, know that secret, and the author quotes one of these "Oriental Adepts" as having said in his presence, "I have often been asked the question, what is an adept? An adept is a spirit-medium who knows that the power to produce his phenomena resides within himself, and who possesses the intelligence and power to control

it". This would hardly be allowed by Theosophists to be a very complete description of an "Adept", but it is all that our author gives us.

The "subjective entity" seems to perform its duty of guardian angel rather badly, for it constantly allows its charge to be buried alive. One of the most striking chapters of the book is devoted to this question, for Mr. Hudson maintains that catalepsy, so far from being a disease, or even a symptom of a disease, is simply a deep sleep, and, as such, an effort of Nature to cure disease. It should be looked for by the physician, welcomed, and allowed to run its natural course, *the patient being invariably on the road to recovery if it be not interfered with.*

About one case in a week of premature burial, either threatened or accomplished, is, we are told, accidentally discovered in the United States, and almost all those who are rescued declare that they were acutely conscious of all that went on around them, but were unable to stir. This continuance of the cataleptic state is attributed by our author to the suggestions of the surrounders, and he even supposes that the patient is hypnotised into the idea that he is actually dead, an idea which many of those rescued declare that they had.

What would become of a person dying with a strong impression on his mind that there is no future life? Mr. Hudson answers that question exactly as H. P. B. did. He says that they would be prevented by that suggestion from experiencing anything after death, and Mr. Hudson thinks they would probably be reincarnated.

Ghosts, he thinks, do not, properly speaking, exist. There are three ways in which a person, at the moment of death, can leave an impression in the world of matter. First, by impressing a friend, who sees him, either at the moment or soon after, as in "deferred suggestion." Second, by leaving what might be called a *form-taking* thought in a certain locality, the object of which is to give information of some fact, generally a crime. Third, by leaving a psychic influence in a certain place, generally of a disagreeable nature; and persons in the flesh can leave this kind of psychic influence, as well as those who have died.

After death, we are purely subjective entities, according to our author, so it is of the greatest importance that we get ourselves properly hypnotised before we die, since our dream after death will depend thereon. As he puts it, "the first proposition of my theory is that the death or practical extinction of the soul (N. B.—the "subjective mind" of the early chapters becomes a "subjective entity" further on, and this "subjective entity" develops into "the soul" in the latter part of the book), as a conscious entity is the necessary result of unbelief in immortality. The second proposition is that the soul, having attained immortality through belief, is then subject to the law of rewards and punishments according to the deeds done in the body."

Jesus is credited by Mr. Hudson with a complete knowledge of the scientific theory of psychic phenomena—namely, the theory which he, our author, has worked out nearly nineteen hundred years later. "Faith,"

therefore, on which Jesus so continually insisted, and which is absolutely necessary for hypnotic phenomena and for "miracle," is the key to immortality. But if our future life is to be an hypnotic dream on a magnificent scale, and if it depends on ourselves whether we shall have any dream at all, it surely must be in our power to give ourselves any *post-mortem* dream we like. This is where Mr. Hudson's theory touches more closely on theosophic speculations than he may be aware. If the after-life depends on auto-suggestion, and the principles, habits, and beliefs of a lifetime are the principle factors in auto-hypnotism, the conception of the future life we will form, will be the natural result of our whole lives, and not decided by us according to the mere wishes of the "objective mind," and this is exceedingly like the operation of the law of Karma. But that law, to have any scope, requires the companion doctrine of Re-incarnation, and on that point our author says that he has no definite opinion.

The great merit of Jesus in the eyes of Mr. Hudson lies in the supposed circumstance that he was the first to announce to the world the momentous fact that without a belief in a future life there is no immortality for man. In that way, Christ "brought Immortality to light." But it may be doubted whether the hypnotic immortality he has thus revealed is a blessing. If the theory of our author be true, it would seem that there must, at this moment, be countless millions of Christians undergoing the "tortures of the damned", because they died in the belief that they deserved to go to Hell.

On the whole, Mr. Hudson deserves the sincere thanks of every student of psychology. His "Working Hypothesis" is of great interest, and he has thrown real light on several fundamental points in hypnotism, and shown how intimately that subject is connected with Spiritualism and with Magic. Where he would seem to be weak is in his attempt to bring *all* the psychical phenomena within the domain of the still embodied subjective mind, leaving both spirits and elementals without any work to do, at least as far as the production of phenomena goes. What becomes of the "subjective entity" when it is divorced by death from its objective lord and master is not said, but if these entities, so perfectly amenable to hypnotism as to take on any shape and any character suggested to them, are floating round us in myriads, all inter-communicating with each other, as would seem to be a legitimate inference from our author's data, why then there does not seem to be any particular need of either "spirits" in the spiritualistic sense, or spiritual beings other than human, to account for all the phenomena of occultism? But if we regard ourselves as merely one link in the chain of being, it would appear that whether we live on after death or not must be a cosmic question, determined by other considerations than our own fancies, or the fancies implanted in our minds casually by others. It is when the dreams of the hypnotic subject come in contact with the facts of nature here below that their

"unsubstantial" character is shown, and if there be a series of facts in the "four-dimensional world" corresponding to those in this three-dimensional one, it is hard to see any reason why the fancies of the subjective entity should have any greater effect on them than the fancies of the hypnotised subject have on the facts of this material plane. If immortality be true, we may be pretty sure it exists as a fact in Nature, and that our imaginings will as little change that fact as the ideas a man forms about Madras, will alter his actual experiences of Madras when he gets there. The actual facts of a future order of things may be expected, when they are experienced, to prove more powerful, if it be merely as hypnotic suggestions, than any impressions a person can take over with him from this order of things.

R. H.

S'RI S'ANKARA'CHA'RYA'S SWA'TMA'NIRU'PANAM.

(Concluded from page 562.)

139. I am free from *Varnas* (race-distinctions) and *A'srams* (periods of life). I am composed of the very syllables constituting a metre. I am one who is respected by honorable persons. I am inexpressible by speech. I dwell in the significance of words.

140. I cannot be known with the aid of a thousand-and-one *S'ástras* by those whose minds have not undergone the training of *Sama* and *Dama*. I am a refuge for the learned. I am the dispeller of all doubts.

141. I am free from the six kinds of *bharas* (or changes). I am free from the six kinds of tastes. I have no dislike. I have not the six *kos'ams*. I am free from the multitude of the thirty-six *tatvas*.

142. I am the very form of *Jñānic* happiness. I am the *Kal. pariksha* granting the object of *Samādhi*. I have no *Samsāra*. I am directly known through *A'tmavidyā* (i.e., Divine Knowledge, or Theosophy).

143. I am both *haryam* and *karyam*. I have no notion of good and bad. I am *Vishnu*, *S'ita* and *Brahmā*. I am also the progenitor of them.

144. I have no impurity. I have a heart free from the sorrows of *Samsāra*. I am the series of letters ending with the letter *ksha* (which constitute the Sanskrit alphabet). I am the cause of all different transactions.

145. What is the good of saying much? I am this whole moveable and immoveable universe. Are not the spray, the foam and the way of the ocean one and the same thing with the ocean?

146. My protector is neither a mother, a father, a son, brothers, nor anybody else; but the *Guru's* foot placed on my head is my sole protection.

147. There is the foot of the *Guru*, and in beholding it there is infinite grace. Whatever is taught by the *Guru* rests in the heart. There is nothing more to be gained by birth.

148. The *Guru's* grace, which is brimful with the essence of the rays of the moon, which is like *Kalpavriksha* in granting desires, and which is cool, lessens the heat of the heart and relieves the pangs of mind.

149. The one and *chit*-like female serpent, having swallowed up the huge frog called the unsteady mind, and thus being satiated, quietly sleeps in the cave of the heart.

150. In my happy, intelligent, ocean-like, self, the countless world-like bubbles constantly spring and burst.

151. By sailing in the ship of the *Guru's* grace, driven by the wind of the good deeds of former births, I have crossed the deep ocean of *Samsāra* and its storm-tossed waves of intolerable sorrows.

152. During the lapse of delusive darkness, this whole world composed of "this," "that," &c., is seen. But while the Sun of Intelligence is rising, I can see nothing whatever. What a miracle is this!

153. I do not salute the deities; rejecting the deities, I do not serve God. Afterwards, I do not observe the prescribed duties. But I salute myself who am endeavouring to become such a person.

154. He who thus delights in the constant contemplation of the advantages of *A'tma-bodha*, i.e., the Divine (self-knowledge), will attain the highest stage of *Nirvāna*, after the exhaustion of the effects of *Prārabdha Karma*.

155. *Dakshināmūrti* composed this work, called *Swātmānirūpanam*, which destroys our delusive darkness, and tides us over the raging and boisterous sea of *Samsāra*.

156. The sun-like *S'rīnivāsa Guru*, who cures the blindness of ignorance and who opens or develops the artificial lotus of *Vijñāna* (i.e., Knowledge), illumines the sky of my mind.

(Finis.)

NOTES ON

SWA'TMA'NIRU'PANAM.

1. Insurmountable, &c.:—The knowledge and recognition of the difference between Self and everything else, i.e., *Dvaitism* or the Doctrine of Duality—is an impassable barrier in the way of the seeker of salvation—*Mumukshu*. He who desires to enter on the path of salvation must recognise and realise "that united spirit of life" which is one's "only true self."—(*Light on the Path*, I, 16).

7. The five kinds of miseries are:—

- (1) *Avidyākles'a*:—Believing oneself *Jīva*.
- (2) *Abhinavākles'a*:—Not giving up *Samsāra*—"the wheel of births and re-births", and its causal mind.
- (3) *Asthitākles'a*:—Madly wallowing in the mire of sensations.
- (4) *Rāgākles'a*:—Avarice; inordinate desire for results.
- (5) *Dveshakles'a*:—Abusing others for disappointment of expectation (*vide* Telugu *Sitārāmānjaneyam*, Canto I, verse 61, Notes).

13. *Ahankāra* :—Personality ; Egoism. This is addressed as a person and hence the use of the personal relative pronoun *who* in connection with it.

14. *A'nanda* :—Is the *Bliss of Brahm*.

21. For an explanation of *Jiva* and *I's'vara*, vide *S'ri Sankarāchārya's Tatva Bodh*, Query 31.

83. This despises the folly of persons that are duped by the outward appearances of things.

89. This verse will be clearer still if read in the light of the logical explanations on "Verbal" and "Real" Propositions, as well as the "Propria" by way of (1) "Consequence", and by way of (2) "Effect."

95. Here there is a clear and distinct reference to the esoteric meaning of the Register of *Chitrāgupta* recently brought to light in Theosophic Literature. (Vide, *Theosophist*, Vol. VIII, p. 106.)

108. "The devotee obtains the objects of his desire from me, through whatever deity he worships," says *S'ri Krishna* in *Bhagavadgītā*, VII, 22.

109. *Badabā* is, according to the *Purānas*, the sub-marine fire which absorbs the excessive water of the oceans and thus saves the earth from being deluged.

115. *Dharma* :—Desire for the discharge of duty ; or desire for doing good deeds.

Artha :—Desire for wealth.

Kāma :—Desire for sensual pleasures.

Moksha :—Desire for deliverance from worldly fetters.

120. *Yuga, Kalpa, &c.* :—"One day of *Brahmā* is called a *Kalpa*, and a *Kalpa* is that portion of time which intervenes between one conjunction of all the planets on the horizon of *Lanka* at the first point of Aries and a subsequent similar conjunction. A *Kalpa* embraces the reign of 14 *Manus* and their *sandhis* (intervals) ; each *Manu* lying between two *sandhis*. Every *Manu's* rule contains 71 *Mahāyugas* ; each *Mahāyuga* consists of 4 *Yugas*, viz., *Krita, Treta, Dvāpara*, and *Kali* ; and the length of these four *Yugas* is respectively as the numbers 4, 3, 2 and 1.

The number of the sidereal years embraced in the foregoing different periods are as follows :—

	Mortal years.
360 days of mortals make a year	...
<i>Krita yuga</i> contains	1,728,000
<i>Treta</i> do	1,296,000
<i>Dvāpara</i> do	864,000
<i>Kali</i> do	432,000
The total of the said 4 <i>yugas</i> constitute one <i>Mahā yuga</i> .	4,320,000
Seventy-one of such <i>Mahā yugas</i> form the period of one <i>Manu</i>	306,720,000

Mortal years.

The reign of 14 *Manus* embraces the duration of 994 *Mahā yugas*, which is equal to ... 4,294,080,000
Add *sandhis*, i. e., intervals between the reign of each *Manu*, which amount to 6 *Mahā yugas*, equal to 25,920,000
The total of these reigns and interregnums of 14 *Manus* is 1,000 *Mahā yugas*, which constitute a *Kalpa*, i. e., one day of *Brahmā*,—equal to ... 4,320,000,000
(Vide, *Theosophist*, Vol. VII, pp. 115-16, and *Isis Unveiled*, Vol. I, p. 31.)

127. The twenty-four *Tatvas* are :—

The 5 Knowledge-giving or Higher Senses.

The 5 Organs of Action or Lower Senses.

The 5 Principles of Breath or Life.

The 5 kinds of Sensations.

The 4 divisions of Mind.

For a detailed explanation of these 24 *Tatvas*, the reader may, with advantage, refer to the writer's English Translation of *S'ri Sankarāchārya's A'tma Bodh*, verse 12 and notes thereon ; vide also notes on verse 141, *post*.

128. *Devatās* = good spirits.

Daityās and *Nis'ācharas* = evil spirits.

129. *Anāhata*, sound, is probably what is implied in the "Voice that speaks where there is none to speak." (*Light on the Path*. Section I, Rule 21) ; in the "Song of Life" (*Ibid* II, 5) ; in the "Melody" (*Ibid* II, 6) ; and in the "Harmony" (*Ibid* II, 7). And it is also very likely the one sound of *Om*. *Anāhata* is one of the *chakras* or centres of energy. (Vide, *Theosophist*, Vol. VIII, p. 107.)

131. For this difference of *Jiva* and *I's'vara*, vide note on verse 21, *ante*.

132. According to the *Purānas*, *A'dis'asha* (the serpent) and the mystic Mountain *Meru* support the earth. The *Chāranas* are, perhaps, one of the orders of Nature-Spirits. The *Purānas* say that Cupid, who was trying to tempt away *S'iva* from his holy *tapas* (meditation), was at last burnt to ashes by the frontal fiery eye of *S'iva*. The esoteric meaning of this latter account is most palpable. The good overcomes the tempting evil by its inherent virtue. And for the esoteric meaning of the former account, vide *Theosophist*, Vol. VI, p. 285, Article on "Earth-quakes," by D. K. M.

136. *Purodās'a* :—"The libations (*savanāni*) to the gods would not remain on the altar. The gods saw the rice-cakes (*purodās'as*). They portioned them out for each libation, that they should absorb the libations. Thence their libations were retained. When, therefore, (at the libations), rice-cakes are portioned out for retaining the libations, the libations offered by the sacrificers are then really preserved. The gods made these rice-cakes before (the *soma* offering). Thence it is called *purodās'a* (from *puro* before)." (Vide, *Aitareya Brahmanam* of

Rig Veda, translated by Mr. M. Haug, Ph. D., Vol. II, Book II, Chap. 3, pp. 122-23).

For *Yama*, &c., vide, *S'ri S'ankarácárya's Harimidastotram*, Note on verse 41.

139. *Varnas* means castes. This term refers to the well-known four castes of the Hindus.

A's'rams are the different periods and states of life. They are:—

- (1) *Brahmacharya*:—houseless celibacy.
- (2) *Grihasta*:—family life as a house-holder.
- (3) *Vánaprastha*:—religious life in a forest.
- (4) *Bhaukskya*:—mendicancy.

(Vide also the *Theosophist*, Vol. VII, pp. 257 and 654; and *Bhagavad-gítá*, IV, 13).

140. *Sama*:—"It consists in obtaining perfect mastery over the mind (the seat of emotions and desires), and in forcing it to act in subordination to the intellect."....."*Sama*, then, is really the breaking-up of the Law of Association of Ideas, which enslaves our imagination; when our imaginations is purified, the chief difficulty is removed." (Vide, *Man: Fragments of Forgotten History*, Chap. X, pp. 152-53).

Dama:—"It is "the complete mastery over our bodily acts." (*Ibid* p. 153 and *Theosophist*, Vol. V, p. 282).

142. *Kalpavriksha*:—"This is the celestial tree of *Puránic* fame which is said to grant whatever is desired. *Samsára* is "the wheel of births and re-births." (Vide, *Man: Fragments of Forgotten History*, Chapter IX, p. 129). In the beginning, or on the surface, it is very delicious, but in the core contains poison.

143. *Haryams* are the oblations offered to the fire on auspicious occasions, such as religious rites of marriage, &c. And *Kavyams* are those offered on ominous or woeful occasions, such as the annual ceremony of the dead. The *Mantrams* of the former terminate with *Scáhá* before the offering of the oblations; and those of the latter, with *Svídhdá*.

155. *Dakshinámúrti* is one of the *Avatárs* or incarnations of *S'iva*. Thus most reverently and modestly *S'ri S'ankarácárya* ascribes the composition of this work to Lord *S'iva* who, in the *Dakshinámúrti Avatár*, teaches *Jñānam* to countless Rishis underneath a *vata-vriksha* (banyan tree).

166. In this verse the author adores and reveres *S'rínivása—Vishnu*. Thus the staunch advocate of Advaitism—*S'ri S'ankarácárya*—reveres both *Vishnu* and *S'iva* finding no difference between them. The reader will be much benefitted by comparing verses 105 to 144 with *Bhagavad-gítá*, X.

B. P. NARASIMIAH, F. T. S.

THEOSOPHY IN THE WEST.

THE TENDENCY TOWARDS DOGMATISM.

"I speak of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment."—"KEY TO THEOSOPHY."

IN the April number of *Lucifer* under the heading "An interesting Letter written to an Indian Brother" Mr. Wm. Q. Judge of New York gives expression to some of his opinions and methods of work as follows:—

1. "And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that *our true progress lies in fidelity to Masters as ideals and facts*. Likewise it is perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings."

2. "So also further; I have the right to say that I think *a constant reliance on Masters as such ideals and facts*—or either—will lead the T. S. on to greater work. And he has his right to say, that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper."

3. "I belong to that class of persons in the T. S. who, out of their own experience, know that the Masters exist and actually help the T. S. You question the expediency, propriety, and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for the many."

4. "I am not acting impulsively in my public statements as to the existence of Masters and help from them. It is done upon an old order of theirs and under a law of mind. The existence of Masters being a fact, the assertion of that fact made so often in America has *opened up channels in men's minds* which would have remained closed had silence been observed about the existence of those Beings. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from blank materialism."

5. "And the Masters have said: 'it is easier to help in America than Europe because in the former our existence has been persistently declared by so many.'"

6. "You may call this a common-place remark as you do some others, but for me it has a deep significance and contains a high endorsement. *A very truism, when uttered by a Mahátma, has a deeper meaning for which the student must seek, but which he will lose if he stops to criticise and weigh the words in mere ordinary scales.*"

Speaking about a Mahátma letter published in the August Number of the *Path* for 1891, Mr. Judge says as follows:—

7. "The signature (to the letter) is not important. *The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message*, then signature, seal, papers, water-mark, what-not, are useless."

"The presence or absence of a seal is nothing to me; *my means of proof and identification are within myself, and everything else is trumpery.*"*

* The italics are mine.—N. D. K.

The whole of Mr. Judge's article needs careful perusal, as it raises important questions connected with the well-being of our Society.

1. It is not clear, in the first place, what the writer means by the words—"the policy of the T. S." This policy may, I think, be stated in short, to be,—a strict regard for truth, a sincere desire to increase our knowledge by the *careful examination and study* of facts, theories and teachings, and honest and *well-directed* efforts to impart true *knowledge*, and *not mere beliefs*, to others, leaving every one to think and judge for himself and form his own opinions.

In the "Theosophical Glossary" H. P. B. defines "Mahátmás" as "exalted Beings who, having attained to the mastery over their lower principles, are thus living unimpeded by the man of flesh, and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution."

How very, very little do we know what spiritual evolution *really* is, what its different grades are, what trials, difficulties and trainings those men must have gone through, not only in a single life, but in a *series* of lives, who are said to have attained to spiritual knowledge. Without having a correct knowledge to some extent of the theory, and more especially the *practice* of Occultism, we can scarcely form even an approximate idea as to what the Masters actually are. All the arguments that we can bring forward, and some little evidence that is available, lead some who study the subject with an unbiassed mind, to grant the probability of the existence of spiritually-developed men: but this is an inference only. Even those who say they have on some occasions seen such men or their astral forms, could scarcely know what powers the objects of their vision possessed, or in what particular ways they were actually and effectively working for the benefit of humanity. All these and many other things are simply left to the imagination of each one who gives some thought to the subject.

In the case of real phenomena, and phenomenal communications, how are we to know what the power is at the other end of the line? Before the formation of the T. S., when Spiritualism alone held the field, every extraordinary manifestation was freely attributed to the spirits. Now-a-days in our Society most of us are given to *attributing* everything good, or out of the general run, to the help of the Masters.

2. Mr. Judge asserts that "our true progress lies in fidelity to Masters as ideals and facts; that a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work; that the assertion of the fact of the existence of the Masters made so often in America, has opened up channels in men's minds which would have remained closed, had silence been observed about the existence of those Beings."

Does not the Christian missionary come canting after us with exactly the same words? Substitute the words "Jesus and Saviour" for "Masters" in the sentences of Mr. Judge, and they will read like a propaganda of the Evangelist preachers.

In the West, those persons who have cause to disbelieve in the Bible, and are in search of a religious philosophy, are attracted by the Eastern theories of Karma and Re-incarnation which are altogether new to them, and when "bold and persistent" assertions are made regarding the existence of the Masters, these statements are often taken upon mere trust, and the void left in some minds after the dethronement of the personal God or the Saviour, is attempted to be filled up by the idea of the "Masters."

In a letter written by H. P. B., about a year previous to her departure, referring to the subject of the 'Masters', she thus writes:—"Owing to want of judgment, direction and determination, great misconceptions arose concerning them. I was under the most solemn oath and pledge never to reveal the whole truth. All that I was permitted to reveal was, that there existed somewhere, such great men, that some of them were Hindus, that they were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis, not as represented in tradition, and the blinds of ancient writings, but as they are in fact, and in nature, and also that I was a Chela of one of them. However, in the minds of some the most wild and ridiculous fancies soon grew up concerning them. They were referred to as Mahátmás, and some enthusiastic friends belittled them with their strange fancy-pictures."

Misconceptions invariably arise when there is not enough evidence to judge properly about any given subject. H. P. B. tells us that she was under a solemn pledge, and therefore had to keep silence. If, then, she who was the one most competent to enlighten us upon this point, refused to give us proper information, and we have no other means of knowing anything definite about so important a subject, are we to work up our imaginations to a point where Faith is engendered and then bring to bear our 'fidelity' upon the visionary picture of the 'Masters' evolved out of our hopes and aspirations? Is such a state of things in any way desirable? Does not H. P. B. herself tell us that 'in the minds of some the most wild and ridiculous fancies soon grew up, regarding the Masters, and even friends belittled them by their strange fancy-pictures'? Is not the drawing of 'fancy-pictures' even now going on in many a brain? And who are to be held responsible therefor, but those who, in their extreme enthusiasm to serve the 'Masters,' imagine that the mere assertion that such beings exist, is likely to work wonders and draw large numbers into the Society.

Those who are real Masters of Wisdom are not to be flattered by vain adulation and eager attempts to trumpet the fact of their existence all over the world, without putting before that world carefully verified facts, and cogent reasons that would carry conviction to thoughtful minds. Plausible arguments could be adduced for many things that have no basis in fact.

Is it not strange that while preaching on one side, the great doc-

trine of Karma and Salvation by *personal merit* alone, some of our prominent Theosophists should, on the other hand, try to instil the idea that "constant reliance on Masters as facts and ideals will lead the T. S. on to greater work," thus placing Self-reliance,—the great lever of progress and improvement,—entirely in the back-ground? Are the Masters to be dragged down to our low level to make good our shortcomings?

Of what use is it to glorify those, the very basis of whose existence requires that they care not one jot for the praise or blame of the men of our world, but that they give help to, and work for the good of, the whole of Humanity, finding ways and means wherever they can?

It is erroneous to suppose that their work is limited to our Society alone. If fitting instruments be needed by them to work through, they could be much better found in men who are seriously desirous of knowledge and are careful to investigate and sift so as not to be misled, than in those who are given to idle imaginings and refuse to investigate.

Pointing to a person or persons (even without mentioning names) as worthy to be the high guides of religious and spiritual knowledge, on whom we are to rely, is a sure means of producing misconceptions and differences and the raising up of sects and dogmas.

In a short time the votaries would commence to speak of 'My Masters' and 'Thy Masters,' and try to run each other down, for, between 'Meum' and 'Tuum,' there is never-ending strife.

In the commencement of his letter, Mr. Judge has been careful to say that the "T. S. has no creed; it has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others." The Society has certainly not declared for any doctrine or creed, and yet some of its members may slowly and almost unconsciously raise up creeds and doctrines in our midst. When a member of such long-standing as Mr. Judge, holding the office of General Secretary of the American Section and Vice-President of the Society, who has made himself so well known by the activity that he has caused to grow up around him, asserts certain things even as his personal belief, he must, from the very nature of his position, draw towards him numerous followers. Every member has certainly the right to state his belief, but if members went on simply asserting their beliefs, we should scarcely be the wiser for it, and simply get into a muddle of vague ideas. Far more than the beliefs, we want the evidences and reasons for the beliefs, and if those are not forthcoming, our members need not go on talking about their beliefs, over and over again, nor try to lead other members into those beliefs.

The subject of the existence of the Masters—not merely recluses leading an austere life—but men with god-like powers, having a knowledge of, and mastery over, the laws of all the planes of existence from the spiritual down to the material, is a most difficult one. It is quite evident that none of us can gauge the height and depth of such powers,

if a Being alleging to possess the same appeared before us. All that we know about them is by inference and analogy only. The evidence that may be found here and there, and which, if properly verified, would be useful on this point, requires amplification. Scientific observation, careful investigation, and a zealous regard for the strictest accuracy of statement, is very much needed.

3. Mr. Judge tells us that he "knows out of his own experience that the Masters exist." Such experiences being extremely valuable to the whole Society, he could do nothing better than systematically and exhaustively bring forward his experiences for the benefit of us all. Not only he, but other members also, who may have had such experiences,—and particularly those experiences which have come to pass since H. P. B.'s departure—would greatly help their fellow-members by allowing them to share in the knowledge of their experiences. Many who have merely an inferential belief in the existence of the Masters very properly choose to keep their opinions to themselves. The "concealment" lies with those who persistently make assertions and keep back the facts and reasons upon which they rely. There is no virtue whatsoever in boldly making an assertion, and withholding the evidence upon which the assertion has been based.

4—5. In defence of his policy, Mr. Judge refers us "to an old order of the Masters, and a law of the mind." We cannot understand what particular law of the mind he alludes to. He also quotes some lines of the Masters as to its being easier for them to work in America than in England. As we do not know anything about the old order—which, up to this time, has never been published,—or the opinion about America being the favoured land, probably Mr. Judge will enlighten us fully on this point, as to how, when, and where, these communications were received.

6. We are again told that "a very truism, when uttered by a Mahátmá has a deeper meaning for which the student must seek." In the first place, however, we must have evidence to convince us that the alleged 'truism' was actually written by a Mahátmá; and in the second place, we ought to have some reasons for straining our imagination and mystifying the simple words in which a self-evident truth has been expressed. By trying to judge simple matters with *extraordinary scales*, we may land ourselves into the difficult position in which the author of the "Occult World" put himself, when, owing to his great reverence for his correspondent,—instead of remarking the obvious mistakes in a letter—he put together mutilated sentences, thinking they expressed some grand idea.

7. The last and most important dictum of Mr. Judge teaches us that in the case of alleged communications from Masters, he does not care one iota for all the external evidence in connection therewith. He thinks it quite useless to inquire, how or whence the letter came, whether there was any possibility of any one having played a trick, whether the handwriting, signature and seal are genuine or not. All these and various

other things on the physical plane are quite beneath his notice. He informs us that the "means of proof and identification are located within himself." His inner intuition, or perception, or something, is the infallible guide, and so there is no arguing with him, even if all the external evidence in connection with a message is doubtful. We do not know whether there are other members also in the West, who have developed this peculiar inner perception! Some people may find certain inner indications to guide them in various instances, but why should the external evidence in such cases be deemed to be 'trumpery'? If this is the method by which we are to make investigations in matters outside our general experience, then we must very soon come to grief. Whenever the developed internal perceptions of different people happen to clash, we should require a high initiate among us, to decide the point by his *ipse dixit*.

In the early days of the Society, much vagueness, and inaccuracy, and many hasty assertions, found their way into the movement. A part of this was excusable at the time, but now the most jealous regard for truth, accuracy of statement, and a banishment of everything tending in the remotest degree to mislead or delude, are peremptorily needed. Eager enthusiasm showing the maximum amount of boldness with a minimum amount of evidence, is scarcely commendable. There is "great need of unbiassed and clear judgment" in those who are taking a part in the promotion of the different objects of the Society.

This is just the time when we should take stock of all our shortcomings, and try to "see ourselves as others see us." Let us rely honestly on the few facts we have, rather than try to represent ourselves as being in the possession of vast stores of knowledge and evidence. It is the duty of every thoughtful member in the Society to watch the present tendency of our movement, to note all faults and failings conscious or unconscious, to discuss them in all their aspects and bearings, and prevent the Society from degenerating into a sect and drifting off towards a sand-bank of some form of dogmatism or another.

The points noted above, and others of a like kind, need careful and dispassionate ventilation and discussion, and I sincerely trust every one who has the interest of the Society at heart will assist in this matter and not refuse to lend a helping hand.

N. D. K.

DIVINATION AND AUGURY IN A MODERN LIGHT.

HUMANITY, from remotest ages, and in every country, has been able—or believed itself to have been able—to consult superior and unseen intelligences on the course of action it should pursue in times of emergency. The writer of the following remarks is not going to pose as one who has a superior degree of illumination to throw upon the explanation of this belief; but merely as one who has wandered

through most of the camps of investigation that are exploring the occult veins of past ages for gold, and who has observed this subject from various standpoints and in various lights and has, perhaps, passed over the whole field of enquiry. A few years ago the subject would have been dismissed as a remnant of past superstition, or, at least, as of only an archæological interest. To-day many will be more inclined to see whether there may not have been some reason, if not wisdom, in the habit of consulting the unseen upon our course of action.

It is in this broad sense that we shall use the terms Divination and Augury. It will be needless here to enumerate all the various methods adopted by individuals and nations, or to enquire from what source the Etruscans, Egyptians, Delphians, Magi, Indians, Mexicans, Negroes, South-sea Islanders and other people who have practised these arts, derived them. But, as all these practices will not come under the same explanation, it will be as well to classify them in groups according as they seem to be due to the same cause or to bear some superficial similarity.

In the first class may be placed the cases where the judgment was based on the action of animals and not of human beings or on natural operations independent of human action, such as the movements of birds, of dying victims, appearances and cries of beasts, the boiling of water, settling of dregs, blowing of leaves, and drifting of waifs.

Next akin to the first come judgments made from the fortuitous movement of human agents, such as dice and lots, the flinging up of sticks and staves, the haphazard opening of books, spontaneous utterances and ejaculations of the voice, automatic writing and drawing.

In the third class we may put the divinations which appeal to, or rest upon, a supposed higher inspiration of the automatic consciousness and judgment—such as the decision of Number on which Geomancy was based, and the decision of right moments of time or 'elections' by which Horary Astrology foretells the issue of events. Under this heading may be classed prophecy by dreams, and impressions by the choosing or cutting of cards, the picking of petalled flowers. A fourth class may be made of divination by human beings in abnormal states—in fire, in frenzy, in hypnotic trance, ecstasy, states of clairvoyance, clairaudience, in lunacy, madness, epilepsy, in giddiness—as whirling dervishes—in fasting and being drugged. In the fifth class we may place the records of omens, taken from the great operations of Nature—such as the movements of clouds, the weather, lightning and thunder, earthquakes, darkness, plagues or divine appearances, divine voices, necromancy and ghostly apparitions, fairies and elementaries. As a last class, there will remain the auguries which depend on the assumption that there is a fixed destiny, and that this destiny can be interpreted by certain signs, such as the marks of the hand and forehead, and the movements of the planets as in Palmistry, Natural and Political Astrology. In the domain of the unknown, the abnormal, the miraculous, the divine, the transcendental,

the mystical, the supernatural, the psychical, spiritual, various groups the of modern students are now hard at work investigating, and we must note the special standpoints of these various groups.

To begin with—there is the school of Modern Mental Science, as recognized by European Universities and Learned Societies, of which school, Carpenter, Bain and Ferrier are examples. Of these, there are two divisions, those getting at the limits of consciousness by anatomy of the brain and experiments on bodies of animals, by the severing of nerves and the changing of conditions of light, heat, food, environment; and the less material school who admit, as facts to be considered, the introspection of trains of thought, states of feeling and even dreams and presentiments.

Persons of this School have thrown very little light on any of the classes of practices specified above. To them, the possibility of deciding on a course of action by any means of augury or divination is either a delusion of superstitious barbarians or a fraud of mercenary impostors—an impossibility transcending the limits they give Nature as Materialists. But some of this School are less narrow in view and hold an Agnostic position on the subject—admitting vaguely—as they would also of miracles, the possibility of divination, but maintaining that it is a waste of time in trying to explain them: that our present work should only be to collect more facts and reserve our judgment.

A third division of this first class may be mentioned—the Scribes and Pharisees imbued with dogmatic Church teachings. They are afraid for the sake of their Scriptures to deny the possibility of divination entirely, but admit that the Divine Being has occasionally warned or advised by some supernatural means, but that all other records in history or private experience are imposition and delusion.

Out of this original group there have arisen two other groups now being recognized by public opinion, the Psychical Researchers and the Mesmerists or Hypnotists. The first set in England to secede from the School of Carpenter and Mental Science, and to turn their eyes to the soul of man, were the Psychological Society founded by the late Serjeant Cox, whose views are set forth in his book—"What am I?" The banner of this party was picked up by the Society for Psychical Research conducted at present by Mr. F. W. Myers, Professor and Mrs. Sidgwick and other recognized observers. These admit observation of facts about dreams, and thought-transference and kindred subjects, provided these facts are stated on evidence that would be accepted in a Court of legal enquiry, or by scientific experts. By these means, they have established a vast amount of private experiences, which corroborate the practices of divination of old, but when they are asked to account for them, they are very cautious. They will only admit a further extension of the capabilities of the mind or consciousness to cognize its environment and future, or to impress its feelings on the consciousness of others; but they are afraid, as yet, of admitting publicly the existence of beings extra-

neous to incarnated consciousness, whether Gods, Demons, Spirits of the departed or Elementaries. If a consciousness fancies another consciousness is acting on it from without and from the unseen, that external consciousness may be proved to be either an extraordinary manifestation of a latent sub-, or super-consciousness of our own, or the impress by telepathy of some living person's thoughts, feelings and will.

To persons adopting this view of things, the possibility of augury must rest upon the possibilities of the sub-consciousness. Mr. Myers would not, perhaps, go as far as the ancient Sages, and say we are all gods if we only knew it, but he has been forced to endow the sub-consciousness with very divine gifts. It is able, apparently, to foresee the consequences of action much more clearly than the working consciousness does. It has a larger purview of the environment and an extraordinary memory of the past, of things even unconsciously observed and a rapid sympathy with the feelings of others, but in some ways it is sillier than the reasoning consciousness. The latest publications of the Society are now admitting that this sub-consciousness under abnormal circumstances is able to automatically control the action of the body and thoughts, and herein Mr. Myers finds an explanation of all the augury in our second and third classes. He would explain, we may presume, divination by the augur's staff, sybil-line books, openings of Bibles, drawing of lots, geomancy, dreams and such kind, as he would the modern planchette, clairvoyance and card-telling, viz., by the superior powers of the "subliminal consciousness" to cause automatic actions and choice, and to read other people's desires. But the augury of other classes, such as that by the action of birds and animals, direct voices, appearances in the flesh of Divine beings, his theory cannot explain. He must either deny their possibility or wait for further enlargement of his views.

Now, let us pass on to the Mesmerists and their modern cousins, the Hypnotists among the French medical savants. These derive their light on this subject by experiments on the powers of the human mind when thrown into a somnolent or automatic state of consciousness by means of passes and suggestions. The fourth of our classes of augury would naturally be best explained by them. A Delphic Priestess, or a Sybil, or a dancing Dervish, has no mystery for them. Hypnotism or Statuvolism (self-hypnotisation) explains it all. The view of the majority of scientific Hypnotists is much the same as that of Mr. Myers, as to the abnormal power of the sub-consciousness when the normal consciousness is suspended. A mesmerized subject can foresee illnesses, diagnose complaints, prophesy coming events; they have no doubts on that point. Consequently they have no difficulty in explaining thereby vaticination as mentioned in our second and third classes. But, as regards the actual existence and help in such matters of beings external to ourselves, they are mostly sceptical. Mesmerized clairvoyants do sometimes see, hear and describe such external beings invisible to the normal sight, but Dr. Charcot, like Mr. Myers, would prefer to explain that fact as a self-delusion of the

sub-consciousness caused by previous misconceptions. But there is a large party of these explorers, more or less under the ban of the orthodox materialistic and scientific schools of hypnotists, who affirm that these phenomena described by clairvoyants can only be explained by the actual veridical existence of these beings and their communication with ourselves in abnormal states.

Out of the views and experiences of this last party, tempered also with those of Swedenborg, arose the group we shall next consider, viz., the Modern Spiritualists. These went further than the mesmerists, in believing that these abnormal states may be induced by other means than passes and suggestions, viz., by sitting in circles, and consequent development of mediumship. and, as their mediums persisted like mesmerized clairvoyants in maintaining that they saw and heard other invisible beings, the spiritualist camp maintained the existence of these beings as a fact, and then went beyond the mesmerists in affirming that a susceptible subject can be mesmerized not only by living incarnated operators, but also by these unseen beings, provided these unseen beings have certain conditions allowed them, viz., tranquillity or passivity of the minds of all present, absence of disturbing influences in the ether, like strong light, the presence of harmonious vibration of the air as caused by music, perfumes and incense,—and the presence of the bodily emanations (or magnetism) of certain others in the circle.

Once admit this possibility as a fact and nearly every case of augury becomes easily explained. The unseen spirits can automatically move the mediumistic fingers to draw, the tongue and lips to give utterances, the hand to draw a card or a lot; and if a man's movements, why not also, *a fortiori*, a bird's, a beast's? They can make a bird to fly across your path or a beast to howl. But the spiritualists do more than this. They have definitely decided that these unseen intelligences are those of human spirits disincarnated, not necessarily dead, possibly severed, in the form of a spirit-body or "double," from the flesh, temporarily, by a trance, abstraction, or deep slumber—but still human. This theory—if it can only once be accepted by an enquiring mind through some personal experience—will throw another flood of clear light on the augural practices of the ancient Etruscans and Romans, and indeed of all the Semitic and Indo-European nations. If these beings are human, they would naturally continue to take an interest in their descendants, especially if these descendants kept up the old spirit that animated them, and, if these beings had a wider purview of the environment, it was worth while to consult their advice; hence every Roman family and Gens consulted the spirits of its ancestors; and the nation, going to war, did the same. When experience taught the diviners that these beings could influence movements of muscles and thoughts automatically, various codes were devised by which these spirits could communicate their ideas, and, as long as parties of both sides were aware of these codes, communications between the two worlds could be easily kept up. There is, perhaps, no reason in itself

why a raven should be a sign of ill-fortune; but let it be settled by the code that a raven croaking under special strange circumstances means disaster, and a white swan means prosperity, and an eagle something else, and that numbers mean something, and the direction something, then friends in the unseen world could communicate as the operator in the Morse code of telegraphy does when the receiver knows that a short stroke means "e" and a long one means "t."

So in the same way with throwing the staff, dreams, consulting of cards; prophecy by means of them requires the possession of a mutual code, be the understanding what it may, and differing possibly among different people; but, given the code, and a person whose muscles or movements may be influenced, and the explanation and reasonableness of the practice is easily seen. Here may be also an explanation of the practice called Horary Astrology, of deciding on a course of action by casting a figure of the heavens for the precise moment when the thought first presented itself, or the event that started the proposal occurred. If we have an established code, understood by certain denizens of the spirit-world, that a certain position of a planet means encouragement and another means warning, we can easily be advised by unseen friends who have only to wait for a certain moment of time and then to prompt the thought in our brain to cast a figure.* They could also, of course, just as easily prompt a feeling directly of success or danger within our brain, and they do so, perhaps, only we are apt to think such promptings to be the promptings of ourselves. It is difficult to say—according to the spiritualist's theory—what are our own thoughts and what are impressions from others, each man's brain being apparently a musical instrument, on which sometimes the owner plays, and sometimes his co-spirits, if I may use the term.

F. W. THURSTON, M. A.

(To be continued.)

Reviews.

OUR MAGAZINES AND CONTEMPORARIES.

Lucifer.—May. The "Watch-Tower" deals with the attitude of the Archbishop of Canterbury towards the Parliament of Religions to be held at Chicago. Needless to say, His Grace declines the offer of representation of the Church of England, either from fear of open discussion or from spiritual pride, both of which are fairly represented in the unique attitude of the jealous guardians of the Protestant Church. The discovery of the new Syriac version of the Gospels by Mrs. Lewis, on Mount Sinai, is an interesting item. Professor Max Müller comes in for his share of criticism,

* If this be the case, then the "denizens of the spirit world" must also produce the event for which the figure is drawn; and since events are also indicated by what are called "directions" from the nativity of the subject, the said "denizens," in order thus to impress at a particular time, must also control the birth of the subject, so as to make the natal and the horary figures point to the same result. The explanation is more perplexing than the fact itself.—Ed.

and it is evident that Oriental studies are no equivalent for polemics, for the Professor gives himself away considerably. G. R. S. Mead concludes his useful "Notes on Nirvána." H. T. E. has some interesting remarks on "Science and the Esoteric Philosophy." Annie Besant concludes her treatise on "Death—and After?," and gives the various post-mortem and other states whence communications may be had by suitable living mediums. "Theosophy or Psychological Religion", the latest work of Prof. Max Müller, is ably reviewed in part in an article by G. R. S. M., which is to be continued. C. J. writes a very informing article on "Tibetan Buddhism."

The Path.—May. E. B. Rambo contributes an interesting paper on "A view of Grecian Mythology", in which he traces some analogies with Theosophic thought. Lakshman argues for the existence of "Rishis, Masters and Mahátmás," and is sincere, if not convincing, in all that he says. "Faces of Friends" introduces the well-known Pacific Coast Theosophical Lecturer, Mr. Allen Griffiths, of whom a good portrait is reproduced. William Brehon writes upon "Glamour: Its purpose and place in Magic." Applied to many of the contested phenomena of early Theosophic days, it is in contradiction to a great many supposed facts and certainly does not explain them. Push the idea of "Glamour" far enough in explanation of abnormal appearances and other sense-impressions, and we shall begin to question seriously the existence of the super-normal at all. There is no reason why the writer should defeat his own ends for want of a little definition. "The Theosophical Society as related to Brahmanism and Buddhism," by William Q. Judge, begins with an introductory note in which the "prevailing form of belief in India" is reported to be "Brahmanism." If by this is meant Hinduism, which includes the Vedic beliefs and religious observances of the "three castes," the statement may be regarded as accurate. It is rather curious to hear an American citizen speak of himself as a "follower of the Vedas," but Mr. Judge is evidently sincere in his desire to rid Brahmins of the idea that Theosophy is partial in its treatment of the various religions. But if the idea that Theosophy is a Buddhistic movement were ever seriously entertained, it is mainly due to ignorant writers of the public press in England and America.

Le Lotus Bleu.—April. "The Theory of the Tatwas" by Guymiot is continued. "The Life of Events" is the beginning of a series of articles by L. D'Erviex, in which he proposes to "demonstrate his beliefs concerning the march of events, their mode of evolution and their course; in short, their life." The "Study of the Secret Doctrine," "Man," and other current articles are continued.

Sophia.—May. This number opens with two memorials, one dedicated to H. P. B., the other to Bro. E. Montoliu y de Togores. "The Seven Principles of Man" is continued, and "Occult and exact Science" concluded.

Theosophical Siftings.—Vol. VI, No. 3. Mr. P. W. Bullock opens a paper "On Gems," by Mr. F. L. Gardner, with some introductory remarks showing the instinctual appreciation of gems to have existed in all nations and among all grades of people from the very earliest times. Mr. Gardner goes further, of course, in his paper, and not only gives some scientific reasons for the prevailing belief in the virtues of different gems, but also shows the wide use to which this knowledge or belief was put in ancient religious rituals, and in various forms of divination and magic. With this number the T. P. S. issues a list of rare and valuable books upon magic and the occult sciences, which are for sale by them.

BHAGAVAD GI'TA'.*

Dr. Hartmann has done good service to German readers of mystic works by bringing out this cheap popular edition of what he well calls the most important book in the world. His work is, however, not only a readable translation in which technical terms are expressed by the words of daily life, but he has enriched his version with a choice collection of quotations from European mystical writers, the authors most frequently cited being Boehme, Eckhart, and Thomas-a-Kempis. In this way he has endeavoured to bring the deeper meaning of the Sacred Lay more fully home to the general reader unversed in Oriental literature. It would be a good work for some of our Lodges to set themselves to systematically collect parallel passages to the Gítá in English and other languages, with a view of publishing a similar edition. Could not the Theosophical Publishing Fund bring out a cheap translation of this sacred book? That of Wilkins, the only cheap one available, by no means does justice to the poem.

MAGNETISM.†

In this brochure, the writer gives some account of his own experience as a healing magnetiser, together with a number of quotations from various authors in defence of organic magnetism, a short bibliography of works on the subject, and a number of letters from grateful patients whose sufferings he has relieved.

Herr Reichel is a born magnetiser of unusual power; his description of his own feeling of the magnetic current streaming down his arms and hands, even when he is not actually engaged in magnetizing a patient, is most interesting. Together with this feeling, he has a strong impulse to give off the fluid from himself to some other body, and on days when he treats no patients, he is compelled to get rid of the oppression caused by the accumulation of the fluid by voluntarily directing it on to some object. The force of the current is felt to increase during the actual treatment of patients. He has no experience of the transference of pain from his patients to himself, feeling no inconvenience after magnetising, beyond a sense of fatigue, which only lasts some three minutes.

The working of his influence on his patients is very varied, some sensitive ones fall asleep as soon as he places his hands upon them, others become sleepy as soon as they enter his house, some feel but slight effects. He very rightly enforces the absolute necessity of moral purity and freedom from passion in one who would be a magnetic healer. Hypnotism, he carefully distinguishes from magnetism—only one who possesses the power of directing the magnetic fluid on others can magnetise; a magnetiser can invariably awake any one who falls asleep under his influence, this is not always possible in the case of hypnotisers.

We hope that the success of this little book, which is practically a second edition of "Der Heil-Magnetismus," will encourage our author to fresh literary efforts, and that in a future work he will give us a fuller narrative of his personal experiences and methods, omitting controversial

* Die Bhagavadgítá, translated, etc., by Dr. Franz Hartmann, Braunschweig, 1892.

† Der Magnetismus und seine Phänomene, von Willy Reichel, Magnetopath. K. Sigmund, Berlin, 1892.

matter and long quotations. There are plenty of works in defence of magnetism, but there are few persons more competent than Herr Reichel to instruct students by describing *from their own knowledge* the phenomena of animal magnetism, and amid the mass of works on "hypnotic suggestion" in all its branches, one on these lines would, we are sure, prove acceptable to many.

THEOSOPHY OR PSYCHOLOGICAL RELIGION.

Next month, we hope to publish a review of this new book of Prof. Max Müller, together with a criticism of his recent article in the *Nineteenth Century*. These are unavoidably held over this month for want of space.—Ed.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, May, 1893.

We had a very full meeting at Head-quarters on "White Lotus Day," considering the hour—2 P.M.—fixed for the little commemorative ceremony, and the difficulty many of our members have in getting away in the middle of the day. H. P. B.'s rooms were again thrown open, and the most beautiful white flowers had been sent, which loving hands had arranged, and whose perfume, scenting the atmosphere of the rooms, brought back—almost too vividly—to our minds that memorable day when the shell containing the cast-off garment of our beloved Teacher passed, laden with flowers, out of her rooms into the brilliant sunshine of that May day, two years ago.

It seems that we have again to spare Mrs. Besant from her place this autumn, and this time she will be away longer than ever—nearly six months. Theosophy has been fortunate enough to secure two days out of the seventeen appointed for the Religious Parliament, to be held at the World's Fair, in September; and, of course, Mrs. Besant will be one of our representatives there. From thence, I believe, she will proceed to Japan, *en route* for India; she had hoped very much to have been able to take Australia on her way, but steamers do not fit in, and much valuable time would be wasted, with too little to show for it afterwards. However, I do not think matters are definitely fixed; we only know that our sister will not return to us till about March 1894—and, selfishly speaking,—we do not altogether like the prospect!

Mrs. Besant has just returned from a short trip to Holland, where, she tells us, she met with great success. Crowded meetings, a *conversazione* held at the new Head-quarters, crammed to suffocation; and everywhere the greatest interest aroused, the press giving columns of notices to the lectures.

Two new Charters have been issued since I last wrote, both to Spanish Centres; Madrid and Barcelona. Our Spanish brethren, you see, are as active as ever, a small but faithful band.

I am glad to be able to tell you that Miss Cooper, our Blavatsky Lodge Hon. Secy., has returned from a long visit to the country, feeling and looking really better in health than she has done for a long time.

The Foreign Correspondence Scheme started by the Bournemouth Lodge seems to be a capital one, and is working well, I believe. It is an idea

which other Lodges will probably take up and carry out for themselves, as it makes so very much for fraternal union and sympathy, not to mention a useful exchange of ideas.

A class for the study of Elementary Theosophy has been recently started at the Bow Centre. The class meets every Sunday, and promises to work well, members from Head-quarters occasionally going down to aid in discussion.

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Prof. Max Müller has evidently had severe qualms as to how the title of his lately-published book (of which I wrote you last month) would be received, and has therefore apparently deemed it necessary to avert misconception by the publication of a somewhat fatuous and self-contradictory article in the current number of the *Nineteenth Century*, and which he calls "Esoteric Buddhism." Mystery in Buddhism! He will have none of it, and, after admitting that there is much yet to learn, and many valuable MSS. to be gone through, promptly pronounces an opinion on what he himself shews to be insufficient basis. Mr. Max Müller would fain level everything down to fit in with his own wooden ideas and limited point of view, with the inevitable result that he lays pitfalls for himself, into which he immediately falls. We cannot, at any rate, complain of want of attention just now; we are receiving it on every hand.

Professor Huxley, too, has his rap at Buddhism, and the trend of Eastern thought generally, which, of course, he misunderstands. Lecturing at Oxford the other day, he is reported—in the *Times* of the 19th instant—to have said, that

"It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists.....Gautama proceeded to eliminate substance altogether, and to reduce the cosmos to a mere flow of sensations, emotions, volitions, and thoughts, devoid of any substratum. However this may be, Gautama doubtless had a better guarantee for the abolition of transmigration, when no trace of substance, either of A'tman or of Brahmá, was left behind; when, in short, a man had but to dream that he willed not to dream, to put an end to all dreaming. This end of life's dream is Nirvāna. What Nirvāna is the learned do not agree. But, since the best original authorities tell us that there is neither desire nor activity, nor any possibility of phenomenal re-appearance for the Sage who has entered Nirvāna, it may be safely said of this some of Buddhist philosophy—the rest is silence."

Thus far Prof. Huxley. Comment, from our point of view, would be entirely superfluous, not to say absolutely useless.

I came across a really interesting little mystic tale in *Blackwood* the other day (in the April number). The story is called "A Visitor and his Opinions," with the sub-title "A Story of the Seen and Unseen." The "Visitor" is wrapped in mystery throughout. He appears from nowhere in particular, apparently descending from mid-air on to the cliffs near Dover, one evening. Of course "there was something indefinable in his pose," and he is always enveloped in a mysterious light, which shines on everything immediately around him, but leaves his own face in the dark. He has the air of a prince, and, although totally unknown, everybody bows instinctively before him, imagining him to be "Somebody"; such is his air of majesty, and so great is the impression he makes on all. He receives mysterious letters from great noblemen, signed in "strange lettering" which no man could

read; and after investigating life in Dover—for to investigate modern life has he apparently come—goes to stay in a large country-house, with the great nobleman, who pays him greater deference than he would render even to his Sovereign, and who seems to know from whence and who “the Stranger” is. Finally he disappears suddenly, from the midst of a crowd of people to whom he had been talking, and “one man cried in mockery, ‘I told you he was a Mahâtma from Thibet!’” No one ever knows who he really was, whence he came, or whither (and how) he went. The tale is a most moving and a beautifully-told one; but seems to have no aim, as the “Vigil” does not do very much to help, and speaks throughout of Jesus Christ as the One Divine Man who ever lived, which at once marks the story as proceeding from a Christian mystic source.

Astrology—or rather the study of it—seems to be very much on the increase. Under the heading “The Revival of Astrology” one of the magazines recently gave some most interesting information about the extraordinary headway it is making, concluding with the words:—“We may pooch-pooch these as much as we please; the fact remains that they are steadily forcing themselves on our attention.” “These” referring to “Hypnotism, Spiritism, Theosophy,” &c. Mr. Stead, too, has taken the matter up in his usual enterprising fashion, and discourses thereon in the current number of the *Review of Reviews*.

The inevitable Fourth Dimension is coming in for a good deal of discussion and attention. Mr. Stead, in the April *Review of Reviews* wrote largely thereupon, dubbing it “Throughth,” as being a word expressive of the capacity to “see through stone walls,” &c. Prof. H. Schubert tackles the subject in the *Monist* for last month, too, in a paper nearly fifty pages long, and which he entitles “The Fourth Dimension: Mathematical and Spiritualistic.” He takes up a distinctly hostile position to the latter, although, of course, favourable to “scientific investigation” of all phenomena.

A. L. C.

OUR NEW HEAD-QUARTERS IN AMERICA.

THE CONVENTION OF THE AMERICAN SECTION T. S.

To the Editor of the “*Theosophist*.”

DEAR SIR,

You will receive in due course from Mr. Judge the official report of the proceedings of the American Section Convention just concluded, and, doubtless also, from your own correspondent, Mr. Patterson, in his usual monthly letter, a more detailed account of all that was said and done. But, as there were some points which may escape the notice of both, though of interest to our Indian members, I send you the following brief account of some things which attracted my attention especially.

This was my first introduction to the new Head-Quarters of the T. S. in America, which, though legally the property of the Aryan Branch of New York, yet stand to our movement in America in the same relation as Avenue Road does to it in Europe. The house which has been purchased on Madison Avenue is, in appearance, a private residence, and stands in one of the best parts of New York, not too far from the business centre, yet on a street lined with residences, not shops or offices. The building is of handsome brown stone, large, and commodious. Besides the basement, where

the Aryan Printing Press is established, there are four floors, the first, or ground-floor, being reached from the street by a broad flight of steps, so, that the basement is not a mere cellar, but really a well-lighted fifth storey capitally adapted for its present purpose.

The whole of the ground-floor has been thrown into one, to form the Aryan Meeting and Lecture Hall, which will seat comfortably about 200 or 250 people. Besides the hall, there is only one quite small room cut off at the end from the entrance hall, which is used for the Branch Library, a very fine and complete one.

Above on the first floor is the “Path” Office formed by throwing two rooms into one, and in front of it is the General Office of the Section, and Mr. Judge’s small private office. All the rooms are fitted with water supplies, and there is a good bath-room as well as quite a number of most useful cupboards and closets.

The Aryan Lecture Hall is lighted by electricity, as are the passages, &c., but, above stairs, they still use gas.

At the back, on the third floor, occupying the same space as the “Path” Office below, is the Reading-Room and Reference Library of the Section, and a room which serves as office for the League of T. S. Workers, the Press Bureau, and other subsidiary organisations in the Section. To the front are two more rooms, one large and one small, which are used for E. S. T. work, private meetings, and so on.

The space on the fourth floor is divided into eight nice bed-rooms occupied by members of the staff, and by the janitor who takes charge of the building.

The house, with the needful alterations, cost about \$ 47,000, or rather more than one lakh and fifty thousand rupees, of which one lakh and five thousand rupees remain on mortgage, while the balance of over Rs. 45,000 has been already paid off by the devoted efforts of the members of the Section. But as the property has improved in value and could now be sold at a profit of at least Rs. 15,000, the financial position is quite satisfactory.

The interest on the mortgage and the current expenses for the up-keep and so forth, are met by the rents paid by the Aryan T.S., by the Section itself, by the E. S. T., &c., and by the members of the Staff for the rooms they use. They each pay their own fair share on a strictly business basis and thus the immense step in advance for our movement represented by the establishment of these permanent Head-Quarters, has been rendered possible.

In the Reading Room of the Section on the third floor has been placed that portion of the ashes of H. P. B. which was entrusted to the loving care of the American Section. A very handsome slab of variegated yellow marble, with gold lettering, has been let into the wall at one end. In this is a crystal glass window behind which, in a copper safe, stands the white granite sarcophagus wherein those venerated ashes were deposited on April 23rd 1893, in my presence and that of five others, by Mr. Judge. When Mr. Judge’s design (which he proposes shortly to reproduce in the *Path*) is finished, it will, indeed, form a memorial worthy of the respect we owe to our Teacher.

Of the staff of workers who are now gathered in these quarters, I should like to speak at greater length than space permits, the more so as but few of them are known by name outside of the Section in America, where their

[July

devotion, their untiring zeal and energy, are appreciated as they deserve to be. Besides Mr. Judge and Mr. Fullerton, to whose self-forgetting labours the present progress and the wonderful strides made by our movement in America are so largely due, I must, at least, mention by name some of the others.

One of our oldest members in the U. S., Mr. Page, formerly of St. Louis, has now charge of the "Path" Office, and fulfils his responsible duties to the satisfaction of all our members. Mr. Pryse, a brother of our member of the same name who has charge of the "H. P. B." Press in London, assisted by three other members, runs the Aryan Press; and besides these Miss Stabler and Mr. Fussell are invaluable in all departments of Theosophical work properly so called, as is also Mr. Hecht who has charge of the Central Office of the "League" and also runs the Press Bureau with most gratifying results, as the attitude of the newspapers towards Theosophy abundantly shows.

But I must not omit an old friend and a companion of the old days at Lansdowne Road with H. P. B., Mr. Claude F. Wright. As he will himself admit, his stay in America has wrought the most wonderful change in him. He has developed into an admirable and most persuasive speaker and lecturer, displayed a capacity for organisation and a practical insight and grasp of the needs of Branches and Members, which has gained him respect and deep affection in the many Branches in America which he has visited or organised. He has all the tact of an Irishman, with the practical "grip" of the American and, should he be recalled to London, our Brothers in America will sadly miss him.

But the most gratifying thing of all, in my eyes at least, is the warm and truly brotherly feeling which pervades the whole place. Every one is received as a real friend and brother, every member who may happen to drop in is made to feel not only that he is heartily welcome and that all are glad to see him, but that he is, in very deed, a part of the work, a living unit in the life of the whole. There is no exclusiveness, no assumption of superiority anywhere, no keeping of any one outside. This seems to me the true spirit of Theosophy, and its influence makes itself felt not only in New York, not only on the actual visitors to the Head-Quarters, but pervades the whole Section, binding it together, giving it coherence, vitality, the strength that comes from unity and the sense of real true Brotherhood.

It was this same spirit which made the Convention itself such a great success. So strong was it, that the reluctance of members to disperse after the various meetings and gatherings was almost comical. It seemed as if, to use an Americanism, they all felt "so good," they could not tear themselves away.

Of the business proper of the Convention I shall say next to nothing, nor of the two very successful public meetings, held in the fine Scottish Rite Hall. These will be dealt with by others. But I must not pass over in silence the very strong feeling of devotion to the cause of Theosophy and the work of the T. S. which was so marked a feature of this year's Convention. It was very evident that Theosophy had transformed the lives, hopes and ideals of many typical Americans, so that they were filled with an eager desire to impart to others the benefits they had themselves received.

B. K.

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THE THEOSOPHIST.

VOL. XIV. NO. 11. AUGUST, 1893.

सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVII.

THE first effect of proving the collaborate nature of "Isis Unveiled," is to confirm our critical view of its registered author: she remains a mental prodigy, yet drops out of the literary class which includes such giants of knowledge as Aristotle, Longinus, Boddaghosha, Hionen Thsang, Alberuni, Mādhavāchārya, Nasireddin—the Persian philosopher and cyclopædist, and, in modern times, Leibnitz, Voltaire, Spencer, etc. The justness of her self-estimate is shown and, without ranking as erudite, she becomes an almost unique problem among Western people. If the theory of Bacon's authorship of Shakespeare's plays be disproved, then Shakespeare's production of them, when his vagabond disposition and commonplace character are taken into account, supports the theory that, like H. P. B., he was but an agent of greater, unseen, living intellects, who controlled his body and used it to write things far beyond his normal capacity. The comparison is to his advantage, because we find in his works a far deeper knowledge of human nature and wider grasp of intuitive knowledge than in hers. His natural mind (or that which was drawn from) seems to have contained from the beginning all that he would ever be obliged to utilise; whereas she appears to have been the subject of a distinct mental evolution.

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

should be disposed to say that this letter of mine in the *Spiritualist* represents only my personal views and that neither the Masters nor H. P. B. are responsible for my crudities, I shall just refer them to the issue of the *Spiritualist* for February 8, 1878,* where appears a letter from H. P. B. herself upon the general subject of my letter; which had aroused a most animated discussion between the chief exponents of British Spiritualism on the one side, and C. C. Massey, John Storer Cobb, Prof. Alex. Wilder, Miss Kislingbury, Dr. C. Carter Blake, Gerald Massey and myself, on the other, and been called by M. A. (Oxon) "a Theosophical rock hurled by the vigorous arm of the P. T. S. and creating a huge splash" in the unhealthy pool of trans-Atlantic Spiritualism. H. P. B.'s clarion, as usual, waked the echoes. She calls herself "the unattractive old party superficially known as H. P. Blavatsky"—a most significant phrase; says that "the Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself;" and that she thinks I have "thrown out some hints worthy of the thoughtful consideration of the unprejudiced." A second letter from me in answer to M. A. (Oxon) appeared in February, and a very long, very powerful, and very explicit one from H. P. B., of date N. Y. January 14, 1878, did appear in the *Spiritualist* of February 8 of the same year. This whole letter is well worth reading. In it she says, *apropos* of the necessity that an Ego which has failed to unite itself with the physico-psychical duality of a child who prematurely dies, should re-incarnate—"Man's cycle is not complete until he becomes individually immortal. No one stage of probation and experience can be skipped over. He must be a man before he can become a spirit. A dead child is a failure of nature—he must live again; and the same *psyché* re-enters the physical plane through another birth. Such cases, together with those of congenital idiots are, as stated in "Isis Unveiled," the only instances of human re-incarnation." Can anything be plainer?

H. P. B. has a passage in this letter which exactly describes her literary and personal relation with the Old Platonist. She says that "all the great and noble characters, all the grand geniuses—the poets, painters, sculptors, musicians—all who have worked at any time for the realisation of their highest ideal, irrespective of selfish ends—have been spiritually inspired. Not as mediums, as many spiritualists call them—passive tools in the hands of controlling guides—but incarnate, illuminated souls, working consciously in collaboration with the *pure, disembodied human and new embodied high planetary spirits*, for the elevation and spiritualisation of mankind." The first class would include the Platonist, the other, certain great personages in the graduated scale of occult Teachers and Exemplars.

Our party left New York for India on Dec. 17, 1878, and a few days previously H. P. B. wrote to the *Revue Spirite*, of Paris, an article which appeared in that Magazine, Jan. 1st 1879: it was in answer to

* Apparently the wrong date has been pasted above the cutting in our scrap-book. I think it must have been February 1.

sundry critics. She now describes man as four-principled, a "tetraktis" or quaternary. I translate:

"Yes, for the Theosophists of New York, man is a trinity and not a duality. He is, however, more than that: for, by adding the physical body, man is a *Tetraktis*, or quaternary. But, however supported in this particular doctrine we may be by the greatest philosophers of ancient Greece, it is neither to Pythagoras, to Plato, nor, furthermore, to the celebrated *Theodidaktos* of the school of Alexandria, that we owe it. We shall speak further on of our Masters."

Alkali fashion, she says that our Society—composed then of perhaps an hundred members—"counts some thousands of Europeans and Americans in its ranks"!

After citing passages from various ancient authorities in support of the views presented, she says: "our Masters [meaning those from whom we learnt the doctrine] are Patanjali, Kapila, Kanada, all the systems and schools of A'ryavārta which served as inexhaustible mines for the Greek philosophers, from Pythagoras to Plato." Not all the Indian schools, certainly, for among them the old sects of Charvakas and Brihāspatis denied the survival of man after death, and were almost exact prototypes of our modern Materialists. It is also to be noted that Patanjali, Kapila and the other Masters she names, taught that Re-incarnation is the rule in Nature, while she and I declared it to be the exception. Mr. Old's story is borne out by the facts.

Ultimately, the doctrine of Re-incarnation was fully accepted and expounded, both in its exoteric sense and esoterically. Not publicly taught so early as 1879, however, for it is not to be found in the first two Volumes of the *Theosophist*, but only appears in the third, and then in connection with the "Fragments of Occult Truth," a series of essays, chiefly by Mr. A. P. Sinnett, and based upon instructions given him by the Masters and by H. P. B. In its plain exoteric, or orthodox form, I had got it in Ceylon and embodied it in the "Buddhist Catechism," of which the first edition, after passing through the ordeal of critical examination by the High Priest Sumāngala Thero, appeared in July 1881. The Catechism, of course, was only a synopsis of the doctrines of Southern Buddhism, not a proclamation of personal beliefs. The exposition of the Re-incarnation theory was rather meagre in the 1st Edition; but it was given at much greater length in the revised Edition of 1882, where I defined the relation of the re-incarnated being of this birth to that of the preceding ones, and answered the question why we have no memory of experiences in prior incarnations. A conversation with Sumāngala Thero upon the morality of the theory of Karma, led me to frame the note defining the difference between Personality and Individuality, between physical memory, or the recollection of things which pertain to the ordinary waking consciousness, and spiritual memory, which has to do with the experiences of the Higher Self and its Individuality. The distinction had not previously been made, but it was at once accepted and has been propagated by all our chief Theosophical

writers since that time. H. P. B. adopted it, and has introduced it in her "Key to Theosophy" (pp. 134 and 130) with enlargements and illustrations. These are historical facts and their bearing upon the present discussion is evident.

H. P. B.'s first published declaration that Re-incarnation was an element in Theosophical belief occurs in the leading article of the first number ever issued of the *Theosophist* ("What is Theosophy?", Vol. I, p. 3, October 1879). It was but a bare allusion to the subject and nothing more

"Theosophy," she says, "believes also in *Anastasis*, or continued existence, and in transmigration (evolution), or a series of changes in the soul, which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramátmá* (transcendental, supreme soul) and *Jivátmá*, (animal, or conscious soul) of the Vedántins.*" This is extremely vague and does little towards solving the difficulty. In a foot-note to this passage, however, she promises a series of articles on "The World's great Theosophists," in which, says she, "we intend showing that from Pythagoras, who got his wisdom in India, down to our best-known modern philosophers and Theosophists—David Hume and Shelley, the English poet, and the spiritists of France, included—many believed and yet believe in metempsychosis or Re-incarnation of the soul, &c." But she does not clearly say what is her own belief. The promised series of articles most unfortunately never appeared, though it may have been the germ of her idea to devote one of the new volumes of "The Secret Doctrine" to an account of the Great Adepts.

Mr. Sinnett's famous series of essays entitled "Fragments of Occult Truth" were begun by H. P. B. in No. 1 of Vol. III of the *Theosophist*, as an answer to Mr. Terry, of Melbourne, who had taken exception to the anti-spiritualistic views of Theosophists. In the first Fragment, she reiterates the teaching of New York, that the soul at death passes into another world, "the so-called world of effects, (in reality, a state and not a place) and there, purified of much of its remaining material taints, evolves out of itself a new Ego, to be re-born (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies play a far less important part than here." Re-incarnation is herein postulated, but not on this globe nor by the same Ego, but by another one which generates out of our present one in an interplanetary state. In Fragment No. 3 (*Theosophist* for Sept. 1882), the new Ego is said after passing its normal time—according to its merit, which agrees with the doctrine taught by S'rî Krishna, in the "Bhagavadgítá"—in a state of

* *Anastasis* does not mean Re-incarnation, but a raising from the dead of the same person; and *Jivátmá* is not the animal soul—as even all younger Theosophists are aware.

felicity (*Devachan*) either passes on to the "next superior planet," or returns for re-birth on this globe "if it has not completed its appointed tale of earth-lives." Previously to this there had been nothing published about an appointed number of Re-incarnations, either on this globe or others, but only the outlines sketched of a psychic pilgrimage, or evolutionary progress from star to star, of a Divine Self which clothed itself with a new soul-body in each palingenesis.

In 1880, we two visited Simla, and Mr. A. O. Hume enjoyed the good fortune, which had previously fallen to Mr. Sinnett's lot, of getting into correspondence with our Mahátmás. H.P.B. re-visited Simla without me in 1881, and the two friends above-named received in due time from the Masters the Re-incarnation theory. Mr. Sinnett expounded it in Fragment No. 4 (*Theosophist*, Vol. IV, No. 1, October 1882) where he laid the basis of the doctrine of terrestrial Re-incarnations in a series of major and minor, or root and sub-races, and the extension of the process to the other planets of a chain to which the Earth belongs. Mr. Hume did the same in his "Hints on Esoteric Theosophy" (Calcutta, August 1882), where he synthetically says that "man has many complete rounds to make of the entire cycle (chain, he means) of the planets. And in each planet, in each round, he has many lives to live. At a certain stage of his evolution, when certain portions of his less material elements are fully developed, he becomes morally responsible." (Op cit., p. 52).

Thus, six years after the date of my New York conversation with the Mahátmá, the fundamental and necessary idea of Re-incarnation was launched on the sea of modern Western thought from the congenial land of its primeval birth.

I have been obliged to trace its evolution within our lines at the risk of a small digression, as it was necessary for the future welfare of the Society to show the apparent baselessness of the theory that our present grand block of teaching had been in H. P. B.'s possession from the beginning. To admit that would involve the necessity of conceding that she had knowingly and wilfully lent herself to deception and the teaching of untruth in "Isis," and later, I believe, that she wrote then as she did later exactly according to her lights, and that she was just as sincere in denying Re-incarnation in 1876-'78 as she was in affirming it after 1882. Why she and I were permitted to put the mis-statement into "Isis," and, especially, why it was made to me by the Mahátmá, I cannot explain, unless, he himself had not yet learnt it or because we edited the book without supervision, and, unless, further, I was the victim of glamour in believing that I talked with a Master on the evening in question. So let it pass. The Masters could give H. P. B. whatever they chose by dictation, they could write it themselves with her hand by occupying her physical body, and they could enable me to write by giving me hints and outlines and then helping my intuitions. Yet, notwithstanding all this they certainly did not teach us what we now

accept as the truth about Re-incarnation; nor bid us keep silent about it; nor resort to any vague generalities capable of being now twisted into an apparent agreement with our present views; nor interpose to prevent us from writing and teaching the heretical and unscientific idea that, save in certain few cases, the human entity was not, and could not, be re-incarnated on one and the same planet.

To return to the matter of the occupancy (*aves'a*) of H. P. B.'s body. There was one collateral proof continually thrusting itself upon one's notice, if one but paid attention to it. Let us say that the Master A or B had been 'on guard' an hour or more, had been working on "Isis," alone or jointly with me, and was at a given moment saying something to me or, if third parties were present, to one of them. Suddenly she (he) stops speaking, rises and leaves the room, excusing herself for a moment on some pretext to strangers. She presently returns, looks around as any new arrival would upon entering a room where there was company, makes herself a fresh cigarette, and says something which has not the least reference to what had been talked about when she left the room. Some one present, wishing to keep her to the point, asks her kindly to explain. She shows embarrassment and inability to pick up the thread; perhaps expresses an opinion flatly contradicting what she had just affirmed, and when taken to task, becomes vexed and says strong things; or, when told that she had said so-and-so, appears to take an introspective glance and says "Oh yes: excuse me," and goes on with her subject. She was sometimes as quick as lightning in these changes, and I myself, forgetting her multiplex personality, have often been very irritated for her seeming inability to keep to the same opinion, and her bold denial that she had said what she had certainly said plainly enough, the moment before. In due time, it was explained to me that it takes time, after entering another's living body, to link on one's own consciousness with the brain memory of the preceding occupier, and that if one tries to continue a conversation before this adjustment is complete, just such mistakes as the above may occur. This accords with what the Mahátmá told me in New York about occupancy, and with the description of the way in which, we were told in *S'ankaravijaya*,* *S'ankara* entered the defunct *Rajah Amaraká's* body: "entered and by slow degrees occupied the whole body of the dead down to its very feet." The explanation of the gradual blending of the two *jivas* in one steady heart and other bodily automatism (cf. XVI) extends to the matter of the two consciousnesses, and until this is perfected, there must be just such a confusion of ideas, assortions and recollections as I have above described, and as the majority of H. P. B.'s visitors must have been puzzled by. Sometimes, when we were alone, has either the departing Somebody said: "I must put this into the brain so that my successor may find it there," or the in-

* In my recent Calcutta lecture on "The Kinship between Hinduism and Buddhism" I show that the best Orientalists regard *S'ankaravijaya* as an old spurious work. I quote it now merely for the sake of the description of the *aves'a* process.

coming Somebody, after greeting me with a friendly word, asked me what was the subject of discussion before the 'change'.

I have noted above how various Mahátmás, in writing to me about H. P. B. and her body, spoke of the latter as a shell occupied by one of themselves. In my Diary of 1878, I find entered under date of October 12, and in the H. P. B. manuscript of Mahátmá "M," the following: "H. P. B. talked with W. alone until 2 after midnight. He confessed he saw three DISTINCT individualities in her. He *knows* it. Does not wish to say so to Olcott for fear H. S. O. will make fun of him!!!!!!" The underscorings and points of exclamation are copied literally. The "W" mentioned was Mr. Wimbridge, who was then our guest. To account for an entry made by another person in my private Diary, I must explain that when I left New York on professional business, which I had to do several times in that year, the daily record was written up by "H. P. B.," the noun of multitude. Happily, I find, that at least two of the variants of the H. P. B. script occur in these entries, and I shall thus be enabled to illustrate them by facsimile reproductions in this book. In the entry of the following day (Oct. 13) the same hand, after specifying the seven visitors who called that evening, writes of one of them:—"Dr. Pike, looking at H. P. B. several times, started and said that no one in the world impressed him so much. Once he sees in H. P. B. a girl of 16, at another an old woman of 100, and again a man with a beard!!" On Oct. 22, the same hand writes: "H. P. B. left them [our visitors of that evening] in the dining-room and retired with H. S. O. to the library to write letters. N..... [a certain Mahátmá] left watch and in came S..... [another adept]; the latter with orders from ∴ to complete all by the first day of December" [for our departure for India.] On November 9, in another modified H. P. B. script, is written: "Body sick and no hot-water to bathe it. Nice caboose." November 12, in the "M" script: "H. P. B. played a trick on me by suddenly *fainting*, to the great dismay of Bates and Wim. Used the greatest will-power to put up the body on its legs." November 14, in same hand-writing: "N.....decamped and M. walked in [from and into the H. P. B. body is meant]. Came with definite orders from ∴. *Have to go* at the latest from 15 to 20 Dec. [to India]." November 29, another Mahátmá writes that he had "answered the Russian Aunt"—i. e., the beloved aunt of H. P. B. Finally, not to dwell upon one subject too long, on Nov. 30 a third Mahátmá writes: "Belle Mitchell came at 12 and took away the S..... [Mahátmá M.] for a walk and drive. Went to Macy's. Had to materialize rupees. H. P. B. came home at 4, etc." I have also various letters from the Mahátmás alluding to H. P. B. in her own individual capacity, sometimes speaking very frankly about her peculiarities, good and bad, and was once sent, by the Masters, *with written instructions*, on a confidential mission to another city to bring about certain events necessary for her spiritual evolution. I have the document still. One quite long letter that I received

in 1879, while in Rajputana, most strangely alters her sex, speaks of her in the male gender, and confounds her with Mahátmá M.—known as our Guru. It says—about a first draft of the letter itself which had been written but not sent me:—"Owing to certain expressions therein the letter was stopped on its way by order of our Brother H. P. B. As you are not under my direct guidance but his (hers) we have naught to say, either of us; etc." And again: "Our Brother H. P. B. rightly remarked at Jeypore that, etc." It is a noble communication throughout, and if it were pertinent to our present theme, I should feel tempted to publish it, so as to show the high quality of the correspondence that for years went on between my blessed Teachers and myself. It was in this particular letter that I was told, in answer to my expressed desire to retire from the world and go and live with them, that, "The only means available and at hand for you to reach us, is *through the Theosophical Society*," which I was abjured to consolidate, push forward and build up. I must learn to be unselfish. As for them—my correspondent writes—"None of us live for ourselves, we all live for humanity." This was the spirit of all my instructions, this is the idea inculcated throughout "Isis Unveiled." Let the literary faults of that book be what they may; let its author be charged with plagiarism or not; the sum and substance of its argument is that man is of a complex nature, animal at one extreme, divine at the other; and that the only real and perfect existence, the only one that is free from illusions, pain and sorrow, because in it, their cause—Ignorance—does not exist, is that of the spirit, the Highest Self. The book incites to pure and high living, to expansion of mind and universality of tenderness and sympathy; it shows there is a Path upwards, and that it is accessible to the wise who are brave; it traces all modern knowledge and speculation to archaic sources; and, affirming the past and present existence of Adepts and of occult science, affords us a stimulus to work and an ideal to work up to.

Upon its appearance the book made such a sensation that the first edition was exhausted within ten days.* The critics on the whole dealt kindly with it. Dr. Shelton Mackenzie, one of the most capable ones of the day, writes that "it is one of the most remarkable works for originality of thought, thoroughness of research, depth of philo-

* The *American Bookseller* (October 1877) says: "The sale.....is unprecedented for a work of its kind, the entire edition having been exhausted within ten days of the date of publication. In 1833, Godfrey Higgins published his 'Anacalypsis,' a work of similar character, and although only 200 copies were printed at the death of the author, a number of years after, many copies remained unsold, and were disposed of in bulk by his executors to a London bookseller. The work is now exceedingly rare and readily brings \$ 100 per copy. The world has grown older since the days of Higgins, and Madame Blavatsky's book is of greater interest; but still the demand for it is quite remarkable, and far beyond the expectations of its publishers." Perfectly true; and so surprised and pleased was Mr. Bouton, that on Sunday, Feb. 10, 1878, in my presence, he offered her \$ 5,000 as copyright on an edition of a book in one volume, if she would write it, which should a little more unveil "Isis." He intended to print only 100 copies and make the price \$ 100 per copy. Though she needed money badly enough, she refused the offer on the ground that she was not permitted at that time to divulge any more arcane secrets than she had done in "Isis." Mr. Bouton is still living and can corroborate this statement.

sophic exposition, and variety and extent of learning that has appeared for very many years" (Phil. Press, 9th October 1877). The literary critic of the *N. Y. Herald* (Sep. 30, 1877) says that independent minds "will welcome the new publication as a most valuable contribution to philosophical literature," and that it "will supplement the 'Anacalypsis' of Godfrey Higgins. There is a great resemblance between the works.....With its striking peculiarities, its audacity, its versatility and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century." Dr. G. Bloede, an erudite German scholar, says that, "under all considerations, it will range among the most important contributions to the literature of the modern science of the spirit, and be worth the attention of every thinking student of this."

Some of the notices were flippant and prejudiced enough to make it clear that the critics had not read the book. For instance, the *Springfield Republican* said it was "a large dish of hash"; The *N. Y. Sun* classifies it with the similar works of past times as "discarded rubbish;" the Editor of the *N. Y. Times* wrote Mr. Bouton that he was sorry they could not touch "Isis Unveiled," as they "have a holy horror of Mme. Blavatsky and her letters;" the *N. Y. Tribune* says her learning is "crude and undigested" and "her incoherent account of Brahmanism and Buddhism, suggests a hint of the presumption rather than the information of the writer." And so on and so forth. The weighty fact, however, is that the book has become a classic—as Mr. Quáritch prophesied to Mr. Bouton that it would,* has gone through a number of editions; and now, after the lapse of sixteen years,* is in demand all over the world. When it was ready for publication I, of course, did what I could to bring it to the notice of my personal acquaintance; and I remember shortly afterwards meeting one of them—a leading legal functionary—in the street, and having him shake his fist at me in a friendly way, and say "I have a crow to pick with you." "And why?" I asked. "Why? Because you made me buy 'Isis Unveiled,' and I found it so fascinating that my law cases are getting into arrears, and I have been sitting up nearly the whole of the past two nights to read it. Not only that, but she makes me feel what a lot of commonplace men we are in comparison with those Eastern mystics and philosophers she writes so charmingly about." The first money received for a copy of "Isis" was sent me by a lady of Styria with her order; we kept it "for luck" and it now hangs, framed, on the walls of the *Theosophist* office at Adyar.

The truest thing ever said about "Isis" was the expression of an American author that it is "a book with a revolution in it."

H. S. OLCOTT.

(To be continued.)

* Mr. Quaritch writes to Mr. Bouton from London, December 27, 1877, in a letter which the latter kindly gave us as an encouraging forecast: "The book will evidently make its way in England and become a classic. I am very glad to be the English agent." And, I may add, we were more glad that he should be; knowing his reputation for indomitable energy and high-mindedness.

A'TMAVIDYA'VILA'SA' OF SADA'S'IVA BRAHMA'.

(Concluded from page 606.)

42. Santyajya s'ástra jálam
s'ad vyavahárañcha sarvatas tyaktvá.
A's'ritya púrnápada ví
máste nishkampa dípavad yogi.

* *Sadryavahára* is another reading.

42. After abandoning the net-work of sciences and arts, and after giving up all good works* (works commonly considered to be good by the world), the Sage sits calm, like the unflickering wick of a burning lamp, when he has attained the highest state.

43. Trinapanka charchitánkah
trinamiva vis'vam vilokayan yogi.
Viharati rahasi vanánte
vijarámara bhúmní vis'rántah.

43. With his body soiled by straw and mire, the Sage wanders on the skirts of the wood, looking at the world as if at a straw, and resting his hopes on the borders of that world where there is neither old age nor death.

44. Pas'yati kimapi na rúpam
na vadati na s'runoti kiñchid api vachanam.
Tishtathi nirupa bhúmani
nishthám avalambya káshtavad yogi.

44. He never looks at shapes. He never speaks any word nor listens to anything spoken. But he stands on that uncomparable surface, like a stump, taking penance as his hold.

45. Játyabhimána vihíno
jantushu sarvatra púrnatám pas'yan.
Gúdhas'charati yatíndro
múdhavad akhilártha tatvajñah.

45. He is devoid of likes or dislikes of castes, and he sees fulness in all beings everywhere. He roams over the world in secret like a fool, but deeply versed in all meanings and truths (of philosophy).

46. U'padháya báhumúlam
paridháyákásam avanim ástírya.
Prasvapiti virati vanítám
parirabhyánanda paravas'ah kopí.

46. Having for his pillow his forearm, being naked, and betaking himself to mother earth as his bed, the Sage enjoys sound sleep, kissing Renunciation—his lovely wife, and drowned in happiness with her.

* For good or bad the Sage must have no special liking. So in this verse the Sage is represented as having given up his good works. According to the other reading it is only works.

47. Vairágya vipula márgam
vignánoddáma dípikoddíptam.
A'ruhya tatvaharmyam
muktyá sahamodate yatirát.

47. The lord of Sages betaking himself to the broad way of bandonment, which was shown to him by the glittering light of knowledge, has ascended to the mansion of truth and there enjoys himself in the company of Renunciation.

48. Vijanatalotpala málám
vanitá vaitrishnya kalpavallímcha.
Apamánámrita ghutikám
mátmajñah kopí grihnáti.

48. Solitude is his garland of lilies, aversion to females is his sacred verb, and his talisman is his disregard of the criticism of the world; he only who knows the inner soul betakes himself to these things.

49. Nanishedhati doshadhiyá
guna buddhyá vá nakiñchid ádhatte.
A'vidyakam akhilamiti
jñátvodáste yatih kopí.

49. The Sage does not abandon anything with the knowledge that it is faulty, nor does he accept anything on the merit of its being good; but knowing everything to be transitory in this world he is disinterested as regards all.

50. Bhútam kimapi na manute
bhávi cha kiñchinnachintayatyantah.
Pas'yati na vartamánam
vastu samastártha samarasah kopí.

50. He never thinks of the past nor does he think within himself of anything that is to occur. He never notices existing things. He is equally inclined to all things of all times.

51. Nigrihitákhila karano
nirmrishtás'esha vishayehah.
Triptim anuttama símám
praptah paryatati kopí yati varyah.

51. He has brought under his control all his senses by abandoning all kinds of desires. But he, the most learned, wanders along the unparalleled shore of satiety.

52. Santyajati nopapannam
násampannam cha váñchhatí kvápi
Svastas's'ete yatirát
ántaram ánandam anubhannakah.

52. He does not abandon what falls upon him, nor does he desire what does not happen to him. But he lives all happy, all alone, enjoying his own happiness internally.

53. Kámapi vimalám padavím
ásádyánanda samvidunnidrám.
A'ste bhikshuka ekah
viharan nirmukta bandhanassvairam.

53. Having attained the resplendent and pure path which is full of joy and devoid of sleep, he, the beggar, remains there all alone with all his ties abandoned.

54. Vastunyastamitakhila
vis'va viháre vilína manáh.
Rájati paránapeksho
rajakhila vitarágánam.

54. With his mind fused into that thing to which all the pleasures of the world are naught, the king of those who have renounced the world, shines supreme.

55. A'cháryápánga dris'á
samavápyápára samvidákárah.
Pras'amita sarva vibhedah
parahamsah kaschid abhāti.

55. Having attained the boon of the glance of the left eye of his moral preceptor, he has obtained the supreme knowledge and with all his differences calmed down, the best of Sages now shines supreme.

56. Varnás'rama vyavasthá
muttírya vidhúya vidyádin.
Parsis'ishyate yatindrah
paripúrnananda bodhamátrena.

56. He has passed beyond the border of caste and stages in life: he has abandoned all the so-called knowledge of the world. He has taken to himself the one full and joyful thing of the knowledge (of soul).

57. Kshayamupaniya samastam
karma prárambhakam bhuktvá.
Pragalita deha vibhedah
prájño brahmaiva kevalam bhavati.

57. Having decided that everything is perishable, and after having undergone the vicissitudes of Karma, he has renounced all the ties of his body and by his sound knowledge becomes the very Brahmá himself.

58. Stimitam anantam anákhyam
santatam ánanda bodha ghanam.
Avikalpam ádyam ekam
paratattvam vastu vartate kimapi.

From this verse the qualities of the soul are summarised :—

58. There is a certain supreme knowledge which is unshakeable, endless, unutterable, full for ever with the wisdom of joy, unchangeable, primeval, sole, and full of good qualities.

59. Aksharam ajaram ajátam
súkshma tarápúrva s'uddha vijñánam.
Pragalita sarvakles'am
paratatvam vastu vartate kimapi.

59. There is indeed a supreme knowledge which is imperishable, unattacked by old age, unborn, the essence of pure wisdom, and the banisher of all troubles.*

60. Sukhatarām ajaram adúram
sáram samsára váridhes tarane.
Samarasam abhayam apáram
sat kiñchana divyate tattvam.

60. There is of a surety a supreme knowledge which confers the best of happiness, which is unaffected by old age, which is very near us, which is the safest boat in which cross the ocean of family ties, which is of equal use all, which offers us protection and which is unbounded.

61. Arasam agandham arúpam
virajaskam asatram atamaskam.
Nirupama nirbhaya tattvam
tatkimapi dyotate nityam.

61. Shines all alone this supreme knowledge which is devoid of the qualities of taste, scent and shape, from which all the qualities of passion, ignorance and arrogance have flown away, which has no parallel and which knows no fear.

62. Guruvāra karunápāngād
áryábhīh dviradhika shasti sañkhyabhih.
Niravadyábhīr avocham
nigama s'irastantra sárahútārtham.

62. Thus by the grace of the holy glance of my moral preceptor, I, by two and sixty verses of the A'rya metre, which is pure, relate the gist of the knowledge of divine wisdom.

[Sixty-two is the number of verses in A'tmavidyá proper. No. 63, is the phala-verse—giving the effect of frequent recitation of this work.]

63. Gaditamidam átmavidyá
vilasam anuvásaram smaran vibudhah.
Parinata parártha vidyá
prapadyate sapadi paramártham.

Note.—This verse is not after the great Sadás'iva's style and he would have been the last soul to sing it. Evidently it is the production of one of his warm admirers giving the good effect of the recitation of this collection every day.

TRANSLATION.

He who daily recites, contemplating this work called A'tmavidyá-vilása—the exposition of the knowledge of soul—will have his knowledge of the supreme truth ripened and soon attain the highest wisdom.

S. M. NATES'A S'A'STRÎ.

* Literally the thing from which all troubles have glided away.

OLLA PODRIDA.

(Continued from page 602).

"AFTER taking it for granted that he has proved the equality of the two sexes in number, from the bills of mortality in London, he next supposes, as a consequence, that all the world is in the same predicament; that is, that an equal number of males and females is produced everywhere. Why Dr. Arbuthnot, an eminent physician (which surely implies an informed naturalist), should imagine that this inference would hold, is what I am not able to account for. He should know, let us say, in the countries of the East, that fruits, flowers, trees, birds, fish, every blade of grass, are commonly different, and that man, in his appearance, diet, exercise, pleasure, government, and religion, is as widely different; why he should found the issue of an Asiatic, however, upon the bills of mortality in London, is to the full as absurd as to assert, that they do not wear either beard or whiskers in Syria, because that is not the case in London. I am well aware that it may be urged by those who permit themselves to say everything, because they are not at pains to consider anything, that the course of my argument will lead to a defence of polygamy in general, the supposed doctrine of the *Thelyphthora*. Such reflections as these, unless introduced for merriment, are below my animadversion; all I shall say on that topic is, that they who find encouragement to polygamy in Mr. Madan's book, *Thelyphthora*, have read it with a much more acute perception than perhaps I have done; and I shall be very much mistaken, if polygamy increases in England upon the principles laid down in *Thelyphthora*. England, says Dr. Arbuthnot, enjoys an equality of both sexes, and, if it is not so, the inequality is so imperceptible, that no inconvenience has yet followed. What we have now to enquire is, whether other nations, or the majority of them, are in the same situation? For, if we are to decide by this, and if we should happen to find that in other countries, there are invariably born three women to one man, the conclusion, in regard to that country, must be, that three women to one man was the proportion of one sex to the other, impressed at the creation in *femine-masculino* of our first parent.

"I confess I am not fond of meddling with the globe before the Deluge. But as learned men seemed inclined to think that Ararat and Euphrates are the mountain and river of antediluvian times, and that Mesopotamia, or Diarbekir, is the ancient situation of the terrestrial paradise, I cannot give Dr. Arbuthnot's argument fairer play than to transport myself thither; and, in the same spot where the necessity was imposed of male and female being produced in equal numbers, inquire how that case stands now. The pretence that climates and times may have changed the proportion, cannot be admitted, since it has been taken for granted, that it exists in the bills of mortality for London, and governs them to this day; and since it was founded on necessity, which must be eternal. Now, from a diligent enquiry into

the fourth and Scripture part of Mesopotamia, Armenia and Syria, from Mousoul (or Nineveh) to Aleppo and Antioch, I find the proportion to be fully two women born to one man. There is indeed a fraction over, but not a considerable one. From Latakia, Laodicea *ad mare*, down the coast of Syria to Sidon, the number is very nearly three, or two and three-fourths, to one man. Through the Holy Land, the country called Horan, in the Isthmus of Suez, and the parts of the Delta unfrequented by strangers, it is sometimes less than three. But, from Suez to the Straits of Babel Mandeb, which contains the three Arabias, the portion is fully four women to one man, which, I have reason to believe, holds as far as the Line, and 30 degrees below it. The Imam of Sana was not an old man when I was in Arabia Felix in 1769; but he had 88 children then alive, of whom 14 only were sons. The priest of the Nile had seventy and odd children; of whom, as I remember, above fifty were daughters. It may be objected, that Dr. Arbuthnot, in quoting the bills of mortality for 20 years, gave most unexceptionable grounds for his opinion, and that my single assertion of what happens in a foreign country, without further foundation, cannot be admitted as equivalent testimony; and I am ready to admit this objection, that there are no bills of mortality in any of these countries. I shall therefore say in what manner I obtained the knowledge which I have just mentioned. Whenever I went into a town, village, or inhabited place, dwelt long in a mountain, or travelled journeys with any set of people, I always made it my business to inquire how many children they had, or their fathers, their next neighbours, or acquaintance. This not being a captious question, or what any one would scruple to answer, there was no interest to deceive; and if it had been possible, that two or three had been so wrong-headed among the whole, it would have been of little consequence. I then asked my landlord at Sidon (suppose him a weaver) how many children he has had? He tells me how many sons and how many daughters. The next I ask is a smith, a tailor, a silk-gatherer, the Cadi of the place, a cowherd, a hunter, a fisher, in short, every man that is not a stranger, from whom I can get proper information. I say, therefore, that a medium of both sexes arising from three or four hundred families, indiscriminately taken, shall be the proportion in which one differs from the other; and this, I am confident, will give the result to be three women to one man in 50° out of the 90° under every meridian of the globe.*

"Without giving Mahomet all the credit for abilities that some have done, we may surely suppose him to know what happened in his own family, where he must have seen this great disproportion of women born to one man; and from the obvious consequences, we are not to wonder that one of his first cares, when a legislator, was to rectify it, as it struck at the very root of his empire, power, and religion. With this view he enacted, or rather revived, the law which gave liberty to

* The writer is not clear as to which 90° or quarter of each meridian we are to take in the estimate.—Ed.

every individual to marry four wives, each of whom was to be equal in rank and honor, without any preference but what the predilection of the husband gave her. By this he secured civil rights to each woman, and procured a means of doing away with that reproach of *dying without issue*, to which the minds of the whole sex have always been sensitive, whatever their religion was, or from whatever part of the world they came. Many, who are not conversant with Arabian history, have imagined, that this permission of a plurality of wives was given in favor of men, and have taxed one of the most *politically* necessary measures of that legislator, arising from motives merely civil, with a tendency to encourage lewdness, from which it is very far distant. But, if they had considered that the Mahomedan law allows divorce without any *cause assigned*, and that every day at the pleasure of the man; besides, that it permits him as many concubines as he can maintain, buy with money, take in war, or gain by the ordinary means of address and solicitations,—they will think such a man was before sufficiently provided, and that there was not the least reason for allowing him to marry four wives at a time, when he was already at liberty to marry a new one every day. Dr. Arbuthnot lays it down as a self-evident proposition that four women will have more children by four men than the same four women would have by one. This assertion may very well be disputed, but still it is not in point. For the question with regard to Arabia, and to a great part of the world besides, is whether or not four women and one man, who is debarred from cohabiting with any but one of the four, the others dying unmarried without the knowledge of man, or in other words, which shall have most children, one man and one woman, or one man and four women? This question I think needs no discussion.

“Let us now consider, if there is any further reason why England should not be brought as an example, which Arabia, or the East in general, are to follow. Women in England are commonly capable of child-bearing at fourteen, let the other term be forty-eight, when they bear no more; thirty-four years therefore an Englishwoman bears children. At the age of fourteen or fifteen they are objects of our love; they are endeared by bearing us children after that time, and none, I hope, will pretend that at forty-eight and fifty an Englishwoman is not an agreeable companion. Perhaps the last years, to thinking minds, are fully more agreeable than the first. We grow old together, we have a near prospect of dying together; nothing can present a more agreeable picture of social life, than monogamy in England. The Arab, on the other hand, if she begins to bear children at eleven, seldom or never has a child after twenty. The time then of her child-bearing is nine years, and four women, *taken together*, have then the term of *thirty-six*. So that the Englishwoman that bears children for thirty-four years, has only two years less than the term enjoyed by the four wives whom Mahomet has allowed; and if it be granted an English wife may bear at fifty, the terms are equal. But there are other

grievous differences. An Arabian girl, at eleven years old, by her youth and beauty, is the object of man's desire; being an infant, however, in understanding, she is not a rational companion for him. A man marries there, say at twenty, and before he is thirty, his wife, improved as a companion, ceases to be an object of his desires, and a mother of children; so that all the best, and most vigorous of his days are spent with a woman he cannot love, and with her he would be destined to live forty or forty-five years, without comfort to himself by increase of family, or utility to the public. The reasons, then, against polygamy, which subsist in England, do not by any means subsist in Arabia; and that being the case, it would be unworthy of the wisdom of God, and an unevenness in his ways, which we shall never see, to subject two nations, under such different circumstances, absolutely to the same observances.”

I hope it may be forgiven me for making such a long extract from the traveller Bruce's views on polygamy, but to me, at least, they seem very instructive and entertaining. Besides, as Mr. Webb, the apostle of Islam in America, probably reads the *Theosophist*, they may be of use to him. The Americans have shown themselves very intolerant of polygamy, at least, as far as the Mormons are concerned, though they find it convenient to forget that under present social conditions, there is but a choice of two evils—polygamy and prostitution. Certainly, of the two, polygamy is preferable; and there is this much to be said for the Mormons, that till the overflow of the Gentiles into Utah and Salt Lake City, prostitution was quite unknown among them. But still Mr. Webb is likely to be pretty extensively heckled on the subject of polygamy in Islam in every State of the Union, and his only chance, on the authority of the traveller Bruce, is to insist on the necessity of a plurality of wives in countries where four women are born to every man.

It is quite possible that the traveller Bruce's statement, that, in the countries mentioned by him, where polygamy has prevailed from time immemorial, three women are born to every man, may be true. It is wonderful how ready Mother Nature is to adapt herself to the requirements of time and place. It would be a good thing for the world if war were to cease; although, at present, in spite of the Peace Society, the prospect seems more remote than ever. But suppose Nature were to improve upon her record, and instead of contenting herself with three women to each man, she changed the ratio to ten, or even more all the world over. In this way she might aid the Peace Society; for, with nine-tenths of the world's population women, war would have become an impossibility, unless the era of the Amazons were to return. But it is quite possible that, some day, man may become as wise as the ants, which, on some lines, have progressed much further than much vaunted man, and may be able to arrange for himself whether he will create sons or daughters. Even now, it is asserted by some heterodox scientists in America and Germany, that from the right *testis* are pro-

created males and from the left, females. If true, this would be a most important scientific fact. But perhaps the world is scarcely yet sufficiently progressed and altruistic to use this choice aright. Most people want nothing but sons, which would necessitate some social changes, on the lines of the Queen Bee, if the population of the world were not to decrease. And in these days of universal compulsory military service on the continent of Europe we should have the ruling powers insisting on every family consisting entirely of males, so that their armies might become more numerous than those of their near and dear neighbours.

(To be continued.)

A. BANON.

PSYCHOLOGICAL RELIGION.*

THE origin and development of Religion is the subject to which Prof. Max Müller has been seriously devoting his attention for nearly half a century, and it is a subject, it is hardly necessary to say, with which his philological and classical knowledge and more especially his knowledge of Sanskrit Literature, qualify him to deal. Prof. Max Müller has been well-known of late as the Gifford Lecturer on Natural Religion, or religion that can be deduced from the worship of Natural Objects. Such a system of religion passes through three stages, the first being what he calls Physical Religion. Here the Infinite in Nature or "that which underlies all that is finite and phenomenal in our cosmic experience, became named, individualized, and personified, till in the end it was conceived again as beyond all names." This was the subject of the second series of the Gifford Lectures, the first being on the general scope and development of Natural Religion. Anthropological Religion was the subject of his third discourse: and here it was intended to show how different nations arrived at a belief in the existence of a soul, what they considered as its properties, and what became of it after death. The first stage was the discovery of the Infinite in Nature; the second was the discovery of the Infinite in Man; while in the third, and last stage, an attempt was naturally made to conjoin these two Infinities. The powers of logic and ratiocination were more largely brought into play, and since there could be no two Infinities, the inevitable conclusion was that they were identical.

In all his discourses, however, Professor Max Müller employs what is called the Historical method; the central idea of which is that "the history of religion is the true philosophy of religion." This is, of course, a mere intellectual hypothesis and excludes all possibility of belief in the intuitional or inspirational element in religion. The Professor says:

"We are apt to imagine that the idea of inspiration and a belief in the inspired character of sacred books, is our own invention, and our own

* "Theosophy or Psychological Religion": By Prof. Max Müller. London: Longmans Green & Co.

1893.]

Psychological Religion.

special property. It is not, and a comparative study of religion teaches us that, like the idea of the miraculous, the idea of inspiration also is almost inevitable in certain phases in the historical growth of religion. This does not lower the meaning of inspiration, it *only gives it a larger and a deeper meaning.*"*

But what the 'larger and deeper' meaning is, we are not told; and this appears to leave the Professor in a somewhat doubtful position with reference to this question. But, nevertheless, the keys used by Dr. Max Müller to unlock these world-old mysteries, are the conclusions of philology as applied to ancient Indian Sacred Literature. Indeed the Professor thinks, in one of his former volumes, that the origin and development of religion can best be studied by the help of Vedic Literature; and the gradual passage from one stage to another is clearly visible in the Veda, in which respect it is not excelled by any other of the Bibles of the world. Physical Religion is to be found in the Mantras; Anthropological, in the Bráhmanas proper; while the A'ranyakás which contain the Upanishads, are the portions of the Vedas where Psychological Religion can be best studied.

The term "Psychological Religion" is then the best equivalent in Müllerian phraseology for the Vedánta in both its senses. But the Vedánta is not the only source of his present inspiration: similar systems of philosophy in other nations, such as the Greeks, Persians, &c., have contributed largely towards the elucidation of the subject. Yet, as was observed before, the main source is Vedántic Literature. The latter term has a broad signification, including a vast literature which was the outgrowth of Indian philosophic thought of, at least according to Western conclusions, twenty-two centuries; from the tenth century before Christ, the approximate date of the principal Upanishads, through the Vedánta Sûtras of Bádaráyana and others, to that of the most prominent of their modern commentators, S'ankara and Rámánuja; the latter of whom flourished so late as the twelfth century after Christ.

Speaking of the various schools of Vedánta, the Professor mentions the Advaita and Visishtádvaita, but ignores the Dvaita School. This is to be regretted as it necessarily makes his treatment of the Vedánta appear partial. This school, I may remark, was not created for the first time by Madhváchárya, as is generally supposed, but was the result of the application of Nayáyik methods of reasoning to Vedánta. It has a large following in Southern India, and although the Census Commissioner might not have taken the trouble to classify the Brahmin population of the Madras and Bombay Presidencies into believers in one or the other of these three schools, still I think I may not be far from the truth when I say that the number of Dvaitis is not less than fifteen millions: and this, it is presumed, is a very moderate estimate.

If the writings of Madhváchárya be considered beneath the Professor's notice, as being neither so elaborately argumentative nor so learned

* Italics are mine.—S. E. G.

Dvaita.—Taittiriyaopaniṣad, A'nandavallī I, 1: V, 1, 2: VI, 2: Bṛhguvalli I—VI: Nārāyaṇam, I, 1—4: Munda-
kopaṇiṣad, III, 1—3: 2nd Mundaka, 6: S'vetās'-
vatara, I, 6, 9 and 10: IV, 5—7 and 9: VI, 13, 16.

Viśiṣṭādvaita.—Bṛihadāranya-kopaṇiṣad, Vth Adhyāya, 7th
Brāhmaṇa; also Subālopaṇiṣad, besides those quoted
for Dvaita.

Advaita.—Kāthopaniṣad, IV, 10 and 11: Chhāndogyaopaniṣad,
III, 4: VI, 2 and 9—16: VII, 25: Bṛihadāranya-
kopaṇiṣad, VIth Adhyāya, 9th verse.

It must also be borne in mind, as the Professor himself has admitted (p. 313), that S'ankara, Rāmānuja, and Madhva, were only modern exponents of their respective schools, and had their own predecessors in the work of interpretation of these Sūtras. Thus S'ankara's views are more largely supported by Bhartriprapanṣa, author of a Commentary on Bṛihadāranya-kopaṇiṣad, and who is traditionally identified with Bhartrihari, the author of Vākyapadīya: also Dramidāchārya, and Tankāchārya, referred to as Vākyakāra. He doubtless quotes in his Sūtra-bhāṣya the Vṛttikāra as well, but that is almost without exception for purposes of criticism. This fact, coupled with that of the statement made by Rāmānuja, that his Bhāṣya was entirely based on Bodhāyana's *vṛtti*, goes far to establish the belief of the Viśiṣṭādvaitis that the *vṛtti* was also Viśiṣṭādvaitic. But the views of Rāmānuja were also shared by some of his predecessors in the work, such as Dramida, Tanka or Brahmanandi, Bhāruchi, Guhadeva, and Kapardi. Of these, however, Bhāruchi, who is supposed to be identical with the author of a work on Dharma S'āstra and referred to by Vijñānes'vara in his Mitākshari, has not left us his commentary on the Vedānta Sūtras: and so also Guhadeva of whom nothing is known beyond that he commented on the Sūtras and is referred to by Rāmānuja. Dramidāchārya who appears to have written a somewhat elaborate commentary, was himself commented on by one Vāmanāchārya (not the author of Kāsikāvṛtti, who is supposed to have been a Jain), and referred to by Vedāntāchārya, a most famous Viśiṣṭādvaita writer of the thirteenth century; but, beyond this statement again, and quotations from him by S'ankara and Rāmānuja, nothing has survived to this day. Tankāchārya's work, or fragments of that work,

were seen by me some time ago, in Chingleput District. Fragments themselves are concerned, he appears to be pure, Viśiṣṭādvaitī, without even the slightest tinge of the Bhāgavata doctrine. But I must also, in fairness, admit such as found in Rāmānuja's writings. But I must also, in fairness, admit that I have not been able to find his comments on Sūtras II, 2, 42—45, a reference to which would settle the matter. Kapardi, or A'chāryakapardi as he is reverentially spoken of by Rāmānuja, was also a commentator on the A'pastamba Sūtra. His work on the Brahma Sūtras does not seem to exist now. All of these, however, are referred to by the author of Sruta-prakāsika, a gloss on Rāmānuja's S'rībhāṣya, as also by Vedāntāchārya, one of the most voluminous writers of modern times and contemporary with another writer of the same kind, I mean Mādhvāchārya or Vidyāyāna. Lastly, Bodhāyana, the Vṛttikāra, appears to be the same as the author of the well-known Grihya and Dharma Sūtras, the latter of which is translated in the *Sacred Books of the East*. Indian tradition has it that he was a disciple of Bādarāyana, and Teacher to A'pastamba. If we are to believe the statement made in Skandapurāna that Bādarāyana was the same as Vyāsa, then the Bhāgavata Purāna and the Mahābhārata are in agreement with one another with regard to the relation of these three Rishis: and it is this that gives so much importance to Bodhāyana's Vṛtti,* as the first commentaries on the Sūtras are written either by the authors of the Sūtras themselves, or their immediate disciples: the object being to recall to the mind his teachings for which the Sūtras serve as a sort of *memoria technica*.

Madhvāchārya, although he had the advantage of consulting all these ancient commentators, appears to have made a new departure in his Sūtra-bhāṣya. He refers to Vṛttikāra only occasionally; but, at the same time, he explains in his larger Bhāṣya the Sūtras, according to the teachers of his own school. In his smaller commentary, or Anubhāṣya, which has been printed, he quotes Vedic and Purānic passages which give the same meaning to the Sūtras as that intended to be conveyed by him. These quotations are all explained by the author of Sudhā, who is probably the most voluminous writer of the Dvaita School.

There is another point in connection with Vedānta which requires a passing notice. European scholars are generally apt to think with Prof. Max Müller that, although Bādarāyana quotes a number of earlier authorities, "it does by no means follow that there ever existed Sūtras in the form of books composed by them." This is, doubtless, the safest conclusion one can arrive at in the present stage of modern research, but, at the same time, it is not improbable that the authorities referred to by him, viz., A'treya, As'marathya, Audulomi, Kārshājini, Kās'akṛitsna, Jaimīni and Bādari, might have written Vedānta Sūtras themselves or their disciples commentaries of their teachings for the benefit of their

* I take this opportunity, therefore, of impressing on the minds of my readers the necessity for procuring MS. copies of this work, or of any part thereof, however insignificant, for the Adyar Library.

In modification of my last statement, however, I must say that S'ankara, the boldest of his commentators, thinks once at least—when quoting Bádari's opinion on the question of the soul of him who possesses the lower knowledge of Brahman, going after death to the lower

Speaking of the three prasthānas, the general tendency of the Upanishads has been admitted on all hands to be decidedly idealistic, while the Vedānta Sūtras and the Bhagavadgītā are realistic (*bheda vādi*): and this has been found to be the experience of all polemic writers on Vedānta, from the time of S'ankara to the present day. Philosophy

*An attempt has been made to throw some light on the position of Vaikhánasa's Sūtras (on Śrānta, Grihya, Archá, and Brahma) in the history of Indian Philosophy, in a paper I submitted to the Oriental Congress of 1891 on "Idol worship in India"; the printing of which has, I believe, been delayed on account of unavoidable circumstances.

† *Ibid.* IV, 3, 7—11 : for Bādarāyaṇa's opinion on the new catalogue is being prepared it is not possible to give its number in the Catalogue.

† Vide IV, 3, 7—11 : for Bādarāyana's opinion, see Sūtras 15 and 16 following.

itself and Indian philosophy in particular, may be said to admit of three stages of development: first, Dvaita or the nearest approach to it, then the Visishtádvaita, which is a sort of compromise between Dvaita and Advaita, the third and last. Curiously enough the realization, according to their own lights of the great Vedántic formula "Tatvamasi," was justly considered as the highest goal of all philosophers. It is Theosophy in the highest sense of the word, and modern Theosophists are the last to deny its truth; but it was not all who could realize the truth in the statement "Thou art Brahman"; only those who had the hardihood to conquer their senses. To them only the process of realization was taught. This is what we consider the esoteric portion of the Vedánta; one could only expect to learn it from another who realized it for himself—a Brahnavit, in short. The learners, as they were, had a good discipline of mind and body, underwent the Sádhana Chatusthayas* or Sádhana Saptakas as they are technically called by Advaitis and Visishtadvaitás—and formed a sort of inner circle of disciples of a Teacher. It is *not* "a mistake to suppose that the Ancient Hindus looked upon the Upanishads as something secret, or esoteric" (*rahasya*). On the contrary, the term Upanishad itself means secret (*rahasya*),† *rahasyas* pertaining to Vedánta or Brahman. The nature of Brahmanvidyá was no doubt theoretically explained in them *as far as could be explained in words*: but the secret or practical or the esoteric side of Brahmanvidyá, was a matter of confidential communication between the teacher and the pupil; for this was the highest occultism, all else being occultism only in name. First, the pupil had some explanation of the sacrifices: this was the verbal explanation which was in itself considered as a secret, or a new light thrown on the old practices. The next step was for the disciple to have derived some knowledge therefrom: while the third stage was that in which he had "to observe certain rules," *e.g.*, to put into practice the instructions from his Teacher. The earliest Indian esoteric mysteries, then, were the *practical demonstrations* in Brahmanvidyá, by Teachers to their pupils. It is not "more of a modern invention than an ancient institution" (p. 327), as the Professor thinks. It is, on the other hand, at least as old as the Upanishads themselves, as any reader of these writings

* This has been explained by S'ankara (I, 1, 1) to be the import of *atha* in *Athā-to-Brahmajñānāsā*. Vide also Brihadāranyaka Upanishad IV, 4, 21; Mundaka Upanishad I, 2, 13; IV, 8; Pras'nopaniṣad, I, 2, where these qualifications are insisted upon.

† I may perhaps refer the reader to Prof. Max Müller's conclusions with regard to the meaning of the term in his Introduction to the Upanishads, Vol. I, p. lxxviii, where he says :—" Thus we find the word Upanishad used in the Upanishads themselves in the following meanings :—

1. Secret or esoteric explanation whether true or false.
2. Knowledge derived from such explanation.
3. Special rules or observances incumbent on those who have received such a knowledge.
4. Titles of books containing such knowledge." I also refer the reader to the various quotations from the Vedas from which he deduces the above conclusions and more especially to Ait. Ar. III. 1, 6, 3.

would concede—although the mystical or, shall I say secret, teachings were conveyed to the pupil with no such pomp and cost as either the Eleusinian or Bacchic Mysteries. The teacher was a hermit, leading a quiet, retired life, generally outside the buzz of cities, and in his own little *śrāṇ*, initiating a few disciples and making sacrifices; for such is the picture depicted in any Brāhmaṇa. The Professor observes further on:—

“The Pythagoreans had even a distinct dress, they observed a restricted diet and are said to have abstained from flesh except at sacrifices, from fish and from beans. Some observed celibacy and had all things in common. These regulations varied at different times and in different places where the Pythagorean doctrines had spread. But nowhere do we hear of any doctrines being withheld from those who were willing to fulfil the conditions imposed on all who desired admission into the brotherhood” (p. 328).

Here the Professor looks at India through Grecian spectacles, and I would invite his attention to Kena Upanishad (iv, 8)—where it is said:—

“The means for its (the Upanishad’s) attainment are, *tapas*, *dama* (subjugation of senses) and *karma* (ceremonies enjoined by the Vedas): the Vedas with all their *angās* (members) are their foundation, and truth its abode.”

This, of course, constitutes mysteries or esoteric teaching; for, if the process of realization of Brahman, which was considered the highest path to knowledge, is not esoteric, what else is? It need not necessarily mean that exclusiveness which characterized the Grecian Mysteries, but, nevertheless, that Brahmagyā, was not taught to any one who had not the six requirements spoken of by the Professor himself (p. 326). So far as these qualifications were concerned, those who possessed them belonged, of course, to a higher degree of initiation than those who contented themselves with *yajñas*. The obvious intention of the exaction of these qualifications must be, although not necessarily, that dangerous secrets would be divulged, but not, as the Professor thinks, to quote his own words, “throughout to draw the thoughts away from things external and to produce a desire for spiritual freedom (*mumukshatram*) and to open the eyes of the soul to its true nature;” something like saying that Algebra cannot be understood by one who does not know Arithmetic. Such brotherhoods are truly apt to degenerate into secret societies, and brotherhoods; each of them, more or less, laying claim to its mother-fraternity.

Taking the general principles of Brahmagyā, we have so many different schools of Yoga, with a vast literature, each claiming superiority for itself, until at last all the schools of mental and even physical training produce a vast literature of the lower forms of Tantric worship. This is what I should call a retrogression in religion. Such a retrogression is common to all religions, and it has even been admitted by scholars that the religion of a savage represents the degeneration of a once mighty religion. The Upanishads being probably the highest

stage of development that the Indo-Aryan mind could attain, they held their ground for a long time, until at last there was a retrogression. This retrogression was of two kinds. First, a discovery was made that all the Devas or gods were nothing but names, and all sacrifices next to useless. This discovery led to Atheism, and the several heretical doctrines, such as those of Chārvaka and Brihaspati, and, in later times, of Buddha. The other kind of retrogression was a new form of anthropomorphic Polytheism, the adoption of symbols, symbolic languages and symbolic worship, including idol worship: and along with these a vast amount of literature more or less Tantric. The first channel of retrogression was soon considered foreign to Indian Religion, having tried to question the authority of the Veda and on that account gradually excluded. Whereas the second, with the ostensible purpose of serving as a means for the realization of Brahman, soon fused into, and gradually became identified with, the mother-religion.*

This was apparently the condition of Indian Religion at the time of the composition of the Brahma Sūtras of Bādarāyana. The fusion was more or less complete, and there was a vast literature of the Pāsupatas and the Bhāgavatas† in the back-ground to support this new form of retrogressions. Hence Bādarāyana refuted such doctrines of these new sects that were in direct variance with the teaching of the Upanishads. This procedure gave a new impetus to the multiplication of sectarian and Tantric literature, with their esoteric and exoteric portions. This form of religion we find even to-day. Take any sectarian teaching: it has its *Vāchāyārtha* (exoteric interpretation), and *Vyāgyārtha* (esoteric interpretation). For, as the worship of the pure Brahman began to be supplanted by that of the Purānic triad, their incarnations and manifestations in the animate and inanimate kingdoms, those forms of such worship as could appeal to the grosser capacities of human understanding, became the religion of the masses, while Vedānta and the more mystical teachings which could appeal only to the higher intellects, remained the religion of the few. Broadly dividing the whole Indian Religious Literature into exoteric and esoteric, we may roughly indicate that the Purānas, and Itihāsas,‡ and even the Brāhmaṇas and Mantra portions of the Vedas are exoteric, and the Upanishads are esoteric. The Tantras, however, are both esoteric and exoteric, and the more advanced Tantrics, especially the S’aivas and S’aktas, teach a lofty kind of Yoga, which is free from all objectionable practices; but that teaching is not generally known, but remains concealed.

In India at the present day almost every sect has its own inner teachings not inconsistent with its exoteric ones, and which are reserved for the few. Visishtādvaitic Vedāntin as I am, my class has

* For Pāsupatas, vide II, 2, 37—41: for Bhāgavatas, II, 2, 42—45.

† Pāñcharātra Pādma Sanhita Kriyāpāda, (vv. 1—10.)

‡ The Rāmāyana, one of the Itihāsas, has five different interpretations, two of which are the property of Vaishnavas.

something like twenty-five subdivisions, all treated with more or less accuracy of detail in Wilson's "Religions and Sects of the Hindus". Of these I belong to the Vadagalai class of the sub-sect S'ri Sampradáyis. We follow more exclusively the explanations of Vedántacharya on the commentaries of Rámánuja on the three Prasthānas, as well as his other writings. Now the study of Vedānta among Brahmins should be preceded by living with a Guru for sometime; but in this age this rule is a little relaxed, and if the disciple is well-known to the teacher, he is at once accepted without any further probation. The next thing for the Teacher to do, is to go daily through a small portion of one of the commentaries of that school, and finish it in course of time: and so on with all the three commentaries and any important work or works besides. He then propounds a few theories containing what he considers the gist of the teachings of that school. Among Visishtādvaitis of my class, the Rahasyas of Vedántacharya, thirty-six in number, are taught with a *traditional interpretation*. Those willing to have recourse to practice, are taught some of the Rájayoga practices spoken of in the Páncharātras; the A'gamas with which we have most to deal. Thus the formalities and the necessary ceremonies observed to-day are almost the same as those observed in the ancient times, but with this difference that the teacher as well as the pupil is not so spiritually advanced as formerly. I lay so much stress on the subject of traditional secret interpretations as they are always spoken of with scorn by Western scholars, whereas their very existence could be detected by them only after a long stay in India, and free and confidential intercourse with the people. The reason for all this is their neglect of study of the present form of Indian Religion.

This may be better explained perhaps in this way. In the Mantra and Bráhmāna portions of the Vedas (Nigamas), we read of sacrifices of sheep, horses, &c., of the Mantras to be recited, and all other acts that should be done on the occasion: but when we come to A'raryakás and Upanishads, we learn for the first time that the A'rani means the A'tmá, the sacrifice is the meditation, and so on; every object in the sacrifice being a symbol or an exoteric representation of something esoteric.* Similarly the Tantras, or the grosser of them, *e. g.*, the S'akta ones, admit of such an explanation of their sacrifices. Some of the Tantras, and more especially the Sanhitás of Páncharātra, call themselves "Páncharātra Mahopanishad."

The Tantras playing as they do such an important part in the modern form of Indian Religion, should be carefully studied by all students of Indian Religion, and no consistent theory as to the formation and growth of the Indian Religion can be worked out, until these writings are seriously taken up. They have been hitherto avoided by modern Indian, and Western scholars alike, because of the difficulty of the subject.

* *Vide* for instance the 1st and 2nd Adhyáyas of Brihadáranyaka Upanishad.

There is no literature on the subject and scarcely a single article in any of the magazines devoted to Orientalism. When, as now, more difficult questions relating to subjects of Indian Religion are being pressed forward, and the existence of esotericism in Indian Religions, in whatever form, is once maintained, their study becomes a matter of serious necessity. To enable the Western reader to obtain some idea of these writings, I may say that they are allotted among the three deities—Vishnu, S'iva and S'akti, and known as Páncharātra, S'aiva, and S'akta Tantras. They comprise respectively 108, 28, and 64 independent treatises, most of which are recoverable in India* at the present day, besides other original treatises based on them called Kalpa Sútras, some of which can be traced to a pre-Christian period; and a number of digests and compilations more or less modern.

Prof. Max Müller will, doubtless, explain his omission of mention of the Tantras by saying that he was only dealing with Vedānta. This I fully recognize; but when he draws general deductions as to the impossibility of the existence of an esoteric teaching in the whole of Hindu Literature from the study of a particular branch, it is time that some one should point out the fallacy.

In spite of certain misconceptions, Prof. Müller explains as succinctly as can be given out in a single lecture, the main principles of the Upanishads—the tendency of which is towards idealism, as explained by S'ankara—leaving out, however, the essential points of difference between him and Rámánuja. There is, however, a high tribute paid to the Upanishads at the end of Lecture IX, and as the words are very significant, I beg to quote them:—

"We cannot deny its metaphysical boldness and its logical consistency. If Brahman is all in all, the one without a second, nothing can be said to exist that is not Brahman. There is no room for anything outside the Infinite and Universal, nor is there room for two Infinities, for the Infinite in Nature and the Infinite in man. There is and there can be one Infinite, one Brahman only: this is the beginning and the end of the Vedānta, and I doubt whether Natural Religion can reach, or has ever reached a higher point than that reached by S'ankara, as an interpreter of the Upanishads."

Prof. Max Müller has shown in his former Gifford Lectures that the last result of Physical and Anthropological Religion was the belief that the soul after death passes to the highest heaven of God. This is, he says, the belief shared by the Avesta, and the Talmud: and latterly by the Bible and the Koran. This is apparently the highest point that these religions could reach, while a still higher stage of development was reserved for Vedānta, characterized by the doctrine of the transmigration of the soul, or the theory of Re-incarnation, or the continued existence of the soul after death—which is its true immortality, and its correlation, the ethical doctrine of Karma. The Vedāntin believes in two

* A list of them is given on pp. 357—364 of the *Theosophist* for March 1892. By a reference to Dr. Aufrecht's "Catalogus Catalogorum" I calculate that no fewer than 170 are recoverable now, wholly or in part.

mārgas, or paths, which the soul takes after death, well-known as *archirādi* and *dhūmādi mārgas*, both of which are briefly explained in the work.

I should, perhaps, make a slight digression here to refer to Chapter V, which deals with this important question of the two paths of the soul after death. The teachings on this subject, contained chiefly in the *Brihadāranyaka Upanishad*, are referred to by the Professor as 'folly or childish twaddle with, nevertheless, some great thoughts running through them'. Even at the risk of offending my Eastern and Western brother Theosophists, I must frankly state that our Hindu commentators have not, in any way, elucidated these and other similar passages dealing with the difficult question of the two paths of the soul. The Professor's strictures are perhaps a little rash, coming as they do from a Western scholar, but we are not entitled to treat them with contempt or derision, while we have ourselves no satisfactory interpretation to offer him or the world. And in this connection it seems necessary to draw attention to the great caution that should be exercised by Theosophists as regards this much-vexed question of the esoteric meaning of the Hindu Sacred Books. Speaking for myself, I must frankly admit that in very many cases we are unable to find any inner meaning for abstruse passages. Though this does not prove absolutely that there is no such meaning, yet it does demand from us a certain amount of caution and reserve in our affirmations that an interpretation is possible. In Mr. Mead's excellent review of the Gifford Lectures of 1892, in the June number of *Lucifer*, he deals somewhat sarcastically with Prof. Max Müller's difficulties over the journey of the soul and the two paths of *Pitri-Yāna* and *Deva-Yāna*. Very few Hindus attempt to explain the difficult passages in the *Brihadāranyaka Upanishad* which contain this teaching, and I have already stated how unsatisfactory the commentaries are: but Mr. Mead furnishes an esoteric meaning based on a companion passage in the *Bhagavad Gītā*, Chap. VIII, which, with all due deference, I must admit, is almost more incomprehensible than the texts of the *Upanishad* and *Gītā* themselves. He says:—

"An understanding of the above astrological symbology is possible only for him who knows the two Fires, and all their correspondences in the microcosm and macrocosm. The two Fires are the *triple*, formless, invisible Fire hidden in the Central Spiritual Sun, the heart of the Unmanifested Universe, and the septenary Fire of the Manifested Universe, or Astral Light; all of which have their correspondences in Man and his 'principles or aspects.'"

It is difficult to realise that the above *explanation* will be of much benefit to the Professor or the general public.

On pages 170 and 171 we have one of Prof. Max Müller's "Curious Coincidences." A "curious coincidence", I may remark, is a term used by writers who have any pet theory, to include all exceptions or controversies to that theory. This particular coincidence is a very striking one. Prof. Max Müller tells us on the authority of Prof. Kuhn that in the north

of Germany, even to this day, the Milky Way is called *Kaupat*, i. e., cow-path, while the Slavonians call it *Mavra* or *Mavriza*, which means a black speckled cow. It must be remembered in this connection that to pass through *Devayāna*, the departed soul has to be carried across the *Vaitaranī* river by a cow, according to the Hindu tradition; and it is on this account, I may add, that Hindus, on their death-bed, make a gift of the cow. I can recall a passage from the *Rig Veda* where the Rishi queries "How can a black cow give us white milk?" a saying current even to this day in the north of Germany, as we are told by Professor Max Müller in his "Physical Religion." Such coincidences, the author of the Gifford Lectures informs us, "are very startling." "One hardly knows how to account for them. Of course, they may be due to accident....." Unfortunately, similar accidents occur in connection with the North American Indian tribes, whose traditions bear a remarkable resemblance to the Scandinavian, and even to our own mythology in India. One can hardly afford to ignore these cases, for they, at all events, suggest the possibility of a popular version among all nations of one and the same universal belief concerning Man and Nature. Why should the Professor carefully avoid any explanation of his interesting coincidence?

The doctrines of the Sufis are next dwelt upon, to show that the best word they have to say is that the Infinite in man should be united with the Infinite in Nature, as the *Upanishads* teach. The doctrine of the Sufis has its own counterpart in that of *Bhakti*: not *Bhakti* in the popular sense of the word, which means *S'raddha* (attention), but the superior *Bhakti*, or *Bhaktimārga*, which is identical with the *Brahma-vidyā* taught in the *Upanishads*. But the difference between Sufism and *Vedānta* lies in the fact that "*Vedānta* goes far beyond the point reached by Sufism, and has a far broader metaphysical foundation than the religious poetry of Persia. Sufism is satisfied with an approach of the soul to God, but it has not reached the point from which the nature of God and soul is seen to be one and the same. In the language of the *Vedānta*, at least in its final development, we can hardly speak any longer of a relation between the soul and the Supreme Being, or of an approach of the soul to, or of the union of the soul with, God. The two are one," *advaitically* speaking, of course, "as soon as the original and eternal oneness of Nature has been recognised. With the Sufis, on the contrary, the subject, the human soul, and the object, the divine spirit, however close their union, remain always distinct though related beings." Here it is we find them almost identical with the *Visishtādvaitis*: while the language of Sufi writings reminds one of either *Gītagovinda* or the tenth skandha of *Bhāgavata*. But the Professor says: "If Christianity and Mahomedanism are ever to join hands in carrying out the high objects at which they are both aiming, Sufism would be the common ground on which they could best meet each other, understand each other, and help each other." But this remark, thoughtful though it be, will please only the few.

Where do we next find that last word of the Vedānta? Certainly in the speculations of the Alexandrian Fathers, is the answer: and although "the idea of a direct influence of Indian or Persian thought on early Christian religion and philosophy has been surrendered", we are told, "by most scholars": still the Indian doctrine, it must be said, has many similarities common between itself and the Alexandrian Platonists. Here the Logos is known as S'abdabrahman. It is the eternal sound that has become manifested in man* in order that he may be assimilated with Him. Like the Greeks, the Hindus never seem to have forgotten that S'abda or word, has a double aspect, its sound and its meaning, but at the same time they held that the relation between a word and the object it signifies was one of identity. S'abdabrahman is the I's'vara of the Advaitis, and as such the highest personal God in the universe. He is thus distinguished from Parabrahman although the same *in esse*, in the same way that the Stoics made a distinction between the Logos and their Zeus: and like them again, the Hindus who considered Him not only creative but the controller of all things in the universe. Like the Neo-Platonists, they held that it is the I's'vara that re-incarnates, and manifests itself as man. And although they also believed that the Logos has many aspects, that is, that there are several I's'varas, some of them went so far as to believe that the sounds which we utter are all its manifestations: nay, that it undergoes three† manifestations, viz., the causal world, and the Logos presiding over it; then the astral world and its Logos; and lastly the physical world and its Logos, which is its grossest form. These are known as *Paś'yanti*, *Madhyama* and *Vaikhari* forms of *vāk*, corresponding to the Vedāntic ideas of Vais'vānara, Taijasa and Hiranyagarbha, presiding respectively over the Kāraṇa, Sūkshma and Sthūla forms of matter. This is the expressed teaching of the Māndūkya Upanishad, which is thus decidedly Advaitic and has often puzzled the Dvaitic commentators.

This doctrine of the Logos is specially introduced by Professor Müller to show that Christianity was nothing but a descendant of the old Semitic Religion, vastly improved by Greek Philosophy and more especially that of Plato, and this improvement was the work of the Greek Fathers. The showing of the Professor is that this blending of Aryan and Semitic thought which found its highest expression in Christianity, is no final religion, not a universal religion in any sense of the word; and this, notwithstanding his statement at the end of the introductory lecture that "we have subjected Christianity to the severest criticisms, and have not found it wanting." How and why it is not found wanting, he does not explain.

Hitherto I have confined my attention principally to comments

* Patanjali's Mahābhāṣya: First A'nhika, quoting Rig Veda "Chatvari Śringāḥ"; &c., which speaks of the Divine Bull with four horns.

† Patanjali's Mahābhāṣya, 1st A'nhika, quoting Rig Veda I. 164—52. Yāska in his Nirukta, though referring to this passage of the Rig Veda, explains it differently.

from the Hindu stand-point upon Prof. Max Müller's new book. Before concluding, I should perhaps say few words on those topics particularly interesting to Theosophists, which the Professor touches on.

In the first place, the remarks on page 327 anent "Yogins or so-called Mahātmās", seem to be introduced for the special purpose of deriding Theosophists. "The Hindus themselves", we are informed, "are quite familiar with the extraordinary performances of their Yogins". "To represent these performances as essential parts of the ancient Hindu Philosophy, as has lately been done by admirers of Tibetan Mahātmās, is a great mistake". Here the Professor abruptly drops the subject. Possibly words failed him. As Prof. Max Müller would not regard with any respect a statement of Theosophic opinion on this point, I may draw his attention to the fact that the views propounded in Theosophical literature in this connection, are identical with those current in India. Prof. Max Müller can hardly ignore this statement from an orthodox Hindu Brahmin. Let me explain myself by saying at once that Yoga is the practical application of Vedāntic theories, without which the highest aims of Vedānta can never be realised. The term Yoga is here used in the widest sense, including Brahavidyā, its highest form. The study of Vedānta becomes merely a matter of intellectual exercise, when not accompanied by practical application. It is curious that with all his experience of Indian sacred literature, the Professor has never realised that there exists a perfectly well-recognised system of physical, mental and psychic training, such as is given in Patanjali's Yoga Sūtras, by the following out of which the states of consciousness referred to throughout Vedāntic literature can be realised by the devotee. Unfortunately, Prof. Max Müller has never visited India, or he would have had opportunities of conversing with Yogic practitioners of various grades. But the following extract will be read with interest:—

"The penances which Indian ascetics inflict upon themselves have often been described by eye-witnesses whose *bona fides* cannot be doubted, and I must say that the straightforward way in which they are treated in some of the ancient text books, makes one feel inclined to believe almost anything that these ancient martyrs are said to have suffered and to have done, not excluding their power of levitation" (p. 528).

One point more before I conclude. Speaking of the Sūkshma S'arīra, the Professor states that it is this which "the modern Theosophists have changed into their astral body, taking the theories of the ancient Rishis for matters of fact." Leaving on one side the question of whether the Astral Body is the equivalent of the Sūkshma S'arīra, though this seems probable, I would draw the Professor's attention to the fact that the existence of the Astral Body has been demonstrated by the Society for Psychical Research and by individual experiment; thus showing that the ancient Rishis dealt with something more than theories.

It would not be just, however, for me to bring these remarks to a conclusion without paying again a well-deserved tribute to Prof. Max Müller's noble work in the cause of Indian Sacred Literature. Though we Hindus disagree with the Professor on many points, we cannot but feel that his love for Indian Sacred Literature is a deep and sincere one, and the honour which he pays to Indian religious thought in the present volume is, I feel confident, prompted by a deep and thorough conviction of its worth. The Professor's views must, of necessity, be somewhat restricted by reason of the appointment he holds, yet he has taken a loftier and more sympathetic view of the subject than any University Professor in a Christian country has hitherto done. Moreover, there is in the present volume which it has been my pleasure to notice, an indication of a greater liberality of thought, and a more marked tendency towards the investigation of spiritual knowledge; more of the earnest student in fact and less of the philologist. Is it too much to hope that before long Prof. Max Müller will realise to the full the existence of a spiritual science of life, which is embodied in those our Sacred Books to the vindication of which he has so nobly dedicated his life?

S. E. GOPALACHARLU,
(A Vaishnava Brahmin).

THE PREDICTIVE ART IN INDIA.

DURING my visit to Kumbakonam, I had the opportunity of seeing some of the best exponents of the predictive art that now reside in that locality. Needless to say, an early visit was made to the "Cunning Man" at Valangimán, of whom so much has been said and written in the past. In company with Mr. P. R. Venkatarama Iyer, I called upon Govinda Chetty early one morning. We found him standing on the steps of his house; and after a few words, he conducted us to his consulting room in another house, which appeared to be unoccupied. We were there left alone for a few minutes, during which we took the opportunity of looking around. A moveable calendar, one or two books upon Astrology in Tamil, some sheets of plain paper and a pencil, seemed to be the whole of the joshi's accessories. The return of the "Cunning Man" was the signal for silence, which we maintained throughout the séance as much as possible. I had gone with four questions, which we requested the joshi to answer; the questions, of course, being unknown to him. After much figuring on the part of the "Cunning Man" and counting of *courie* shells by ourselves, a small sheet covered with Tamil writing was produced, the lines counted and initialed by me at the four corners and between one or two of the lines. This paper I then placed in my pocket. The joshi said I was born under Hasta the 13th Nakshatram. I replied, 'No, Magha, the 10th.' The joshi did not get on very well with the questions or answers, but contented himself with a few written remarks, which proved to be quite

wrong as far as they went; and as the results seemed so unsatisfactory, and much time was already spent, we proposed to go. Before doing so, however, Mr. P. R. Venkatarama proposed one test case, and the joshi asked us to retire and choose the name of any village. I whispered to my companion the name "Handsworth," my native place. On returning to the joshi he gave me the piece of paper previously initialed by myself, and asked me not to read it till I got back to Madras. Before leaving I gave the joshi some money which he repeatedly refused, saying that I might send it to him if I found the information correct. On the way to Kumbakonam we consulted the 23 lines written by the "Cunning Man," and found that my questions had not been mentioned at all, and that the information given was commonplace, affording no evidence of the powers attributed to Govinda Chetty. The following is the translation of the only information I obtained from him:—

1. This gentleman will not save anything, however much he may earn. Perhaps he may save something after three years. He will gain much fame. He questions about a female. He will live 69 years. He has got much desire to learn some wonderful sciences, and possesses no desire for money.

2. He was born in the 57th year from Prabhava, in the 12th month from Chitharay, in the 10th star from Aswathi; has much attachment to the people of India and dislike towards his own countrymen.

3. As this gentleman is born in Ketu Das'a, he must have thought to himself "Arandas." I do not know whether this is right or wrong.*

Needless to say I was disappointed, and I felt sure that my friend was right when he said that Govinda had not been using his powers at all. However, we determined to try again, and with a gentleman, who was known to Govinda Chetty, we went again on the following day. The "Cunning Man" pleaded sickness, said that he had taken oil, and obstinately refused to give us any demonstration of his powers. We had, moreover, the assistance of the Medical Officer of the place; a friend of the joshi's, to help us in persuading him. We left the place; but the officer said he would stay and not return without some information. Later in the day, however, he came back without any evidence, and said it had been promised during the evening. It did not come. The next day we went with the Sub-Magistrate, and Govinda was called in; but although he knew we were all friendly disposed towards him, he still pleaded incapacity on account of illness; and after many attempts to evade us, he finally pretended to be taken with sickness, and with a feint of vomiting, he rushed from the room. That was the last I saw of him, and I was unfavourably impressed. Two days later, while returning to Madras, we met the emissary of the Rajah of Ramnad, whom we had seen at Valangimán. He assured us that he

* As already indicated the word thought of and mentioned was "Handsworth."

had been kept waiting merely because Govinda could not get rid of us, but that no sooner had we gone than he immediately interviewed the joshi, and within ten minutes had come away with full information. He was then on his way back to the Rajah. He also told us that the joshi had expressed his fear that I should discover his secrets and that was the reason he refused to use his powers before me. This explanation, however, scarcely covers the case, for I had left a sealed cover with the Sub-Magistrate which Govinda was to explore and reply to, but no information has, up to this date (four months later), been received.

However what I could not obtain from Govinda Chetty I met with elsewhere without seeking. A certain young Brahmin living near the Nageshvaraswamy Kovil in Kumbakonam, sent me a letter by his brother, saying that if I would call upon him he would give me some evidence of his powers. In the evening I went to him, accompanied by one or two of our members from the Kumbakonam Branch and Mr. P. R. Venkatarama Iyer. The Swami was engaged in *pāja* when we arrived; but shortly afterwards, he came from his shrine into the room where we were assembled. After the customary gift of flowers and limes, betel-nut, &c., he asked me to sit down beside him on the mat facing the audience—for there were many of the Swami's S'ishyas present. He then took pencil and paper and began to figure in Tamil characters. He asked me if I had some questions which Govinda Chetty had not answered. These I told him were in my pocket and had not been seen by anyone save myself. He then said there were four questions. The first, he said, was as to "what I was doing that morning at 8-30." This was exactly the question word for word. The next question, he said, was about my parents. This was true: for I had enquired the names of my parents as a test question. The third question had to do with the future, the Swami said. This was the fact, my question being in regard to my future actions. The Swami then said the last question was regarding my friend's wife. I said it was not so; and after some consideration the Swami said it appeared so to him. We had pursued conversation on general subjects for some minutes, when I suddenly remembered my fourth question and admitted that the Swami was quite right. The fact is I had not looked at my questions since the morning, and had forgotten them in part; indeed the statements of the Swami really re-called them to my mind. Moreover the statement that the fourth question related to my friend's wife, set me thinking in the direction of absentees, while actually my friend was present with me, and it had been at his request that I had put in a question in regard to his wife. So that all the questions I had written had been faithfully reproduced, and on reference to the paper in my pocket I satisfied those present as to the fact. The following day I received a *chit* from the Swami by the hand of his brother, in which he said that if I would commit to memory two or three lines of

poetry in any language, or compose some for myself, he would reproduce them in the evening. I immediately thought of two lines already known to me, and told the Swami's brother I would call after my lecture in the evening. I went to the house at about 9 p. m. and asked that every one present should go out. I then made a careful search all over the place with a lantern, and having shut myself alone in the room, I wrote the two lines I had previously selected upon a slip of paper, and put them in my pocket. The lamp afforded so little light that I could not decipher the words when written, so that I was sure no one at a distance could do so. I then went to the door and told the Swami I was ready. He came in and seated himself opposite to me, preparing himself for deep-breathing by means of a succession of forcible snorts, which, however, proved ineffectual. A long steel skewer with a short wooden handle was then brought, and fully seven inches of this steel disappeared several times in the Swami's nostrils, after which he settled into the Padmāsana posture. Then, taking a piece of paper upon a book, and a pencil, he drew a long breath, retaining it for some minutes, during which he gazed upwards to the right, and wrote two lines of Tamil characters. We then repaired to the further room where several persons were waiting. The Swami then read the two lines and I read the English original which I had previously written. The two corresponded, word for word, as follows:—

உ ஓன் ஆவ் வரிம்பதிஸ் அண்ட் ஓளட்ரேஜ் கன்.
 உ லிவ் ஆஸ் இப் உ லூவ் அண்ட் லிவ் வெர் ஒன்.
 "To own all sympathies and outrage none,
 To live as if to love and live were one."

This performance, which was in all respects satisfactory and convincing, was attested by the signatures of several of those present.

The next day, March 30th, on leaving Kumbakonam, Messrs. P. R. Venkataram, K. Narayanaswami, and the above-mentioned Brahman, went with me to Shiyali, to the house of Padmanaba, the owner of the famous Book of Bhimakavi. We were received very kindly—for Brahmans are everywhere welcome, and our entertainers were evidently willing to extend the honour to myself. Padmanaba was absent, but our friends regaled us with fruits, milk, &c., while Mr. K. Narayanaswami went in search of the astrologer.

Upon his arrival he proceeded to unbind some kadjans of palmyra leaves, written in the Telugu character. These formed a portion of the book we had come to consult. After a simple calculation made by Padmanaba, he turned to a leaf of the volume and commenced to read as follows:—

"In the year of Nandana* in the month of Panguni† when the moon is in Dhanus,‡ in the morning, he (the owner of the Grandha by name

* 1892 April to 1893 April 11th.

† March 11th to April 11th.

‡ Sagittarius of the Hindu Zodiac.

Padmanaba) will rise up, and in order to cure his son of his illness, will go for medicine. At a time when he will be just wasting his time, a Brahman from the banks of the river Cávery will come and drag him away. He will go to a certain place, it is certain. When he gets there he will have the happiness of seeing many gentlemen assembled. He will not be able to talk to the man who took him away, but will talk to others. When he goes there, all the gentlemen assembled will be considering the Government Tax or Land Assessment.* He will afterwards go to the Sambandha Temple, and will talk about the same matter. A Neecha † will come. Refer to Vol. III, p. 65. (This was then referred to.).....Three Brahmans (viprás) will accompany him. This Neecha has not come for any purpose of his own, but to know the possibility of the existence of such a science and to know its details. He has the capacity to understand the use of this S'ástra without seeing it. He may rightly be considered to possess good taste for this kind of knowledge, and also has ability in this direction himself. He has, however, no inclination for the faith of his ancestors. Refer to Vol. II., p. 257. (Referred to.) He is not the eldest born of his parents. In his 3rd, 5th, 7th, and 12th years he must have had some sickness. He will forsake the quest of wealth and position and will wander as he does now. At 22 years of age he will turn from his household affairs and will pursue this tendency. ‡ Apart from his desire for all other knowledge, he will have a strong inclination for Vedánta S'ástra. What will be the nature of the results of the attainment of this knowledge by him? He will know things through his Buddhi § without either Mantra or Tantra. He will gain jñána.** He will have 7 black moles upon his body. On his left hand the sign of a spindle (X) and on the soles of his feet the mark of a flag (P).†† He is so courageous that he will never fear any living man. He has in him the capacity to find out any sort of trick that is played upon him. The rest of the fortune of this person will be given to him in the month of Vrishabha only."‡‡

In the month of Vrishabha, therefore, I applied through the agency of my friend Mr. K. Narayanaswami, for further information, and in due course received the following translation of the predictions of Bhimakavi, just as it was read from the Grandha:—" Vol II, p. 146. In Vijaya, (1893-94) the sun being in Vrishabha and the moon in Makaram, the native (Padmanaba) will rise in the morning, will waste some time and then spend some time in an auspicious affair. Then a person from Sárangapáni Sannadi, situated on the banks of the river Cávery, following the profession of a lawyer, and another engaged

* The subject was the "Tanjore Land Assessment." The Sambandha Temple was in view of the house where we consulted.

† Neecha—one without caste, a foreigner.

‡ I joined the T. S. just after my 22nd birthday.

§ Buddhi—spiritual intelligence.

** Jñána—spiritual knowledge.

†† Marks are as stated.

‡‡ May 10th to June 11th.

in the same profession, hailing from Prithivi Kshetra,* will come to enquire into the Grandha. They will come for the purpose of knowing the remaining events in the life of a Neecha who has already consulted this book. They will be found in Vol. I, p. 156. (Referred to.) He was not born the eldest boy of his parents. He was born in Guru Khanda.† It is certain he will not live in his native place. He went up for examination seven times.‡ [Here followed the same statements as were given in the first sitting]. The rest will be found in Vol. I, p. 132. (Referred to.) When an object is removed from one place to another, this Neecha will find it out through his Buddhi and not through Mantra, &c.§ Why should this man alone do it and not others? Refer to Vol. II, p. 86. (Referred to.) People do not know the different stages of ákás'a; and as they do not know Yoga this knowledge will not be developed. This person has known the different stages of ákás'a. What are the benefits derivable from this knowledge or faculty of his? Persons, without knowing the meaning of the ancient Grandhas, profess to know and act up to them while in fact they act in contravention of them through their own Máýá. Some Mlechchas,** finding that the Ancients were wiser, endeavoured to bring out their excellencies. But the Government will not support them. This Neecha, who will be able to earn money, will not desire it, and will give up his desire for his family and country, and will be working as one of these Neechas aforesaid. In 9—12 years, the Society will come to that state when people will admit its truth. What is this 9—12 years? Refer to Vol. III, p. 36. (Referred to.) It is certain that the S'ástras will be admitted by all at the end of Dhanus and the beginning of Makaram in the year of Durmukhi †† It is most true that all people will admit its truth in Hevilambi year, Vrishabha month.‡‡ After that, till the end of this Yuga, all people will be of this Anushtánam.§§ This is satyam (most true). Then this Neecha will become perfect and foremost. This is certain. Now you say these things; if you state some events which will occur in the life of this Neecha from now up to the above date, then belief will arise in what is stated by you here."

Here followed several predictions relative to the writer's connection with the Theosophical Society. These I intend to watch very carefully, and after the date indicated for their verification, I shall take an opportunity of referring to them in detail. Some of these predictions include events which seem, at present, by no means probable.

The books of Bhimakavi, now in the hands of Padmanaba, were

* The brother of the foregoing person. He bears the Prithivi mark.

† One of the signs of Jupiter. In my case it was Dhanus.

‡ This is not quite accurate, but I was at school for seven years, away from my native place.

§ Impression-transference.

** Members of the T. S. Mlechchas are foreigners.

†† 1896—7 Dec.—Jan.

‡‡ 1897—8 May—June.

§§ Observance, belief, order.

translated into Telugu by Bhimakavi himself, from the Sanskrit original, which is stated to be some 1,500 years old. Padmanaba is the 19th owner. The books are written somewhat on the lines of a Nádigrantham, but instead of containing the horoscopes of a host of people recorded under the several Rás'is and Nakshatrams during several cycles, it contains only the lives of a succession of persons into whose hands the book is destined to pass. The succession of ownership is contained in the book itself and constitutes the "life" of the book, so to say. The lives of the several owners are given in great detail, and it is only incidentally—as within the life of the owner of the book—that the destiny of other persons comes to be mentioned. It seems sufficient that a person should come into relations with the owner of the book, in order to supply the key to his past, present and future life; for, as certain as these relations are established, Padmanaba can, to my knowledge, turn to a page of his Grandha which will contain the incidents of the day, including the relations just established with the said person. This was the case when, accompanied by "three viprás" (Brahmans), I saw Padmanaba for the first time. Our visit was quite an impromptu affair, having come about through the failure of other arrangements, which would otherwise have kept us in Kumbakonam. It was, moreover, by a mere chance (if I may use the term in this connection), that I was accompanied by *three* instead of two Brahmans. I had gone to take leave of the joshi above referred to, and he asked me in surprise as to my early departure. Whereupon I told him where I was going, and he expressed a desire to come with me, to which I consented. This incident was entirely unforeseen by my friends, so that the presence of three Brahmans was an honour which the Grandha did well to record.

The book of Bhimakavi is peculiarly constructed, the text being arranged somewhat on the lines of a genealogical tree, so that parts of one person's life may overlap those of others, and the same text is thus utilized for many occasions and for several individuals. The reader will notice how the statements, in my own case, are carried over from the middle of one page in the volume to the beginning of another in a different volume; and this will, perhaps, illustrate the construction of the book as clearly as possible.

At first sight the statements made do not appear to be very wonderful, and certainly a large number of them could well have been made by a competent astrologer; but when it is remembered that this Grandha was written before ever the present witnesses were born, and probably when some of us were in Devachan, and others, perhaps, in other bodies and in other lands, then the full import of the facts strike home with a peculiar significance; making one pause to think of the marvellous mechanism of the universe, and the yet more wonderful grasp of the ancient Sages over the cyclic laws which govern our terrestrial existence.

W. R. OLD.

OUR ORIENTAL CONTRIBUTIONS AND CONTRIBUTORS.

IN the June number of *Lucifer*, in the course of his review of Prof. Max Müller's "Theosophy or Psychological Religion," Mr. G. R. S. Mead has given a partial, though very useful, list of the principal articles and translations on Oriental subjects that have appeared in the *Theosophist* since it was founded in 1879. It has been suggested to me that it would be a useful thing to reproduce Mr. Mead's list in the *Theosophist*, adding thereto an enumeration of other articles which are not included in his category. I have gladly undertaken the task of going through the back volumes of the *Theosophist* and preparing a list of the principal articles on, or translations of, the Hindu, Buddhist and Zoroastrian Religions and Sacred Books. This list will serve to show the general public what invaluable work the Theosophical Society has accomplished in the Oriental field, be a useful reference list for scholars, and also draw the attention of our contributors to what has already been published, thus preventing any wasted efforts through their dealing with subjects previously treated of. It should be noted, as pointed out by Mr. Mead, that many separate translations have appeared in book form and in other journals of the Society.

VOL. I.

- The Veda: The Origin of History and Religion...Shankar Pandurang Pandit.
- Nature and Office of Buddha's Religion...H. Sumangala.
- S'ankarácárya, Philosopher and Mystic...Kashinath T. Telang.
- The Vedánta Philosophy...Pandit Surya Narayan.
- The Zoroastrian Religion...Anon.
- A Treatise on the Yoga Philosophy...N. C. Paul.

(VOL. II.)

- Nature and Office of Buddha's Religion (*contd.*).
- The God of the Upanishads...Jogendra Nath Bose.
- Treatise on the Yoga Philosophy (*contd.*).
- The Vedánta Philosophy (*contd.*).
- Philosophy in Sanskrit Words and Names...Dadoba Pandurang.
- Antiquity of the Vedas...Krishna Shastri Godbole.

VOL. III.

- The Religions of Japan...Anon.
- Antiquity of the Vedas (*contd.*).
- Twelve Signs of the Zodiac...T. Subba Row.
- Aryan Arhat Esoteric Tenets on Seven Principles in Man...T. Subba Row.
- A Criticism on the Problems of Brahma, I's'vara and Máya...Anon.
- Date of the Great War between the Pándavas and Kauravas...Janardan B. Modak.
- Superiority of Hinduism...Raj Narain Bose.
- Advaita Philosophy...Anon.

VOL. IV.

Superiority of Hinduism (*contd.*).

A'tmánátma Viveka (Discrimination of Spirit and Non-Spirit)...

Mohini M. Chatterjee (Tr.)*.

Advaita Philosophy...Swami of Almora.

Hindu Zodiac...N. Chidambaram Iyer.

Visishtádvaita Philosophy...A. Govinda Charlu.

The Tantras...Anon.

The Visishtádvaita Catechism Dissected...Anon.

Zoroastrianism in the light of Occult Philosophy...Anon.

Prakriti and Purush...T. Subba Row.

Septenary Principle in Esotericism...H. P. Blavatsky.

S'ankaráchárya's Date and Doctrine (see under "Inquiries suggested by *Esoteric Buddhism*")...T. Subba Row.

Vedántasára...D. K. M.

S'avasádhana (Description of Tantrik Rites)...Kunja B. Bhattacharji.

VOL. V.

Was Writing known before Pánini?...Anon.

Three aspects of Brahma...Anon.

S'ákya Múni's place in History (see under "Inquiries suggested by *Esoteric Buddhism*").

General Cunningham's Inscriptions (see do.)...T. Subba Row.

A'tmánátma Viveka (*contd.*).

Remarks and Thoughts on Buddha and early Buddhism...Dharani Dhar Kanthumi.

Philosophy and science of Vedántic Rāja Yoga...D. K. Mavalankar.

VOL. VI.

A'tma Bodh of S'ankaráchárya...B. P. Narasimiah.

S'rí Vákyasudha...M. N. Dvivedi.

VOL. VII.

S'rí S'ankaráchárya's Viveka Chúdámáni, or "Crest Jewel of Wisdom"...Mohini M. Chatterjee (Tr.).

Primitive Mazdayasnian Teachings...N. D. Khandalvala.

Introduction to Astrology...N. Chidambaram Iyer.

Zoroastrianism...D. M. Medhora.

Lectures on the Bhagavad Gítá...T. Subba Row.

The Vedas...Anon.

Spenta-Mainyas and Amesha-Mainyas...D. J. Medhora.

Sárthánthikaviddhi S'lokams, or Rules of Practice for the Student of Rāja Yoga...B. P. Narasimiah (Tr.).

Ahura Mazda and the Amesha Spentas...D. J. Medhora.

The Fravarshis...D. M. Medhora.

A'tmajñānam Nirṇaya of Mahá Nirvána Tantra...A. G. (Tr.).

* Translations are signified by (Tr.).

Destiny of Man after Death (Zoroastrianism)...D. J. Medhora.
Zoroastrian Miscellanies...D. J. Medhora.

VOL. VIII.

Are not the Aryas Autochthonous?...Mahádev Trimbuk Yog.

Theories in Comparative Mythology...Mohini M. Chatterji.

Notes on the Bhagavad Gítá...T. Subba Row.

Studies in Buddhism...A. P. Sinnett.

Kaivalyanavaníta...T. M. Sundaram Pillai (Tr.).

S'abdakalpádruma...Anon.

Buddhism in Japan...M. Fredal.

VOL. IX.

Viveka Chúdámáni (*contd.* from Vol. VII).

Buddha's Teaching...A. P. Sinnett.

Kaivalyanavaníta (*contd.*).

Allegory of the Zoroastrian Cosmogony...A. J. D.

Brief Sketch of Mádhaváchárya...G. Sriramamurthi.

Nature's Finer Forces...Rama Prasad.

Mythical History of Japan (Tr. from French of Klaproth).

S'rí S'ankaráchárya's Pras'nottara-ratnamáliká (Tr.).

The Sāṅkhya and Yoga Philosophy...Anon.

Anatomy of the Tantras...Anon.

S'rí S'ankaráchárya's A'tma-Kathá, or "Ode on Self"...A. G. (Tr.).

The Vedánta...Anon.

Uttara Gítá...R. Jaya Raja Row.

Hindu Trimúrti...R. Jagannathiah.

The Vedas: a Divine Revelation...R. Raghoonath Row.

The Dhammachakkapavattana Sutta...Editor of the *Buddhist*.

Bhakti...R. Raghoonath Row.

VOL. X.

The Advaita Philosophy of S'ankara...Manilal N. Dvivedi.

Nature's Finer Forces (*contd.*).

The Jaina Rámáyana...P. S.

A'tmajñānam...J. C. Daji.

Súrya Siddhánta...I. C. Dev.

Dhammapála Játaka...Ch. Mitra.

Pránava...T. Venkatarama Iyengar.

Vedántavártikam...B. K. Narasimiah (Tr.).

Vajrásuchi Upanishad of Sāma Veda...K. Narainswamy Iyer (Tr.).

Sanskrit Phonetics...Anon.

Mahá Nirvána Tantra...Anon.

Sanskrit Study in the West...C. Johnston.

S'árírakopanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).

Náráyanopanishad of Krishna Yajur Veda...Do. (Tr.).

Thoughts on the Pras'nopanishad...Rama Prasad.

Náda-bindu Upanishad of Rig Veda...Combaconam T. S. (Tr.).

S'ándilyopanishad of Atharva Veda...Do... (Tr.).

A Study in Symbolism...P. R. Venkatarama Iyer.
 Sound, Speech, and the Logos...Rama Prasad.
 The Age of Patanjali...N. Bhashya Charya.
 The Dhammapada...H. Sumangala.
 Shin Shu Catechism...Sho Kevaku.

VOL. XI.

Shin Shu Catechism (*contd.*).
 A Study in Symbolism (*contd.*).
 The Age of S'ankarāchārya...N. Bhashya Charya.
 S'āndilyopanishad...(*contd.*).
 Symbolism of Caste Marks...P. R. Venkatarama Iyer.
 Hindu Daily Prayers and Supplications...P. R. Venkatarama Iyer.
 The Yavanas...N. Chidambaram Iyer and N. Bhashya Charya.
 Sarvasāra Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 The Prophecy of the Bhāgavata as to the future Rulers of India... Rama Prasad.
 Nirālamba Upanishad of S'ukla Yajur Veda...Combaconam T. S. (Tr.).
 Symbolism in Yajna...P. R. Venkatarama Iyer (*contd.*).
 Vedāntavārthikam...(*contd.*).
 Varāha Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 How to Study Hinduism...G. Sriramamurthy.
 First Day of the Parsee Year...D. J. Medhōra.
 Symbolism in the Chin Mudrā...P. R. Venkatarama Iyer.
 Notes on Amitābha...S. E. Gopalacharlu.
 Indian and Buddhist Rosaries...S. E. Gopalacharlu.
 Kaivalya Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 Amrita Bindu Upanishad...Anon.

VOL. XII

Women in Ancient India...S. E. Gopalacharlu.
 Religious Aspect of the Early Tantras...K. Chakravarti.
 Symbolism in the Holy Thread...P. R. Venkatarama Iyer.
 Vedāntavārthikam (*contd.*).
 Subhāsita—A Singalese Book of Buddhist Morals...H. J. Mendis (Tr.).
 Hindu Theory of Vibration...C. Kotayya.
 Maitreya Upanishad of Sāma Veda...Combaconam T. S. (Tr.).
 Tamil Proverbs...P. R. Venkatarama Iyer.
 Pingala Upanishad of S'ukla Yajur Veda...Combaconam T. S. (Tr.).
 Hindu Theism...Anon.
 A'tma Bodh Upanishad of the Rig Veda...Combaconam T. S. (Tr.).
 Brahmopanishad of Krishna Yajur Veda...C. R. Srinivasa Aiyengar.
 Yoga-Kundalinī Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).

Occult Physiology...K. Narainswamy.
 Astrology as conceived by the Hindus...Rama Prasad.
 Sandhyāvandanam, or the Daily Prayers of the Brahmins...S. E. Gopalacharlu.
 Garbha Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 Tārasāra Upanishad of S'ukla Yajur Veda... Do. (Tr.).
 Linga Purāna...Purnendu Narayan Sinha.
 Yoga Tatva Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 Mandala Brāhmaṇa Upanishad of S'ukla Yajur Veda... Do. (Tr.).
 Dhyāna-bindu Upanishad of Krishna Yajur Veda... Do. (Tr.).
 Tejo-bindu Upanishad of Krishna Yajur Veda... Do. (Tr.).

VOL. XIII.

Antiquity of the Aryan Evolution...P. C. Mukerji.
 Tejo-bindu Upanishad (*contd.*).
 Srāvanam...A. Nilakanta Shāstri.
 Astrology as conceived by the Hindus (*contd.*).
 Sāṅkhya Tatva Kaumudi of Vāchaspati Misra...Ganganatha Jha (Tr.).
 Hamsa Upanishad of S'ukla Yajur Veda...Combaconam T. S. (Tr.).
 S'rādha Ceremony of the Hindus.
 Episode of Jadabharata...Combaconam T. S. (Tr.).
 The Yugas: a Question of Hindu Chronology and History
 ...S. E. Gopalacharlu (Review).
 The Vichāra Sāgara, or Ocean of Enquiry...A Siva Row.
 Some Mythologies in relation to the Vedas...Purnendu Narayan Sinha.
 Mantras: their Nature and Uses...S. E. Gopalacharlu.
 Subāla Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 Varāha Avatar of Vishnu...A Nilakanta Shāstri.
 The Vis'uddhi Mārga...H. Dharmapāla.
 Analysis of Rāmāyana, First Canto...A Nilakanta Shāstri.
 Amrita Nāda Upanishad of Krishna Yajur Veda...Combaconam T. S. (Tr.).
 Kali Santārana Upanishad of Krishna Yajur Veda...Do. (Tr.).
 The Indian Doctrine of Re-incarnation...S. E. Gopalacharlu.
 S'rī S'ankarāchārya's Mahāvākyadarpanam...B. K. Narasimiah (Tr.).
 A Catechism of the A'rya Dharma of Gautama Buddha...S. T. Krishnama Chariar.
 The Wisdom of the Upanishads...Rama Prasad.
 The Gāyatri...S. E. Gopalacharlu.
 Adhyātma Upanishad of S'ukla Yajur Veda...Combaconam T. S. (Tr.).
 A Study of Mainyo-i-Khard...J. K. Daji.

S. V. EDGE.

DIVINATION AND AUGURY IN A MODERN LIGHT.

(Concluded from page 633).

AN objection has been made to the spiritualist theory of augury. Spirits still exist and men eager for fortune-telling. Why has the practice declined?

An explanation of this fact has been given by spirits. Reasons in both worlds have operated to stop the practice. The incarnated half of humanity have become more "material"; that is to say, the masses, who have always disbelieved in anything beyond the evidences of the senses of their material body, have triumphed over tradition and laughed at the practices of augurs and diviners, especially as these became gradually less and less skilful and made mistakes. On the other hand, excarnated humanity became wiser as the sum total of humanity progressed. They began to see that the custom of fortune-telling was not altogether a wise one, and consequently the higher spirits desisted and left the practice to lower spirits or helped to bring the practice into disrepute. The reason why it is not a wise practice is two-fold. Incarnated man began to disuse his own judgment, and, consequently, his reasoning powers and conscience deteriorated from misuse: secondly, it is impossible to tell always who is the operator on the other side: and mankind, ignorant that the unseen operators were often only human beings possibly less advanced than themselves in intelligence and morality, thought the workers of oracles were gods, omniscient and kindly disposed, and took to worshipping them. This had a very evil effect on excarnated humanity. Spirits of unprogressed intelligence and unbounded conceit set themselves up as gods and pretended to omniscience and power: more than this, they kept up after death their earthly bias of personality, nationality and sectarianism. Now the spirit world has to progress from the personal and finite to the universal and infinite conceptions of individuality, and any practices that bound one down to the ties of bodily limitation were to be avoided. No wonder the higher organizing intelligences checked the practice of fortune-telling, though they keep up the warning voice of conscience and genius.

The spiritualists assert further belief than even this. Not only are their unseen personalities influencing us by impression for better or worse, and these personalities excarnated human beings of every grade of progression from the lowest depths of animalism to the highest perfection of purity, but also these beings can, under extraordinary circumstances, gather material from living bodies and make their astral bodies manifest to the flesh or materialize entirely or partially. Sometimes they materialize only their voice-organs, sometimes only their hands. Those who accept these facts can accept some of the records of augury, which we classified in our fifth group. Direct voices warping or encouraging: hands writing on walls: angels and gods appearing in the forms of men: the rattling of furniture and noise of chariots, and so forth.

But wide as is the ground over which the spiritualist theories throw light, there are still some facts about the older practices of divination which are not yet explained.

A spiritualist has no phenomena to justify a belief that warnings can be given to men by earthquakes, tempests and the like. It is here that our last group of speculators take new ground. As most modern Orientals belong to this class, readers of this Magazine will pardon me if I call the group the Neo-Buddhist Theosophists.* These agree with the spiritualists in affirming the influence of external personalities, but differ in maintaining that they are not human excarnated beings. Sometimes they admit that the last, expiring, semi-automatic throes of a dissolving human personality may cause effects in our material world, but the influence of these "shells" is very short-lived. The personalities, according to them, who have mostly communicated in the old auguries, are either Elementals and Elementaries,† or else human beings, still incarnated, but withdrawn from the world, Adepts, Rishis, Arhats, Mahâtmas, Yogis and so forth.

This group also offers the best justification for the practices of Palmistry and Astrology by a dogma proved, like Euclid's axioms, more by an appeal to necessity than by scientific evidence—called Karma, which states that all our actions and sufferings in this life are a necessary result of our conduct in previous existence—existence and subsistence being alternate and continuous as the swing of a pendulum. Hence the belief that our destiny is pre-ordained and written is not absurd to Theosophists, but this does not justify their belief in the practice of Palmistry or Astrology unless they can show proof of the invariable connection of the marks and signs with the written, fixed destiny. This is the one part of augury that wants more scientific light thrown on it.

Practitioners of these arts claim that the connection between the signs and the events has been established by an observation extending over many thousands of years, and appeal to the antiquity of the practice, and the fact that many eminent mathematicians, astronomers and philosophers who have taken the trouble to observe the connection, have established the fact. On the other side, disbelievers in this connection point to discrepancies between the Western and Eastern systems as to Astrology and Palmistry, and the fact that both claim their system as the true one: they admit that Astrologers have often been able to make correct prognostications as to destiny by being given the hour of birth of a child, and Palmists by seeing the palm, but they say such right guesses are explained sufficiently by either thought-reading and clairvoyance, or by the impression of a spirit. We want more light on this subject: we want careful testing of each affirmed connection. Personally I have given the system of astrology a study, and have come to the

* A meaningless term —Ed.

† *Elementals*, spirits controlling the elements of Nature—planetary spirits—genii. *Elementaries*, spirits evolving into animals or human spirits—imps.

following conclusion : that the discrepancy between the Eastern and Western systems is only in details, not in essentials; that the general facts of astrology are true, but that the science is full of rash statements made by some individual observers and based on partial observation, accepted by others without question and handed down as a tradition. Every statement wants to be thoroughly tested by the spirit of modern investigation, and large masses of facts should be systematically collected before inductions are made.* Also I have noted that the connection between the planets and the destiny is not so much one that shows an absolute necessity for the event, but rather that shows the season when such and such an influence will be rife in the "air" (i. e., in the *anima mundi* or in the astral light), and if I know that the human being whom I am considering will be forced by that influence to act by habit, and will not have will or wisdom to resist the influence, I can prophecy his conduct. If one is a close observer of the sun's positions, he will, doubtless, observe that in certain positions as at midday in summer, the sun causes a lazy physical influence, if then he knows his man, and how he will act when a lazy vital influence is in the air, he can make extraordinary prophecies about his course of action, he can say "I foretell that at such and such time you will be lying down dozing." An Astrologer extends this observation to the moon and other planets also, and notices mental and moral as well as physical influences caused by their different positions in the sky and to one another. The influences of the microcosm within us, according to his theory, correspond to the movements of the macrocosm around us. Matter and mind are one in connection, differing only in degree or state, as heat may differ from light, or ice from vapour. Every molecule of our body is a miniature solar system, and if one solar system is vibrating, the other system will pick up the vibrations by sympathy, as do musical instruments: or as two wheels of a watch clogged on to one another synchronize in their movements. If I know the movements of the fly-wheel, I can prophesy the movements of the hands.

In conclusion, we may remark that in dividing modern researchers into the above groups, it must not be forgotten that individuals may belong to more than one of the parties. Thus, a man may be a Spiritualist in his belief of incarnated human intercourse, but still hold wide views about the potentiality of his own incarnated spirit and of his subliminal consciousness, and about the influence of other external intelligence besides the dead of the past. Indeed the way that the discoveries of one group are acting and reacting on the others is most noticeable at the present moment, and individuals are rapidly shifting their ground. The differences between the parties hang as we have seen on the following undecided questions:

1. What are the limits of personality? Where does my personality

* There is no part of world where the opportunities for such an investigation are so easy and frequent as India. Here, if anywhere, a Scientific Society could collect abundance of facts.

end and another's begin? Are there objective as well as subjective influences at work on us in the unseen world?

2. If there are external influences, who and what are they? Humans or non-humans? Incarnated or disincarnated? Elementals or Angels? One sort or many sorts?

3. Is human fortune fore-ordained? If so, is it completely or partially so? Is it irrevocably so? Why is it so—on account of our own action or some god's will?

Are these questions that separate party from party irreconcilable? It may be that they are only differences of term and view.

F. W. THURSTAN, M. A.

THE BORDERLAND.

THE publication of *Borderland*, a Quarterly Review and Index of all departments of Psychical Research, by Mr. W. T. Stead, the most brilliant journalist of Great Britain,—announced for July 15, ult.—is an event of the greatest importance, whether considered in its literary, ethical or scientific sense. It is a perilous venture for its Promoter, both pecuniarily and personally; for, while Mr. Stead's prior journalistic successes go far towards guaranteeing business prosperity for the new Quarterly, yet precedents are lacking to show that organs of psychical research are paying ventures; and, secondly, no other branch of scientific enquiry can compare with this as to chances of error and self-deception for the observer and critic. Oft-recurring facts of false mediumships, of mistaken hypnotics, self-deluded mesmerists, untrustworthy clairvoyants, blindly credulous attesting witnesses, the mingling of trickery with veritable mediumship, and wrong deductions from unskilfully or unscientifically observed phenomena, are reported in different parts of the world. The editor of such a Quarterly as *Borderland* ought, therefore, to be the most experienced, unbiassed and cautious, as well as the most morally brave specialist of the day. While some of these qualifications may, assuredly, be postulated for Mr. Stead, moral courage conspicuously, yet his acquaintance with spiritualistic questions is very recent, and himself a psychic, who can not yet be sure whether his messages from the spirit-world are written by actual spirits through his hand or by latent personalities of himself. Thus, even so honest, unselfish and brave a man as he, may, unwittingly, help Sludge mediums to prosper, untruth to circulate, and spouting 'inspirational' orators to win shekels and renown. But, as one of his friends and admirers, I, for one, believe he will do all that a clever man can, to make his new organ a great teaching, ethical and evolutionary agency; I believe in its successful establishment; and hope it may have a wide circulation among Theosophists the world over. *Borderland* is one of the most noticeable signs of the times, a striking proof of the width and depth of the current of popular interest in problems of the Higher Self. While Quarterlies find their supporters mainly in the more opu-

lent classes and in Governmental and other public foundations, such as libraries, reading rooms and collegiate institutions, yet it is not so sure that, instead of their hundreds, they might not register their thousands and lakhs of subscribers if their publication rates were lower. Mr. Stead's *Review of Reviews* proved that a high-class magazine can count upon an enormous circulation at a popular price, and it is within the bounds of possibility that *Borderland*, edited by the same incomparably skilful mind, will repeat the lesson for the behoof of Mr. Stead's contemporaries who have neither his 'nose for news'—as the Americans describe it—nor the help of such highly capable business associates.

The Prospectus announces that Mr. Stead's own experimental investigations have convinced him that "there is a great deal more in so-called occult studies than the [Western] public has any conception of"; a truth for Prof. Max Müller to ponder before again prodding Mme. Blavatsky through the sod of her grave, so to say. The whole reading-public is rapidly coming to the like conclusion with Mr. Stead, thanks to the Theosophical Society among other agencies. Mr. Stead also discovers that these psychical studies, with very few exceptions, have been pursued neither intelligently nor systematically; which is also most true. Outside the S. P. R., (an offspring of our Society projected by our own Members, although a child of matricidal impulses,) there can hardly be said to be any organized psychical research by lay bodies, and Mr. Stead's project covers the attempt to create 'circles' or centres of private research, under a strict system of central supervision and control. His difficulty here will be to find persons thoroughly fit to serve him as staff superintendents and advisers of psychical research. If poor Stainton Moses were alive, he would have been one such, and possibly Mr. Hudson Tuttle might be another, if I may judge—as I must in his case—from general report; but among the dupes, doctrinaires and inspired bigots of the party of Spiritualism, where, alas! can we hope to find such another as the late Editor of *Light*; and where, if you search the world through, is there available another so versed in practical ancient psychology as H. P. B., the "loved and lost"? Mr. Stead will act wisely if he sets a close watch over the results of Hypnotic Research in the hospitals, especially that of Nancy, where more light is being shed upon the secret of human consciousness than all Spiritualism has given us since the "Epiphany of 1848" at Hydesville. From personal knowledge I can say that the value of those hospital researches would be ten-fold increased if the professional men concerned had the key of Eastern Psychology to open the sanctum whose door only they have so far been able to unmask.

Borderland will be published quarterly at the office of the *Review of Reviews* at eighteenpence per quarter. The four quarterly numbers will thus cost no more than one number of the quarterly reviews hitherto in existence. It will be occasionally illustrated when illustrations are necessary to elucidate the text—not otherwise. The Manager of the *Theosophist* will be pleased to forward the names and money of subscribers.

H. S. O.

Reviews.

"THE MOSLEM WORLD."

Our colleague, Mohammed A. R. Webb, F. T. S., has opened his Islamic campaign in America with great vigour and discretion. After founding a Head-quarters in New York and arranging for the sale and distribution of Islamic books and pamphlets he has, with an American's keen instinct, created a journal called *The Moslem World* as the best possible propagandist agency for the United States where virtually every native-born man, woman and child, regularly reads a newspaper and sometimes several. Mr. Webb's journal compares well with the best of its class in artistic appearance, beauty of typography and quality of paper: in fact, it equals the best of our magazines in those respects. As for its contents, the two numbers which have reached us up to the present writing, are both instructive and interesting, betraying the skill of an experienced editor in its 'make-up.' Numerous letters of sympathy have been received by Mr. Webb from Americans in various parts of the country. It will not surprise me in the least if there should be large conversions to Islam from that class of sincerely religious people who, repelled from Christianity by its defects, and not free enough to embrace the Wisdom-Religion, would be fascinated with the Unitarian concept of God, the universal brotherhood, and the undeniably excellent ethics of the religion of the Prophet of Islam. Success attend Mr. Webb! Let us have a fair field and no favour.

H. S. O.

RE-INCARNATION.

A STUDY OF THE HUMAN SOUL.*

We have often had the pleasure of reading Dr. Anderson's smaller contributions to Theosophical literature in the shape of numerous thoughtful articles, but this is the first time we have had occasion to welcome him as an author of a book of some considerable size.

"Re-incarnation: a study of the Human Soul" is, without doubt, one of the most thoughtful and valuable contributions to Theosophical Literature since Mme. Blavatsky's death. The purpose of the book, as stated in the preface, is "to establish the fact of the existence and repeated re-birth of the soul by an appeal to logic and reason alone, based upon phenomena of such universal and everyday-experience that all who choose may verify each successive step taken, or phenomenon to which reference is had." Dr. Anderson has loyally adhered to the purpose laid down by him and the result are fourteen essays, full of original thought, free from excessively quoted authority and all appearance of mysterious reservation, and highly suggestive. It is books of this description that are wanted, more especially in India, where clear and consistent Western Theosophical thought is much needed to give tone to the somewhat hazy and ill-defined ideas that many Hindus hold on science and psychology. What impresses itself more particularly upon one reading this present volume, is the fact that most of the thoughts are fresh; the book is not merely a compilation of the thoughts of others, but the work of a mind evidently accustomed to do its own thinking.

* By Jerome A. Anderson, M. D., F. T. S. Lotus Pub. Co., 1504 Market St. San Francisco.

The volume opens with a consideration of the physiological evidence of the Soul's existence, and, as one would expect, attacks the materialistic position vigorously. In arguing the case for supra-physical consciousness, the author remarks: "There is positively no physical equivalent possible for any of the higher faculties," and asks: "what particular motion among the molecules of the brain can be postulated as the physical equivalent and causal antecedent of our conceptions of justice, of truth, of moral obligation?" He then continues:—"Perception and sensation may be conceived of as arising out of physical correlates, but no such correlate can be conceived of the being who moves about, as it were, among these, selecting this one and rejecting that. The physical brain is limited to motion only: it cannot choose its own mode of motion even." Some remarks on the subject of "grey matter" are very much to the point, and Dr. Anderson shows, with Prof. Ladd to support him, that the molecular activities of the central nervous system—those more directly connected with the phenomena of consciousness—do not differ really from those not connected with consciousness. It is evident, therefore, that, in the case of man and the ape, it is some informing consciousness which makes the difference in intelligence, not variation in molecular structure.

The remarks on the psychological evidence of soul existence are an amplification and continuation of those in the previous chapter; evolution, hypnotism and the phenomena of dream being incidentally mentioned. In considering evolutionary theories, the author, for the first time, touches upon Eastern ideas. The subject-matter is of course difficult and abstrusely metaphysical; and we fancy Dr. Anderson is not quite so happy here as in his logical and scientific arguments. There are, it may be remarked, rather too many Eastern terms in the chapter which will be confusing to readers unfamiliar with the subject, and it would, perhaps, have been better had the author adhered to the Western phraseology and mode of expression so admirably employed by him in the previous chapters. While on this subject, we may point out that the theory of the *Skandhas* is purely Buddhist, not Vedāntic as stated by the author (p. 124). The chapters on the philosophic, logical, and scientific evidence of Reincarnation are very excellent and contain the last word on the subject. An argument borrowed from the scientific theory of the affinity of atoms and applied to the persistence of intelligence, is very forcible, and shows that the scientists are best met with their own weapons. It is impossible to go fully into these subjects in a short review, and we can only recommend Dr. Anderson's remarks to the careful consideration of students. The composite nature of the soul is treated from the ordinary Theosophic stand-point of the "Seven Principles." The remarks on *Kāma* are thoughtful and touch upon the great problem of evil. "As we cannot believe in any deliberate cruelty in nature," says the author, "the *Kāmic* stage must therefore be a necessary and beneficent one. It may be the means of so concentrating and individualising centres of consciousness and nascent souls as to permit of their being lifted as higher individualities to higher planes. The chapter on the Re-incarnating Ego is a very useful summary of our ideas on this subject. The author very carefully states his opinion that "each individuality has but one centre of consciousness, and that this is not in full activity in two places nor in two or more states, at the same time." This remark will, we think, lend itself to the approval of our Eastern readers, and serve to correct some of the Western misconceptions

which include one pointed out by Dr. Anderson "that only a portion, as it were, of the Higher Man incarnates in the lower quaternary leaving the rest to enjoy a kind of superior consciousness upon other planes". "The oneness and yet separateness of the Higher and Lower Manas, is one of the hardest of mystic teachings to understand", says Dr. Anderson, and he proceeds to show that it is an illustration of Plato's "The same and the other", of which that Philosopher taught the Universe was constructed. The book concludes with chapters on "Post-mortem states"; "Hypnotism and the Human Soul", which contains some salutary warnings against the dangers of Hypnotism; "Objections to Re-incarnation"; "Karma," and "Ethical Conclusions". A summarising paragraph in the last is worth quoting. "Rightly comprehended, then, Re-incarnation comes to us as a message of hope, of love, and of divine encouragement..... To him who has been conquered in the battle of life, it offers other opportunities for further and more efficient battling. To all it promises that no effort shall be lost, nor without its reward; that the aspirations unable to be realised now shall find full fruition then; that the very loved ones of this life, so rudely torn from us by death, will be attracted by and drawn to us in our next earth-life, to renew the interrupted associations.

"But the great, the all-important lesson Re-incarnation teaches, is that our powers are infinite, our opportunities eternal and our goal God-like."

We sincerely wish Dr. Anderson's book the success and approbation it deserves.

S. V. E.

THE SCIENTIFIC BASIS OF THEOSOPHY.*

It is sometime now since Dr. Salzer has given us one of his deeply thoughtful essays, and we consequently welcome all the more eagerly this his latest contribution to Theosophical literature. It is a thousand pities that we have not more members in our Society who realise as Dr. Salzer does, the folly of publishing articles and books upon which the best powers of the mind have not been brought to bear. A perusal of the present essay will serve to show what a valuable addition to Theosophic literature has resulted from the intellectually honest and scientifically profound thought of a man at once a scientist and a Theosophist.

In the first place, Dr. Salzer is careful to explain that Theosophy does not deal exclusively with assertions that lie entirely beyond the domain of science. "Theosophy does not begin and end, as most people appear to believe, where science comes to a stand-still—at the unknowable. Theosophy has something to say about the constitution of matter as well as about the constitution of mind; in fact, the field of Theosophic research is co-extensive with nature, using the term nature in the widest sense imaginable." A much-needed explanation, and particularly valuable here because supported by carefully adduced facts. The materialist on his part affirms that there is nothing real but matter, "but he is unaware of the fact," says Dr. Salzer, "that the term matter, as used by him, represents a generalization and not a reality." This paves the way, with the help of Professor Tyndall's opinion, for the Theosophic conception of matter as the

* An Address delivered by L. Salzer, M. D., at the Eleventh Anniversary of the Bengal Branch, T. S., Calcutta.

'universal mother who brings forth all things, as the fruit of her own womb,' as Bruno expressed it. This is the matter of Kapila and Manu of the past, the primordial substance of Spinoza later on, and the Protyle of Mr. Crookes to-day, though of course not admitted. It is surprising, moreover, that since integration and disintegration are everywhere known to be so closely connected with each, the Theosophic conception of a primitive homogeneity should have found no favour with modern scientists, who are blundering along on the basis of their "multifarious atomic beginning."

We have then some very interesting observations for our consideration on the subject of atoms, the vortex theory and the law of Conservation of Energy. With regard to the latter, it should be noted that there is one domain in Nature in which the principle of the Conservation of Energy is not as yet definitely established—in the domain of physiology. With regard to psychology also, science has not yet seen its way. Modern Science too stands perplexed before life and its organising capacities. Again, the stumbling-block to the Natural Philosopher is 'the corner-stone to the Theosophist; for, as above, so below. Life on earth represents on a small scale the life of the universe at large. Dr. Salzer then proceeds to state clearly and concisely the Theosophic concepts concerning life and death which necessarily involve a consideration of evolution, another formidable difficulty against the acceptance of the atomic theory. The question of Mind and Body is then thoroughly discussed and the necessity for postulating mental as well as physical "Energy" insisted on. Want of space unfortunately prevents a more detailed notice of Dr. Salzer's address which we recommend to the earnest attention of our Theosophists. The Indian Section of the T. S., has, we understand, undertaken to re-print for free distribution this lecture, a tribute to its worth in which we heartily concur.

A'CHARYACHAMPU.*

Visishtādvaites, or at any rate, the Vadagalai portion of them, will welcome with pleasure this well-known poetical biography by Paravastu Vedāntācharya, of a most voluminous writer on Visishtādvaita of the thirteenth century known as Vedāntācharya, who was a contemporary of Sāyānācharya, the Commentator on the Vedas. Pandit N. Rangācharya appears to have consulted the different readings and, as a result, we have them given in the foot notes.

S. E. G.

BRAHMAVIDYA' PUBLICATIONS.

Great activity is now shown by the Editorial Staff of the *Brahma-vidyā* Office, in the publication of the more important works on Advaita, and S'aivism. We have just received excellent editions of the following works by Pandit C. R. Srinivasa Sastrigal of Chidambaram, and Editor of *Brahma Vidyā Patrika*, a Tamil-Sanskrit Fortnightly Magazine, devoted to Philosophy and Religion. 1. S'iva Sahasranāma Stotra, the thousand names of S'iva. 2. S'ivotkarsha Manjari, or verses in praise of S'iva as superior to the other deities. 3. A'tmavidyāvilāsa and Sivamānasikapūja,

* Edited by Pandit N. Rangācharya, Assistant Librarian, Government Oriental MSS. Library, Madras. Price 8 Annas.

the former of which is appearing in English in this magazine. 4. Nates'a Stuthi in praise of the 'dancing' S'iva. 5. Stuthi Mukta'hārākyam also in praise of the same deity. 6. Atmārpanam by the famous Appayya Dikshata of Conjeeveram. We have also received a copy of Pandit Srinivasa Sastrigal's Commentary on Purushasūkta, but we reserve our notice to the next issue.

S. E. G.

YĀSKA'S NIRUKTA.*

The Vedic Press at Ajmere promises to do some useful work in the publication of ancient Sanskrit writings, and we have before us as an example a copy of Yāska's Nirukta. By Nirukta is generally understood the Nighantu, a Commentary thereon called Nirukta by Yāska himself and a brief explanation of some of the Vedic hymns, followed by an enumeration of the Vedic gods. There is a Commentary on the whole by Durgāchārya, and all these were published together some years ago by the Asiatic Society of Bengal. The present edition contains only the Nighantu and Nirukta portions, is neatly got up, and priced at the moderate sum of Rupee 1.

S. E. G.

SONGS OF THE LOTUS CIRCLE.†

The Lotus Circle, we are told on the first page of this small book, is an "Unsectarian Sunday School" and the Songs of the Lotus Circle are intended, we gather, to be sung by the juvenile members of the Circle.

The question of the education of children in Theosophical ideas is one that must generally be left with individual Theosophists who are parents, though there is no reason why, if circumstances are favourable, an attempt should not be made to teach children collectively, or, at all events, give them some general ideas to think about. This is apparently what the Lotus Circle aims at, and the evident earnestness of the endeavour will, we hope, cover the defects of the book of songs. As a poetical attempt this little compilation is by no means entitled to praise for several reasons. The last song in the book, "Fountain of Wisdom and Light", is a travestied plagiarism of Gerald Massey's beautiful lines to "Lucifer, Lady of Light", which originally appeared in *Lucifer*, and were written specially as a dedicatory poem. Without the refrain "Lucifer, Lady of Light," and with its poor substitute "Fountain of Wisdom and Light," the poem is meaningless. "Lead Kindly Light", Newman's beautiful Hymn, which is here entitled "Lead Thou me on", we might add, is as much entitled to acknowledgment as the selection from Whittier's "Raphael," seeing that the Lotus Circle Song Book contains also what are apparently original pieces.

We have been asked to quote some of the "prettiest verses," but this is rather a difficult task, if we are to look for them outside the above mentioned poems. "Come Little Leaves" seems to contain more real poetical feeling than any of the other poems.

Some of the poems in this book remind us of the case of the well-meaning but too enthusiastic lady Theosophist, who composed a hymn for her child beginning "I wish I were like Parabrahm." With the sincere spirit of the Lotus Circle we are in full accord, but we are sorry we are not able to cordially recommend its poetry.

S. V. E.

* Apply to the Manager, Vedic Press, Ajmere.

† The Path, 144 Madison Avenue, New York. 1893.

FUNERAL SERVICE FOR STUDENTS OF THEOSOPHY.*

To those Theosophists who find the need of a Funeral Ritual, Brother Copeland's compilation will be of great use. The Ritual consists of selections from the Eastern Sacred Books, the Grecian Philosophers, and modern Western Poets; and there seems nothing in the book calculated to offend religious prejudice. The concluding Benediction is as follows:—

"As we bear hence the ashes which the purifying fire leaves for our care, let us think of the Higher Self and Real Nature of our loved friend as having entered upon that peace and rest which awaits each human being when freed from the bonds of matter. So may we return to our homes, thankful that the fire has performed its office, and happy in the thought that it is well with him (her) we loved."

S. V. E.

MR. SHARPE'S POEMS.

We have received copies of two pamphlets containing poems from the pen of the above-named gentleman. One is entitled "The Palm Groves and Modern Idolatry" the other "The Warbler and other Poems." "The Palm Groves" is a well-rendered description of the magnificent palm groves at Parel, familiar to Bombay visitors. "Modern Idolatry" is an attempt to define in verse the necessity for worship in Spirit. "The Warbler" is a very sympathetic little poem relating how a weary bird took refuge on a storm-driven ship, appearing to the Captain as a messenger from heaven. The ship and the bird both ultimately reach their wished-for haven. We have also received from the same author a small pamphlet recording some symbolic and prophetic dreams with their interpretation.

H. S. O.

YET ANOTHER DICTIONARY..

Assuredly the world is changing, when standard dictionaries multiply at their present rate, and when the printing ink of an encyclopædia has hardly dried before fresh developments of knowledge, or transcendent scientific discoveries, compel the issue of supplementary volumes. The latest candidate for public favour is "A Standard Dictionary of the English Language," announced by The Funk and Wagnalls Company publishing-house, of New York. Its scheme is a vast one, but—to judge from the specimen pages sent us—not greater than the fidelity of its execution. The definers have reached the letter "T" and over one-third of the work is in type. It appears from the Prospectus that nearly £60,000 has already been paid to the editors, and specialists engaged in the preparation of copy, and before the work is completed a half million dollars will have been invested in this single literary venture. Figures like these are simply staggering to the modern Indian mind, although traditions survive of ancient MSS. that were regarded as more precious than elephants or camels or gems of price. It is said that the immense estate of the princely Tagore family, of Calcutta, was given to an ancestor by the reigning King of Bengal as an honorarium for a Sanskrit drama which he had composed. The grant is said to have included 1,000 villages. But the Golden Age of Aryan Literature has been succeeded by a murky twilight, and the most that its friends dare now hope is that a new dawn is reflected in the gleam in the Western sky.

* Compiled by W. E. Copeland, F. R. S., San Francisco: Lotus Pub. Co.

The publishers reasonably ask us to note the extraordinary richness of the vocabulary; and show us that, after the exclusion of thousands of obsolete words that are found in other dictionaries and are useless, save to the philologist and antiquarian, and of all scientific and technical terms for which one would naturally consult special dictionaries of arts, sciences and trades, the following comparison will be found as to words and phrases recorded under the letter "A," in the several standard dictionaries enumerated: Stormonth, 4,692; Worcester, 6,983, Webster (International) 8,358. The Century, 15,621, and this Standard, 19,736. If this ratio is kept up, we shall soon need a whole dictionary for each letter of the alphabet! The new dictionary is printed in clear type upon superior paper, the illustrations are of great excellence, the price (\$8 before, or \$12 after issue of the completed work) very reasonable, and the staff of Editors, Assistants and Specialists embraces the names of many distinguished scholars and special authorities of world-wide celebrity.

H. S. O.

THE WORKS OF WILLIAM BLAKE—POETIC, SYMBOLIC AND CRITICAL*

This elegant work in three large volumes is inscribed to William Linnell by the authors. It is beautifully printed and contains four excellent portraits of William Blake. Bound in cloth, with a gilt design upon a green ground, representing the "Reunion of Soul and Body," the volumes present a very attractive appearance. So much external beauty is, however, but a fitting introduction to the deeper and more excellent grace which the authors have worked into the pages of this master-piece of symbolical literature.

As is said in the preface, we "must not expect to find in this account of Blake's myth, or this explanation of his symbolic writings, a substitute for Blake's own works." But what we do find, to our great satisfaction, is an explanation of so precise, uniform, consistent and lucid a nature, as to induce us to believe that at last this much-criticized mystic has found disciples who are capable of interpreting his gospel and vindicating him as poet, philosopher, artist and mystic, before the world. For if, indeed, the present explanation be not the true key to Blake's works, it is, at least, a complete system of Correspondences having a similar direction; and yet so complex and darkly veiled is the original symbology and nomenclature, built up from the most subtle analogies, and designated by intricate anagrams and Kabalistic symbols, that even the magnificent effort of our authors seems to need its own commentary before we may regard the system of Blake as fully delineated.

From all that is said, it appears that Blake drew largely upon the resources of the Hebraic Kabalah. He has the same quadrupartite division of the Microcosmic Man, making of him a complex of spirit, mind, soul and body, respectively endowed with intuition, reason, passion and sense, and corresponding to the "four corners of the Earth" and the angels which were said to preside over them, as to the four "elements" of fire, air, water and earth. Imagination is for Blake the property

*By Edwin J. Ellis and Wm. B. Yeats; London: Bernard Quaritch, 15 Piccadilly 1893. 3 vols.

of spirit or at least something akin to it, and superior to reason and passion, for it is depicted as the Christ-principle, redeeming Adam (reason) and Eve (passion) from the thralldom of nature, (the senses). This use of the word "nature" is unfortunately too cramped, and quite inadequate to the dignity of that which ever prevails over the highest elevation of the faculties of man, remaining always the centre and boundary of all cognition. Perhaps the principle of imagination with Blake, corresponds to the "Buddhi" of later Theosophical statements, for the authors have said that "Imagination may be described as that which is sent, bringing Spirit to Nature, entering into Nature, and seemingly losing its Spirit, that Nature, being revealed as symbol, may lose the power to delude." This would correspond very well with Buddhi, viewed as the vehicle of A'tmá. There are, however, distinctions which only students of the two systems would be able to appreciate.

The first volume of "William Blake" is divided into three parts;—(1) "A Memoir," telling all that is to be known of the life of Blake; (2) the "Literary Period," containing a précis of the poetical and prose works of the mystic. (3). "The Symbolic System," in which the system of nomenclature adopted by Blake is traced, and various correspondences suggested.

This latter section of the first volume is the key to all that follows and is, perhaps, the chief means employed by the authors in their work of interpretation taken up in the second volume.

The second volume is also divided into three parts:—(1) *Interpretation and paraphrased commentary*; (2) *Blake the artist*; (3) *Some references*. In the first of these sections much use is made of the key supplied in Vol. I and the interpretations are decidedly more interesting to the mystical reader than the originals, for Blake's verse is decidedly crude, and only by those who have some idea of the involved symbolism, would they be read with any degree of patience, not to speak of pleasure. The authors represent the chief part of their work in this section, and a very carefully prepared table of Correspondences helps very much to guide the uncertain reader in the difficult task of finding a way out of this maze of mysticism, wherein principalities and powers, dominions and thrones, lie hid in names and numbers.

The second part of this volume reveals Blake in the new light of artist, critical and criticized. The authors give a useful interpretation of the many symbolical pictures which adorn the manuscripts of their talented subject. In the third part, the correspondence of the "Four Zoas" or Lives of the Blakian system are traced, and references to the parts played by them in the poems called "Vala," "Jerusalem," "Milton," "The Song of Liberty," "America" and "Europe" are cited. This section of the work establishes beyond all doubt the working value of the chief key supplied by Mr. Ellis and Mr. Yeats in the first volume; while at the same time it affords a useful index to the system of "emanations" and "states of consciousness and life" observed by Blake.

The third volume is wholly occupied by a reproduction of the various works of Blake, some of these being reduced from the original manuscripts, every page of which is a work of art in itself.

Here the work of our authors ceases, and yet, perhaps, only so far as the public is concerned, and but for a while. That something more will

need to be said in the future concerning Blake seems evident from what is now before us, and it is hardly to be supposed that such untiring zeal as is represented in these volumes, or such talent as the authors express in every part of their artistic and literary work, can fail to draw a response from many who now, for the first time, hear Blake in his own language and understand him. William Blake, as artist and poet, is interpreted by William Blake the mystic, and through the influence of a subtle investment of meaning and purpose supplied by the discoverers of his symbolic "Key," his imagery begins to breath and move, under the power of words till now but little understood.

W. R. OLD.

The following have been received and will be noticed in due course:—*"The Theosophical Mahâtmas"* by Alexander Fullerton; *"Jnân o Dharma Unmati"* by Kshitendra Nath Tagore; *"The Ocean of Theosophy"* by William Q. Judge.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our London Correspondent.)

LONDON, June, 1893.

Our Brother Judge has already arrived, looking, I am sorry to say, none too well. His voice is still husky, but he seems to have benefitted already—only five days—by the change from New York to the milder atmosphere over here, where the recent rain has made everything so much cooler, and the air more moist.

We have quite a big affair on to-morrow evening—30th instant—at St. James' Hall, in the shape of a public Debate between Mrs. Besant and a Mrs. Frederika Macdonald. The latter was challenged by Mrs. Besant, as she has been attacking us very violently of late, in season and out of season, more particularly in the columns of the *Echo*, on the subject of Buddhism, which she upholds, in contradistinction to Theosophy. Mrs. Macdonald opens the debate, taking as her first postulate "That Theosophy, while professing to serve modern spiritual needs, is working against the modern spirit, and for superstition. 2. That Theosophy is doing this under the mask of Indian Philosophy, and especially under the mask of Buddhism, whereas Theosophy represents correctly no system of Indian philosophy, and has its starting point and goal in aims and principles opposed to Buddhism." The chair is to be taken by Mr. Rhys Davids, and I think we ought to have rather a lively evening! Tickets are selling well, Mrs. Besant giving her half of the proceeds to the H. P. B. Home for Little Children, while Mrs. Macdonald gives hers, I believe, to days in the country for poor girls.

Next week sees another new departure—in more senses than one—in Theosophical propaganda work. Mr. J. T. Campbell, ever-active and indefatigable, starts on a round of visits to popular seaside resorts, in a van—a Theosophical van! The van will be driven by our New Zealand Brother, Mr. R. Hodder, and will contain stacks of pamphlets and elementary Theosophical literature, suitable to the needs of the way-faring man, who will be addressed, from the steps of the van, as often as he cares to stop and listen to the gospel according to Theosophy. Much useful work may thus be accomplished.

At a meeting of the Westminster Debating Society, held last week at St. James' Restaurant, Piccadilly, Mrs. Besant opened the debate with the resolution:—"That states of consciousness, other than that of the waking consciousness functioning normally in the brain, exist, are attainable by man, and are worthy investigation." Says one report: "Mrs. Besant's interpretation of the motion was practically an exposition and vindication of Theosophy", and adds that, in spite of some considerable opposition, she succeeded in carrying her motion, her reply being "particularly brilliant." Thus do our teachings find their way, in one guise or another, into the most unlikely places.

Mr. Stead's new "Quarterly Review and Index," to be called *Borderland*, promises well, and ought to fill a gap which has long existed, but which will now be usefully and appropriately filled. A Quarterly which will contain not only a Character Sketch, and a Chronicle—as Mr. Stead calls it—but will also carefully review no less than forty-six periodicals bearing on matters spiritualistic and psychic, ought to have an enormous circulation. Let it be known, moreover, that out of the forty-six journals already named for notice in *Borderland*, sixteen are distinctively "Theosophical," and include all our representative magazines. The "Character Sketch," says Mr. Stead, "will be devoted to persons of rare psychical gifts"; and the "brief chronicle" will summarise the "progress which has been made in the preceding four months, calling attention to the more important developments, and giving the reader a bird's-eye view of the progress made in psychical research." The following announcement, too, will please all concerned, and affords hope that the Theosophic explanation of many of the facts to be discussed, may have due consideration and weight. Mr. Stead tells us that he has availed himself of "the advantage accruing" from his "much-prized friendship with Mrs. Besant to secure her promise of co-operation in counsel, in the prosecution of an enterprise with the general principle of which she is heartily in accord."

Mr. Beerbohm Tree, the well-known Actor-Manager, lecturing the other day on "The Imaginative Faculty in its Relation to the Drama," gave quite unconsciously a most powerful tribute to the occult explanation of "the Image-making power of the mind." Says Mr. Tree, speaking of the adroit actor in portraying a character:—

"By the aid of his imagination, he becomes the man, and behaves unconsciously as the man would or should behave.....Even the physical man will appear transformed. If he imagines himself a tall man, he will appear so to the audience.... If the actor imagines himself a fat man, he appears fat to the spectator.....It is not the outer covering, which is called the 'make up,' which causes this impression, it is the inner man—who talks fat, walks fat, and thinks fat."

These are only little straws, but they all serve to show which way the wind is blowing.

Professor Thorpe's article on "Synthetic Chemistry" in last month's *Fortnightly Review* is most interesting, more especially as it contains another tribute to the genius of Paracelsus. Prof. Thorpe says that:—

"Even in the therapeutic crudities of Paracelsus, who was sufficiently sincere in his profession as a thaumaturgist to affirm that magic was the culminating point of all human knowledge, what there was of science was summed up in the aphorism, which, in fact, passed as an axiom among his disciples: *Man is a chemical*

compound; his ailments are due to some alteration

his composition, and can

be cured by the influence of other chemical compounds."

And then, wonderful to relate, Prof. Thorpe goes on to say that, after all, "it may be questioned indeed whether modern therapeutics has advanced much beyond this position"!

In the same number of the *Fortnightly*, the position taken up by Mrs. Besant and Mr. Burrows, with regard to the "Society of Jesus," receives unexpected support in the shape of a very powerful article, from the pen of the late J. Addington Symonds, who writes on "The Jesuit Doctrine of Obedience." Mr. Symonds gives quotations from various statutes to which he has had access. He remarks that "Casuistry supplies an element of doubt regarding the majority of moral acts. An inferior, who is bound to contemplate Christ in the person of his superior, who has yielded himself up as a dead corpse or a walking stick, whose duty it is to conform his judgment by an act of will to the judgment of the superior, cannot but feel that it is meritorious to remove from his conscience by the aid of casuistical determinations personal scruples regarding the sinfulness of conduct which has been commanded." He also confesses to his profound amazement on examining some of the documents of the Society:—"In the language of Ranke, he writes, 'I could scarcely trust my eyes' when I read the chapter and noted down its substance."

Since writing last month on the newspaper report I saw of Prof. Huxley's Romanes Lecture, I have been able to get the lecture itself in pamphlet form; and find it full of the most suggestive lines of thought. In addition to the paragraphs mentioned by Mrs. Besant in the "Watch Tower," in this month's *Lucifer*, I find among the Notes appended to the Lecture one on Cyclical Evolution which—unintentionally on the part of Prof. Huxley—gives one of the strongest proofs, from analogy, for re-incarnation that I have ever met with. I am constrained to give it you in full, and in the Professor's own words:—

".....On critical examination, it will be found that the course of vegetable and of animal life is not exactly represented by the figure of a cycle which returns into itself. What actually happens, in all but the lowest organisms, is that one part of the growing germ (A) gives rise to tissues and organs; while another part (B) remains in its primitive condition, or is but slightly modified. The moiety A becomes the body of the adult and, sooner or later, perishes, while portions of the moiety B are detached and, as offspring, continue the life of the species. Thus, if we trace back an organism along the direct line of descent from its remotest ancestor, B, as a whole, has never suffered death; portions of it, only, have been cut off and died in each individual offspring."

"Everybody is familiar with the way in which the 'suckers' of a strawberry plant behave. A thin cylinder of living tissue keeps on growing at its free end, until it attains a considerable length. At successive intervals, it develops buds which grow into strawberry plants; and these become independent by the death of the parts of the sucker which connect them.....The living substance B, in a manner, answers to the sucker. If we could restore the continuity which was once possessed by the portions of B, contained in all the individuals of a direct line of descent, they would form a sucker, or stolon, on which these individuals would be strung, and which would never have wholly died. A species remains unchanged so long as the potentiality of development resident in B remains unaltered.....In the case of the progressive evolution of a species, the developmental potentiality of B becomes of a higher and higher order."

A. L. C.

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Q/M 211, MATH
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Since putting the above letter into type, we have received the London newspaper reports of the debate between Mrs. Besant and Mrs. Macdonald. An audience of over 3,000 persons, more than half of them ladies, attended and listened with the closest attention to both speakers. The majority of the papers say that the debate could not be considered decisive either way; but that each lady-debater acquitted herself admirably. One of them remarks that Mrs. Macdonald excelled in logic, and Mrs. Besant in eloquence. Some witticisms are indulged in by the reporters, of course, among them the following in the *Pall Mall Gazette*:—

"And when the finish came the audience were probably as they had been. All that Mrs. Macdonald had said had been easy to understand. Mrs. Besant was at all times eloquent, and it might be said at all times mystical. And the women said it had all been "so lovely," and that they had "enjoyed themselves so much." The men with the "nice" faces doubtless said the same."—*Ed.*

AMERICAN LETTER.

NEW YORK, June 13th 1893.

Here, in New York, Theosophy has been well to the fore in the last few days, on account of the dismissal of Miss Chapin, one of our members, because she is a Theosophist, from a position in a non-sectarian school, which she had held ten years. As this incident is attracting wide-spread attention it is worth while going over the points carefully. About two years since, Miss Chapin first met some members of our Society under auspices which inclined her very favorably towards us. One day her attention was attracted to the following words of Madame Blavatsky:—

Behold the Truth before you; a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the teacher, a willing obedience to the behests of Truth, once we have placed our confidence in and believe that teacher to be in possession of it: a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked; and a constant eye to the ideal of human progression and perfection which the Secret Science (*Guptavidyā*) depicts—these are the golden stairs, up the steps of which the learner may climb to the temple of Divine Wisdom.

The beauty of the ethics made so great an impression upon her that she shortly after joined the Society. Since then she has been an ardent and zealous worker in it.

Recently the attention of the Board of Managers of the Wilson Industrial School, the institution where Miss Chapin taught, was called to the fact that she affiliated with Theosophists, and though no other complaint was made against her, and though she is still a Christian, the Board insisted upon her severance of all her Theosophical ties under penalty of dismissal. She most properly refused to accede to the demand. The result was the receipt of a letter running thus:—

"We understand from Mrs. Stone that you desire to resign your position in the school rather than give up your connection with the Theosophists. While we appreciate your years of service, we cannot but feel that as Christian women, responsible for the moral and spiritual welfare of our children, it is our duty not to retain any one who holds such views."

She responded:—

"In reply to your letter of Friday, I will say that I did not formally resign my position as teacher in the Industrial School. I simply said to Mrs. Stone, in reply to her question if I called myself a Theosophist and would be willing to sever my connection with the Theosophists, that rather than lose my freedom of thought, I would prefer to resign; and, further, as your letter implies that the Board understands the matter as I state, I take your letter as a dismissal, and therefore demand that my salary be paid up to Dec. 1, as I was not engaged by the month. Although a member of the Theosophical Society, I wish you to distinctly understand that I am a Christian, and it is for you to prove the contrary. This is an age when one's life should be judged by something other than an ignorant and professed belief in dogma instituted by man, and not by God."

In the meantime it had been found that two other teachers in the mission had become contaminated (?) with Theosophy. Consequently one of them, Miss Kirkwood—why not both is hard to say—after being catechised as to her views, had this note sent to her:—

"DEAR MISS KIRKWOOD: We reported our interview with you to the Board, and the ladies accept the conditions which you state, viz., that as long as you remain with us you will abandon all connection with Theosophy and neither do or say anything to influence others to adopt any of the beliefs of that system."

MARY B. SHARPLESS."

Miss Kirkwood, although the maintenance of herself and an invalid sister was dependent on her salary, responded:—

"DEAR MRS. SHARPLESS: In reply to your communication I wish to say now that you did not quite understand me. I said I was willing to suspend my relations with the Theosophical Society while I am in connection with the Mission. I did not promise that I would abandon all connection with the Society, for I would not do that any more than abandon my belief in Christianity. But, considering the fact that Miss Chapin has been dismissed from the school, and the injustice of that dismissal, I do not think that I have the right, either from a Christian standpoint or from that of the spirit of the age, to permit myself to take any stand which may seem to indicate an upholding on my part of such intolerance. You must understand that I am no less a Theosophist now than I was when I professed to be one in our first interview on this matter, and I say now that I do not propose to suspend my relations with the Theosophical Society. I maintain my right to seek for truth from any source. Yours truly,

LOUISE J. KIRKWOOD."

Then Mrs. Armstrong, the matron of the Mission, wrote:—

"To the Members of the Board.

LADIES: I have seen the articles in this morning's papers, and, as my name is mentioned as a possible convert to Theosophy through Miss Chapin, I wish to state that I was a member of the Theosophical Society before I became matron of this institution, and am so still. If I had been asked last week I should have said so plainly. But I told Mrs. Stone that I would not remain here and feel that I was bound in my interests, that my own church does not prescribe what books I should read, what lectures I should hear, or through what means I should seek truth, and I will not allow any other denomination or institution to do so, either. I write this now that there may be no misunderstanding in regard to my position. Yours, very truly,

E. G. ARMSTRONG."

The first of the letters quoted above was received on a Friday afternoon. On the following Monday long articles were in eight—about all—of the leading morning papers, and in two of those of the afternoon. The feeling against the outrageous persecution was strong, no one speaking in favor of the persecutors. The whole thing started from an attack upon the character of Madame Blavatsky by the Rev. Mr. Redmon, the minister of the Mission. He made the attack in the presence of Miss Chapin and the other two ladies, and it was particularly ungenerous because he knew how they felt towards her, whose character he so wantonly assailed.

The amount of public attention attracted by this disagreeable episode is surprising. It has lead many, who otherwise would have left it alone, to investigate Theosophy.

Miss Stabler, an enthusiast in the cause, has recently visited St. Louis, Cincinnati, Columbia, and Pittsburgh. Her visits have been of great utility.

The trial by the Presbyterian Church of the Rev. Dr. Briggs for heresy has resulted in his suspension. It proves nothing and has only aroused bitter and active internal dissensions. It already begins to look as though the result would be the death of Presbyterianism—the fatalism of Christianity.

H. T. PATTERSON, F. T. S.

We have received a copy of the *Press* of New York giving cartoons of Miss Chapin and Dr. Briggs, the Presbyterian Minister. They are represented as standing in the pillory. The latter bears a label with the words "Heretic: A Presbyterian Minister suspended and forbidden to preach for declaring that the Bible while it contains the word of God, is not without errors introduced by man." Miss Chapin's pillory bears the following:—"Theosophist: A teacher for ten years in a New York non-sectarian School is discharged for being a Theosophist." We offer Miss Chapin our sincere and fraternal sympathy.—*Ed.*

EDITORIAL NOTICE.

It is my intention to revive, in the next volume of the *Theosophist*, the feature of editorial comments on passing events of interest to us, which was started by H. P. B., in our earliest volumes under the headings "Nocturnal Thoughts on Newspaper Clippings" and "Paragraph Flashes from the Four Quarters," and which is now enlivening the pages of *Lucifer*, the *Path*, and other Theosophical Magazines. Sprightly and thoughtful paragraphs will be welcomed from every source and will bear the writers' initials. They should rarely exceed ten lines each.

H. S. O.

ओं THE THEOSOPHIST.

VOL. XIV. NO. 12. SEPTEMBER, 1893.

सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVIII.

AMONG the public events which contributed to give notoriety to our Society in its early days, was the rescue of a party of pauper Arabs from threatened starvation, and their shipment to Tunis. It was theosophical only in the limited sense of being humanitarian, hence an act of altruism; and all altruistic endeavours are essentially theosophical. Moreover, in this case, the element of religion was a factor. The story, in brief, is as follows:—

One Sunday morning, in July 1876, H. P. B. and I, being alone in the "Lamasery," read in the morning papers that a party of nine shipwrecked Mussalman Arabs had been landed from the schooner "*Kate Foster*," just arrived from Trinidad. They were penniless and friendless, could not speak a word of English, and had wandered about the streets for two days without food, until the secretary of the Turkish Consul gave them some loaves of bread and, by order of His Honor the Mayor of New York, temporary shelter had been given them at Bellevue Hospital. Unfortunately for them, certain New

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this

H. S. O.

Regulations about emigrants had been adopted in the March preceding by the Commissioners of Public Charities and the Emigration Board, which made both those public bodies powerless to deal with cases like the present. The papers stated that the Arabs had brought no documents with them to prove their nationality, and thereby fix upon some foreign Consul the responsibility for their custody and relief; in vain they had been taken to the consuls of Turkey and France; and, unless private relief were forthcoming, a bitter prospect was before them. How well I remember the scene when we had read the narrative! H. P. B. and I stood shoulder-to-shoulder, looking out of the South front window, each deploring the lot of the poor cast-aways. The fact which appealed strongest to our feelings was that they were Mussalmans—Heathen, whose religion placed them outside the bounds of ready sympathy in a community of Christians who, to say nothing about popular prejudice, had too frequent appeals to relieve the wants of their co-religionists. These unfortunates had a right, then, to the kind offices of fellow Heathen like ourselves, and then and there it was decided that I should go to work.

I found them at the Hospital and, as their apparent leader could speak a little French and a casual visitor knew a little Arabic, I contrived to get a rather incoherent story out of them. They told me they were from Tunis and wished to return there; had now come from Trinidad; but how they got to Trinidad from Tunis, several thousand miles distant, across the Ocean and up the Mediterranean, I could not make out. They told me something about being for nine days in an open boat, and about their provisions and water having failed just before their reaching Demarara; from whence they were sent on to Trinidad; but nothing more could I gather that was coherent. However, there they were, in rags and with no prospect of filling their empty stomachs after the lapse of the few days that they were to be tolerated in the Hospital. It was a case of food first and stories afterward. I must mention their names because something very strange happened with one of the party later on. They were: Kara Mahomed; Achmet Ben Barik; Tarad Ben Achmet; Said Belkar; Djillab Ben Abez; Hadri Ben Hamot; Lachader Ben Grenah; Haji Mahomet; and Ahmed Ben Mahommed. Tunis being then a Feudatory of the Porte, I first addressed myself to the Ottoman Consul and received a reply dated July 7th, informing me that the case having been submitted to the Turkish Minister, he had decided that, in the absence of proper passports, the Arabs could not be recognized as Turkish subjects, and he could do nothing for them. I then turned to the Mayor, who took the deepest interest in the case and gave me every help. By his advice, I addressed the public through the *N. Y. Times*, appealing for money to give them food, clothing and bedding, to pay their passages home, and give each man something in hand to have on landing. His Honor, the Mayor, gave me an initial subscription of \$ 25, and the following official

document endorsing my published statement and offering to take charge of any sums that might be contributed:

EXECUTIVE DEPARTMENT,
CITY HALL.

NEW YORK, July 10th, 1870.

Seal
of the
Mayo-
rality.

"The undersigned asks attention to the following document, and endorses its statements as to the necessities of the unfortunate Arabs and the impracticability of relief being given by the Administrative Bureaux.

"The undersigned hopes that no delay may occur in the subscription of the comparatively small sum that it will require to send the Arabs to their own country and friends. It would disgrace our City to turn them into the streets to starve.

"Payment of subscriptions may be made to the bearer in cash, or, if preferred, in cheques drawn to the order of the undersigned who, at Col. Olcott's request, has consented to receive and acknowledge any sums subscribed.

"(Signed) W. H. WICKAM,
Mayor."

City
Seal.

The document appended was a copy of my appeal. Armed with these credentials, I canvassed the wealthier classes of the City pretty thoroughly, getting, I am happy to say, ten subscriptions to one refusal. It was an uncommonly hot July, that year, and it was a foretaste of the Tropics which I had not bargained for. Every night I came home half wilted, but the interest which H. P. B. and, gradually, all our associates, took in the progress of the work was quite enough to keep me in the vein if my own zeal had flagged, which, there being Asiatics in the case, it did not. About a fortnight had elapsed when the schooner "Light of the East"—what a queer coincidence!—brought four more sons of the Saharan sands to join their fore-runners and increase my responsibilities. Their tale of woe agreed in the main with that of the others, but one of them was at once pointed out to me as their chief and a Tunisian *Marabout*, or saint. The mystery I shall presently have to mention was connected with him.

My mendicancy lasted throughout the whole of July; I raised over \$ 2,000, fitted out the party with clothes, mattresses, blankets, pillows, food and medicine; paid Captain A. C. Nash of the Brig "Kaluna," on my birth-day, August 2nd, six hundred dollars in gold for their passages to Gibraltar; gave the "Marabout" twenty-five more for each of the thirteen, as passage money from Gibraltar to Tunis, and to each man twenty dollars in gold, as hand-money; and then thought I had done with them. The Captain thought otherwise, for he did not like their looks—quite naturally, since they did not resemble at all the ideal poetical Arab, but were a rough-looking lot of tatterdemalions—and feared they might rise and capture the ship. He wished to return the

money and cancel the contract unless I would consent to go in charge of them! When the Arabs were told that the Captain had invited me to take the voyage for recreation, they showed a wild joy, kissing my hands and skirts and begging me to come. I did not mention "Isis Unveiled" as a reason why I could not go, but just declined. As the Captain was very firm in his refusal, I did the next best thing by getting a young F. T. S., named Spaulding, to go in my place, furnishing him the money for his expenses; and the brig sailed on her way on the fixed date.

As my collection was made among the best known and most influential men of New York (whose autographs are preserved in my blank-book, now lying before me) and I was working in co-operation with the Mayor, of course the newspapers kept themselves well informed of my progress and gossiped to the public over details. When all was finished, we baited a journalistic trap into which all the New York papers walked to our great amusement. I had given Spaulding written instructions at parting, in which he was directed, after delivering his credentials (from the Mayor and myself) to the American Consul at Tunis and restoring the Arabs to their families, to hunt up a real magician who possessed good psychic powers and might be willing to come to America and teach us; telling him that, upon his cabling me to that effect, the money for expenses would be duly remitted to him.

To guide him in his search I described in detail the laws and facts of white and black magic, and the characters and phenomena of their practitioners. The editors and reporters knew so little of the character and habits of either true magicians or sorcerers, that they eagerly copied these instructions and set to writing paragraphs and editorials all over the country about African magic and magicians, the departed Arabs, Theosophy and the Theosophical Society. Our innocent artifice thus gave us very shortly a wide notoriety—so wide that even the London papers spoke of us—and made some millions of newspaper readers more or less acquainted with our views about psychical matters. Some of the editorials were very funny as well as witty, one in the *N. Y. World* of August 4th especially, entitled "The Coming Fiend," over which H. P. B. and I laughed until we cried. The following extracts will show the tone of the whole:—

"If one of these jugglers can be induced to come over from Cairo or Bombay and instruct skeptical New York audiences in the mysteries of practical Theosophy, there need be no question of expenses. How he would draw—causing palm trees to sprout in the Academy; borrowing children from the audience to cut into tender loins, and restoring them whole under a crust of pie, to their heart-broken parents; climbing up nothing to a proper plane, and then levitating calmly around the "horseshoe," and otherwise justifying Colonel Olcott and the Theosophical Society to the public mind * * * * The T. S., by the way, engages itself to pay for bringing the fiend over. That seems to us to be unnecessary. Let him levitate and hitch Mr. Spaulding on behind. Let them appear together hovering over New York from the Eastern sky, a true sign in the heavens, a new constella-

tion of the Gemini, while the Theosophical Society assembled on Pier No. 1, holds Colonel Olcott forcibly down from joining them aloft."

The editors joked and the people laughed, but still they all learnt something about the alleged potentialities of Eastern Occultism; and while the secular papers welcomed the discussion "to clear the air from the pestilent fog" evoked by Spiritualism, the *Banner of Light*, the oldest and most influential organ of the Spiritualists, copied my instructions to Spaulding from the *N. Y. Daily Graphic* as something that would interest its readers.

While the Arabs were in New York, I brought the alleged Marabout and one or two more of them to see H. P. B., who regaled them with coffee and cigarettes and her jolly conversation; of which, by the way, they comprehended very little for lack of a commonly understood language to talk in. The Chief's appearance was singular. In complexion he was dark; height, 5 ft. 8 in; hair, black; beard, brown; face, small and feminine; nose, straight and long; eyes, hazel; and on the back of his right hand and in his forehead were tattoo-marks. His manners were gentle and rather bashful, probably because of the presence of a European lady; but it was his eyes that drew one's whole attention. There was a vacancy about them, as it were an absence of the soul, like that one sees with persons in Yogic reverie. One day that he was with us, he went to a table, took up a pen, and wrote me a note from one of our *Mahâtmas*, in French, signing the name correctly. That, I take it, was a clear example of *S'aktyâves'a*, or the phenomenal controlling of a living person's body by another living person, to give out information foreign to the writer's consciousness. When he resumed his seat, I cross-questioned him as to his knowledge of Eastern adepts, but he seemed quite unable to give me the least light upon the subject. He was equally unable to write even a few words in French, and, when asked to sign his name in that language, could only do it in Arabic; while as to the message he had just written before our eyes, he declared he could not read it nor did he know whence it proceeded nor whose hand had traced the characters.

When the party had got away with Spaulding, I wrote the Governor of Trinidad to enquire if their story was true, and if he could throw any light upon their antecedents, especially upon their cock-and-bull story about getting from Tunis to Demarara within nine days in an open boat. In due course I was kindly favored with His Excellency's reply, through the Colonial Secretary, which covered a special Report from the Inspector Commandant of Police, giving me full particulars. It rubbed the bloom from off the grape and destroyed our bit of romance. The thirteen Arabs were just simply "French (Arab) refugees from Cayenne, to which Penal Settlement they were originally sent for crimes of a more or less serious nature." Copies of their Descriptive Lists accompanied the Report. I have all the documents yet.

As said in a previous chapter, among the most delightful reminiscences of those early theosophic years is our correspondence with

thoughtful, cultured persons of both sexes, of whom two are most lovingly remembered. They are Charles Carleton Massey and William Stainton Moseyn (or, as corrupted, Moses.) The general topic of our correspondence was mentioned above (Cf. Chapter IV) and the names of these two loyal friends can never pass out of my memory. We, of course, represented the Conservative party of Oriental Occultism; Stainton Moseyn (Moses) was a progressive, truth-seeking, highly educated Spiritualist, taking him all-in-all the ablest man among them; and Massey was between the two extremes, a candid and convinced investigator of the phenomena, with a deeply metaphysical mental bias, ready to meet half-way any new facts or ideas we might put forward. The interchange of letters—some so long as to be rather essays—continued between us four during several years, and our discussions covered a very wide range of interesting, important, even vital questions relating to psychological subjects. The one most thoroughly threshed out was, I fancy, that of the Elemental Spirits, their place in nature, and their relations with humanity. I had lightly touched upon this question in our first European manifesto above alluded to, but it was now gone into in all its chief bearings. I deeply regret that those in charge of Stainton Moseyn's papers, have not yet sent me those which might have helped me in my present work, as I might have made it much more interesting by comparing H. P. B.'s and my letters with the replies of our friends, which I have preserved. S. M. had gone into the investigation of mediumistic phenomena with the sole purpose of satisfying himself whether they were real or not, but shortly found himself a medium despite himself and the subject of phenomena of the most extraordinary kind. By night and by day, whether alone or in company, they would occur, and soon all the scientific and philosophical ideas he had brought away from Oxford, were scattered to the four winds, and he had to accept new theories of matter and force, man and nature. His revered friend and benefactress, Mrs. Speer, is giving in *Light*, weekly reports of the séances held by S. M. at Dr. Speer's house, and, I venture to say, a more interesting record of mediumship has never been written, for, in past ages or the present, there has hardly ever been a more gifted medium than my heart-brother, now dead and gone. His pre-eminence consisted in the surprising variety of his phenomena, which were both physical and psychical and all highly instructive, added to his trained mental endowments, which reflected themselves in the quality of the psychically transmitted intelligence, and his dogged determination to believe nothing taught him by the alleged spirits which he could not perfectly understand. The major part of these teachings he received by automatic writing through his own hand, just as Mr. Stead seems now to be getting his own spirit-teachings from "Julia": he might give his whole attention to reading a book or conversation, but his disengaged hand would go on writing and writing by the half hour together, and when he turned his eyes upon the pages thus covered, he would find original thoughts, conveying

new ideas foreign to his own beliefs, or successfully answering his questions previously put, perhaps, on another occasion. He was always convinced, and vehemently so declared in his letters to us, that the intelligence controlling his hand was not his own; neither his waking or latent consciousness, but just simply a spirit or spirits; he claimed to know them perfectly by sight (clairvoyant), speech (clairaudient) and writing, as unmistakably as he knew any living person. We, on the other hand, urged that the question was not yet proven, and that there was at least an even chance that his "Imperator," or chief spirit-teacher, was his latent self, and that his circle-phenomena were produced by Elementals coming for the time being under the dominion of his own masterful will. It appeared upon comparing notes that several of his most striking mediumistic phenomena were almost identical with those with which H. P. B. was edifying us in New York and, since hers were admittedly produced by her subject Elementals, I could not see why his might not be also. Among these were the ringing of sweet "fairy bells" in the air; the production of delicious scents in the air and as exudations from the psychic's body, which, with H. P. B., bedewed the palms of her hands and in S. M.'s case the scalp of his head; lights floating through the air; precipitations of writing on surfaces beyond the operator's reach; *apports* of gems and other objects; air-born music; the possession by each of gems which changed colour and grew dull or black when the possessor fell ill; the disintegration of crayons or leads to be used in precipitated writings; identical Oriental perfumes perceived when certain invisible intelligences versed in occult science were present; Oxon's perceiving in the astral light glowing points of coloured light arranged in a triangle so as to form the mystic symbol of the Eastern Lodge of our Mahátmás; and, finally, the power of leaving the physical body in the "double", retaining consciousness and resuming bodily occupancy at the end of the soul-flight. So close a resemblance in experiences would naturally create a strong mutual interest between the two great psychics, and naturally enough S. M. was most eager to profit by any instructions or hints that H. P. B. could give him as to how he might improve his knowledge of the other world and gain that complete control over his psychical nature which the completed training for adeptship implies. What effect our interchange of views had upon S. M.'s mind and the teachings of "Imperator" to the Speer circle, will be considered in the next chapter. I shall also have something to say with respect to the view taken by educated Hindus as to the danger and puerility of psychical phenomena, whether produced by mediums or *mántrikas*—possessors of charms of power.

H. S. OLCOTT.

(To be continued.)

ESOTERIC TEACHING.*

SOME recent references in the *Path* to portions of the original esoteric teaching embodied by me in "Esoteric Buddhism" seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the *Path* for July, entitled "Mars and Mercury."

The point at issue is this:—In the original teaching which I received from the Masters, I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society, and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of "Esoteric Buddhism" the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that anyone imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of "Esoteric Buddhism," the great Adept who gave me the information, wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were:—"Be certain that, with the few undetectable mistakes and omissions notwithstanding, your "Esoteric Buddhism" is the only right exposition, however incomplete, of our occult doctrines. You have made no cardinal fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when the "Secret Doctrine" was published by Madame Blavatsky, I found, to my great surprise, that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the Earth, of other chains. On the basis of this declaration some theosophical students have felt bound, by their loyalty to Madame Blavatsky, to put aside the earlier teaching of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This view is emphasised with great vigour in the *Path*,—in the article above referred to, signed by Mr. Judge,—and the really important point developed by the controversy has to do with the question, what was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her.

* This article is published by the special request of the writer and has, he writes me, been sent by him to *Lucifer* and *The Path*.—H. S. O.

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title, "Incidents in the life of Madame Blavatsky," that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. She was what she always called herself, a *Chela*, or pupil of the Masters, generally described by them by the term *Upasika*, well-known in the East as signifying a female *Chela*; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance, undoubtedly, that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavoured to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the "Secret Doctrine," not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the occult teaching of the Masters, is the all-important conclusion to which, I think, all unbiassed minds in the Theosophical Society must be brought by a consideration of the matter under discussion. In endeavouring to show, on p. 163, Vol. I, of the "Secret Doctrine," that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master K. H., and his reply.

Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published "Esoteric Buddhism,"—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed

me eagerly for permission to take copies of them. I referred the matter to the Master himself, and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might, in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all revered very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies, that they would never be made use of in any way without my permission. Under these conditions the great bulk of my correspondence with the Mahátmás, in so far as it related to theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They were largely used in the preparation of the "Secret Doctrine," and have since been scattered about the world, so that I have seen extracts from them in the *Path* and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows:—"What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet in which this body of humanity was destined to evolve, had been given to me previously. The answer was—"Mars and four other planets, of which astronomy knows nothing. Neither A., B., nor Y, Z, are known, nor can they be seen through physical means, however perfected." The answer is incorrectly quoted in the "Secret Doctrine," and is made to run,—"*Mars, etc., and four other planets...*" The interpolation of this "*etc.*" lends colour to the view Madame Blavatsky was at the time maintaining, *viz.*, that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. "What planets besides Mercury belong to the solar system?" The

question would have been ridiculous in that form—the answer almost more so,—"*Mars and four others,*" invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately, are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of the "Secret Doctrine," even without having their eyes opened by knowing that the "*etc.*," was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed, that "*A., B., and Y, Z.*" were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth and seventh globes of our chain. The notion that there could be any ambiguity about my question or the answer, under the circumstances, is an insult to common sense—not to speak of Adept wisdom. I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation:—"If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on."

Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and him in days gone by, are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing, were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savoured of interference with her rights as co-founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious on reflection that unless the whole design of occult teaching is a delusion also, fresh neophytes as time goes on must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honour of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature,—not openly, at all events. But as it has been my duty in the past to put the teaching of the Mahátmás before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination under other circumstances would have prompted. For many Theosophists, I know,

Madame Blavatsky represented the whole movement, but great as she was the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *Chelas*, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so, because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bonâ fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in the "Secret Doctrine," as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described, or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky—or of anyone else outside of the Masters—as the final word of esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture, and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with "Esoteric Buddhism" and the "Secret Doctrine" have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were the six fellow-globes of the earth," I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge is entirely mistaken, and that the Masters in question never said anything of the sort.

The argument which endeavours to draw a correspondence between the organization of the septenary chain and the seven principles of man, is one which I consider rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles of the earth—or of any other individual planet, visible or invisible,—but seven is a terrible stumbling-block for theosophical students who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master, which were got at under the circumstances I have described above, Mr. Judge represents him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely ingenuous of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question.

A. P. SINNETT.

Ed. Note:—The inestimable services which Mr. Sinnett has rendered our movement in the past, and his unfaltering loyalty to the Masters and to H. P. B. personally, despite calumny and ridicule at times when she could count but few staunch friends and among them but few believers, would entitle him to occupy the free platform of the *Theosophist*, even though its perfect impartiality had not been declared from the outset. Like every other contributor to our pages, he is responsible for his facts and opinions, and neither I nor the T. S. is to be held accountable for the same. His assertion that he is, and for many years has been, in frequent epistolary intercourse with Mahátmá K. H., is most important and interesting, since, if valid, it goes to prove what has always been affirmed, that the Adepts are the friends and benefactors of the race, not the appanage of single individuals or groups of persons. I was taught this from the beginning, at New York, and could, if I chose, mention a case where, I was told, a Mahátmá interested in the T. S. was also periodically appearing to an important and mysterious body of Semitic people as their special revelator of occult teaching. The numerous "rebirths of Buddhas" in the lamaic hierarchy of Tibet are also, I have been told, voluntary reincarnations of humanitarian Mahátmás: of course, barring the occasional fraudulent selections of the infant who is to be the new Lama or Grand Lama, as the case may be. If Mr. Sinnett's remarks with regard to the human fallibility of H. P. B. should give offence to any, these should still bear in mind that the writer was her devoted friend when friends were few, and learnt from her Teachers direct that loyalty to an idea did not imply wilful blindness as to the merits or deficiencies of its exponents.—H. S. O.

AN APOSTLE OF ISLAM.

SO much has been said and written against the Moollah of Kadian, known as the Pseudo-Messiah by Christians and considered as heterodox by Mohammedans, that I venture to think that my testimony as an unprejudiced and sectarian party may be interesting to the religious world, especially to Western nations who pretend to think that Theosophy does not elevate the mind and develop the intellect.

Students of Indian Geography are uniformly ignorant of the whereabouts of the "Little Indian Bethlehem," the native place of the nineteenth century Messiah, or Mujtahid, Mirza Ghulam Ahmed, the founder of the 73rd or true sect of Esoteric Moslems,—the *Nazarenes*. The traveller in the Punjaub or Northern India, however, who has visited the Gurdaspur District—adjacent to the wintry range of the mighty Himalayas—will surely know something of the village named Kadian. It is not far from Dalhousie and the Kangra Valley, noted for the "cup that cheers but not inebriates." Travelling on the Pathankota Railway Section, *vid* Amritsar, you arrive at a small station called Battalla, where you have to alight and go afoot if you wish to continue your journey. But there is no fear of solitude for you are sure to be joined by a host of pilgrims and fakirs bent like yourself, on a journey similar to that undertaken by the Magi of Herod's days.

As regards the teachings and person of this devout Moulvi and Alim, who, I may remark *en passant*, is also a Zemindar, conflicting reports seem to have reached the Anglo-Indian journals and biased individuals imbued with sectarian hatred. He is of Mogul parentage and hence of Israelitish descent, and is allied with the lately reigning dynasty of Delhi; his family having emigrated to India some five hundred years ago. Like most of the reformers of old, he has hitherto tilled his land and tended his sheep; but diving into the mysteries of Nature and grieving at the innovations in the true faith of Islam, he studied assiduously. By a consistent moral life, coupled with self-denial and seclusion, he has received that inspiration or close communion with the Divine Power, that perfection or development into the 6th principle, or Christos, which leads people to say that he affirms that the same spirit which descended on Jesus had, like Elijah's mantle, fallen on him. This he denies, but as a great philosopher and judge of human nature, he recognises the necessity of adapting the circumstances and the progress of the present age to reform the personal errors of *all* religions which originally were derived from the Soul of the Universe—the great Light of Light. He retains intact the great doctrinal points which virtually were those preached by Moses, Jesus and Ahmed.

He believes that Hindus and Christians, by their polytheism and pantheism, and their Trinity, Incarnation and Atonement—by their idolatory and superstition, and being amongst Moslems, have caused pure esoteric Islam, as preached by Ahmed, to deteriorate, and he is able to prove the Mohammedanism of the present day to be just as idolatrous,

superstitious and full of anthropomorphic ideas of God, and material ideas of Heaven and Hell, which science and philosophy refute. His form of worship is consistent and eclectic. He believes that Jesus is ignored by Moslems though they pretend to reverence him; he believes Mahomed was the last of the prophets, but that Christ (*not the man Jesus*) will continue to come at intervals till the original Jesus at the millenium will have the satisfaction of seeing the world purely Islamic, "when the lion and the lamb will lie down together." He believes that God is a Spirit, and that God, whom he calls "Elohim," should be worshipped in spirit and in truth, not in any fixed language or form, though Namaz, fasting, alms and pilgrimage, are tests of obedience, and essential if followed in the *spirit*, and not as mere physical or mechanical forms.

Discarding worldly possessions and family ties, he follows the life of a strict Yogi and ascetic in *cowie* and sack-cloth, with a chain, typical of *submission*, round his head, and a *lota* and a staff in his hand. He goes about "preaching repentance, penance and forgiveness of sins; for God's mercy is free and unpurchased." He commands numbers of followers of all classes, creeds and colors, some of whom are Government officials. He does not believe in Jihad, Gosha, polygamy and Hadjis, &c., showing that these points were misinterpreted by the masses. He is of opinion that to gain converts, so long as you are not heterodox in doctrine, you should preach it like the church of Islam does, according to Western modes of thought, &c. He possesses most wonderful powers. His God is the Light of Light, or Knowledge Itself, and dwells in the heart of man, as also does the Spirit of Evil or darkness. The material Gabriel of the Koran is to him nothing more than the "Rohilkudos," or illumination of the "Noora ala Noon." Simple blind faith he asserts is useless, for hypocrites believe in God and say their prayers. Humanity, Universal Brotherhood, Morality and a belief in a Higher Power and Hereafter, as taught by all great Teachers, is the true religion, and no name suits it better than Islam. He offers Rs. 10,000 to any one who can refute him.

There seems to be a bitter hatred and misunderstanding, he says, between the orthodox Moslems and Christians, on the one hand, and orthodox Hindus, on the other; yet what, says he, can come nearer to the highest Hindu Philosophy than the conception of Islam by one of its own sects—the Sufis? The Sufis say that there are four stages of spiritual development, corresponding exactly to the Hindu *Dhyāna*, viz.:—*Sharyat*, or exoteric ceremonial worship; *Tarikhat*, or spiritual training according to method between *guru* and *chela*, or *Murshid* and *Murid*; *Hakikat*, or attainment of true knowledge of Allah; and *Marifat* or merging of self into the Divine Principle: the Christian's *close communion*. Thus we see Sufis alone understand the outward and visible signs of the inward and spiritual grace of ablutions—*Namaz*, *Zakat*, *Raza* and *Haj*—and all Moslems would do well to join the Theosophical Society if they wish to understand their religion, that religion which inculcates

the true knowledge of God, submission to His will, and Universal Brotherhood.

Ablutions are a *type* of the regeneration of the heart; Namaz, of never-ceasing inward prayer; Zakat, of benevolence in all shapes; Roza, of mortification of all passions; Haj, of a pilgrimage to the shrine of our own souls, which should be purified.

The natural state of every man is *Nasut*, or humanity, into which the law or *Sharyat* is engrafted. As a searcher after truth, his first *stage* is *Rububiat*; the 2nd is *Iskh*, or divine love and self-abnegation; the 3rd is *Zuhd*, or seclusion, when he loses his identity and contemplates metaphysics; the 4th is *Marifat*, knowledge or occult power; the 5th is ecstasy, or *Wajd*; the 6th is close communion with God, or the Christos; and *Wasl*, the 7th, is union with God while on earth, and total absorption at death. This latter is Heaven, and extinction or Hell is *Fana*. Now, we shall understand that the *Sharab* of Persian religious poems is not wine, but the domination of Divine love in the heart; and *Gisu*, the ringlet, is the mystery of Divinity; *Mai Khana*, the tavern, is a stage of the journey of the mystic Sufi or Rosicrucian, whose mirth is but religious enthusiasm and abstraction of *Iskh* to the beloved on *M'Askh*.

Batinism in Islam owes its origin to Abdullah ibn Maimun, who affirmed the eternity of matter, that God is not separate from his manifestations, and that of him it cannot be predicated that he is existent or non-existent, omniscient or non-omniscient; for to do this would be to assume that he is personal, and bears resemblance to creatures of this world. According to him, the First Cause evolved as a mere act of volition (*amriwâhid*), a principle embodied in Eternity and called Reason (*akl*); this evolving a subordinate principle called soul or *nafs*, the essential attribute of the latter being life, and of the former-knowledge. The 2nd principle, or soul, gave shape to pre-existent matter, the essential attribute of which is passivity, evolving Time and Space, the elements, planets and astral bodies. The incessant desire of the Soul to raise itself to the level of the First Principle, resulted in its manifesting itself in matter in the shape of human beings, whose chief aim is to struggle up to the creative principle or wisdom. Prophets are embodiments or manifestations of that Principle to help the human soul to struggle with matter. These Prophets were seven in number, like the planets. The progress of the world is in cycles, at the last stage of which will occur the Resurrection, when sanctions of positive religion will be withdrawn; for the precepts of the law and the motion of the heavenly bodies are both merely for the purpose of helping the Soul to attain perfection, which consists in attaining to the degree of Reason, above named.

Báyezidism, or Roushenaism, also a Moslem creed, taught that God is all-pervading and that all existing objects are only forms of the Deity; that the *Pirs* or *Murshids* were manifestations of this source of wisdom; that the law had a mystical meaning and was ordained only as a means of acquiring religious perfection where *Pirs* were

not available; and that to a *murid* exterior ordinances of the law cease to be binding when he attains perfection. The last Prophet of Islam said "acquire *knowledge*, because he who acquires it performs an act of piety, who speaks of it praises the Lord, who seeks it adores God, who dispenses it bestows alms virtually, who imparts it performs an act of devotion. Knowledge enables one to distinguish between right and wrong, lights the way to Heaven, is our friend in the desert, our society in solitude, our companion when unbefriended; it guides us to happiness and sustains us in misery, is an ornament in society, an armour against our foes, &c." "The ink of the scholar is more holy than the blood of the martyr." "He who leaves home in search of knowledge, walks in the path of God, and God will show him the way to paradise." Ali said: "To instil into the heart the lessons of science is better than religious exercises." "The greatest ornament of man is erudition."

Ali further said: "God is unlike any object that the human mind can conceive, no attribute can be ascribed to Him which bears the least resemblance to any quality of which human beings have perception from their knowledge of material objects. The perfection of piety consists in *knowing* God, the perfection of knowledge is the affirmation of His verity, the perfection of verity is to acknowledge His unity in all sincerity, and the perfection of sincerity is to deny all attributes to the Deity. He who asks where God is, assimilates Him with some object. Conditions of time or space are wholly inapplicable to God." Mutazalaism holds that there is no eternal law as regards human actions, that Divine ordinances regulating the conduct of men are the results of growth and development. All knowledge is attained through Reason, the cognition of good and evil is within the province of Reason. Hamdanism teaches that free-will is an accident additional to perfection of development and soundness. Accidents are permanent in the several species of things to which they belong, and every accident subsists in a subject, though its subsistence therein is only by virtue of some idea in the human mind. Free-will is a pre-requisite to action, good and evil are the products of human volition; for the Koran says: "the two paths were shown to man for his own good."

The dogmas of Christianity required some "solvent" such as scholasticism, before Science and Free-thought could find their way into it. In Islam, besides the *Tanbid*, there was no dogma upon which insistence was placed by Mahomed in any form to compel Reason. The doctrines of "origin" (*mabddâ*) and "return" (*maâd*), i. e., coming from God and returning to Him, and of the moral responsibility of man, were founded on the conception of a Primal Cause—the originator of all things; the wise and the ignorant sharing in the notion that the Ego will not be entirely lost after death, but will exist as a self-conscious entity.

Moulana Jelaludin, the orthodox Muslim and traditionist, says:—
"From the inorganic we developed into the vegetable kingdom, dying

from the vegetable we rose to the animal, and leaving the animal we became men. Then what fear that death will lower us? The next transition will make us Angels. Then we shall rise from Angels and merge in Infinity. Have we not been told in the Koran 'All of us will return unto Him?' Shahrastani, in discussing metaphysics under ten theses, in the 6th and 7th demonstrates that the Primal Cause is absolute, in the 8th and 9th he deals with Cosmos and the relation of human souls to the active intellect, or first created; and lastly he discusses the conception of future existence, or the doctrine of return. He proclaims the individual permanence of Soul and argues the retention of its individuality after the separation from the corporeal body, but that the pleasure or pain of future existence will be purely spiritual; depending on the use or misuse by man of his mental, moral and physical powers. There is a necessity for Prophetism to explain the ethical demands of God and humanity in parables, comprehensive to common folk, so as to console and settle their hearts and minds. Averroes said: "Our actions depend partly on our own free-will and partly on causes outside us. God does not predestine evil. He knows what is to occur; what results is man's own choice, foreknown to God. We are free to wish and act in a particular manner, but our will is always restrained and determined by exterior causes springing from the general laws of nature: God alone knowing the sequence." So that well might it be said that as Nature is a law, so there must be a law-giver. God is the soul of the universe, for "all are but parts of one stupendous whole, whose body Nature is, and God the soul."

The ethics of the "Ikhwan-us-Safa" are founded on self-study and the purification of human thought. Strength of soul, they say, is founded upon self-discipline and control. Faith without works, and knowing without doing, are vain. Patience, gentleness, mercy and truth, self-abnegation, love of humanity, universal charity and faith in the progress of man, were its secondary dogmas. The chief dogma was that the universe was an emanation from God but not directly, but that the primal Absolute Cause created reason, or active intelligence, from which proceeded the abstract soul (*nafs-i-nufûs*); from which, again, sprang primary matter, the protoplasm of all material entities, &c. The active intelligence moulded primary matter, giving it the capacity to assume shape and form and set it in motion, from whence were formed the spheres and planets. Their morality is founded on the conception that the primal cause is connected by an unbroken chain with the lowest form of creation, the abstract soul individualised in humanity always struggling to attain the goal of perfection, which is to get back to the source from whence it emanated. This is "*maâd*" or the "return" which Mahomed taught. This is the rest and peace inculcated in the Koran. Sufism asserts that the great problem of the connection between the worlds of matter and mind revives the conception of an all-pervading spirit "which sleeps in the stone, breathes in the plant, dreams in the animal and wakes in the man," the belief that

the hidden vital principle which produces the varied form of organization is but the thrill of the divine essence that is in them all alike.

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INDIA AND HER THEOSOPHISTS.*

I AM moved to say a word, not by way of fomenting controversy, but merely to express my own view about a thing which needs discussion. I distinctly disclaim the right or the desire to criticise the life or manners of the Hindu nation; nor have I any proposals to make for sweeping reforms in their life and manners. What I would direct myself to is the Theosophical movement there in relation to the national character of the Hindu, and to matters connected therewith.

I cannot agree with the statement that the Hindus and Hindu Theosophists are not intellectually active. They are, and always, have been too active, intellectually, altogether and at the expense of some other activities more important. That the peculiar characteristic of the educated Hindu is intellectual activity can hardly be doubted. It is exhibited on all occasions; in hair-splitting dialogues; in endless commentaries; in fine controversies over distinctions; in long explanations; in fact, in every possible place and manner. This is the real difficulty: it was the cause of India's decadence as it has become the obstacle against her rising to her proper place among nations. Too much intellectual activity in a nation like this, living in the tropics, with religion as a heritage and the guide for every act, is sure to lead, in any age, to spiritual pride; and spiritual pride in them then brings on stagnation. That stagnation will last until gradually there arise men of the same nation who, without fear of caste, or favor, or loss, or ostracism, or any other punishment or pain, will boldly bring about the reaction that shall result in the death of spiritual pride and the acquirement of the counterbalancing wheel to pure intellectual activity.

Intellectualism represents the letter of the law, and the letter killeth, while the spirit maketh alive. For seventeen years we have had constant and complete evidence that the above views are correct. The *Theosophist* full of articles by Hindus, always intellectual; *Lucifer* printing similar ones by Hindus; the *Path* now and then doing the same; articles on mighty themes of abstract scope by Brahmins who yet belong to one of the eighty-four castes of Brahmins. But if the spiritual activity prevailed we would have seen articles, heard orations, known of efforts, to show that a sub-division of the highest of the four castes into eighty-four is not sanctioned by the *Vedas*, but is diametrically against them and ought to be instantly abandoned. I should not suggest the destruction of the four castes, as those are national divisions which exist everywhere. The Hindu, however, has the tradition, and the family lines.

* The publication of the following article was inadvertently delayed.—H.S.O.

TRIAL BY ORDEAL IN ANCIENT INDIA.

IN ancient days, when societies had not been formed on their present basis, and man was in the primitive state, the ownership of things and the guilt or innocence of men, were, in the absence of other equally convincing evidence, often determined by the issue of a hand-to-hand fight, in which either the parties concerned, or their relatives, friends, representatives, or servants, took part. Physical strength, however, was not supposed to be any factor in vanquishing one, or making another victorious. It was believed, that the morally strong who had Truth and Justice on his side, was bound to win. The idea of Truth and Justice finally getting the victory, of God triumphing over Mammon, has come down to us through centuries of change, and even in the enlightened present, it seems to linger in the destructive wars in which civilised nations take part. Vindicating personal right and honor by a duel, if abolished by law in many countries, still obtains in some, while in others, the law is broken, and accounts of the aggrieved challenging his opponent to draw the sword, or fire the pistol, now and again reach us. As in wars and duels, so also in ordeals, it was popularly believed, that unseen powers intervened in the interests of the just and the innocent, and thus stories like that of the puny David killing the giant Goliath, have become common in every country. The ancient Indians thought that in cases of theft, adultery, treason, &c., the ends of justice suffered for want of witnesses and even when witnesses were forthcoming, they could not on all occasions be trusted. But, in a trial in which the gods interfered, there could be no doubt about the guilt or innocence of the accused. And hence trials by ordeal were introduced. We find it mentioned—"Witnesses may differ owing to affection, anger, or temptation, but in the ordeal anointed of God, there is likely to be no doubt." To us it may appear not only strange, but impossible, that the laws of Nature should be suspended, and fire should not burn, in cases of trial by ordeal; but time was when our fore-fathers strongly believed in the existence of an Almighty power which interfered even in the minutest details of our existence, and to protect the innocent at times rendered his body proof against fire and water, and everything else that harms it. It will be the object of this paper to enquire into the system of ordeal as it obtained in ancient times, especially in India.

It was in the thirteenth century that England abolished trial by ordeal, but even so recently as in the seventeenth century, Englishmen judged witches by this method. Indeed, remnants of this system may still be found lingering in England and other civilised countries. It was distinguished by the appellation of *judicium dei*, and was sometimes called *purgatorio vulgaris*, to distinguish it from canonical purgation which was by oath. The Saxons used eight kinds of ordeal to try people:—

(1). Wager of battle—(Duel). This was resorted to when the accused was obliged to fight any one who charged him with guilt.

(2). Fire.—Of these there were two kinds. The accused had to hold in his hand a pound or more of red-hot iron, or to walk blindfold and barefoot among nine red-hot plough-shares, arranged lengthwise in a row, and laid at unequal distances. If in either case he escaped unhurt he was innocent. When an intimacy was suspected between Queen Emma, mother of king Edward the Confessor, and Alwyn, Bishop of Winchester, she vindicated her innocence by this latter method.

These two were for "free men," or persons of rank only.

(3). Hot Water.—The accused was required to plunge his arm up to the elbow in scalding hot water, and was pronounced guilty if the skin was injured in the experiment.

(4). Cold Water.—The accused, either bound, or otherwise prevented from swimming, was thrown into a river or tank. If he sank he was acquitted, but if he floated he was considered guilty.

These two were for common men, or "villains."

(5). Bier.—A person accused of murder had to touch the corpse of the victim. If his touch made blood to flow from it, he was pronounced guilty.

(6). Eucharist.—It was supposed that the sacred elements would choke him if taken by a guilty man. This was for clergymen.

(7). *Corsned*—or bread consecrated by imprecation. When Godwin, Earl of Kent, was accused of the murder of the King's brother, he was given a piece of consecrated bread to swallow. It choked him to death, thus leaving no doubt of his guilt in the minds of the people.

When swallowing it, if the accused turned pale, or his body trembled, even then he would be pronounced guilty.

(8). Lot.—Two dice, one marked by a cross, were wrapped up. If the one with the cross was drawn by the accused he was held to be innocent.

The accused, if he chose, might appoint a representative to go through the ordeal, the representative only suffering some physical torture for his friendship, or for the money that he might have received. In the reign of King William II, fifty men accused of deer-stealing were tried by fire. When the Normans conquered England they introduced the system of duelling to prove guilt and vindicate innocence.

The earliest trace of the practice is to be found in the *Book of Numbers*, Chapter V, where Hebrew women suspected of incontinency had to drink the "waters of jealousy" as a test of their innocence. The custom is still prevalent among the savages of the Gold Coast. Tacitus says ordeals were very much in practice among the ancient Germans. In France the accused were made to stand before the Cross. He who first fell down was guilty. In India dice were largely employed in the detection of crime. It appears, the right to the throne of Hastinapur between the rival claimants Duryodhana and Yudhishthira was decided for a time by the throw of the dice. Even civilised Greece acknowledged

trials by ordeal. People accused of rebellion vindicated their innocence by placing red-hot iron in their hands, or by walking over fire. In Bithynia, Sardinia and other European countries, proofs may be obtained of ordeals by water having at one time been prevalent. The Siamese tried by ordeals of fire and water, and by hand-to-hand fight with a tiger. Livingstone says that if an African woman is accused of having charmed any one, an exorcist is called who takes all the matrons of the village to the fields, and makes them fast. They are then given the juice of a tree to drink. Those that throw it up are adjudged innocent, but such as suffer from any stomachic complaints, are pronounced guilty, and are buried alive. Among the Negroes of the Zambeisee Coast ordeals are very much in vogue. Their women come forward to vindicate their innocence by ordeal even for trifling matters. The Warrou-sies make a dog or a cock drink the juice of a tree. If it vomits it implies innocence of the accused, if diarrhoea follows it proves guilt.

It cannot be said to a certainty how long the system of ordeal has prevailed in India. Numerous instances, however, are found in the unwritten traditions of the country, which, when too extensive to be remembered, have been set in writing, and are now known as Purānas. Every Hindu knows what ordeals young Prahlada, the beloved of Hari, had to undergo at the bidding of his father to prove the omniscience of Hari and his love for him. He was thrown from the top of a high rock—Hari in the shape of his mother caught him in his arms. He was thrown at the feet of an elephant—the brute took him up by the trunk and placed him on its head. There were also various other ordeals from all of which he came out safe and unhurt. The story of the ordeal that Sita, the queen of Rāma, had to go through to prove her innocence must be known to all. It is thus described in the Rāmāyana:—

*adhomukham sthitam rāmam tatah kritvā pradakshinam |
upāvaritā vaidehī dīpyamānam hutās'anam ||
pranamya daivatebhyas'cha brāhmanebhyas'cha maithilī |
baddhāñjaliputā chedamurāchāgnisamīpatah ||
yathā me hridayam nityam nāpasarpatirāghavāt |
tathā lokasya sākshīmām sarvatah pātu pāvakah ||
yathā mām s'uddhachāritrām dūṣṭām jānāti rāgharah |
tathā lokasya sākshīmām sarvatah pātu pāvakah ||
karmanā manasā vāchā yathā nāti charāmyaham |
rāghavam sarvadharmajñam tathā mām pātu pāvakah ||
eva mukta tu vaidehī parikramya hutās'anam |
vīres'a jvalanam diptam nis's'ankenāntarātmanā ||*

Yuddha Kādam, CXV. III, 23—28.

"Having gone round Rāma, who was sitting with his face towards the earth, Sita entered the blazing fire, saluting the gods and the Brahmins with folded hands. She thus addressed the fire:—'As my heart has never strayed from my husband, therefore, fire, thou witness of men, protect me from all harm. Though my character is pure, Rāghava suspects me, therefore, thou witness of men protect me from all harm. As I never strayed

beyond my husband in thought, word or act, therefore, protect me from all harm.' Having thus addressed the fire, she went round it and with an unflinching heart entered the blaze."

It is stated in Manu Samhita that the Rishi Vatsa successfully went through an ordeal.

5. Kātyayana makes mention of seven kinds of ordeal:—

vishetoye hutās'echa tulākos'echa tandule |

taptamās'aka divyecha kramāddandam prakalpayet ||

"Judicial trial, water, fire, balance, libation, rice, and *tapta mas'aka* (hot grains of gold,) these are the successive forms of trial."

Bṛhaspati mentions nine kinds of ordeal.

dhatogni rudakanchaiva visham ko'sascha panchamah |

shashtancha tandulāproktā saptamam taptamāshakam ||

ashtaman phāla mityuktam navumam dharmajam smritam |

divyānyetāni sarvāni nirdiṣṭāni svayambhuvā ||

"The following ordeals have been appointed by God:—Balance, fire, water, poison, libation, rice, hot grain, plough-share, and judicial trial."

Vishnu, in his Institutes, speaks of ten different kinds of ordeal, (but gives details of only five), viz:—*dūrvā* (grass), *tila* (sesamum), silver, gold, lump of earth taken from a furrow, sacred libation, balance, fire, water, and poison.

"In cases of a criminal action directed against the King, or of violence (they may be administered) indiscriminately.

In cases of (denial of) a deposit, or of (alleged) theft or robbery, they must be administered each according to the value (of the property claimed).

In all such cases the value (of the object claimed) must be estimated in gold;

Now if its value amounts to less than one *Krishnala*,* a *S'ūdra* must be made to swear by a blade of *Dārva* grass (which he must hold in his hand):

If it amounts to less than 2 *Krishnalas* by a blade of *Tila*;

If it amounts to less than 3 *Krishnalas* by a blade of silver;

If it amounts to less than 4 *Krishnalas* by a blade of gold;

If it amounts to 5 *Krishnalas* by a blade of earth taken from the furrow;

If it amounts to less than half a *Suvarna*, a *S'ūdra* must be made to undergo the ordeal by sacred libation," &c.†

Jājñavalkya mentions only five kinds of ordeal, viz:—balance, fire, water, poison, and libation.—

tulāgnyāpo visham ko'sa diviyāniha vis'udhaye |

mahābhūyoge shvetāni s'irsha kasthe bhiyoktari ||

* *Pala* = 4 *Karshas* or 4 *Suvarnas*.

Krasha or *Suvarna* = 175 grains troy, or, according to new system, 280 grains troy.

Krishnala = 2 $\frac{3}{16}$ grains.

Angula = 8 barley corns according to H. H. Wilson.

It literally means the breadth of a finger.

† "Institutes of Vishnu," in the *Sacred Books of the East*, vol. viii., translated by Prof. Jolly.

The ordeal by balance was conducted in the following manner:—Two posts of four cubits in height were stuck in the ground close to each other; on these a beam of catechu (*mimosa catechu*) or ebony (*diospyros glutinosa*) wood of five cubits (*hasta*) length was placed. This was the balance. It was decorated with pennons. From the two ends of this stick two scales of equal length were suspended by iron rings. On one of these the accused being made to sit, his weight was ascertained. He was then taken down. The judge would then address the balance and the person appointed to look after the weighing, in the following words:—

*brahmagnā ye smritā loke ye lokāh kṛtasākshinām |
tulādhārasya te lokā tulām dhārayate mrishā ||
dharma paryāya vachanair dhata ityabhidhiyase |
tvameva dhata jānīshe na viduryāni mānushāh ||
vyavahārābhi s'astoyam mānushastulyate tvayi |
tvadenam sams'ayā dasmāddharmatastrātu maharashasi. ||*

"Those places of torture which have been prepared for the murderer of a Brahman, or for a false witness, the same places are ordained for a person appointed to look after the weighing, who acts fraudulently in his office. 'Thou, O Balance, art called by the same name as holy law (Dharma), thou, O Balance, knowest what mortals cannot comprehend. This man being arraigned in a cause is weighed upon thee. Therefore, mayest thou deliver him lawfully from this perplexity."

The accused will then address the balance in these words:—

*tvam tūle satya dhāmāsi purā devairvirmīritā |
tatsatyam vada kalyāni sams'ayasthān vimochaya ||
yadyasmi pāpa kṛimāta statomām tvam adhonaya |
s'uddhas'chedgamayordhommām tulā nitya bhīmantrayet ||*

"Balance thou art the abode of truth: thou wert primarily constructed by the gods. Therefore, speak the truth, O blessed one, and save me from this perplexity. If I am guilty, mother, then lower me down (in the scale). If I am innocent, then carry me up; therefore, I address thee."

The accused was again weighed: if he weighed less than before he was innocent, but if more he was guilty, and sentence was pronounced on him. As in India so in Greece also, weighing less at the second trial was considered a sign of innocence. When in the garden of Eden, Satan was detected beguiling our first parents, a fray between him and Gabriel became imminent. All of a sudden, however, the sky shewed a scale, on one side of which Gabriel was represented as standing. Satan took to flight immediately he saw that he was high up in the scale:

"Now dreadful deeds

Might have ensued;.....
..... had not soon

The Eternal, to prevent such horrid fray,
Hung forth in Heaven his golden scales,—

.....
Wherein all things created first he weighed,

The pendulous round earth with balanced air
In counterpoise.....

.....In these he put two weights

The symbol each of parting and of fight:

The latter quick up flew, and kicked the beam."—Milton.

7. Ordeal by fire:—

*shodas'āṅgulam tāvadantaram mandalam saptakam kuryāt | tatah
prānmukhasya prasārīta bhujadvayasya saptis'vatha patrāni karayordadyāt |
tānicha karadvaya sahītāni sūtrenā veshtayet | tataschāgni varṇa loka pindam
pañchās'atpalikam samanyaset | tamādāya nāti drautam nāti vilambitam
mandaleshu padanyāsam kurvan vrajet | tatah saptamam mandalamatītya
bhāman lohapindam jakshyāt ||*

*yo hastayoh kvachidagdhastama s'udhyam vinirdis'et |
na dagdhassarvathāyastu sa vi'sudhyo bhavennarah ||*

"He must make seven circles, each sixteen angulas in circumference, the intervals being of the same breadth. Thereupon he must place seven leaves of the holy fig-tree (*ficus religiosa*) into the hands of the person (about to perform the ordeal), who must turn his face towards the east, and stretch out both arms. Those (leaves) and his hands he must bind together with a thread. Then he must put into his hands a ball (red-hot) made of iron, fifty *palas* in weight, and smooth. Having received this, the person must proceed through the (seven) circles at a pace neither too fast nor too slow, and without lingering on his way. Finally, after having passed the seventh circle, he must put down the ball upon the ground. Those whose palms are burnt ever so little should be held guilty, but those whose palms escape the least injury must be acquitted." Before taking the ball in his hand the accused must address the fire in this manner:—

*tvamagne sarva bhūtānām antas'charasi pāvaka |
sūkshivat punya pāpebhyo brūhi satyakaromama ||*

"Fire, thou enterest the heart of all creatures. In my heart act as a witness, and declare my guilt or innocence."—*Jāgñavalkya*.

8. Ordeal by water.—A tank free from mud, moss, fish, alligator, or leech was thus addressed:—

*tvamambhah sarva bhūtānām antas'charasi sūkshivat |
tvamerāmbho vijānīshe na viduryāni mānushāh ||
vyavahārābhis'astoyam mānushaste vimajjati |
tadenam sams'ayā dasmāt dharmasastrātumarhasi ||*

"Thou knowest what passes in the heart of all creatures, thou knowest what men cannot know—the accused plunges in thee. Thou art bound by justice to deliver him from perplexity, if innocent."

The accused should then seize the knees of a person who had vanquished anger and envy, and say: "*Satyena māmabhirakshasva Varunā*" ("Varunā in the name of truth save me"). He should then dive into a tank. When he is under water a person should shoot an arrow

from a bow neither very strongly nor very weakly, (a bow was strong when it exceeded 700 *angulas*, and weak when it was below 50 *angulas* in length) and another should run to fetch it.

*tanmadhye yonadris'yate sas'udhyah parikirtitah |
anyathátravis'udhyah syádekánga syápi dars'ane ||*

"During this time, if the accused remains invisible, he is declared innocent; otherwise—i. e., if a single limb is visible, he is declared guilty."

9. Ordeal by poison :—

*vishatvadvisha matváchcha krúram tram sarvadehinám |
trameva visha jánishe na viduryyáni mánusháh ||
vyarahárábhish'astoyam mánush's'uddhi nichchhuti |
tadenam sams'ayádamáddharmatastrátumarhasi ||*

The judge exclaims.—

"Poison thou art inimical to all embodied beings. Thou knowest what men cannot know. The accused desires to prove his innocence, therefore, thou art bound by justice to save him from perplexity, if innocent."

The accused should then be given seven grains of the poisonous juice of the Himalayan Sringin plant, mixed with clarified butter. He should say.—

"Poison thou art the son of a Bráhmāna, and thou hast been appointed to judge. Save me from the accusation, and on account of my innocence become ambrosia unto me."

If the poison is easily digested he should be adjudged innocent.

10. Ordeal by sacred libation —*Kosha*-water in which an idol has been bathed.

Having invoked terrible deities like Durga, the accused must drink three *anjalis** of water, in which these deities (their images) have been bathed. If within a fortnight no calamity, such as illness, fire, death of a relative, or displeasure of the King, takes place, he is innocent.

11. Ordeal by rice.—The water in which A'ditya (image of the sun) has been bathed, and some rice, having been kept for a night in a fresh earthen vessel, the person accused of theft should be made to sit with his face to the east, and a leaf with the following *s'lokas* written on it should be placed on his head :—

*áditya chandrāvanilo nalas'cha
dyaurbhámirápo hriduyam yamas'cha |
ahascha rátris'cha ubhecha sandhye
dharmohi jánāti narasya vrittam ||*

"The sun, the moon, the wind, the fire, the two earths, water, heart, death, day, night, and the two evenings, and justice, know the conduct of man."

He should then be made to eat the rice, and to spit three times on the leaf of the Pippala tree (*ficus religiosa*), or on a *bhurja-patra* (bark of the birch). If blood is visible, or his body trembles, he should be pronounced guilty.

* An *anjali* of water is as much as can be contained in the two hands held together.

12. Hot grains of gold, very hot clarified butter or oil, weighing 20 *palas*, were poured into a basin either of earth, copper, or iron, 16 *angulas* long and 4 deep. In this basin golden grains were thrown. The accused had to pick these up with his thumb and forefinger. If he succeeded in doing so without injuring them he was innocent. The judge uttered these words :—

*param pavitramamritam ghrítatram yajña karmasu
iha pávaka pápam tram himas'itah s'uchaubhava ||*

"Butter thou art in sacrifices considered as the most sacred ambrosia. Burn the guilty but to the innocent become cold."

The accused said :—

"Fire thou enterest the heart of all creatures. Like a witness declare my guilt or innocence in my hand."

Ordeal by the plough-share :—This was prescribed for cattle-lifters. A plough-share 8 *angulas* long and 4 broad was made of iron weighing 12 *palas*. This was heated red-hot. Then fire was invoked by the following Mantras, and the accused was asked to lick the red-hot plough-share. If his tongue did not suffer in any way he was pronounced innocent

*tramagne vedáschatvárastrancha yajñeshu hūyase |
trammukham sarvadevānām trammukham brahmanádinām ||
jatharashitosi bhūtānām tato vetsi s'ubhás'ubham |
pápm punási vaiyasmāt tasmāt pávaka uchyaate ||
pápesku dars'ayátmánamarchishmán bhacópávaka |
atharā s'ubhabhāvena s'itobhava hutás'ana ||
tramagne sarva bhūtānām antas'charasi sákshivat |
trameva deva jánishe naviduryyáni mánaváh || &c., &c.*

"Thou art the four Vedas, thou art worshipped in sacrifices, thou art the mouth of the gods, thou art the mouth of those that know the Brahma; living in the stomach of creatures thou knowest truth and untruth, thou clearest men of guilt, therefore, art thou called the clearer. Show thyself to the guilty in thy strength, and be cold to the innocent. Like a witness thou knowest the heart of all creatures. Thou knowest what men cannot know. The accused desires to clear himself by thee, therefore, thou art bound to save him, if innocent, from perplexity."

To guard against climatic action interfering with the just issue of an ordeal, it was ruled that no trial by ordeal should be held in the months of Chaitra, (March-April) Agrayana, (November-December) and Vaisákha, (April-May) and ordeal by water was not allowed in winter, nor was ordeal by fire allowed in summer. Ordeal by poison was not permitted during the rains, and in storms ordeals by balance were prohibited. All trials by ordeal took place in the morning, and never at midday, or in the afternoon or evening. Ordeals by sacred libation and by rice could, however, be held in all seasons. As in England, different kinds of ordeal were prescribed for different classes of people.

*bráhmanasya dhatodeyah kshatriyasya hutás'anah |
vais'yasya salilam deyam s'údrasya vishamev atu. ||*

"To the Brāhmana the balance, to the Kshatriya the fire, to the Vais'ya the water, and to the S'ūdra the poison should be given."

For women, the old, and the infirm ordeals were not enjoined.

In the year 1783, some people were tried by ordeal according to Mitakshara laws before Ali Ibrahim, the Chief Magistrate of Benares. It is worthy of note, that the proceedings surprised even the Mussulman who was naturally unfriendly to the Hindu and to his manners and customs. His letter on the subject written to Warren Hastings, the then Governor-General of India, was published in the first volume of the *Asiatic Researches*. From this letter it appears that changes had already taken place in the manner of conducting these ordeals. We find, that in an ordeal by balance the charge against the accused was written on a leaf. The ordeal by fire was quite a different thing from what has been mentioned in the preceding pages. The wood of the holy fig was burnt in a pit 9 cubits long, 1 broad, and $\frac{1}{2}$ deep. The accused had to walk over it. In the ordeal by water, instead of shooting an arrow, a man slowly proceeded 50 paces. If during that time the accused was visible he was considered guilty. In ordeal by poison arsenic was administered, or a snake was forced into an earthen jar, and a finger-ring or a coin was thrown into it. If in taking out the finger-ring or the coin, the snake did not bite the accused, he was considered innocent. In ordeals by the plough-share, the accused had to hold in his hand the red-hot blade of a spear, or a red-hot ball. The Magistrate goes on to say that a man named S'ankara was accused of theft. There was no witness. But both the accuser and the accused solicited him for an ordeal by fire. Impelled by curiosity, he finally yielded to their wishes, and an ordeal by fire was held, witnessed by crowds of Hindus and Mohammedans. The ordeal was arranged according to the rules laid down by Vishnu and Jājñavalkya. The accused walked seven paces with the red-hot iron ball in his hand. When it was thrown on the ground it scorched the grass. But his hand escaped injury. "He, next to prove his veracity, rubbed some rice in the husk between his hands, which were afterwards examined, and were so far from being burnt that not even a blister was on either of them. Since it is the nature of fire to burn, the officers of the court, and people of Benares, nearly five hundred of whom attended the ceremony, were astonished, and this well-wisher to mankind (the Magistrate) was perfectly amazed."

Ordeals are still prevalent in various parts of India, specially among the aboriginal tribes. The ordeal by rice is the most common. It is only those that have obtained the *light of Western education* that do not believe in them, but among the uneducated who form the bulk of the people, they still take place. Even in villages near Calcutta, the metropolis of British India, experts may often be seen invoking some particular God of the Hindu Pantheon, in language that is mysterious to the people, to direct a brass cup or a razor either to the place where the stolen thing has been kept, or to the thief. Before large crowds of

men and women, the expert gets a clean brass cup which is placed on ground previously cleaned with cow-dung. A child who must have been born when the constellation Libra was in the ascendant, is made to hold the cup. Mantras are then recited, and curiously enough the cup begins to move. If the object is to get at the stolen thing, the cup moves to where it is. But if the object is to surprise the thief, the cup deliberately proceeds to where he is. This in Bengali is called *Bāti-chālā*—moving the Bāti or cup. Similarly, bamboos or razors are employed. *Nakha Darpan*—(nail mirror) is another way of finding out the thief. The child sees the image of the thief on its thumb nail. Babu Khirode Chundra Roy Chowdhry, M. A., M. A. S. B., an officer of the Education Department, to whose able article on the subject of ordeal published some years ago in a high-class Bengali Magazine I am largely indebted for much valuable assistance, tells me that when the Sonthals have to find out a thief, they put some oil on a sal leaf. While the oil is rubbed on it, the names of every person in the village are repeated one by one. Whoever has the misfortune to have his name uttered when the oil changes color, is adjudged guilty. Sir William Hunter is also of opinion that ordeal by rice is still prevalent among many aboriginal tribes of India. Speaking of the Buddhistic Chakmas of Chittagong, he says:—

"In serious cases among themselves they are fond of trial by ordeal. A seer (2 lbs.) of rice is put into a pot and left all night before the shrine of Gautama at one of the temples; in the morning the elders assemble, and the supposed culprit is called upon to chew some of this rice. If he is innocent he finds no difficulty in doing so, but if justly accused, he is not only unable to masticate the rice, but blood is believed to issue from his mouth! In a case like this a very heavy fine is exacted. In default of payment the culprit ought, according to old custom, to become a slave for such time as will enable him to work off the penalty. With slight modification this form of ordeal prevails in many parts of India."

SIDDHESHUR MITTER.

SRI S'ANKARA'CHA'RYA'S TATVA BODH.

AFTER saluting first the knowledge-giving *Vāsudevendra Guru*—the Lord of Yogis, for the benefit of the seekers of salvation, this work called *Tatva Bodh* will be composed.

I shall now describe the nature of *Tatva-Viveka*, which is the means of securing salvation, to the persons who are qualified by *Sādhana-Chatushtaya*, (i. e., the four requisite means of qualification).

1. What are the *Sādhana-chatushtayams*? They are:—

- (1) *Nityānitya vastu viveka*, (i. e., the knowledge of the real and the unreal, the permanent and the impermanent).
- (2) *Ihāmutrārthā phala bhoga virāga*, (i. e., resigning the enjoyment of the effects of actions both here and hereafter).
- (3) *Samādhi shatka sampatti*, (i. e., the six minor means of qualification, beginning with *Sama*).

and (4) *Mumukshátvam*, (i. e., the state of being unrestrained, free, or absolved).

2. (1) What is *Nityánitya vastu viveka*? What is *Nityam* is One—*Brahman*, and everything else is *Anityam*. This is *Nityánitya vastu viveka*.

3. (2) What is *Ihámutrārtha phala bhoga virága*?

This is to have no desire here in this world for garlands, sandal, women, &c., (which are collectively known as *Iha*); and also for the enjoyment of the other world known as *Amutra*.

4. (3) What are *Samádhi shatkasampatti*? They are:—

(a) *S'ama*, (b) *Dama*, (c) *Uparati*, (d) *Titikshá*, (e) *S'raddha* and (f) *Samádhána*.

5. (a) What is *S'ama*?

The conquest of internal *Indriyams*.

6. (b) What is *Dama*?

The conquest of external passions, &c.

7. (c) What is *Uparati*?

The giving up of worldly transactions.

8. (d) What is *Titikshá*?

Endurance of the "pairs of opposites," e.g., heat and cold, &c.

9. (e) What is *S'raddhá*?

Genuine love for the teachings of a *Guru* and of the *Vedánta*.

10. (f) What is *Samádhána*?

Tranquillity, or steadiness of mind.

11. (4) What is *Mumukshátvam*?

Desire for the salvation of self.

The acquisition of these four requisite qualifications—*Sádhana-chatushtaya*—will benefit a man and aid him in gaining *Tatva viveka*, (i. e., the knowledge of Truth).

12. What is *Tatva Viveka*? The knowledge that *A'tma* is real; and that all else is myth or unreal.

13. Who is *A'tma*?

He who is not affected by the three *S'aríras*—*Sthúla*, *Súkshma* and *Kárána*, who is a mere witness of the three states; and who is the personification of *Satchidánanda*.

14. What is *Sthúla S'aríra*?

That which is made up of the five gross elements (each divided into five parts), is born of *Karma*, is the seat of the enjoyment of happiness or misery, is subject to the six kinds of changes,—viz., being, birth, growth, ripening or maturity, decay and death—that this is *Sthúla S'aríra*.

15. What is *Súkshma S'aríra*?

This body (also known as astral body) consists of seventeen things:—The five knowledge-giving senses, the five working organs, the

five principles of breath—*Prána*, &c., one mind and one *Buddhi*; and being formed of the five undivided gross elements, it is the means of enjoying the consequences of actions.

16. What is *Kárána S'aríra*?

This *Kárána S'aríra* is indescribable, has no beginning, is *Avidyá* itself, and is the cause of the other two bodies.

17. What are the *Avasthátrayams* (or the three states)?

They are—(1) *Jágrat*, (2) *Svapna* and (3) *Sushupti*, i. e., the states of waking, dream and dreamless slumber respectively).

18. What is *Jágrat Avasthá*?

This is the state in which the knowledge-giving, higher senses—the sense of hearing, &c.—know or perceive their respective sensations—sound, &c. The presiding deity of this state in *Sthúla S'aríra* is called *Vis'va*.

19. What is *Svapna Avasthá*?

This is that state of perceiving in sleep certain objects, &c., with the aid of the tendencies or affinities and attractions originating from the things seen and heard in the *Jágrat* state. The presiding deity of this state of *Súkshma S'aríra* is called *Táijasa*.

20. What is *Sushupti Avasthá*?

This is that state of consciousness which says "I can know nothing whatever. I enjoyed a happy and sound sleep." The presiding deity of this state of *Kárána S'aríra* is called *Práñña*.

21. What are *Panchakos'as* (or five cloaks or covers)?

They are:—(1) *Annamaya*, (2) *Pránamaya*, (3) *Manomaya*, (4) *Vijnánamaya* and (5) *A'nandamaya*.

22. (1) What is *Annamayakos'a*?

That which is born of the essence of food, which attains growth by that essence, and which ultimately mingles with, or merges in, the food-like—rather food-giving—earth.

23. (2) What is *Pránamayakos'a*?

That which is composed of the five principles of breath or life—*Prána*, &c.; and of the five working organs or lower senses—speech, &c.

24. (3) What is *Manomayakos'a*?

That which is formed of the combination of the five knowledge-giving or higher senses and mind.

25. (4) What is *Vijnánamayakos'a*?

That which is formed of the combination of the five higher senses and *Buddhi*.

26. (5) What is *A'nandamayakos'a*?

That which ignores the real nature of itself when in love, merriment, &c.

These are the five *kos'ams* or coverings. This body is mine; these *Pránas* are mine; this mind is mine; and this ignorance is mine. All

these are recognised as mine. How is it? Just as an ear-ring, an anklet, a house, &c., though they are regarded as "mine" yet are separate from *A'tma* or self; so also whatever is recognised as "mine" never becomes *A'tma*.

27. If so, what is *A'tma*?

A'tma is the figure or embodiment of *Sat-chit-ánanda*.

28. What is *Sat*?

Sat is that which exists in all the three periods of time.

29. What is *Chit*?

Chit is that which is self-refulgent, or self-shining, without needing any medium, and which illumines everything else.

30. What is *A'nanda*?

A'nanda is the very form of happiness. One should know one's *A'tma* who is the embodiment of such *Sat*, *Chit* and *A'nanda*.

We shall now proceed to describe the origin of the twenty-four *Tatvas*.

From *Brahman* when in contact with *Tamo-guna*-predominating-*Máyá*, *A'kás'a* is born; from *A'kás'a*, *Váyu* (wind); from *Váyu*, *Tejas* (fire); from *Tejas*, *A'pas* (water); and from *A'pas*, *Prithví* (earth). Amongst these five *Tatvas*, from the *Sátvika* portion of *A'kás'a*, the sense of Hearing is born; from the *Sátvika* portion of *Váyu*, the sense of Touch; from the *Sátvika* portion of *Tejas* or *Agni* (fire), the sense of Light; from the *Sátvika* portion of *A'pas* or *Jala* (water), the sense of Taste; and from the *Sátvika* portion of *Prithví*, the sense of Smell. Amongst the said five *Tatvas*, from the *Sátvika* portion of all of them put together, *Antahkaranam* is born. According to the nature of its actions it is divided into four parts—*Manas*, *Buddhi*, *Chitta* and *Ahankára*. Amongst the same five *Tatvas*, from the *Rájasa* portion of *A'kás'a*, the organ or sense of speech is born; from the *Rájasa* portion of *Váyu*, the organs, Hands and Palms; from the *Rájasa* portion of *Vahni* (fire), the legs and feet; from the *Rájasa* portion of *Jala* (water), the organ of excretion; and from the *Rájasa* portion of *Prithví* (earth), the organ of generation. And from the *Rájasa* portion of all these five *Tatvas* put together, the five principles of breath or life—*Prána*, &c., are born.

From the *Tamo-guna*-predominating five *Tatvas*, by the process of *Panchikaranam*, the five *Mahá Bhútás* (or the gross elements) are born.

31. What is the process of *Panchikaranam*?

Of the five grand elements, divide each into two parts; keep one part separate, and divide the other part into four sub-divisional parts. The blending together of each of these four sub-divisional parts successively with one sub-divisional part at a time, of every other grand element, is what forms *Panchikaranam*.

And from these five elements this whole universe of the four kinds

of *Sthúla S'aríras** is born. In this universe fourteen *Lokas* or worlds are created. He who presides in the *Sthúla S'aríras* and is known as *Jíva* is the reflection or shadow of *Brahman*. This very *Jíva* with the help of *Prakriti* begets the perception of the distinction between *Jíva* and *I's'vara* in *A'tma* himself.

This is as follows:—

A'tma with the *Upádhi* (cover or screen) of *Avidyá* is said to be *Jíva*; and *A'tma* with the *Upádhi* of *Máyá* is said to be *I's'vara*.

So long as the perception of this distinction of *Jíva* and *I's'vara* on account of the *Upádhis* lasts, so long the *Samsára* of birth and death will not disappear. Therefore ceasing from the perception of the said distinction, one should look upon *Jíva* himself as *I's'vara*, and *I's'vara* himself as *Jíva*. But if it be objected that the distinction cannot vanish between *Jíva* and *I's'vara* who possess entirely different qualities—*Jíva* having *Ahankára* and knowing but little; and *I's'vara* having no *Ahankára* and knowing everything;—this objection does not hold good. The exoteric meaning of *Tvampada* is that which presides in the *Sthúla* and *Súkshma S'aríras*. The esoteric meaning of *Tvampada* is the pure *Chaitanyam* (i. e., force or energy) which possesses the *Samádhi* state, and which is free from *Upádhi*.

Similarly, the exoteric meaning of *Tatpada* is *I's'vara* who is all-knowing, &c. But its esoteric meaning is the pure *Chaitanyam* free from *Upádhi*. When the esoteric meaning is grasped and in the absence of the distinction between *Jíva* and *I's'vara*, the difference will not be conceived. Those who, with the aid of the *Vedántic* truths taught to them by a *Guru*, begin to look upon everything as, or realise in everything, *Brahman*, are said to be *Jívanmuktas*.

32. Then who is a *Jívanmukta*?

He who with whatever steadiness he believes that "I am a *puruṣa* (i. e., a male being or man); I am a *Brahman*; I am a *Kshatriya*; I am a *Vais'ya*; I am a *S'údra*; and I became (a king or anything)," with the same steadiness believes that "I am not a *Brahman*; nor a *Kshatriya*; nor a *Vais'ya*; nor a *S'údra*; nor a *puruṣa*; but, on the contrary, I have no connection with them whatever; I am the embodiment of *Satchidánanda*; I am self-shining; I am omnipresent and all-pervading; and I always possess a form like *A'kás'a*; and I became all these;"—he who with such a staunch belief has *Aparoksha-jñānam* (or direct knowledge of things), and who is freed from the bonds of *Karma* by the *Aparokshajñānam*—that "I became *Brahman*"—is a *Jívanmukta*.

33. How many kinds of *Karma* are there?

There are three kinds of *Karma*, viz., *A'gāmi*, *Sanchita* and *Prárabdha*.

* The four kinds of *Sthúla S'aríras* are:—

(1) *Jarāyujā*—Born from the womb.

(2) *Andajā*—Born from an egg.

(3) *Svedajā*—Sweat-born.

(4) *Udbhijja*—Birth by budding or sprouting. (Vide Telugu *Sitarāmanjaneyam*, Canto II, verse 43. Notes).

34. What is *A'gámi Karma*?

The doing of virtuous or vicious actions with the physical body by a sane person after attaining the knowledge of the distinction between right and wrong, is called *A'gámi Karma*.

35. What is *Sanchita Karma*?

That which serves as a seed for countless births, which was collected in former births, and which will be born now, is to be known as *Sanchita Karma*.

36. What is *Prárabdha Karma*?

That which having created this body obtains reward or punishment, pleasure or pain, in this world alone, is *Prárabdha Karma*.

According to the rule that the death of *Prárabdha Karma* lies in its enjoyment alone, by enjoying it, it will be exhausted.

Sanchita Karma will be destroyed by the knowledge that "I am Brahman himself." This statement is corroborated by Krishna when he says to Arjuna that "The fire of *Jñána* burns all *Karmas* to ashes." (*Vide Bhagavad-Gítá* IV. 37).

And *A'gámi Karma*, like a dew-drop on a lotus leaf, has no connection with a *Jñáni*. But, on the contrary, the *A'gámi Karma* of a *Jñáni* goes to them that praise him and constantly think well of him (or reach him). And all the vicious *Karma* of a *Jñáni*, qualified by such expressions as *A'gámi* and *Kriyamána*, (*i. e.*, 'that is yet to come', and 'that is yet to be done' respectively),—in brief, all the vicious *A'gámi Karma* of a *Jñáni*—goes to them that speak ill of him, hate him, and give him pain. So also the *S'ruti* says "Friends reap the effects of virtuous actions; and foes, the effects of vicious, sinful actions."

So, on the authority of the *S'ruti*—which says that "he who knows *A'tma* transcends or overcomes sorrow", and on the authority of the *Smriti*,—which says that "he who has conquered desire or mind, after attaining *Jñánam*, whether he leaves his body, (*i. e.*, dies) at Benares or in the house of a *S'rápacha*, (*i. e.*, one who cooks the flesh of a dog, in short, the meanest and most uncleanly of all persons), is freed or absolved—a *Mukta*". On these authorities, he who knows *A'tma*, having crossed *Samsára*, attains the bliss of *Brahman* here only—(in other words, enjoys heaven upon earth).

B. P. NARASIMIAH.

ASTROLOGY: A TALK ON THE ROOF.

THE P. F. :—"As regards astrology, my difficulty is this: I find that the proportion of successful to unsuccessful prognostics is so small—in our times at least—that I should rather explain the former as clairvoyant prevision than as astrological science."

The Astrologer :—"I must traverse that assertion as the result of a very much wider experience in this specialty than yours. I believe you

have never made a particular study of this as you have of other subjects, and your impression must be the result of general reading."

P. F. :—"Yes, I concede the point is well taken; but still I cannot help doubting that modern astrology is upon the footing of anything like an exact science."

Ast. :—"What proportion of results would you consider as ground for conceding the accuracy of the science?"

P. F. :—"Certainly not less than 75 per cent.; for if the proportion of successes to failures were equal, that surely would not be called exactness."

Ast. :—"My own experience and that of other astrological students and practitioners certainly supports the assumption that, when the calculations are efficiently made and ably interpreted, the successes outnumber the failures."

P. F. :—"But can you show me any tabulated statistics?"

Ast. :—"Unfortunately not. Both research and practice have been too empirical. I maintain, however, that this is as important a field of occult research as any now being entered upon."

P. F. :—"Assuredly; for, if it be true that the evolution of man is affected by his terrene and astral environment, and that the outcome of present causes may be foretold by scientific enquiry, then the first place will have to be accorded to the 'Science of the Stars.'"

Ast. :—"Let me urge this point before we pass on, that, as general laws may be deduced from isolated phenomena,—*e. g.*, the law of gravitation from Newton's apple—I maintain that, if a single case be found of accurate prognostication from an astrological figure, derived by previously recognised laws of interpretation, then the astrologers have given a basis of research which, followed out, should lead to the demonstration of this alleged principle in nature."

P. F. :—"Granting this, what seems lacking is an organized research and I, for one, should be glad to help in that direction. I believe the time has come."

Ast. :—"Do you accept the theory of Monism?"

P. F. :—"Certainly; I believe that Nature is a unit, and that a relationship exists between man and all kingdoms, in all planes and on all planets. This relationship must, I think, be physical, astral and spiritual; since these principles pervade the universe, and differ in the various kingdoms only as to manifestation."

Ast. :—"Why, then, should not man be affected by planetary and stellar influences?"

P. F. :—"I certainly believe he is, and I may go so far as to admit that the ancient astrologers were apparently able to make very accurate prognostics. I have heard in India of isolated cases wherein the most wonderfully accurate predictions of a man's life-history had been written out from his horoscope at the time of his birth; but what

troubles one is to know whether your modern astrologers have preserved the ancient methods; and if they have, whether also they have preserved the faculty of correct interpretation. This causes one to suppose the clairvoyant faculty to be an important factor."

Ast. :—"From experience, I say that the ancient science and our own Western are identical as to fundamentals. Undoubtedly, in all times the astrologer's personality has been a controlling factor. The true astrologer is a special evolution, like the true painter, musician, mathematician, &c.; and thus we may have all grades of predictive faculty, from that of the housewife who reads her tea-leaves to that superb example of the perfect astrologer, the Hindu writer, Bhimakavi."

P. F. :—"I fancy that if your modern people want to equal the ancients in this particular way, they will have to live by the rules laid down in the S'āstras as to diet, continence, mental discipline, and so forth."

Ast. :—"I fully agree, but then, you know, you must remember that there ought to be, among astrologers, individuals who have developed all necessary faculties in previous births and began life in this incarnation as congenital seers, waiting only the occasion to manifest their latent powers."

P. F. :—"I go with you entirely in that, and could mention off-hand a dozen cases of individuals whom I have met, and who had exemplified this law of psychical evolution."

Ast. :—"In view of these facts, would you still persist that a large proportion of true predictions are due to clairvoyant provision? Admitting intuition as a possible factor, I still maintain that it only operates to perfect the prediction, not to originate it; for any one can make the necessary calculations and there are, already in existence, a number of books from which the interpretation of such and such planetary aspects may be drawn. Intuition, however, helps the astrologer to apply general rules to particular cases, and one possessed of this faculty will see more in an astral combination than one without it, as the trained artist dissects a landscape while the casual observer views it only as a whole."

P. F. :—"If there be such books,—in the West, I mean,—then it is evident that the faculty of correct interpretation must be sadly restricted, for one reads in the papers absurdly inaccurate astrological prophecies, and, so far as I have seen, a very small percentage of what everybody would recognize as thoroughly accurate ones."

Ast. :—"Yes, but don't forget that the Press has never honestly investigated the subject, and does not report the fulfilled predictions, while making itself merry over the real or supposed failures."

P. F. :—"Let me give you an instance of what I call an unmistakable prophecy. A Hindu member of our Society, a Government servant, told me that in his horoscope it was predicted that on a certain day he would meet with a severe accident by the over-turning of a bullock-

cart. He had forgotten this along with other predicted events, but on that very day it happened that he was transferred by Government to another station, that he had to make the journey in a bullock-cart for lack of other conveyance, and that, passing through a wood, one wheel of the cart mounted a stump, it was over-turned, and the man's leg was broken. Only subsequently was the prediction recalled and, on examining the horoscope, it was found that that particular accident had been foretold for that special day. In another case, a wealthy Bombay Hindu mill-owner told me that his uncle, whose fortune he inherited, had had predicted in his horoscope nineteen years before, how long he would live, when he would marry, the number and sex of his progeny, and how many rupees, annas, and pies he would die possessed of. Every one of these predictions was verified. My informant wrote out the account and it will be found in the *Theosophist*, vol. II, p. 104."

Ast. :—"Well, do you call that clairvoyance or science?"

P. F. :—"I cannot say. Before one could determine that one would have to know whether the astrologer had been a natural seer or had deduced his facts from the horoscope."

Ast. :—"In my mind there is not the slightest doubt that it was pure science and for the reason that I have seen many such accurate results obtained from horoscopy. I could give you certain books, and by studying these and making the necessary calculations, you could yourself predict what would happen to an individual at a given time. Provided that you had learnt how to correctly interpret the planetary aspects, you would not even have to refer to the books, but could read the man's future from the figure of birth placed in your hands."

P. F. :—"Give me your opinion about this. It has often been alleged that upon a certain class of minds an early prediction will have so much power as to absolutely drive the person into a course of action or certain surroundings which engender the very incidents predicted: It is a sort of cumulative auto-suggestion, so to say. Of course a mind in healthy balance would not be so controlled although the memory would retain the prophecy. For example, when I was a boy of 13 years, humbugging one day with other boys at pretended fortune-telling, the boy-seer of the moment told me that I should die from falling off the roof of a house. Well, all through the subsequent 48 years, that stupid prediction has stopped in my mind and recurred to me in times of peril at sea, in battle, &c., with comical persistency. What do you say to this idea of auto-suggestion fulfilling astrological prophecies?"

Ast. :—"Sufficient astrological causes may be found for events which have not even been predicted. I dare say if we come to look at the question psychologically, we should have to admit suggestion of some sort, whether coming from the subject himself or from a combination of circumstances brought about by other agencies whether human or occult. Yet this must not be taken off-hand as a cause, since children whose minds are not open to this kind of suggestion, are found to fall

under the category equally with others. I think the suggestion must be taken, when found to work out, as a concomitant effect of astral influence along with the event itself."

P. F.:—"Well, of course, a young child would not be the victim of auto-suggestion, but upon coming to years of discretion he might become the executioner of his destiny according to prediction, which, but for the prediction, might never have been accomplished. Am I right?"

Ast.:—"I think not, since according to this idea it should be found that with persons of a certain temperament all predictions are fulfilled, and never with those of a more positive temperament, whereas the contrary occurs. Is it not a usual thing to regard fortune as being entirely in our own hands and subject to our will? At all events people act as if they believed it were so."

P. F.:—"I could answer that in either the Western or Eastern fashion, but broadly-speaking, a man does almost control his own destiny. I think I have; and I am quite sure that there have been at times in T. S. history when without my stubbornness in a crisis things would have gone badly."

Ast.:—"In other words, if you had not been yourself, and circumstances had been other than they were, which, from my point of view, is absurd, the result would not have been the same. This needs no proof surely. I maintain that a person of a given temperament acting under certain conditions can only act in such and such a definite way. And astrology asserts this to be determinable."

P. F.:—"Mrs. Bray, in her General Preface to the new edition of her historical novels, quotes from Prince's 'Worthies of Devon' the history of John Fitz, the lawyer and astrologer, who, on the birth of his only son, predicted 'the extraordinary events which so many years afterwards befell him.' Now these events were mixed up with public events which, I think, it would be absurd to suppose as having been brought about by any mental preconception of his; although Mrs. Bray, without rhyme or reason, suggests this explanation. The narrow-mindedness of a prejudiced sceptic about astrology is shown in her admission that 'the accomplishment of the prediction no doubt assisted in keeping alive, in this part of the West, the spirit of credulity respecting the science of judicial astrology,' while she concedes no credit to astrology as having perhaps really enabled Fitz to foretell his baby son's life-history."

Ast.:—"This is exactly one of my arguments of a moment ago; astrology has never had fair play in modern times in the West. It is different here, where we find that the belief in the science is universal among the Hindus. The case cited by Mrs. Bray is very like that of the poet Dryden and his child, and in both cases the predictions were fulfilled. You will find Dryden's case given at length in the preface to 'The Star,' by Ebn Shemaya."

P. F.:—"Have you ever read the 'Prophecies of the Brahan Seer'?"

Ast.:—"Yes, but I do not retain any definite idea of them."

P. F.:—"A very curious and suggestive book. We have it in the Library, and you had better re-read it. In two words I may say that this Highland peasant uttered a great number of prophecies, since verified, and some of them after a lapse of three centuries. Supposing him to have studied astrology and to have possessed that natural talent, what should you have expected in the way of 'astrological predictions'?"

Ast.:—"I should classify him with Merlin, Nostradamus, Lilly and others, whose predictions are probably every whit as pointed, and quite as much matters of history."

P. F.:—"Into how many branches do you divide astrological science?"

Ast.:—"Into four, viz., *Genethliacal*, relative to the fortunes of individuals, calculated from the moment of birth; *Mundane* or *State* Astrology, whence the destinies of nations are known by the significations attending a conjunction or eclipse of the luminaries, the sun's equinoxes and solstices, &c.; *Horary*, which gives judgment upon any question arising in the mind from a figure of the heavens for the moment; and *Meteorological*, which has regard, of course, to the weather, and also great seismic convulsions, meteoric appearance, &c."

P. F.:—"How do the Hindus designate these?"

Ast.:—"The Hindus define only three, *Játakam*, *Pras'na* and *A'rudham*, under which they include all the four branches recognized by us in the West. Thus, we predict the destiny of nations from the astral events I have enumerated, but the Hindus would take the birth of the *Rájah* and would treat it from the stand-point of *Játakam*."

P. F.:—"Ah, I see that that Hindu theory comes from the traditional identification of the State with its ruler."

Ast.:—"The same rule is applied by them in the case of a family, whose destiny they foretell from the horoscope of the existing family head."

P. F.:—"Would this rule apply to despotic countries like Russia and Turkey, where the Sovereigns are absolute autocrats?"

Ast.:—"Certainly, and because the people in these cases are subject wholly to the will of their monarchs, an extension, as it were, of the ruler's personality, it would apply very closely."

P. F.:—"Take Japan, for example. From an unknown antiquity, down to the modern revolution which ushered in the Meiji period, the Sovereign was an absolute autocrat, whereas now they have a constitution, Parliament, free press, universal education, foreign commerce, and all the elements of a constitutional State. Presuming that under the old order of things the destiny of Japan could have been foretold from the Shogun's horoscope, could that be done now?"

Ast. :—"It could, for although the power of the sovereign is limited by the constitution, yet he is the actual representative and embodiment of the national idea. Hence a study of his horoscope ought to give us a guide to the national karma."

P. F. :—"Have you tested this in the case of the United Kingdom?"

Ast. :—"Yes it has been done, and we find that it holds good. The results are to be found in the British Astrological Magazines. For example in Zadkiel's Almanac for 1882, p. 25 there is this prediction and fulfilment:

'A fortunate direction, Asc: Δ Sun, zod. con. $63^{\circ} 21'$, in the Royal horoscope promises an advantageous treaty with some foreign power; also increase of prestige for Old England.

The brilliant victory of Tel-el-kebir on the 14th, and the surrender of Cairo, with 10,000 prisoners, including Arabi Pasha, to the British cavalry on the 16th of September, 1882, brought the war in Egypt to a glorious termination. The review before the Queen of the victorious troops, on the 18th November was an occasion of national rejoicing.'

Here is one about Germany :—

'The conjunction of Mars and Mercury falling in opposition to the place of the Moon at the birth of the Emperor of Germany, is very likely to bring him into quarrel or sharp dispute, and great tact will be required to avoid a rupture. *Almanac* 1889, p. 13.

The difficulty at Samoa led to a dispute with the United States, whose war vessels were sent to confront the Germans in Samoan waters. The relations of Germany with France were also greatly strained. In Westphalia the troops had to fire on the miners on strike, at the beginning of May.'

I take these at random from hundreds of others, but if I had the time to look through the series of Zadkiel's and other almanacs, I might point out to you many similar illustrations of the principle in question."

P. F. :—"But in the case of a dependency like India or a Colony of the United Kingdom, would you still consult the sovereign's horoscope as to their internal affairs?"

Ast. :—"No, because as one might say, the astral influence of the sovereign is too remote in such a case. The horoscope of the Viceroy or Colonial Governor, taken in connection with general astral indications, would be the basis for our judgment; and in the case of the United States of America, or the Republic of France, the horoscope of the ruling President would give us the indications desired."

P. F. :—"Well, now, as regards the T. S. would you study my horoscope to prognosticate its future?"

Ast. :—"Yes, so long as you are President its fortunes are blended with your own; after your death with your successor's. But I should also consult the figure for the founding of the Society, at New York in 1875."

P. F. :—"All this interesting conversation confirms me in the belief that it is extremely important to attempt some collection and tabulation of statistics. Can we do something through the *Theosophist*?"

Ast. :—"Certainly you could. Why not repeat the experiment of the *London Society Times* which was magnificently successful as regards proving the widespread interest in Astrology, but which did not result in a gain to science, since no synthetical record was made of the predictive results. I had something to do with that matter, and you will be surprised when I tell you that their horoscopes were demanded by people of all classes from the oldest nobility to the day-labourer, and that the office was overwhelmed with letters certifying to the accuracy of the predictions."

P. F. :—"I think the matter is important enough for us to make the attempt in the scientific spirit of research. As regards India it should be comparatively easy, because every Hindu child's horoscope is drawn in infancy and our Members could, if they would take a little trouble, give us the means of comparing the efficiency of modern Asiatic with modern European Astrology in a way not hitherto dreamt of."

Ast. :—"What is your plan?"

P. F. :—"All depends upon our securing the help of at least one skilled Eastern and one competent European astrologer, so that every horoscope sent in for report may be interpreted by the two astrologers each in his own fashion. We should then keep notes of the two readings and require the subject of the predictions—the owner of the horoscope—to report, by filling up a simple printed form, as to the accuracy or inaccuracy of the two readings and prognostications. Then, as speedily as possible, we should publish in the *Theosophist* in the form of tabulated statistics the results of our experiment. Do you think this feasible?"

Ast. :—"Very feasible, I should say, and assuredly such a tabulated report would be highly prized, the world over."

P. F. :—"Will you be our European astrologer?"

Ast. :—"From experience I foresee that it would throw a very heavy labour upon me, but I so love Astrology that I am willing to undertake this. Do you know where to put your hand upon an English-knowing Hindu astrologer to co-operate with me?"

P. F. :—"I have two in mind and, as there is no necessity for delay, if I can secure the services of one of them, we might begin our experiment next month, with our next Volume. As a problem of science, perhaps of psychology, it will amply reward us if we can add even a little

to the sum of human knowledge. I should confine the research exclusively to our subscribers, that is, to our editorial family-circle.

Postscript.

After mature reflection upon the arguments put forward in the foregoing conversation, and finding that the services of English-knowing Hindu astrologers are procurable, I have decided to try the experiment for one year on the scale of the entire subscription-list of the *Theosophist*, and see what comes of it. Personally, I have no bias either for or against Astrology, and I mean that the research into its merits shall be judicially impartial. Before the close of the next Volume, I hope to be able to print a table of results which shall show at a glance both the proportion of successes and failures with each Astrologer, and the comparative accuracy of the Eastern and Western methods.

With the October Number, therefore, copies of the following documents, printed on loose sheets, will be sent to every subscriber for the entire Volume (XV).

H. S. O.

DOCUMENTS.

BUREAU OF ASTROLOGICAL RESEARCH.

The holder of this Coupon is entitled to ask three questions upon any subject or event concerning himself or herself, to be answered without charge, according to the rules of Astrology. The particulars of birth should be filled in as carefully as possible. The Coupon must then be returned to:

"The Manager, Astrological Bureau, *Theosophist Office*, Adyar, Madras, India," together with a stamp for reply; if in India, of $\frac{1}{2}$ anna, outside India but within the Postal Union, $2\frac{1}{2}d.$, or the equivalent stamp of the applicant's country.

Questions will be answered in the order of receipt, and as promptly as circumstances shall permit. Only the questions of yearly subscribers to Vol. XV of the *Theosophist*, commencing October 1893, will be dealt with.

As an equivalent for the trouble and expense incurred, the Coupon-holder is merely expected to report, on or before the 1st August 1894, as to the correctness or failure of any Astrological statements made; the object in view being to test the relative scientific value of Astrology as practised in the East and the West in modern times; and, indeed, to test the claims of the science generally.

All questions will be answered by both a European and a Hindu Astrologer. There will thus be two sets of answers to every question, which answers, let us hope, will confirm one another and agree with the facts.

COUPON.

Serial No.

State clearly, and as accurately as possible, the particulars of birth; giving the date in the *Christian Era* if possible.

	CHRISTIAN ERA.	KALIYUGA, SALIVAHANA, OR OTHER ERA, STATING WHICH.
Year		
Month		
Date of Month		
Hour of Day	A.M. P.M.	
Sex		N.B.—The Kaliyuga, and other Hindu Eras are only to be given in case the corresponding English date cannot be given under the Christian Era.
Place of Birth		
Name		
Postal Address.....		

The three Questions which the Subscriber is entitled to ask must be written on a separate sheet and forwarded with this Coupon.

Instead of asking any particular questions, the Coupon-holder may, if he choose, leave the Astrologers to give what information they can regarding either the past or future of the Subscriber.

ESOTERIC HINDUISM.

THE people of India are deeply grateful to Professor Max Müller for his services as an Orientalist. He is one of the very few that have entered on a study of our S'ástras with a sympathetic heart and without any bias of their own. His words, therefore, always carry weight and deserve careful consideration.

We need hardly say that we feel not a little disappointed when we read his article on "Esoteric Buddhism" in the *Nineteenth Century*.

Professor Max Müller finds no new light thrown on the relics of Hinduism by the writings of H. P. B., and the learned Professor seems to think that, as she knew neither Sanskrit nor Pali, she could not add anything to the knowledge we already had of Hinduism and Buddhism,

and that her meddling has been rather a curse than a boon.—Is this so?

The learned Professor makes a reference to the Vedas and shews the evolution of the Vedic philosophy. He shews how ideas developed as to the relations between the Universal Soul and the Human Soul, and seems to suggest that the Hindu mind never went beyond a consideration of those relations.

Professor Max Müller overlooks one important movement—that of the Purānas. The modern Hindu's beliefs are mixed up with Purānika teachings and his daily practices are in conformity with the Purānas and Tantras.

The modern Orientalist does not set any value on the Purānas and Tantras except so far as they throw light on the social condition of the Hindus, their ceremonies and institutions, and elucidate points of ancient history. This is because the Orientalist, like the average modern Hindu, does not understand those books. Now the Purānas and Tantras purport to deal with all the laws of the Universe from its beginning to end. Before we have a right to condemn the Purānika and the Tāntrika writings and to ignore them as a series of wholesale gibberish, we are bound to make them the subject of systematic and careful study.

Is there no method in the Purānika account of creation, evolution, preservation, and dissolution? Is there no truth underlying such mythologies as the churning of Ocean, the fight between the Devas and the Asuras, and so on? Is the account of Divine incarnations given in the Purānas purely a work of imagination? All this may be purely mythological without the least foundation in science and truth. But honest judgment must always be withheld till the utmost endeavour is made to interpret and properly understand the records of a great nation, however repugnant they may be to accepted views. Has this ever been attempted by any of the so-called Orientalists? Could the learned band ever dare to make such an attempt? Poor H. P. B. did make one (with what success, posterity has still to judge) in her great work, the "Secret Doctrine," which the learned Professor does not even do so much as refer to. The "Secret Doctrine" brings method out of the seeming chaos of Purānika cosmogony. Right or wrong, one can now understand fully and properly, even though it be in theory, the account of creation as given in the Purānas, by the light thrown on it by the aforesaid "Secret Doctrine."

No study of the Purānas with the help of grammar and existing Commentaries could elucidate the many obscure passages and the seemingly absurd and unintelligible mythologies with which they abound. I have some knowledge of Sanskrit myself (though I do not pretend to be a scholar like the learned Professor), and I know many eminent authorities on the Purānas in India; and I can say for myself and many other Indians that the "Secret Doctrine" has opened a new vista

of scientific investigation, and that the system propounded therein brings into harmony our oldest associations and our latest acquisitions.

Can the learned Orientalist suggest any satisfactory answer, to questions like the following, consistent with the intellectual greatness of the Ancient Aryans? What is the meaning of Trilokī and of Sapta Loka talked of in the Purānas? Why is it that the Trilokī is destroyed at the end of every Kalpa? Why is it that the Lokas of Pisāchas, Rudras, Devas, Prajāpatis, and Siddhas are all different, and have definite relations with each other? Why the cycle of Yugas, the Manvantaras, the Kalpas, and the Prākritic Laya at the end? Why some forms of creation are called Prākritika, and others Vaikritika? Why the Kumāra Creation is both Prākritika and Vaikritika? What are the Pitris? What is the object of their seven-fold classification? What is the real explanation of Deva-Yāna and Pitri-Yāna? A number of such and other questions can be satisfactorily answered from a study of the "Secret Doctrine" and other writings of H. P. B.

The line of study suggested by the "Secret Doctrine" is not a fictitious or hap-hazard one: for it not only explains questions such as given above, but serves as a key to a proper reading of the Purānas themselves. The element of chaos in the Purānika account is removed, and we can read the whole system as a definite science. The test of modern science is now being applied to that system, and H. P. B. herself made the first attempt at a comparative analysis of the Eastern and the Western systems. Time will show whether the esoteric system will stand the test of modern science or whether modern science will have to take a leaf out of the older book. But if the attempt be ever made to discover anything like a science in the Purānas, it will be due solely to the maligned Russian Lady, of whom let us hope the last has not yet been said by the scientists and scholars of the West.

Before the advent of Theosophy, the Hindus of the present time—and even the very best amongst them—did not dare to regard their old MSS. as likely to give them any scientific light. Their philosophy they could not however forget, for it permeated their very life. But Eastern Science was lost, and the Orientalists, who tried to abstract the best available knowledge of Sanskrit from the Indian soil, could not go beyond the Indians themselves.

But the Indian Pandita of this day is somewhat different from what he was when Prof. Max Müller held correspondence with him. The old class Pandits did not themselves understand the rationale of the Purānas and Tantras, though they never forgot in their daily life to observe the several practices in conformity with them. Now the Panditas do understand the rationale and intelligently observe the old practices. They find a new light everywhere and they wonder they did not find it before. There is a striking harmony and thoroughness in their reading of the Śāstras—through the help of Theosophical teachings, which

make it impossible for them to think that all this could be due to hazardous statements, however clever.

All this might have been an error of judgment on the part of the Hindus. But Prof. Max Müller does not certainly heighten his scholarly reputation by ignoring altogether the services of Theosophy in bringing out an intelligible system that embraces the whole Universe and attempts to explain all the laws thereof. Theosophy not only brought out that system but has also made possible the comparative study of that system in the light of modern science.

The personality of that individual, who, single-handed, could bring about such a result, should, in all decency, be forgotten. The world does not care to know the private life of this professor or that statesman. Enough that the deeds be such as to command respect.

But what is the standard, again, of judging the personality? It is not this act or that act that decides the man: but it is the whole man, the true man. A dozen aberrations would not take away an inch from the real greatness of a man, if any. And it was never expected from the large-hearted publisher of the Vedas that he would come down to personalities—and curiously enough—upon unfounded conjectures and vague surmises.

One word about *Esotericism*, and I have done. It only requires a little experience of Indian life to know in what secrecy the *Tāntrika* rites are performed. They are not occult in the sense in which Prof. Max Müller understands the prohibitions against the reading of the Vedas. The learned Professor will find in the *S'ānti Parva* of the *Mahābhārata* that these prohibitions are not strict. And, as a matter of fact, Vaidic Mantras are uttered in the presence of *S'ūdras* and on their behalf. But the prohibitions of the Tantras are very strict; and, as a matter of fact, the mysteries of the Ten *Mahāvedyās* are not generally known.

One unacquainted with the inner life of a Hindu can have no idea of the importance of the *Ishta mantra* in his every-day life. On attaining the age of discretion, the Hindu goes to his Guru (spiritual guide) and asks for some mantra of his sect. The Guru examines the spiritual capabilities of his disciple, especially with reference to the planetary influence under which he was born, and selects the proper mantra for him. The disciple or *S'ishya* is initiated into the mysteries of that mantra, which becomes his *Ishta mantra*. This *Ishta mantra* is dearer to a Hindu than his own life. He will bathe in the morning, put on clean clothes, silken if possible, sit on a woollen carpet in an upright posture and recite the *Ishta mantra*, ordinarily not less than 108 times, counting the number on his beads, with the tip of his finger. He will eat nothing before reciting the mantra every day. If he does not recite the mantra even for one day, he becomes a fallen man. The Hindu will not disclose his mantra to anybody even for fear of his life,

for he believes its efficacy will be lost, as soon as it is disclosed. Verily such a strict secrecy is kept that a father does not know the mantra of his son, nor a husband that of his wife.

To make the mantra effective, to make it a living energy, the Hindu performs *Puras'charana*. The Mantras form the speciality of the Tantras, their object being to acquire control over the *Devas* and *Devayonis* and to reach the state of Divinity in the end. The highest mantras relate to aspects of Divinity alone, and of necessity imply a power over all *Devas* high or low, as *Devas* are only manifestations of the Divine energy. The lowest mantras relate to the spirits of the dead and the *Devayonis*.

These *Devas*, according to the Orientalist, are thirty-three crores of gods, worshipped by the idolatrous Hindu. Some Orientalists are charitable enough to make them represent different forces or even objects of Nature. But they draw the inference, perhaps, from the Vaidic *Devas*, whose number is small. What will they have to say to the numberless *Devas* and quasi-*Devas* of the *Purānas* and *Tantras*? The Theosophist was not content with the Orientalist's idea of a *Deva*, but he went deep into the matter and explained these *Devas* as forming a kingdom in themselves like the Human or Animal kingdom. The *Devas* are classified according to the character of their spirituality and of the spheres they inhabit. The higher *Devas* brought into communion with man help his spiritual development. The lower *Devas* when brought under the control of man become subservient to his will, for good or bad. Then there are quasi-*Devas* or *Devayonis* such as *Pisāchas*, *Gandharvas*, *Yakshas*, *Vinayakas*, &c., which have a certain amount of materiality in their nature, and whose influence over man is for evil, unless he gets the better of them.

This classification of *Devas* does not proceed from the imaginative brain of one ignorant of Sanskrit and Pali, but it is to be found in the most authoritative Sanskrit books and is at the very root of *Tāntrika* mysteries. An exhaustive classification of the *Devas*, their habits and their nature, is given in Vyāsa's Commentaries on the *Sūtra* of the *Vibhūti Pāda* of Patanjali. The wonder is, why an Orientalist having access to all Sanskrit and Pali Scriptures, should have such monstrous conceptions of the Hindu *Devas*. But wonder of wonder, how a lady ignorant of Sanskrit and Pali could give such a rational explanation of *Devas*, and one too which agrees almost word for word with the Commentaries of Vyāsa and which is alone consistent with the systems of the Tantras!

There are five aspects of Divinity—*Vishnu*, *S'iva*, *S'akti*, *Surya* and *Ganapati*. The Tantras are accordingly classified under five heads—*Vaishnava*, *Saiva*, *Sakta*, *Saura* and *Ganapatya*. The most authoritative of the *Vaishnava* Tantras is *Nārada Pancharātra*. The mantras of *Nārada Pancharātra* have for their object the development of the Higher Ego and the preservation of the body from external dangers. I am a *Vaishnava* myself, but, I hardly understood previously the *Chatur-vyūha*

or the Quaternary, which forms an important feature of the teachings of Pancharátra, having an important bearing also on the Vaishnava's daily practices. The light thrown on the subject by the disciples of Chaitanya, the greatest occult teacher of Bengal, does not clear up all doubts. The Theosophical conception of Higher Ego and its counterpart in the Universe, however, fully explains the expression and its deep meaning as given in the Pancharátra. I challenge Professor Max Müller or any other learned Orientalist to give a rational explanation of Chaturvyúha.

As to the mantras and their correlations, all real information is withheld from the books, being transmitted only from Guru to S'ishya. That information has been all but lost in these fallen days of India, and it is Theosophy alone that has made it possible to make a rational pursuit of the subject. These observations will also apply to the S'aiva Tantras which have a wider range than the Vaishnava.

The Saura and Gánapatya Tantras have all but died out in India. The S'ákta Tantras are more generally known than the others and they are still recognised to a certain extent even to the present day. The reason is obvious. These Tantras begin with the conquering of the Devayonis, which is far easier and more tempting than the controlling of the higher Devas. Up to this day, men are found practising several ways of conquering the lower elementals and disembodied spirits. (One method is to sit on the dead body of a man on a new moon night, in a deserted place and to recite certain mantras a fixed number of times. Many are the stories told of the hideous forms that the spirits and the lower elementals assume to put the practiser to fear and to make him desist from his practices). The Bacchanalian practices are sanctioned in the first stage, simply to attract the Devayonis. Then there are higher stages. There are altogether ten stages corresponding to the Ten Mahávidyás. Will Professor Max Müller venture to explain these Mahávidyás? Does he know the Yantras or symbols attached to these Vidyás? Does he know what an important part the Yantras play in Tántrika practices? Perhaps it will not be too much to say that Theosophy has made the only attempt to lift the veil of mystery over the Tántrika Yantras. The study of symbols can alone give a clue to the Mahávidyás, which are different manifestations of S'akti or Divine Energy. Now-a-days people are initiated in the Mantras of either Káli, or Tára, or Shorashí, or Bhuvanes'varí, or Bhairaví. Disciples of the five higher vidyás are rarely to be found. Then there is no progression from one stage to another. All this is due to ignorance of the real philosophy and the real science. One of the most baneful results of this ignorance is the prevalence of the Black Arts and Black Magic. Men are called Siddhas, if they can only control the lower powers for the gratification of their passions and for the attainment of selfish objects. Mantras directed to Devayonis are known as Black Mantras and their votaries are called Black Magicians, or Tántrikas of the Black Márga. Unfortunately their num-

ber is large and it is through them that the Black Tantras have attained a larger circulation than others.

It is therefore necessary to have a wide and comprehensive view of the S'akti Tantras, to save their followers from the tremendous abuses that have crept into their system. Vaishnavism is, to some extent, the outgrowth of a re-actionary spirit against the Tántrika abuses. But the evil tendencies of man have always succeeded more or less in asserting themselves at all times. Theosophy is the latest, and, I believe, the most powerful movement in India against the Black Tantras and as such deserves the best thanks of the people.

I have given a bird's eye view of the inner life of a Hindu. But the little that has been given is sufficient to dispel the notion that there is no esotericism in Hinduism. Orientalists have been put on a wrong scent, through the study of archaic books, which can give no idea of Hinduism as a living religion, and they are often apt to make only partial generalisations and vague inferences.

One word as to the Vedic Hinduism of Professor Max Müller, and I have done. It is not my object at present to shew the utter worthlessness of the researches hitherto conducted in relation to the Vedas. It does not require much penetration to see things on the surface, and to theorise upon them. The Hindus have at all times believed, (and there is no reason why the tradition should be over-looked) that the Mahábhárata is the fifth Veda, meaning thereby that it contains the philosophy and the mysteries of all the Vedas. All the Vedic Devas find their place in the Mahábhárata and Vedic associations abound therein. Has Professor Max Müller or any other learned Orientalist read the Vedas in the light of the Mahábhárata? Have they followed up the development of Vedic study in the Puránas and Tantras? Have they ever taken a broad view of Hinduism as a whole? Have they entered into the spirit of Hinduism? If they have not done so themselves, in all fairness they should give some weight to the opinion of educated Hindus that Theosophy as now made public has to a very great extent, done so, I submit therefore, in conclusion, that modern day explorers in Oriental literature should not overlook the Theosophical movement and its work.

PURNENDU NARAYAN SINHA.

Reviews.

MAGAZINES.

Lucifer.—The July number of our London contemporary is rather heavy reading. Master Eckhart grows more and more prosy and even his most ardent admirers must, by now, have lost the thread of his argument. The "Cause of Evil" is the commencement of an interesting article by Dr. Charlotte Abney dealing with the question from the standpoint of the "Secret Doctrine" and some of the theories of modern science. Mr. Mead's ex-

cellent review of "Psychological Religion" is concluded with a criticism of Max Müller's views on the Alexandrian schools, and the same gentleman commences a translation of some selections from the *Philosophumena*. Annie Besant contributes a paper on "Theosophy and Christianity." The science jottings and the "Watch-tower" observations might, with advantage, be combined under one heading as they practically treat of the same subjects.

The Path—July. Mr. Judge's observations on the subject of Mars and Mercury form the subject of an interesting article in our present issue from the pen of Mr. Sinnett. Mr. Fullerton's address on White Lotus Day, as given in a condensed form in the present number, contains some very curious admissions and statements. "Theosophy", we are informed, "is really a new religion"! Again:—

"The success of the Theosophical Society is in exact proportion to its loyalty and devotion to H. P. B. Like any other theory, this is a question of fact and to be tested by fact. Of the Sections of the Society, which are the most active and efficient, most zealous in promulgating Theosophy, most rapidly influencing the public mind and gaining hold on the public press? Evidently the American and the European. Each is headed by an individual who was an intimate friend and close pupil of H. P. B., whose enthusiastic loyalty to the teacher colours every utterance and moulds every project, who forms plans, methods and efforts in accordance with her impulse, who ceaselessly upholds her name and spirit and purpose as the inspiration to T. S. work."

It may be a fact that "enthusiastic loyalty" to a personality is one of the strongest impulses at work in our Society: it is also among the Mahdists. If this is the case it is a matter for individual observation, more than for public print. Mr. Fullerton's declaration is certainly not calculated to recommend the Society in the eyes of free-minded persons, for it amounts to nothing more or less than a statement that our leading members and others find a greater incentive to work for humanity in their personal admiration of, and "enthusiastic loyalty" to, a personality than in the noble objects and ideas of the movement itself. We should be sorry to believe Mr. Fullerton's statement to be true of America and Europe; it is not true of India, as Mr. Fullerton tacitly admits. There have been, it should be remembered, numerous Avatârs, but only one changeless Jñânam through the ages and for all time.

The present number contains a reproduction of what, we believe, his friends considered an excellent likeness of the late T. Subba Row.

American and European Oriental Departments.—No. 13 of the first-named and Nos. 4 and 5 of the latter's publications have reached us.

The American Editor would have done well to have reproduced Max Müller's rules for the pronunciation of Sanskrit, instead of giving an incorrect and slipshod system of his own. Neither *Chelâ* or *Devachan*, we may point out, are Sanskrit words, and are therefore incorrect as examples. M. N. Dvivedi's "Tales from the Upanishads" though short, is an interesting paper. The number includes a short paper, with an accompanying diagram, on the well-known Hindu game of *Jñâna Baji*. The remainder of the issue consists of a reprint from Rhys Davids' translation of the Mahâ Parinibbâna Sûta.

The European and Indian Sections are to be congratulated on the last two numbers of the European O. D. If our members out here will continue to support Mr. Mead's most useful work, they will render a great service to their Western Brothers. Both the present numbers are equally good and bear marks

of very careful European editorship. The papers are all short and simply written. In No. 4 we notice some selections from the Tamil *Thiru-kural* or "Divine-Kural," translated by Bro. Balakrishna Aiyer, and also chapter III of the *Ashtavakra Sanhita*, by M. N. Chatterji, late of Ranchi. No. 5 gives us, among other things, the commencement of a very excellent article by Babu Aswini Kumar Dutta on Image Worship in general and the Durga Pûjâ festival in particular; a continuation of the Divine Kural; some selections from the Sufi Poem *Masnawî-i-Mânwi* by Baij Nath Singh, now of Berhampore; and some charming "Sayings of Kabir," which remind one of Marcus Aurelius, by Bro. Raghunandam P. Sharma of Mozufferpore. We congratulate again our Hindu Brothers on the excellent beginning they have made in this new branch of work.

Theosophical Siftings.—Vol. VI, No. 8, contains two articles entitled "Egyptian Belief," a lecture delivered to the Adelphi Lodge, T. S., and "Prâna." The first of these subjects, treated of by Mr. P. W. Bullock, is very interesting, and mainly points to the problem of Egyptian skill in astronomy, architecture, and geometry in the remote centuries of the B. C. era, elucidating this by copious references to the religious and psychological rituals of that nation, and also to the 'Mysteries' and Initiations of its learned priests. The presence of Initiates among them who had a strong hand in the Government of the people, is put forward as an explanation not alone of their excellence in all the industrial arts, but also of the high moral and religious spirit which in those days sustained the empire of the Ptolomies. "What is Prâna?" by Mr. Herbert Coryn, is a valuable contribution to Theosophic literature upon the subject of Prâna (life principle). The presence of Prâna in each of the "Seven Principles" of man, and upon all planes of existence is neatly and logically shown, but the main question is not solved by a statement of the conditions under which we see its function, since our perception of things cannot be regarded independently of the laws of mind under which we behold them. Nevertheless, from a scientific and philosophical stand-point, the evidences to be gathered from a consideration of this subtle principle in its varied manifestations, all tend to the establishing of logical views concerning the nature of Ego as the cognizer of them, and in whom life, substance and consciousness subsist as one. Mr. Coryn's article should be read carefully and it will prove very useful.

Le Lotus Bleu.—Nos. 3 and 4 contain many interesting articles. Among them are to be noted "Qualifications required for Practical Occultism," showing under different heads the ethical, karmic, intellectual and physical requisites; though all are necessarily karmic. This is translated from the *Theosophist*. "Swedenborgian Psychology," is one of the best *précis* of the teachings of Swedenborg on the human soul, that we have come across. "The Logos or Parabrahmic Verbum, and its Unity" makes the reading of "Secret Doctrine" teachings on this subject easier for the young student, and straightens out a good deal of argument upon the matter, bringing together much scattered information into a simple and readable form.

The Light of the East.—No. 11, Vol. I, is not a very interesting number. The serial paper on the Vedânta is continued. A sensational story "The Silver Hatchet" reprinted from a Western Magazine, seems rather out of place in a magazine devoted principally to Aryan Philosophy and Religion.

The Bhârata.—We have received the first number of this newspaper which hails from Rajahmundry. It is early yet to judge of its merits, but the

Editor's idea of what a paper should be, seems sensible, and if the lines indicated by him are followed, the paper should have a successful career. The present number contains some interesting extracts bearing on Oriental subjects.

Journal and Text of the Buddhist Text Society of India.—The second number of this quarterly is principally composed of texts. Nobin Chandra Das' translation of *Ekasringa* is not a success from a poetical stand-point, but the translation of the *Bhakti Sataka* by Pandit Hora Prasād S'ēstri is good and the interest of the Birth Stories of the Grand Lama well sustained.

ADVAITA MANJARI.*

It is with great pleasure that we welcome this new publication from Kumbakonam. It is a monthly magazine started with the sole object of giving out to the public the more important works on the Advaita philosophy, such as Advaita Siddhi, Gaudabrahmanandiya, Siddhanta Les'a Sangraha of the famous Appaya Dikshita, Kalpataru, a commentary on Bhāmati, itself a gloss on Sankarāchāryās *Magnum Opus* on the Brahma Sūtras. The magnitude of this undertaking will be apparent when we consider that the extent of these writings is generally estimated to amount to more than the Mahābhārata—which contains 1,25,000 *Grandhas*,—or more than five times that of the Rāmāyana. The polemic value of these writings and more especially of the first two which are now appearing in fasciculi, is too well known to require any mention here: so much so that Visishtādvaitic writers have been hard at work for nearly the last 200 years to refute the arguments therein contained.

The Advaitis forming the majority of Hindus, it is needless to say that this attempt should receive their encouragement, while Oriental Scholars will here find, instead of a 'dry' Commentary on Sanskrit aphorisms, exhaustive original treatises on the non-dualistic philosophy of India.

This serial in Devanāgarī, the first of its kind in this Presidency, reflects great credit on those who undertook the publication, and leaves nothing to be desired either as to type or general get-up.

CHARAKA SAMHITA.

Another *fasciculus* of this valuable work has just reached our table. The present number gives some very interesting particulars of what the physicians of ancient India considered the requisites of a hospital, which should prove interesting to modern-day practitioners.

NIRISVARAVADA KHANDANA.†

This is not so much a mere verbal translation of Mrs. Besant's well-known pamphlet "Why I became a Theosophist" as a commentary thereon in which the translator supplements her arguments by his own from the Hindu S'āstras. The necessity for this will be apparent when we consider that there is a daily increasing class of Hindu Theosophists who do not know English and most of them belong to the Telugu-speaking population of the Presidency. The work is dedicated to the Raja of Bobbili as a token of his generosity, by the author, Bro. S. Suriyanarain Row, B. A.

* Can be had of the Manager, S'ri Vidyā Press, Kumbakonam. Subscription Rs. 10-4-0, per annum.

† Can be had of the Manager of the Theosophist, Adyar.

JNA'N O DHARMER UNNATI.

Jnān O Dharmer Unnati is the title of a brochure written by Kshitendra Nath Tagore, B. A., of the Adi Brahma Samaj. It contains the latest unpublished sermons delivered by the venerable Debendra Nath Tagore in the shape of table-talk with some of his near and dear relations. It is divided into fourteen chapters, each dealing with a subject conducive to moral, intellectual and spiritual well-being, and all having one primary object in view—to place before the readers an account of the rise, and progress of knowledge and religion. The get-up of the book under notice is good, and the price is fixed at 8 annas. That it affords food for all, irrespective of their creed, cannot be gainsaid, written as it is on a catholic and scientific basis.

RAKHAL CH. SEN.

PROF. LOMBROSO AND SPIRITISM.

The Editor of *El Reformador*, of Rio Janeiro, has kindly sent us a pamphlet (in French) reviewing the conclusions arrived at by Professor Lombroso, with respect to the phenomena of mediumship as displayed by Eusapia Palladini, of Turin, before a committee of very eminent men of science, himself included. The facts the Professor cannot gainsay, but he tries to account for them on the theory of an "excitation of nervous centres" leading to a "transportation and transmission of psychic forces," and begetting a transformation into "luminous force" or "motive force." He can thus comprehend how the "cortical or cerebral force of the medium may raise a table, pull a person's beard, give him a tap, and fondle him." Why not add—and speak Sanskrit, play on the vina, or write a tragedy of Shakespeare? The Editor of the *Reformador*, not to put too fine a point on it, smites the Professor hip and thigh, showing the absurdity of his premisses and the worthlessness of his conclusions. He is at once witty and logical, and Professor Lombroso will probably not enjoy the reading of the pamphlet.

H. S. O.

LUZ.

Our newly-formed Branch at Buenos Aires, Argentine Republic, has begun active work by the foundation of a semi-monthly review, in Spanish, of Oriental and Occult studies, under the title *Luz* (Light). Its promises are very liberal, more than can be fulfilled unless expense is no object. Subscribers are offered two numbers a month, with engravings, photographs, binding-covers and extra Supplements; the Bhagavad Gītā is to be translated into Spanish for its pages as well as other literary treasures, and all for about the price of the *Theosophist*! The first number contains the following:—1. Salutory; 2. Digest of Theosophy; 3. Illusions; 4. The Will; 5. Through the Gates of Gold; 6. Inspiration; 7. Aphorisms and Reflections; 8. The Theosophical Movement; 9. A 32 pp. instalment of the Spanish rendering of Bhagavad Gītā. That our Indian members may see how their Divine Song looks to its South American readers, I will cite the first two S'lokas of the Buenos Aires version:

DHRITARA'SHTRA.

Nuestros soldados y los hijos de Pandu reunidos para combatir en el Sagrado Campo de Kuruxetra, que han hecho, Sanjaya?

should pander to his vanity by condescending to ask his crude opinion upon psychical matters; you might as well ask a Nilgiri Badaga what he thinks of the Letters of Mme. de Sevigné. Mr. Stead gives a preliminary paper on Palmistry, illustrating it with four photos of hands which he invites his readers to study and send him a careful reading of in time for the next issue. A department of the Review is devoted to Theosophy, Mrs. Besant furnishing a brief sketch explanatory of the meaning of the word, with a useful list of our periodicals in various countries. There are extracts from "Old Diary Leaves" and from *Lucifer*; a "Classification of Psychical Phenomena," by Mr. E. Westlake; a Glossary by Mr. F. W. Hayes; an article on Astrology by the brilliant Fitzgerald Molloy; reviews of current books, reviews and magazines; and an Index. A rather sinister portrait of Mr. Balfour serves as Frontispiece. Altogether, *Borderland* promises to be an interesting and valuable periodical, well worth subscribing for. May it prosper.

H. S. O.

THE OCEAN OF THEOSOPHY.*

The production of this interesting little volume amid the great pressure of his current literary and official duties, is another proof of Mr. Judge's tireless activity and commercial enterprise. Like all the issues from his printing-office, it is faultless in print and paper, and excellent in binding; far and away beyond anything we can do at Madras. The author has given us a succinct compendium of the body of doctrine which has been H. P. B's legacy to posterity, and presented it in a flowing style quite superior to his previous literary productions. I wish I could unqualifiedly praise his present work; but I cannot. It contains some errors that are flagrant. For instance, (p. 125), making *Brahmarandhra* (the alleged orifice, or *chakra* in the skull through which the yogi must emerge if he wishes to unite with Brahman) to mean "a complete life of Brahman." He possibly mistook the word for *Brahmānda*, Brahman's egg; yet this would not help us much, since the "egg of Brahman" means the evolutionary point of the manifesting macrocosm, and has nothing to do with a life of Brahman, viz., a Para, or the active period between two *Brahmā pralayas*. Then, again, *Naimittika Pralaya* (p. 36) should read *Nitya*; vide "Vishnu Purāna," vol i, p. 113, or any Sanskrit Dictionary. And, again, (p. 38) *Linga S'arira* does not mean "design-body," for *Linga* is "mark or characteristic," and *Linga S'arira* or *Linga deha* refers to a body with certain characteristics, and these are enumerated in Hindu Philosophy as the five Jñānendriyas, five Karmendriyas, five Prāṇas, Manas and Buddhi—seventeen in all. Again, *Devachan* is not a Sanskrit word, nor a Pali, nor can it be found in either of the great Dictionaries of these languages. There is a word *Deva* in Sanskrit, of course, and a *Sthānam*, which means place or position. But there is no compound of the two bearing the same meaning that we are accustomed to read into the word *Devachan*. Its Sanskrit equivalent would be *Svarga*. Again (p. 31), Mr. Sinnett was never "an official in the Government of India," but a private gentleman, the Editor of the *Pioneer* newspaper. I am the poorest of metaphysicians, yet it seems to me that Mr. Judge makes a sad mistake in saying (p. 14) "in place of 'the Absolute' we can use the

* By William Q. Judge, F. T. S., New York, The Path Office, 1893, pp. 154.

word space," and making it one of "the divisions of the sevenfold universe." How can the Absolute be that, seeing that the Universe springs from the Absolute? This seems a new form of the old misconception that A'tmā is an individual human principle. Absolute Space and Absolute Duration being mere symbols by means of which we only approximatively conceive that which is in itself it is impossible to really grasp, viz., the Absolute or Unknowable, the weakness of Mr. Judge's position is apparent. In fact, he himself says (p. 19) "no mind can comprehend the infinite (misprinted as 'finite') and absolute unknown." Other errors might be pointed out; but I need not enlarge, since the task is ungrateful, and they will be quickly recognized by Indian readers.

What I regard as most unfortunate is the habit which my old friend, in common with other of H. P. B's pupils whom I have known, but who long ago deserted her, has fallen into, of hinting that he could, and he would, disclose ultimate mysteries properly veiled from the common people. Examples occur in this book, and moreover he unhesitatingly declares (Preface) that his "bold statements" (i. e., the whole presentation of the subjects treated) are "made...upon the knowledge of the writer," and that he "has simply written that which I (sic) have been taught and which has been proved to me (sic)." When we consider the stupendous declarations of cosmic and human evolution and order that are made upon our friend's bare authority, it strikes one how much more nobly we would stand before the thinking and aspiring world, if Mr. Judge would make good this statement by adducing proofs that he has written that only which he "knows" and which "has been proven" as true. Or, at least, he might have taken a bit more pains and avoided downright errors in fact and metaphysic. Does he, for example, wish us to believe that it has been proven to him that the Absolute is a septenary principle, and that Charlemagne reincarnated as Napoleon I. and Clovis of France as the Emperor Frederic III.—proven? I trow not. This is a loose fashion of asserting instead of proving which is spreading and which is very detrimental to a cause possessing enough solid merit in itself to make its way if discreetly engineered.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our London Correspondent.)

LONDON, July 1893.

Our third Convention has, I think, been not only larger than the other two, as to actual numbers, but fully as successful in every way. Our Vice-President, W. Q. Judge, makes a most admirable Chairman, and everything went without the proverbial hitch occurring anywhere. We were all so glad to find that by the time Convention overtook us, Mr. Judge's voice had returned, at all events, quite enough to enable him to preside over the Convention, to speak on the evening of the first day, at the Lodge Meeting, and to take the chair at the big evening meeting at Prince's Hall, which brought the two day's proceedings to a most successful close.

Of course we had the usual Convention group, taken on the afternoon of the first day. Quite 120 were in the group, and a few were not present, bringing our total number up to nearly 130. So many delegates from Country Lodges were up; proof enough in itself, were any needed, of how the T. S. has increased in England since last year.

The meetings were most harmonious and interesting; no useless formalities, which, as our Chairman well said, were unnecessary for any gathering of real *Theosophists*. When we should come to need rigid hard and fast rules, and much red-tape, we might, indeed, look to it, for the day of our dissolution, as a leaven which makes for spirituality in a materialistic age, would not be far off. So said Mr. Judge, only in other and better words, which I regret to say I did not take down at the time, and with which we all proved ourselves to be in hearty agreement. Indeed I think we heartily agreed with all that he said, "all the time," as his quaint phraseology has it; and very sorry we were to lose him so soon again, for he was obliged to leave for New York on the 15th inst. Short though the time has been during which he was able to be with us, it has been unusually profitable; his presence always brings with it such a strong sense of solidarity and loyalty; and the feeling of unity and harmony was exceedingly strong this year, quite a special characteristic, indeed, of this our third Convention, which is all just as it should be.

The arrangements for meals during the Convention were somewhat changed this year. Mr. Moore most kindly threw open the spacious room, belonging to his Working Men's Club, for commissariat purposes; and the neighbourhood was much edified and amused by the troops of Theosophists going and coming between the Lotus Club in Henry Street and Head-quarters. Everything was most liberally and comfortably arranged, always excepting the heat, which was hardly within Mr. Moore's power to alleviate, except by iced drinks, which were not wanting!

The evening meeting at Prince's Hall was a good one, and the Press next day gave fairly full and favourable accounts of the speeches. What has amused us all immensely is the interpretation that was put upon Mr. Sinnett's interesting speech. He dwelt at some length upon Psychometry, upon which our old friend the *Daily Chronicle* thus comments, in a leaderette, next day:—

"Theosophists are always discovering something that is new and useless. Mr. A. P. Sinnett announced at last night's meeting of the Theosophical Society, that mankind is threatened with the study of a new Science, which he calls 'Psychometry'.....But why does not Mr. Sinnett give to the world the results of a few of his discoveries in this direction?"

The career of a journalist evidently does not allow time for the unhappy man to master well-known facts connected with subjects upon which he thus airily discourses, with almost refreshing ignorance; for he has evidently never even heard of Prof. Denton's "Soul of Things." Other papers have followed suit, and fathered upon Mr. Sinnett the discovery of Psychometry—which is really very funny.

I am glad to say that Dr. Keightley, and his wife—best known to all Theosophists as Mrs. Campbell Ver Planck—are going to take up their residence at Head-quarters during the absence of the Countess Wachtmeister and Mrs. Besant, which means that they will be with us for nearly eight

months, as I believe, they are coming "into residence" early next month. Of course you all know by this time how the Countess Wachtmeister has decided upon going out to you with Mrs. Besant; and how Miss Straith—an old and valued member of the Society—is taking her place at the Office in Duke Street; and is even now living at Head-quarters, and going daily to the Office. The Countess and her son left us a few days after the Convention, for Sweden, from whence the former will proceed later on to Brindisi, to join Mrs. Besant, *en route* for India.

All idea of Mrs. Besant's going round by Japan has been definitely given up, and, so far as is at present settled, she returns to us from America, on her way to India; an arrangement we can have no quarrel with!

The North Country Lodges—Liverpool, Leeds, Bradford, and Harrogate—are contemplating a Federation, and have already met to discuss the matter, Mr. O. Firth of Bradford having been appointed Secretary *pro tem*. This is a plan that ought to work well, if successfully carried out, which there can be no doubt our active and energetic North Country brethren will accomplish.

On the afternoon of the 14th inst., a strong contingent from Headquarters—including Mr. Judge and Mrs. Besant—went down to Westminster Town Hall to a meeting of the Psychical Research Society, to hear a paper read by Mr. Walter Leaf on H. P. B. This turned out to be simply a re-hash of the scandalous untruths which M. Solovioff, has recently been putting forward about our late Teacher, and about which all literary Russia is talking just now. Curiously enough Mr. Leaf carefully omitted all mention of Madame Jelihovsky's replies to M. Solovioff! However, Mrs. Besant—who was allowed seven minutes only, in which to state our side of the question—presented the reverse of the medal very ably and concisely to the meeting, and was extremely well received.

One more item of news is that Mr. Collings, the active President of the newly-formed Bow Lodge, has joined the Little Colony at Head-quarters, and now has a room in the small house familiarly known as "the Cottage," at the bottom of the garden of No. 19.

The first number of *Borderland* is out, and I must confess that on the whole it is a disappointment. Quite the most interesting—apart from Mrs. Besant's contribution—part of the new periodical being taken up with the answers of the various Bishops, Scientists, and Statesmen, to Mr. Stead, on the subject of his new venture. Prof. Ray Lankester politely hints at Mr. Stead's rapidly approaching lunacy, and the Church generally—such representatives of that august body as have condescended to reply, at least—plainly looks upon him as not only mad, but dangerous. In fact, there is a faint, very faint it is true, but none the less real, *suspicion* of the spirit of the old Inquisitors about these gentlemen's replies, that would be almost entertaining, were it not so pathetic.

Mrs. Besant's contribution is headed "Theosophy and its Students," and gives a very neat little *résumé* of our objects and aims, pointing out the lines upon which we are most in touch with the objects for which *Borderland* was started. Then we have a long quotation from our President's June instalment of "Old Diary Leaves," and "Mrs. Besant's Theory of Reincarnation." But why "*Mrs. Besant's Theory*"? She makes no secret of its being

neither invented nor discovered by herself. Mr. Stead occupies eleven pages with his "Experience in Automatic Writing," wherein he tells the whole story of Julia and her "communications"; and "Jeanne D'Arc, Saint and Clairvoyant" occupies the space devoted to "Our Gallery of Borderlanders," although a sketch of Swedenborg was promised; however, he will probably follow, in due course. To my mind, some of Mr. Stead's most interesting utterances with regard to *Borderland* were given in an interview he had with a *Westminster Gazette* representative, and which was published about ten days ago in that journal. Mr. Stead is represented as saying, in reply to a question as to the practical use of investigating all these matters:—

"That depends as to whether or not it matters whether man is an ephemeral which exists for a few years, then vanishes into nothingness; or whether the few years during which our intelligence communicates with our fellows through the agency of our five senses is but a fragment, a mere segment of the great orb of an existence which probably began before we were born and continues unbroken by death. If you do not believe this, then I have nothing more to say, because in that case I could hardly consider I was talking to a rational creature."

Attention is being pretty widely drawn just now to the faculty many people are now found to possess for associating certain colours with certain sounds, and *vice versa*. In an American Scientific Journal, *Science*, Mr. Underwood discusses the question at great length, giving many remarkable instances; and the following from a leading London daily is worth giving as it stands:—

"The association of particular colours with particular sounds is a point in physics which has still to be investigated. Many people, even when their ears are stopped, can tell what note is being struck simply by the colours discerned by them during the operation. Whenever they hear a particular sound they perceive a particular colour—one sound corresponding with red, another with blue, another with green, and so forth. Dr. Nussbaumer, of Vienna, mentions a case in which two brothers were gifted in that peculiar fashion, and relates how a medical student in Zurich translated notes of music by certain fixed colours—the high notes by clear and the low notes by dull colours."

The same Journal, in a leader on *Borderland*, and spooks generally, speaks in interesting fashion about the two classes of modern investigators of "the spook problem," as being the outcome of the two great previous tendencies of the human mind to study itself. The metaphysicians and physiologists having now "realised that mind-experiment and body-experiment must go hand-in-hand." Only what we poor Theosophists have been contending for, all along the line!

A. L. C.

AMERICAN LETTER.

NEW YORK, July 13th, 1893.

"The Maschmedt Farm," or Theosophical retreat, is now an accomplished fact. It consists of one hundred and sixty-five acres of fine land, well wooded, with a brook running through it. There is a substantial house and barn on the place, good gardens, houses and poultry. Also a pine-grove. The country about is hilly, diversified and picturesque. Members from New York, Boston, Malden, Harlem and Brooklyn are already availing themselves of the privilege of going there. The code of rules and regula-

tions is substantially as follows:—Each guest is to pay three dollars per week. As this does not pay the cost of his or her maintenance, he or she is further to work three hours per day, in the morning, at such kind of farm work as he or she may choose. The hours for meals are: breakfast seven o'clock in the morning, dinner twelve o'clock noon, supper half after six o'clock in the afternoon. A daily meeting for study will be held from half after one until half after two o'clock afternoon, each guest being expected to be present. Mr. Maschmedt himself is general superintendent, Miss Chapin, recently discharged from a non-sectarian school for being a Theosophist, is principal. This movement may well help the whole Society. The opportunity afforded working Theosophists for rest and recuperation, with the concurrent advantage of affiliation, is of inestimable importance.

Vegetarianism now and again comes to the fore in discussions both in and out of the Theosophical arena. A recent article, copied in several newspapers, speaking of it as "a system alleged to conform to the Laws of Nature" says:—

"One of the causes which have led people to reject the doctrine of vegetarianism is the idea that it is inspired by pietism, religious convictions and monastic mortification. But this is a grave error, for the rational vegetarianism of to-day is entirely scientific, and dictated by the sole desire to follow a system conforming to the laws of nature. It has science on its side, and only the force of habit is opposed to it. The muscles become soft, the size diminishes, humanity degenerates, and is kept in working order only by sedatives and tonics."

A "Psychological Section" is a recent addition to the Medico-Legal Society of New York.

"The Section is interested in all which pertains to the wide domain of Psychology; in the rapidly-growing facilities which the Colleges and Universities are offering to students in Experimental work; as well as in that vast region of Psychological phenomena, which, with its perplexing and increasing complications, demands the strictest and most scientific investigation.

Committees will be appointed from the members of the Section for especial study in the departments of Animal Magnetism, Hypnotism, Telepathy and Clairvoyance, and also of the so-called Apparitions, and other claims of respectable Modern Spiritualism."

Dr. Allan McLane Hamilton, in the *Century Magazine*, refers to the influence of the mind on the body, and calls attention to the fact that "the liberalism of the age permits us to analyze and accept many phenomena, which, in the past, were so wonderful and so far beyond explanation as to be relegated to the domain of quackery and charlatanism."

Professor Sylvanus Thompson tells us that we are on the eve of a great wave of inventive development, in which many of the abstract discoveries of the past few years will take practical shape in the service of man. One of our newspapers alludes to the "curious tone of ethical seriousness pervading three recent utterances publicly made by three representative men", Spencer, Huxley and Zola. As to one of them it remarks that his "attitude is similar to that of one who begins to feel himself outstripped by a rising school of new aspirants." And the rising school is distinctly mystical.

"A man, a Boston man, has a novel solution of the reason that what women delight to call the Woman's Age has waited until the last half of the nineteenth century * * * *. This solution is suggested by the speech of a woman. 'I suppose the reason why I find life so hard is that this is the first

time I have ever been a woman.' At first this seemed very funny, but the man came to regard it as the expression of profound truth. This is, that this half century has seen the reincarnation in female form of a tremendous number of souls who, in previous states of existence, were men."

A mind-reader named Seymour, who, it is said, has performed some remarkable feats, now proposes to have himself buried alive, to have a crop of barley sown and grown over him, and to return to this mundane sphere after a lapse of three months!

H. T. PATTERSON, F. T. S.

"OCCIDENT AND ORIENT."

To the Editor of the "Theosophist."

My attention has just been called to certain strictures on my article under the above heading printed in the *Theosophist* last February, occurring in the Melbourne *Harbinger of Light*, and in the London *Light*. The Editors of these Spiritualistic Journals "pass by" the real issue raised in my article and take issue upon a matter of fact regarding the mode of death of Mr. Foster. My informant in regard to that statement was a prominent Spiritualist, himself a medium, and I had no reason to question his statement, as I had no personal acquaintance with Mr. Foster, or with his personal history. Two prominent mediums with whom I conversed on the subject of the temptation to suicide induced by the practice of mediumship, confessed that the suicidal tendency was with them at times almost irresistible. The statement regarding Foster as a suicide may be a mistake, and yet the admission of the Editor of the *Harbinger of Light* of Foster's insanity induced by overwork as a medium is quite as much to the point of my former article. Neither does it vitiate my argument to claim that there are other causes of suicide. The question is, does mediumship tend to produce suicidal mania? and I have not the least hesitation in expressing the opinion that such is the fact, and for the very best of reasons. It is not claimed that all mediums commit suicide, or are conscious of such a tendency, but, it is claimed that the exercise of ordinary mediumship where there is surrender of the individual will to obsession is unhealthy, and that its tendency is the reverse of the best interests both morally and intellectually of the medium. I believe that the tendency of promiscuous mediumship is demoralizing, de-mentalizing, and de-spiritualizing, and to sustain such a belief it is not necessary to show that mediums are generally immoral or imbecile. There may be, and often are, counteracting tendencies, and many mediums by no means succumb to the tendency.

This is one of the strong points raised by the Theosophical teachings against promiscuous obsession by the supposed spirits of the séance-room. It has been denied and angrily denounced by Spiritualists but never once, so far as I am aware, dispassionately and intelligently discussed. If it be a fact it cannot be changed by denial and denunciation. If it is a fact, it concerns the well-being of Spiritualists more than any others. The evidence turns over the nature of so-called mediumship and on the character of the "Controls" and Communicants of the ordinary séance. This involves a philosophy of the complex nature of man justified by both facts and experience, and including the real nature and conditions of the soul *post-mortem*, no less than *ante-mortem*. It is farthest from my thought or wish to slander mediums. I am sorry for them as individuals whether perfectly sincere, as I

know many of them to be, or fraudulent, as many are admitted by even Spiritualists, to be. I am perfectly satisfied that they are dealing with, to them, unknown entities and powers, that they do not realize their danger because they entirely mistake the character of the "Controls" and "Spirits" with which they deal. While I am perfectly well aware that all such disinterested benevolence is usually spurned with scorn and contempt by the average Spiritualist, this fact does not alter the bond of Brotherhood or the duty of benevolence. On the contrary, it rather increases it. The first condition of personal liberty is to know that one is enslaved. The first condition of safety is a knowledge of the location and character of danger in order that it may be intelligently avoided. Whether so-called Theosophy and so-called Spiritualism shall be lauded or debased may be a matter of very little importance, but whether the real truth shall prevail for the betterment of man and the spiritual evolution of humanity is a matter of the very first importance.

Admitting the fact, and the genuineness of a good deal of so-called Spiritualistic phenomena, as the Theosophical student generally does, he nevertheless denies the interpretation as to the nature and tendency of such phenomena as usually applied by Spiritualists.

This issue resolves itself first into a difference of opinion between brothers and calls for evidence and fair and dispassionate discussion. Spiritualists have more often imagined that mere angry denial, denunciation, or personal abuse were in order, and that the issue raised can be thus obscured or set aside. They tried this with H. P. Blavatsky as with many other Theosophical writers, failing to see how utterly useless is such a course, and how, in the long run, it can only react against them and their doctrines.

The Theosophical philosophy has entered the arena of modern thought; it is here to stay, and it demands and will have an impartial hearing. Ignorance cannot permanently disguise or misrepresent it; denunciation cannot, in the least, deter it. Only *disproof* by fact and reason can put it down. If it is capable of being so set at naught as untrue, when that service is rendered it, every honest and intelligent Theosophist will be the first to acknowledge the service and abandon it.

When, however, the Theosophist remembers what H. P. Blavatsky wrought and suffered for this great truth, and the slander and abuse to which she was subjected; and when he also remembers, and knows, as many of them do, that Masters of Wisdom are back of this Theosophical movement for the enlightenment and elevation of man; and that they long ago predicted all this opposition and detraction before mankind would listen to the truth—when all this is taken into account—no Theosophist worthy the name will be the least deterred by anything short of disproof on lines of fact, and rational evidence.

If our Spiritualistic brothers can see indifference between the demonstration of truth and the laudation of Theosophy as a cult, or the debasement of Spiritualism as a rival cult, and so resolve the issue into a mere war of words or a "Kilkenny wake," that is their misfortune, for which they alone are responsible.

A knowledge of the Theosophical teachings will show that there is little difference between modern mediumship and ancient necromancy, and that

both are closely allied to Sorcery, and equally subversive of the best interests and higher evolution of man. All these involve *facts* in human experience. If they were mere delusions they would be comparatively harmless.

Facts of experience in an unknown realm, beset with mighty powers, are dangerous to the ignorant, and doubly dangerous to the over-confident. Just as hypnotism, oft repeated, *tends* to reduce the hypnotic subject to the plane of imbecility, to dethrone the human nature, and reduce man to the purely *Kâmic* or animal plane, so irresponsible and promiscuous mediumship *tends* to dethrone reason, and to produce dangerous and degrading obsession. Both these modern "crazes" with a public entirely ignorant of man's real nature, and of psychic law, tend to arrest man's natural evolution. This is my sincere belief, and I find it justified, not only by the teachings of the Masters in the "Secret Doctrine," but by the entire annals of Spiritualism. If unfortunate Foster was insane from "dealings with the dead" his misfortune has my unbounded sympathy. If he escaped suicide, no one rejoices more than I. Far be it from me to heap scorn or detraction on those whom I regard as already unfortunate. Believing as I do, I shall continue to sound the warning in the face of all detraction, in the sincere hope that some other unfortunate may take timely warning and flee from that City of Destruction called *Mediumship*, or Obsession by the cast-off garments of passion, and the low and degrading intelligences of the "middle passage," or the astral plane.

CINCINNATI, July 10th 1893.

J. D. BUCK, M. D., F. T. S.

THE THEOSOPHICAL SOCIETY'S ESTATE.

IMPORTANT NOTICE TO ALL FELLOWS OF THE THEOSOPHICAL SOCIETY.

EXECUTIVE OFFICE,

ADYAR, 29th December 1892.

THE undersigned hereby gives notice that he has executed in the form prescribed by law a complete and full transfer of the title of the real estate of the Theosophical Society to a Board of Trustees, consisting of himself, as Managing Trustee, the General Secretaries of the American, European and Indian Sections, and Messrs. V. Coopposwamy Iyer, N. D. Khandalwala, Tookaram Tatya and Sydney Vernon Edge; the said deeds of Assignment and Trust bearing date 14th December 1892, and having been stamped and recorded in the office of the Assistant Registrar of Deeds of the District of Chingleput, Presidency of Madras, India, on the twenty-first of December 1892 aforesaid.

The undersigned further notifies that upon the re-opening of the Madras Bank after the Christmas Holidays, the 4 o/o Government of India Promissory Notes, belonging to the Society and hitherto standing in his name, will be duly transferred and made over as by law provided, to the aforesaid Board of Trustees of the Theosophical Society.

Henceforth, therefore, the property will be vested in the Trustees of the Society and under the protection of the laws governing Trusts, and no longer, as hitherto, in the name of the undersigned as sole Trustee.

It will be necessary, in view of the above fact, that whosoever may have inserted a clause in his last Will and Testament bequeathing any sum of money or other valuable property, real or personal, to the undersigned for and on behalf of the Theosophical Society, shall immediately cancel the same and substitute in a new Will or a Codicil the following :—

FORM OF BEQUEST TO THE THEOSOPHICAL SOCIETY.

"I give and bequeath to the Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th day of December 1892, and duly enrolled, the sum of.....to be paid within.....months after my decease (free of duty), exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the Trustees or the reputed Trustees for the time being of the said Society shall be a sufficient discharge for the said legacy."

It is important to observe that bequests so worded will be for the benefit of the *whole* Theosophical Society and so be applied by the Board of Trustees, unless otherwise ordered by the Testator. The Trustees will, however, receive bequests and gifts for specific objects which may be designated by the donor or donors, and strictly apply them to the purposes indicated.

It is to be further observed that bequests made to the Trustees respectively of the European and American Sections of the Theosophical Society are *not bequests to the Theosophical Society as a whole*, but only to the aforesaid Sections unless particularly specified to the contrary; whereas, on the contrary, bequests to the Board of Trustees of the Theosophical Society will be bequests to the Society as a *whole*, and not to the Indian or any other Section in particular, or to any other specific object, unless so specified by the Testators. The undersigned asks all members and friends of the Society to give the widest publicity possible to the present Executive Notice.

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

Attest.

S. E. GOPALACHARLU,

Treasurer, T. S.

GENERAL REPORT OF THE SEVENTEENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY, AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER 27TH, 28TH AND 29TH, 1892. WITH OFFICIAL DOCUMENTS.

THE President-Founder took the Chair at noon, on the 27th December, and called the Meeting to order. Delegates and Members were present from the United States, England, Ceylon, the Punjab, Central Provinces, Bombay, Poona, Mysore, Nizam's Hyderabad and various towns of Madras Presidency. The President-Founder, who was warmly greeted, spoke as follows:—

THE PRESIDENT'S ADDRESS.

Another revolution of the wheel of time brings us together, my brothers and friends, and I bid you all welcome. This is the seventeenth anniversary of our Society and here closes the second of the three mystical cycles of our history, the other two being the seventh and the twenty-seventh years. The close of the seventh year found us in the midst of moving our Head-quarters from Bombay to Madras, the close of the twenty-seventh will carry us over into the fateful era of the XXth century.

THE OUTLOOK.

Another twelvemonth of experience does not seem to prompt any special modification of the survey and prognostic with which I opened my address to our last annual gathering. The public interest in our movement is quite as deep, if not deeper, than it was then, and my forecast would be about the same; there has been as much literary activity, as many public meetings held throughout the world, as many new branches organized, as many translations of theosophical works into foreign tongues. The public lectures of Mrs. Besant have stirred deeper depths of feeling than ever before, and awakened wider interest; Mr. Judge has made tours over the larger part of the territory of the United States; Mr. Allen Griffiths, one of our ablest and most indefatigable co-workers, has traversed the entire West Coast; Mr. W. Kingsland, of the Blavat-

sky Lodge, has been lecturing throughout Great Britain; Mr. Mead, General Secretary of the European Section, has visited our principal Continental Branches and Centres; Herr Baron Pfeiff has canvassed the Swedish watering-places; and Mr. B. Keightley has covered some thousands of miles of India in his official wanderings. Minor tours have been made by Mr. Edge, Miss. Müller, Mr. C. Kotayya, Rai B. K. Lahiri and Pandit Bhawanishanker, in India, Mr. C. F. Wright in America, and others elsewhere.

THE PRESIDENT'S RETIREMENT AND RESUMPTION OF OFFICE.

My own official journeyings have been comparatively very brief, a tour to Arakan and Rangoon *via* Calcutta and Darjiling, in the Buddhist interest, comprising my whole activity of the kind. Since the entire subject of my intended retirement from the Presidentship and subsequent return to duty is familiar to the whole Society, I need only briefly recall the facts in this connection, so that they may not be missing at a future time when these my annual official retrospects may be consulted by the historian of the Theosophical movement. For several years I had been asking permission to relinquish my chair to some younger and abler man, but without gaining your consent. It so happened, however, that my state of health became such, just after last year's Convention, as to make me unwilling to hold office longer, and I peremptorily resigned on the 21st of Jan. of the present year. I then went up to Ootacamand and occupied my cottage in the mountains. The matter being brought before all the Sections and ungrouped Branches of the Society, Mr. Vice-President Judge was elected my successor; his assumption of office to occur on the date of my actual retirement; which, it was understood, would be compulsorily delayed by the business interest of the Society, which I as sole Trustee could then alone settle. The Indian Section expressed its desire that I should hold office for life, even without performing the duties; the American Section begged me to reconsider and cancel my resignation; and the European Section, misled by ignorance of the exact phraseology of an Executive Order which I had published, into supposing that I had absolutely refused to resume the Presidentship, simply elected Mr. Judge as my successor. By the middle of August, the mountain air had completely rejuvenated me physically and mentally, and so on the 17th of that month, it having been proved to me that the sacrifice was demanded by the best interests of the Society, I yielded to the kind pressure of my colleagues, cancelled my letter of resignation and resumed active duty. I am, therefore, standing to-day just where I have been standing these past seventeen years, ready to serve the Society as well as I can until I am told that I can go. Now that our mutual interest in the movement is once more identical, I feel myself obliged to warn you against entertaining the foolish belief that, because all outward prospects seem bright and encouraging, we need not keep ourselves braced up to meet other staggering blows from unexpected quarters. Because the grape ripens on the sunny slopes of Etna, do not let us imitate the fatalis-

tic indifference of the *vignerons*, who forget the titanic energies that work far beneath the surface. So long as human beings group themselves together in bodies like ours, to help the race to struggle upward towards the noblest ideal, so long will the success of those efforts be limited by the less or greater moral imperfection of the aggregate membership. Knowing my own failings and to some extent those of my chief colleagues, I count upon nothing less than the occasional recurrence of these crises of which we have had several in times past. The one necessary thing is for each true man to stand firm and keep steadfast whatever betide. Our cause is good, our ideal high, our work brings us present joy and future hope, and we are co-workers with the Greatest Sons of Man.

THE OLCOTT PENSION FUND.

My resumption of active duty and of residence at Headquarters have, of course, completely altered the circumstances which prompted some of my friends to create a subscribed capital, from the investment of which an income sufficient for my support should be derived: the principal to revert to the Permanent Fund after my death. The uncertainty as to whether I might not be able, after all, to cancel my resignation and resume duty, prevented any general response to the call for subscriptions, as I have been frequently told by my correspondents—and the consequence is that the Treasurer of the Society has up to date received only Rs. 2,348-8-0, of which India has given Rs. 2,072-8-0 and America Rs. 276-0-0. Europe has sent nothing to the Fund proper, but I have quite recently personally received through Mrs. Besant the sum of £ 60, subscribed by kind friends who withhold their names, which I am told I am to spend for my personal needs as I require it. I had determined to give it towards the erection of a dagoba but, on the advice of several leading men who are attending this Convention, I have made another and better arrangement, which will not require the expenditure of much money. I shall, therefore, leave the Pension Fund to accumulate for the present, investing the principal in Government Pro. Notes, and at a future time take measures to ascertain the pleasure of the subscribers with regard to it. Of course, if I should be in receipt of a fixed private income I would not feel obliged to sell "Gulistan", as I now do, to save expense, and it would remain an invaluable sanitarium to which I and my Staff colleagues could go when prostrated physically by the heat of the Plains.

THE SECTIONS.

The exhaustive reports of the General Secretaries of the American and Indian Sections, when read together, give us an excellent view of the state of affairs, and a much better one than that which either of the three Sections affords to its local officers or members. But the unfortunate absence of any official Report from the General Secretary of the European Section, which is this year due to no unavoidable cause, since Brother Old is here as delegate from that Section, compels me to call the attention of the whole Society to a matter which is very liable to

be overlooked. The loose federal organisation of the Society in autonomous Sections, provides a very efficient means of local management, but is apt to give rise to a powerful disintegrating tendency, leading individual Sections to lose sight of the unity of the Society, in an all-absorbing interest in their own special work.

Under the present Rules, no General Convention of the whole T. S. is now held; and the federal unity of the whole body finds expression only in my Annual Report, which is to be sent to every Branch of the Society throughout the world.

My Annual Report, therefore, assumes a special historic value and great importance, as it is the only means by which the members and Branches of the Society have brought before them a complete view of the Society's work as a whole. Its reading at our present gathering has been continued in accordance with the precedent of former years, but is merely a preliminary to its formal issue. For it must be remembered that the gathering I am now addressing is a purely personal one, and in no sense a Representative Convention of the whole T. S. Tomorrow, you will be organised as the Convention of the Indian Section: to-day, it is simply a gathering of Theosophists to whom I am reading my Annual Report before despatching it to all parts of the world.

Hence it is of the utmost importance that the General Secretary of each Section should furnish me with a full official Report to be incorporated in my Annual Report of the whole Society. Mr. Judge and Mr. Keightley have fully provided for this in their reports on the current year; but Mr. Mead, the General Secretary of the European Section, has contented himself with merely sending a letter of greeting to the Convention of the Indian Section, in which he incidentally mentions some activities of the last few months, and makes general reference to his Report presented to the Convention of the European Section in July last. I am thus left entirely without the *précis* of the work of his Section down to the 1st of December with which he should have supplied me to complete the view of the Society's work here presented. And it is my duty to call the attention of the Executive Committee of the European Section to this breach of Art. III, § 14 of the Rules of the T. S., on the part of their General Secretary, as well as to the official discourtesy towards myself which it implies, and to earnestly beg them to take steps to prevent its repetition in future years.

It is only by viewing our work from the standpoint of the Federal Centre, the real axis of our revolving wheel, that the nett loss or gain of the year's activity can be estimated. Thus, for instance, intense action is the feature within the American Section, while a marked lassitude has of late been noted in the Indian work. Europe, manifesting a maximum of activity in London, a lesser yet most creditable degree of activity at Paris, Barcelona, The Hague, in Sweden and elsewhere, shows seven new Branches to India's eight and America's thirteen. Thus while the outlook is not exhilarating in one part of the world, it is highly encouraging, taking the field as a whole.

OTHER SECTIONS.

I have not seen my way to reviving the cancelled charters of the Ceylon and Australasian Sections, though I am just now considering a plan for organizing the Ceylon Branches on some simple basis of consolidated responsibility and concurrent action. I wish also to call particular attention to the untiring efforts of Mrs. Pickett and other friends in Australasia to promote the growth of Theosophy in the Colonies.

GROWTH OF THE SOCIETY.

There were thirty-one new Branch Charters issued within the past year; as appears from the subjoined tabular digest:—

CHARTERS ISSUED BY THE T. S. SINCE ITS FOUNDATION IN 1875.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892
...	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279	310

NEW BRANCHES OF 1892.

Dhyana; Hotsprings; Saraswati; Mount Royal; Nilphamari; Kshanti; Lemurian; May Bank; Narsarowpet; Auckland; Manilla; Ongole; Nassik; Dehra Dun; Cambridge, U. S. A.; Grenada Lodge; Barakar; Broach; Earl's Court; Harrogate; Manchester City; Blue Star; Ananta; Olympia; Atma; Boise; Blue Mountain; Charleroi; Leeds; Indianapolis and Westerly.

BRANCHES DISSOLVED AND SUMMARY.

Charters issued from the beginning to the close of 1892—310.

Deducting 30 charters hitherto extinguished, of which there were 9 in the past year, we have 280 living, *i. e.*, uncanceled, charters at the close of the year 1892. Geographically, the new year's Branches are distributed as follows: Asia 8; Europe 7; U. S. America 13; Australasian Colonies 3.

Our Indian Branches are now established in the following Countries, Presidencies and Provinces: Bengal 36; Behar 8; N. W. P., Panjab and Oudh 26; Central Provinces 4; Bombay 9; Kattyawar 2; Madras 58; Ceylon 22; Burma 3. In other parts of the world we have, England 19; Scotland 1; Ireland 1; France 2; Austria 2; Sweden 1; U. S. America 67; Greece 1; Holland 1; Belgium 1; Russia 1; West Indies 2; Australasia 10; Philippine Islands 1; and Japan 1. Total, 280 living on the 27th December, 1892.

THEOSOPHICAL PUBLICATIONS AND RE-ISSUES OF THE YEAR.

1. "The Occult Sciences," by A. E. Waite.
2. "Theosophical Glossary," by H. P. B.
3. "Letters that have helped me," by Jasper Niemand.
4. "Simple Theosophy," by M. J. Barnett.

5. "Spiritisme et Occultisme."
6. "Les Occultistes Contemporaines."
7. "Theosophical Manuals No. 1, The Seven Principles of Man,"
by Annie Besant.
8. "What is Theosophy?" by W. R. Old.
9. "The Sandhyāvandana," or "The Daily prayers of Brahmins,"
by S. E. Gopalacharlu.
10. "The Twelve Upanishads."
11. "Nightmare Tales," by H. P. B.
12. "The A. B. C. of Theosophy," by H. S. Ward.
13. "Karma," by the same Author.
14. "The True Church of Christ," by J. W. Brodie-Innes.
15. "Theosophical Manuals, No. II," Reincarnation, by Mrs.
Besant.
16. "Simon Magnus," by G. R. S. Mead, B. A.
17. "Le Secret de L'Absolu," by E. Coulomb.
18. "My Books," by H. P. B.
19. "From 1875 to 1891," by Mrs. Besant.

Translations.

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| 1. "Key to Theosophy" | Urdu. |
| 2. "The Seven Principles of Man." | Swedish. |
| 3. "In Memory of H. P. B." | " |
| 4. "The Perfect Way." | " |
| 5. "The A. B. C. of Theosophy." | " |
| 6. "Vedānta in the Teachings of Christ." | " |
| 7. "In Memoriam." | " |
| 8. "The Wilkesbarre Letters on Theosophy." | Dutch. |
| 9. "Isis Unveiled." | " |
| 10. "Voice of the Silence." | Spanish. |
| 11. "Light on the Path." | " |
| 12. "Echoes from the Orient." | " |
| 13. "The Bhagavadgītā." | " |
| 14. "The Esoteric Basis of Christianity." | " |
| 15. "Buddhist Catechism," Revised Edition | French. |
| 16. "Dreams and Dream Stories." | Swedish. |
| 17. "From the Caves and Jungles of Hindustan." | English. |
| 18. "Que es la Teosofia?" | Spanish. |

Magazines.

1. *Oriental Department (European) Papers.*
2. *Theosophia* (Dutch).
3. *Lotus Blüthen.* (German).
4. *The Gujerati Theosophist.*
5. *The Irish Theosophist.*
6. *The Upādhi.* (Australian).

Besides the above there were published during the year 21 pamphlets in English, 5 in Swedish, 4 in Dutch, 2 in Spanish, 3 in French and many in Indian vernaculars.

The Oriental Departments of the American and European Sections continue to absorb a good deal of the energy of the Indian Fellows owing to the publication of their serials.

THE ADYAR LIBRARY.

I am glad to be able to inform you that during the current year, substantial and valuable additions have been made to both sections of the library by purchase and otherwise. An Australian and a European F. T. S. have each contributed the sum of £100 towards the expenses of the Library, and I was thus enabled to purchase 279 volumes for the Eastern, and 165 volumes for the Western Section, at a total cost of Rs. 2,274-7-7. I am now glad to say that we have nearly all the Western Sanskrit publications and original works and translations of works in Indian Literature. The Pandit of the Library was engaged in copying on paper 16 old palm-leaf MSS. relating especially to Vedic Literature. These were compared with those in the Government Oriental MSS. Library, and many undecipherable portions in our MSS. were thus restored. Nine works relating to occultism have also been copied from the MSS. in the Government Library this year. We had also a donation of 84 books in Sanscrit and the Indian Vernaculars. The catalogue of the Pali, Chinese and other Buddhist works was to have been edited by Mr. Kamakami, a young Japanese priest now studying in Ceylon under Sumangala, the High Priest; and copies of the same distributed to the delegates assembled here. But as he has been otherwise occupied, the work has had to be postponed to the beginning of next month when he is expected here. Copies of the printed Catalogue of Sanskrit books were sent during the year to Indian Branches and leading Oriental scholars in Europe and India.

I am again sorry to inform you that the "Advaita Catechism" is not ready for distribution. A member of the Benares Branch, to whom the work was entrusted this time, writes that the work was stopped owing to the absence of his Pandit.

The Adyar Library Oriental Section contained, on the 25th December 1892, the following Works and MSS. —

1. Vedas, Vedangas and their Commentaries	...	...	193
2. Itihasas and Purānas	...	...	108
3. Law	...	...	168
4. Philosophy	...	...	303
5. Science	...	...	82
6. Religion (Hinduism, Jainism, &c.)	...	...	445
7. Tantras	...	...	33
8. Grammar and Lexicon	...	...	162
9. General Literature	...	...	230
10. Miscellaneous works of reference	...	...	407
11. Pali	...	...	63
12. Indian Vernaculars	...	...	442
13. Hindustani, Arabic and Persian	...	...	55

14. Tibetan ...	...	...	...	...	...	10
15. Japanese ...	...	...	...	...	...	272
16. Chinese ...	...	...	...	...	...	418

3,381

In the Western Section there are some 2,000

Total... 5,381

I am looking forward to the day when still more liberal patrons of learning will have so well endowed our Adyar Library that I shall be able to offer inducements to young Orientalists to come out here and work under the guidance of, or in collaboration with, clever Indian pandits, to the increase of knowledge and the profit of mankind. We ought all to feel highly encouraged in the thought that we have already within six years, though without the smallest help or even one word of encouragement from any Government, and with the most insignificant pecuniary resources at our command, managed to put up such a charming building and gather into it over 5,000 volumes. If there is one single feature of our Society's work that merits the good-will of all good men it is the Adyar Library.

THE HARTMANN LEGACY.

At the request of our solicitors in Brisbane and of my friend and attorney, the Hon. Mr. Justice Paul, I have, during the year, executed a fresh Power of Attorney and am expecting daily to receive notice that the transfer of the Hartmann real estate from myself to the agent of the Hartmann family has been made, and the mortgage of £1,000 agreed upon between us duly executed. I am advised also that the values of real property have fallen so much, within the past two years especially, because of over-speculation and other causes, that it would be highly injudicious to force a sale of the property in question.

THE T. S. ESTATE.

I rejoice to say that I am at last relieved of the responsibility of holding the Society's property in my individual name, as sole trustee. This bugbear I have now escaped by the execution of a Deed of Trust and an assignment of the Head-quarters to a Board consisting of myself, as Managing Trustee, the General Secretaries of the Indian, European and American Sections, and Messrs. S. V. Edge, Tookaram Tatya, N. D. Khandalwala and V. Cooposwamy Iyer. The Government Securities will be transferred upon the re-opening of the Bank after the Holidays.

THE BUDDHIST FIELD OF WORK.

I feel even more encouraged with the prospects before me in my Buddhist field of work than I did last December. With S'rî Sumangala, Mahâ Nayaka, and H. Dharmapâla, I am engaged in a great scheme of Buddhist revival and propaganda, for which, of course, the T. S. is not responsible as a body, and in which it can interest itself only as being one branch of its comprehensive work of promoting Universal

Brotherhood, Religious Tolerance, and the Study of Ancient Religions, Literatures and Sciences. My chief desire has been and shall ever be to help the followers of each of the ancient religions to find and live up to its noblest ideals, demonstrating its theosophical foundation and its essential unity with all other cults. As for Buddhism, my aim is to help to purge away its impurities, restore its pristine beauty, unify its various conflicting schools and sects, and diffuse a knowledge of the Hindu-Buddhist doctrines of Karma and Reincarnation throughout Christendom. I am doing my Buddhist work as a private individual, yet at the same time in the spirit of a real President of this non-sectarian, this altruistic and progressive Theosophical Society. Having recently visited and lectured in Arakan and Burma, I am encouraged to expect the most successful issue to my labors in those countries.

THE SITUATION IN BENGAL.

You will be surprised to hear that under the impulse of our T.S. movement the atheistical Bengal of 1881 is gradually becoming an orthodox Bengal in 1892: a most curious, unexpected and, in some ways, undesirable result. However, I anticipate that this reaction will beget still another action, and that we shall see the Bengal that fell away from the Brahmo Samaj movement, that rejected the Vedic revival of Dayanand Saraswati, that clutched Theosophy to its heart, and is now glancing over its shoulder towards the ancestral religion that the Brahmans from Kanouj revived, ultimately becoming truly religious and at the same time benevolently tolerant. Orthodoxy is usually a synonym for Bigotry, and Bigotry, to my mind, thrives only in company with ignorance. Bengal was always intellectual and is already intelligently studying the deeper problems of religion. Try to think twenty years ahead, if you can, and see where it will land you.

ISLAM.

In former addresses, I have spoken of the discovery in Islam by great thinkers, like Averroes, for instance, of a sweet indwelling spirit, which was the hidden angel of that iron body of bigoted intolerance. This view is just now receiving confirmation by the fact that an esteemed F. T. S., Mr. A. R. Webb, late Consul General of the U. S. A. at Manila, has become a convert to Islam, resigned his high worldly position, and begun work as a Mohamedan missionary. I have had the privilege of recent conversations with Mr. Webb, and listened to one of his public discourses with great interest. I am glad to find that he is preaching very much the same views about Islam as I myself have expressed in my several lectures to Mussalman audiences.

EDUCATION IN CEYLON.

I can hardly speak too highly of the work of Mrs. Higgins and Mr. Peter D'Abrew in connection with the Sanghamitta Girls' School and the cause of female education generally in Ceylon. Your particular

attention is invited to the report which Dr. English, one of the Ceylon Delegates, is to read.

For reasons which I thought satisfactory, among them Dr. Daly's anticipated removal from the Island, which I had been expecting for some time, I availed myself of his offer to retire from the office of General Manager of Buddhist schools when I should find a successor; and, on the 25th of August last, appointed Mr. A. E. Buultjens, B. A., (Cantab.), F. T. S., to that office. I now have the pleasure of introducing Mr. Buultjens to the meeting and beg you to give attention to the Report he will presently read.

Dr. Daly has done another very meritorious work in starting a High School, which he calls Mahinda College, at Galle, under his own Principalship and with Babu A. N. Bannerji, M.A., LL.B., a graduate of Calcutta University, as Head Master. The attendance is reported to be very good and the school is daily growing in popularity.

THE COLOMBO T. S.

From the beginning of my work in Ceylon, the Colombo T. S. has been the most active and influential local Buddhistic group in the Island. It started the Sinhalese *Sarasavi Sandaresa*, and the English *Buddhist*, founded a good printing-office, has collected much money, led off in the popularising of Saturday *Bana* preaching, published thousands of copies of religious books and tracts, organized religious collecting agencies, and taken the most prominent part in agitating all public questions affecting local and international Buddhist interests. About two years ago, Dr. Daly, to my great regret, took up a hostile attitude towards the managing members of the Colombo T. S. and used epithets against them in the public press which I could not excuse. Embezzlement of Branch funds was alleged against them and complaint made that the accounts of the Branch had not been honestly audited. This led me some eight months ago to order the two Vice-Presidents of the Branch to engage a competent and impartial accountant to make a new and independent audit, and I have just received the report of Mr. D. A. A. Jayasekara, who certifies that he has carefully gone through the Branch books and obtained results substantially agreeing with those reported by the former auditors. He very rightly points out that the Branch books have not been kept in a business-like way, or after "any proper system of keeping accounts." The report of the former auditors while substantially correct, was so clumsily made, "so mixed and bungled up, that it is difficult to come to a proper understanding." His strictures are, I believe, just, for I am convinced that the Colombo T. S. financial affairs have been for years together so unskilfully managed as to lay the most honest men open to the strictures of superficial critics. I do not believe that any member of the Managing Board attacked by Dr. Daly had embezzled a rupee of the Branch's funds, although I must admit that their business management was reprehensively loose and unsystematic. I am told that the present auditor

is a book-keeper by occupation, not a member of our Society, and not a chartered accountant. I am further advised that the books of the Branch being kept in the Sinhalese language, cannot be audited by any chartered accountant now available in Colombo, unless he should be willing to rely on the translations of third parties. Finally, the trouble which has arisen out of this case satisfies me that, henceforth, all Sinhalese Branch accounts should be kept in English and audited annually.

THE QUARTER-MILE CLAUSE.

One of the most cunning tricks hitherto played upon the natives of Ceylon of all castes, is what is known as "The Quarter-Mile Clause" in this year's Educational Code. It prohibits the Grant-in-aid of public moneys towards the maintenance of any new school opened within a quarter of a mile of any existing Grant-in-aid school. The Missionary Societies having pre-empted nearly all the most desirable school-sites in the Island, the victimized Buddhists find themselves blocked by this clever device in their efforts to educate their children under their own religious auspices. Mr. Buultjens and the Buddhist Defence Committee have begun to move in this matter, and I shall see that they get any help they need to expose and break up this conspiracy, in Parliament and outside it.

HEADQUARTERS STAFF.

Thanks to the kindness of Mrs. Besant and the generosity of friends who defrayed the cost of the outward journey, Mr. Walter R. Old, of the London staff and one of its most faithful and excellent members, has come out to us and joined the Headquarters Staff. I have detailed him for duty with the Indian Section and Mr. Keightley has made him Assistant Secretary. Mr. Old is especially versed in the Western theory and practice of Astrology, and I shall be glad if he and I can devise some extended scheme for experimentally testing the claims of the living astrologers of the East to the power of prognosticating events.

OBITUARY.

The Society has suffered severely during the year from the death of several distinguished members, among whom were Señor Don Francisco Mo. de Montoliu y de Togores, of Spain, Pandit D. A. de S. Batuwantaduwe, of Ceylon, Babu Pratab Narayan Singh, of India, and Mr. Edward Ivey, of Tasmania. They have finished their present work and its good Karma follows them.

WHITE LOTUS DAY.

Agreeably to the request of H. P. B., I convened a meeting of Theosophists at the T. S. Headquarters, on the 8th May last, the anniversary of her death, and on my recommendation the day was observed throughout the whole Society. My proposal to call the anniversary "White Lotus Day" has met with general approbation. (Great applause).

1892.

SOCIETY'S HEAD-QUARTERS FUND.

RECEIPTS.	Amount.	EXPENDITURE.	Amount.
	RS. A. P.		RS. A. P.
Balance on 27th Dec. 1891 ...	616 7 8	Food Expenses ...	930 2 0
Donations received :—		Establishment charges ...	1,619 9 6
America ... 3,779-0-7		Feeding of animals ...	665 13 7
Europe ... 354-5-2		Printing charges 237 4 8	
India ... 978-0-0		Postage 196 3 0	
	5,121 5 9		436 7 8
Diploma and Charter fees :—		Travelling Expenses ...	67 4 0
America ... 1,739-1-6		Telegrams ... 140 9 0	210 13 0
Australasia ... 236-13-1			
China ... 10-0-0		Loan to Anniversary Fund ...	1,400 0 0
Europe ... 650-3-3		Sundries :—	
	2,636 1 10	Lighting Charges 158 6 0	
Received from Mango Contractor ...	46 0 0	Tolls and Taxes 112 13 2	
A piece of land in Urur sold ...	60 0 0	Purchase of two horses and a pony*709 10 6	
Value of cows and bulls sold ...	140 0 0	Purchase of a phaeton ... 320 0 0	
Lease from plantain trees ...	15 0 0	Spent by Mr. Judge on his trip to London \$ 200	
Lease from Coconut trees ...	28 0 0	Do petty items. 77 865 10 0	
Value of a horse and a pony sold ...	95 8 0	Mr. S. Biligiri Iyengar for the use of his Hall in 1890	
Sale of Casuarina witherings. ...	4 0 9	for lectures ... 60 0 0	
Old wheels sold ...	5 0 0	Purchase of furniture and lamps 65 6 0	
Gram sold to the Theosophist Office ...	30 13 0	Miscellaneous (including stationery and 20 other items) ... 526 8 4	
Return of loan from the Anniversary Fund ...	200 0 0		2,818 6 7
Interest on Permanent Fund 4 per cent. Govt. paper ...	842 0 0	Repairs and Construction :—	
, on Savings Bank Deposit. ...	10 9 3	Repairs to Brahmin kitchen ... 57 7 0	
		Do to Stable ... 65 8 0	
		Do to the Main building ... 119 14 6	
		Do to other Buildings ... 88 6 6	
		Do to Carriages ... 33 12 0	
		Do to Furniture 83 6 0	
		Flooring of the Main Hall ... 352 0 0	
		Road repairs ... 70 3 0	
		Sundry repairs to the other buildings and articles ... 188 2 8	1,058 11 8
		Total Expenses ...	9,032 2 9
		Add Balance ...	818 11 6
Total ...	9,850 14 3	Total ...	9,850 14 3

* To replace others which died.

EXPLANATION OF THE PRECEDING.

RECEIPTS.

Donations.—We have received this year as compared with last year an increase of Rs. 811 from America and of Rs. 564 from India—due to Rs. 352 from the *Theosophist* Office, for paving the Convention Hall, and Rs. 200 from Mr. B. Keightley for purchasing a horse for the Head-quarters: while there is on the other hand a decrease of Rs. 111 from England. No donations were received this year from either Australasia or China.

Diploma and Charter Fees.—The current year's income under this head is about Rs. 300 less than last year's—America and Europe respectively contributing Rs. 640 and Rs. 483 more than last year's, but there is a decrease of Rs. 283 from Australasia, under the head of Diploma fees. We have not received anything from India this year. Sale of horned cattle realized Rs. 235 and of garden produce Rs. 93.

EXPENDITURE.

The total amount of outgo has been swelled by Rs. 1,400, owing to a loan made to the Anniversary Fund, of which only Rs. 200 were returned. Food expenses came to only Rs. 930, or Rs. 560 less than last year's, due to the prolonged absence from Head-quarters of the President-Founder and Mr. Keightley. Feeding of animals cost us less than half of last year's, as all the bulls and cows were sold in the beginning of the year. This year's amount, viz., Rs. 665, includes, as usual, the cost of treatment of animals when sick, shoeing, straw beds, ropes, &c. Establishment, telegrams and printing charges are at the same figure as last year's, and do not call for any special remark. There was a fall this year under postal charges due to the absence of the President-Founder from Head-quarters for a great length of time; and also under travelling expenses to the extent of Rs. 640, as the President was ill and not therefore able to travel this year. Economy was exercised with regard to lighting charges to the extent of Rs. 160, but the increase of Rs. 2,433 under the major head of Sundries, is on account of a loan of Rs. 1,400 to the Anniversary Fund, of the purchase of two horses and a pony for Rs. 709, a phaeton for Rs. 320, and lastly, the expenditure by the Vice-President of the sum of Rs. 865-10-0, for his trip to London in July last to attend the European Convention, and paid out of the diploma fees due from that Section.

I am also able to inform you that we spent only Rs. 977, i.e., only half of last year's expenditure, under Repairs and Construction. Repairs to Brahmin kitchen, viz., the replacing of rafters eaten by white ants, came to Rs. 57, Rs. 65 to stable, Rs. 119 to the Main Building including the repairs of two bath rooms, Rs. 34 repairs to carriages as the old carriages were rarely used, Rs. 83 to repairs to furniture, and Rs. 70 to the repair of the road. The flooring of the Main Hall which amounted to Rs. 352 was kindly paid by the *Theosophist* Office. Sundry repairs cost us only Rs. 188 as against Rs. 651 during last year.

Deducting therefore, the loan of Rs. 1,400 made to the Anniversary Fund, and Rs. 352 for flooring of the Main Hall, and other extraordinary items such as the Vice-President's expenditure, and the purchase of horses and carriages, we have a net regular expenditure of only Rs. 5,325 which represents a monthly expenditure of Rs. 445, which is Rs. 155 less than the figure aimed at by the President-Founder some time ago.

S. E. GOPALACHARLU,
Treasurer, T. S.

27th December, 1892.

1892.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 27th Dec. 1891.	21,073	1	3	Transferred to Head-quarters Fund	842	0	0
Interest on Savings Bank Deposit. ...	2	10	0	Balance	21,075	11	3
Do. on 4 p.c. Govt. Paper. ...	842	0	0				
Total...	21,917	11	3	Total...	21,917	11	3

1892.

T. SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on the 27th Dec 1892	630	1	0	By Expenditure	...	...	...
Interest on Savings Bank Deposit. ...	18	10	0	By Balance	648	11	0
Total...	648	11	0	Total...	648	11	0

1892.

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 27th Dec. 1891 ...	14	12	8	Expenses at the Hindu table during the Convention of 1891 ...	245	8	6
Dr. D. J. Edal Behram (Surat).	5	0	0	Printing XVth Anniversary Circulars and Reports ...	385	14	10
Mr. N. O. Trivedi (do) ...	2	0	0	Expenses at European table..	108	13	0
" N. Ramasawmy Iyer (Coimbatore) ...	1	0	0	Paid for arranging benches, &c., in Pachappa's Hall ...	31	4	9
" C. Bashiem Iyengar (Chittore) ...	5	0	0	One cable message to America	21	12	0
Chittore Branch T. S. ...	33	0	0	" " to London	17	4	0
Pakur do do ...	10	0	0	Contractor for Pandals	32	4	0
Dewan Bahadur S. Subramanya Iyer, C. I. E. ...	100	0	0	Extra servants engaged during the last Convention	27	0	0
Mr. K. Dent (Kukiang) ...	5	0	0	White Lotus Day Expenses...	35	8	0
Annual dues from the Australasian Branches— ...				Table linen, &c. ...	38	12	0
Wellington T. S. £1-8-0; 21-1-0				Sundry expenses including charges for painting zinc shields...	55	8	6
Adelaide T. S. £2-8-0; 38-9-0				Preparing cots, beds, &c., for delegates	46	8	7
Melbourne T. S. £3-6-0; 52-6-6				Return of Loan to Head-quarter's Fund	200	0	0
Sydney T. S. £2-10 0; 39-8-0							
Lemurian T. S. £1-3-0; 18-11 2	160	4	3				
Mr. R. W. Nicholson (Aden) ...	2	0	0				
" A. V. Kunniiah (Arcot) ...	10	0	0				
" Anantaram Ghosh (Chupra)	25	0	0				
" Ramkaran Sivakram (Secundrabad) ...	35	0	0				
" N. Pitchu Pillay (Vedarni-em) ...	3	0	0				
" A Friend "	5	0	0				
Loan from Head-quarter's Fund ...	1,400	0	0	Total Expenditure...	1,246	2	2
Interest on Savings Bank Deposit. }	4	0	9	Add Balance on the 26th December 1892 ...	583	15	6
Total...	1,830	1	8	Grand Total...	1,830	1	8

Mr. W. R. Old, the delegate of the American Section, presented and read the following report:—

REPORT OF THE AMERICAN SECTION, T. S.

GENERAL SECRETARY'S OFFICE, 144, MADISON AVENUE,
NEW YORK, Nov. 10th, 1892.

To the President of the Theosophical Society.

MR. PRESIDENT:—The number of Branches of the Theosophical Society now on the roll of the American Section is 69. This shows an increase since last December of 12 Branches. In 1878, when you went to India there was no Branch in this country but only members at large. Up to 1884, there existed but three Branches. In 1885, we had 6; in 1886, the number rose to 8; in 1887, 12 existed; in 1888, 19; in 1889, 26; in 1890, 45; in 1891, 57; and the remaining have arisen since. This recapitulation gives the result at this date without allowing for certain Branches which arose and subsequently were dissolved because of inactivity.

A Branch was started in Boulder, Colorado, which very soon dissolved because it had been organized by individuals under a misapprehension, they supposing that becoming members of the Society was the next step to becoming adepts. A Branch was formed in Washington, D.C., and called the Gnostic T. S., which was once informally dissolved by its President who gave up the Branch to a successor, and then afterwards the Executive Committee regularly dissolved the Branch. Its place was taken by the Blavatsky T. S. of Washington, which is now very active in the capital of this country, with headquarters of its own. Another was started in Gilroy, California, called the Oriental Club, which was premature and therefore dissolved. Certain members of the Philadelphia T. S. requested leave to form a Branch there of Germans only and did so. It was called Die Deutsche Theosophische Gesellschaft, but about a year ago its officers notified the Executive Committee that it had dissolved and its members resigned from the Society. It undoubtedly had been prematurely organized also. In Los Angeles, California, several Branches existed but at last combined their efforts. The remaining Branches to the number I have given above, except one, are active. The general policy pursued in this Section respecting inactive Branches, is outlined in a resolution of the Convention permitting the Executive Committee to dissolve them when they become inactive, as we deem it is better to have a few really working Branches than many which are inactive or dead. And this Section suggests to you, if possible, that a similar course should be pursued in every Section.

The amount of money sent to the Indian Headquarters for Charter fees during the last twelve months amounts to \$ 70.

The amount sent to Headquarters for the same time for Diploma fees amounts to \$ 228.50.

The donations sent to Headquarters through this office officially, as appears from the Secretary's cash book, amount for the same period to \$ 90; but this does not include the sums sent by members of this Section directly and not through this office, although such donors have forwarded their donations with the consent and approval of the General Secretary.

That portion of the ashes of the late H. P. Blavatsky, which you entrusted to my care for the American Section, is still safely in my possession and

we have been proceeding slowly with the collection of a fund for the purpose of procuring for it a suitable receptacle, but the attention of the members has been so much occupied with Theosophical work in Branches and in general that the fund has not increased to such an extent so as to carry out our plans yet.

The Oriental Department which was started here has not been discontinued but publications under it have been delayed for a time by want of funds, though it is our intention very soon to recommence the active work of that department. The starting of it here suggested the same thing to the European Secretary who is carrying on an Oriental Department there. Our object in this Department is not only to furnish useful matter but also to arouse in the mind of the American public, as far as we can reach it, an interest in, and respect for, what is useful in Oriental literature, as at the present time in consequence of the general diffusion of education the American people are not as well acquainted with Oriental matters as similarly educated persons in Europe. This you will probably understand better than our Hindu brothers can, and you can explain to them how it is in this country that education in general has for its object a business life and therefore some things are neglected which a leisure class generally brings to the attention of its youth.

The work of the Society in America has increased very much and the interest in Theosophy widened in all parts of the country. This is due undoubtedly to the active and sincere efforts of Branches and members to bring the Theosophical doctrines as outlined in Madame Blavatsky's books and others, to the attention of the people. Greater stress is laid upon the doctrines of Reincarnation, Karma, and the Seven-fold Constitution than upon others, because many of our members see in those the true basis for ethics. The work has included the establishment on the Pacific Coast of a Lecture Department, in which Brother Allen Griffiths of San Francisco is the lecturer, and he travels all over that Coast lecturing on the topics mentioned and kindred ones. Other lecturers work on this Coast and in other places and we have found many members who are willing to give their time now and then to lectures in different towns, the Section's funds very often furnishing a part of the travelling expenses. And I now have working on this Coast, Brother Claude F. Wright, who is visiting various towns, working with them, and also lecturing for them in public. I have been enabled to accomplish this last effort by means of a part of the Section's funds and generous help extended to me by private individuals who do not wish to be mentioned. We often wonder if such a plan could not be carried out in India also, as we have discovered that it is of the greatest benefit here.

We still continue all the other activities, such as the *Forum* sent to all members, Branch Papers to Branches, and the extension of Propaganda by means of articles inserted in various newspapers upon Theosophy, by Tract distribution and the like. All this activity is possible not because this Section or this office is in possession of funds or that the American Section is wealthy, but solely and entirely from the unselfish devotion and active work of its members. I say this because I have learned that many of our Indian brothers suppose the American Section to be wealthy: so many millionaires exist in this country. But as a matter of fact, this Section is very poor, its members in general are not wealthy, and I sincerely believe that if an actual comparison were made between the two Sections it would

be found that the Indian Section is not any poorer than this one. And I say this from my personal experience as well as from my official knowledge of the means of our members, since I have an acquaintance of a personal nature with almost all the members in every part of the country.

In view of the fact that this Section last April requested you to revoke your resignation of the office of President, which request was cabled by me to you at that date, it would hardly seem necessary for me to say how very much pleased this Section is that you fell in with its suggestion and reconsidered your resignation. We do not claim that it was our request which caused you to revoke your resignation, but only make known our pleasure at the concordance between your action and our request. I can say from my knowledge of this Section, which is intimate, that no one in the whole Section regrets your decision. The American Section therefore offers to you the reiterated assurances of its loyalty and its determination to co-operate with you and every other member of every Section in carrying forward the work of the Society, until we shall have passed away and others arisen to take our places in the forward movement.

For the Executive Committee for the American Section, T. S.,

WILLIAM Q. JUDGE,
General Secretary.

The General Secretary of the Indian Section next read the subjoined report:—

To the President Founder of the Theosophical Society.

Dear Sir and Brother: I have the honour to transmit to you herewith a full report of the work of the Indian Section T. S. for the current year ending December 27, 1892.

Fraternally yours,

BERTRAM KEIGHTLEY,
Gen. Sec., Ind. Sec. T. S.

INDIAN SECTION REPORT.

To the Members of the Indian Section T. S.

Fellow-workers:

At our last annual gathering we had to deplore the departure from among us of our beloved teacher H. P. B., and during the past year we have been in the greatest danger of losing the well-trying guidance and help of our honoured President-Founder. But at the unanimous entreaty of the Indian and American Sections, he once more consented to remain in office. We have thus again the pleasure of having him to preside over our Annual Convention, and we trust that we shall have him among us for many years to come.

Several changes have occurred in the staff of our Indian Section since the presentation of my last report. Mr. T. S. Ganapati Aiyer, formerly an Assistant Secretary, has resigned his post on the general staff, and is now working in connection with the Bombay Branch. Mr. T. S. Krishnaswamy Aiyer, our short-hand clerk, has obtained an appointment

in the Collector's Office at Ootacamund. But owing to the presence of Mr. S. V. Edge and the untiring industry and devotion of Mr. P. R. Venkatarama Iyer, the work has not in any way suffered. Mr. C. Kotayya Chetty still retains his post as Inspector of South Indian Branches and has worked with great energy and perseverance; details of his work will be given in his report and summarized in a subsequent paragraph. Our best thanks are also due to Pandit S. E. Gopalachari for valuable aid rendered in the revision of translations and other work. An old-time worker in the Society in India, Pandit Bhavani Shanker, who has for some years been living in retirement and pursuing his studies, having volunteered to again take an active part in Theosophical work, has been appointed an Inspector of Branches; and is now engaged in visiting those in Southern and Western India. The report of his work up to date will be found on a subsequent page.

It is with the greatest pleasure that I introduce to you an old friend and colleague in the European field of work, Mr. Walter R. Old, whom the European Headquarters has most generously consented to spare to us to assist in the difficult work of making Theosophy a living power in India. He has had the advantage of a close personal intimacy with H. P. B., as well as several years of training under Annie Besant. Our deep gratitude is due to English Theosophists who have provided the money for his travelling expenses in coming out here and who will also contribute towards his maintenance at Adyar. I am sure you will all soon learn to love Brother Old and appreciate him as highly as he was valued in London.

The following members have died during the past year:—Rustomjee Ardeshir Master, Babu Kunj Bihary Biswas, N. Chidambaram Iyer, M. Sayyad Hussain, Khodabux Bezonji Irani, Pandit Tribuan Nath Saproo, Babu Pratab Narayan Singha and R. Sundaresa Sāstri.

The loss of Bros. Rustomjee Ardeshir Master and R. Sundaresa Sāstri will be much felt. The latter has done much useful work in the field of Sanscrit translation.

The work of visiting the Branches during the past year has been carried on actively and systematically. Immediately after our last Convention, I started upon a long tour which lasted till the month of June. The following Branches were visited by me—Bellary, Hyderabad, Warangal, Poona, Nassick, Bombay, Surat, Nadiad, Ahmedabad, Jeypoor, Lahore, Putiala, Ludhiana, Umballa, Delhi, Dehra Dun, Meerut, Aligarh, Agra, Muttra, Fatehgarh, Allahabad, Cawnpore, Lucknow, Moradabad, Bareilly, Jamalpur, Darjeeling, Coimbatore, Cumbaconum, Sholinghur. Mr. Edge has visited the following Branches:—Bangalore, Ootacamund, Sholinghur, Poona, Bombay and Madanapalle, his activity in this direction being necessarily restricted by the necessity of his remaining at Headquarters during my long absence.

The following Branches and places have had the benefit of visits from Bro. Kotayya, Inspector of South Indian Branches:—Cuddapah, Gooty, Kurnool, Narasarowpet (2 visits), Nellore (2), Ongole, Guntur (2), Masulipatam (2), Bezwada (2), Ellore, Rajamundry, Cocanada, Vizagapatam and Vizianagaram.

Up to date, Pandit Bhavani Shanker has visited the Branches at Bellary, Hyderabad, Secunderabad and Warangal.

Thus nearly every Branch which has shown any signs of activity has received one or more visits from members of the staff.

In addition to the above visits by members of the regular staff, Miss Müller, whose presence lent so much additional interest to the last Convention, visited the following Branches and places:—Trichoor, Palghat, Coimbatore, Trichinopoly, Madura, Tanjore, Mannargudi, Nilphamari, Darjeeling and Calcutta.

Messrs. Rai B. K. Laheri and Nafur Das Roy have also visited many of the Branches in their localities. Our best thanks are due to these two active brothers and I hope other Theosophists who have time to spare will take up this useful branch of work.

Charters have been issued to Branches at Barakar, Dehra Dun, Narasarrowpet, Nassick, Nilphamari, Ongole and Broach; New Branches and Members. 7 in all; and 220 members admitted, as against 10 new Branches last year and over two hundred new members. There is thus a slight falling off in the former case, and increase in the latter.

The following strict classification of Branches has been adopted this year

Classification of Branches. The Branches in the first class are really doing active work, those in the second are working fairly well, those in the third beyond paying the annual due do but little, while those in the fourth are entirely dormant.

CLASS I.

- | | |
|----------------|--------------|
| 1. Bangalore. | 4. Ludhiana. |
| 2. Bombay. | 5. Surat. |
| 3. Cumbaconum. | |

CLASS II.

- | | |
|----------------|------------------|
| 1. Bankipore. | 9. Jubbulpore. |
| 2. Bellary. | 10. Madanapalle. |
| 3. Benares. | 11. Madras. |
| 4. Berhampore. | 12. Masulipatam. |
| 5. Coimbatore. | 13. Poona. |
| 6. Cuddapah. | 14. Umballa. |
| 7. Gya. | 15. Warangal. |
| 8. Fatehgarh. | |

CLASS III.

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| 1. Allahabad. | 12. Bhaunagar. |
| 2. Ambasamudram. | 13. Broach. |
| 3. Ananthapur. | 14. Calcutta. |
| 4. Arrah. | 15. Cawnpore. |
| 5. Baroda. | 16. Chingleput. |
| 6. Bankura. | 17. Chittagong. |
| 7. Bara-Banki. | 18. Chittoor. |
| 8. Barakar. | 19. Cocapada. |
| 9. Beauleah. | 20. Darjeeling. |
| 10. Bareilly. | 21. Dehra-Dun. |
| 11. Bezwada. | 22. Dumraon. |

23. Ellore.
24. Ernacolum.
25. Erode.
26. Gooty.
27. Gorakpur.
28. Guntur.
29. Guntur (Sadvichara).
30. Hoshangabad.
31. Jalpaiguri.
32. Jamalpur.
33. Hyderabad.
34. Kanigiri.
35. Karur.
36. Kapurthala.
37. Kurnool.
38. Lahore.
39. Lucknow.
40. Meerut.
41. Midnapore.
42. Mozufferpore.
43. Muttra.
44. Nagpur.
45. Narasarowpet.
46. Nassik.
47. Negapatam.

48. Nellore.
49. Nilphamari.
50. Noakhali.
51. Ongole.
52. Ootacamund.
53. Pakur.
54. Palghaut.
55. Paramakudy.
56. Rajamundry.
57. Rajmahal.
58. Ranchi.
59. Rawalpindi.
60. Seeti.
61. Secunderabad.
62. Seoni-Chapara.
63. Sholinghur.
64. Simla.
65. Tinnevely.
66. Tippera.
67. Tiruvalore.
68. Trivandram.
69. Trichinopoly.
70. Vizagapatam.
71. Vizianagaram.

CLASS IV.

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|------------------------|------------------------------------|
| 1. Adoni. | 25. Jeypore. |
| 2. Aligarh. | 26. Karwar. |
| 3. Arcot. | 27. Krishnagar. |
| 4. Arni. | 28. Kuch Behar. |
| 5. Baluchar. | 29. Madura. |
| 6. Bangalore City. | 30. Mannargudi. |
| 7. Barisal. | 31. Mayaveram. |
| 8. Bhagulpore. | 32. Monghyr. |
| 9. Bowanipore. | 33. Moradabad. |
| 10. Bolarum. | 34. Muddehpoorah. |
| 11. Bulandshir. | 35. Naini Tal. |
| 12. Burdwan. | 36. Narrail. |
| 13. Calcutta (Ladies.) | 37. Orai. |
| 14. Chakdigi. | 38. Pahartolai. |
| 15. Chinsura. | 39. Pereacolum. |
| 16. Cuddalore. | 40. Pollachi. |
| 17. Dacca. | 41. Pondicherry. |
| 18. Delhi. | 42. Rai-Bareilly. |
| 19. Dindigal. | 43. Rangoon. |
| 20. Durbhanga. | 44. Do. } 3 Branches in one place. |
| 21. Fyzabad. | 45. Do. |
| 22. Ghazipore. | 46. Searsole. |
| 23. Howra. | 47. Sholapore. |
| 24. Jessore. | 48. Siliguri. |

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|-----------------------|------------------|
| 49. Simla (Eclectic.) | 52. Tirupputhur. |
| 50. Srivilliputhoor. | 53. Udumalpet. |
| 51. Tanjore. | 54. Vellore. |

I have now to deal with the individual work of the Branches. To simplify matters, I have this year again divided them into four classes according to their state of activity, and now give concise reports on those falling within the first three classes. Those in the fourth are practically non-existent, and the only reason for not finally striking their names off the list and cancelling their charters, is the possibility of their revival should some active worker be transferred from another station. Individual members who have done particularly good work are mentioned. I shall reserve my comments on the conclusions to be drawn for the subjoined statement till the end of my report. Meanwhile the facts speak for themselves.

CLASS I.

Bangalore Branch.—This Branch has held regular meetings, sent reports, contributed to *Branch Work Papers*, and reprinted one article from *The Theosophist* for free distribution. It has a good library. It has been forward in answering to pecuniary calls for all funds. Its stability is largely due to the energetic work of Brothers N. P. Subramania Aiyer and A. Singaravelu Mudaliar.

Bombay Branch.—This Branch has done the best work of the year, having reprinted many articles from *Lucifer* and elsewhere for free distribution and brought Theosophy within the easy reach of all. The numerical strength of the Branch, its liberal contribution to all the funds, the regular meetings held and the energetic way in which general business has been done, attacks repelled, and the Branch made a working centre, deserve high commendation.

Bro. Daji has done invaluable work in epitomising the "Key to Theosophy" and has also delivered several public lectures. The one respect in which the work of the Branch has been faulty is in the absence of literary support to *Prasnottara* and *Branch Papers*. Brothers Daji and D. D. Writer have been almost alone in contributing regularly.

Combaconum Branch.—This Branch has done systematic work. It has got a place of its own, where meetings have been held every day. Public lectures have been delivered and these attracted the College students to daily meetings. Besides contributing to *Prasnottara*, Brother A. Nilakanta Sastriar, has done much literary work in his own way. Bro. M. C. Krishna-sawmy Aiyer translated a pamphlet called "Brotherhood" from English into Tamil. Amongst the workers, Messrs. A. Nilakanta Sastriar and K. Narayana-swamier are prominent. The only fault to be found with the Branch is that it has not kept the Head-quarters regularly informed about its doings. A single member of this Branch contributed Rs. 250 to the Indian Section, and I hope that men in equal or better positions will come forward as liberally as this brother.

Ludhiana Branch.—The activity of this Branch has not been confined to itself. Bros. Rai B. K. Laheri and A. C. Biswas visited, and lectured constantly at the Umballa Branch and roused it to do good active work. Bro. Laheri visited many other parts and as a consequence of this, the entirely dormant Branch at Rawalpindi is now being revived.

Surat.—This Branch has done its work fairly in all directions. Dr. D. J. Edal-Behrum has contributed to *Prasnottara* and *Branch Work Papers* and translated some pamphlets into Guzerati. The Branch has a good numerical strength, holds regular meetings and sends in reports. Owing to the earnestness and energetic work of some members—foremost of them being Dr. D. J. Edal-Behrum—a new Branch has been formed at Broach and another is likely to spring up in Jamnagar.

CLASS II.

Bankipore.—This Branch has been moderately active, but except Babu Purnendu Narain Sinha, the President of the Branch, who has occasionally contributed to the *Prasnottara*, all other members seem to be very inactive in this respect. As a body, the Branch has done a certain amount of good work and sent reports of its doings every now and then.

Bellary.—The work of this Branch is practically associated with that of the Sanmarga Samaj, as the members of the Branch are members of the Samaj also. The *Sanmarga Bodhini* has regularly published in its columns useful topics upon Theosophy and thus given some idea of our work. The work of Rai Bahadur Sabapathy Mudaliar assisted by that of Bros. R. Jaganathia and T. A. Swaminatha Aiyer has done some good. Since Pandit Bawani Shanker's visit, the Branch seems to have obtained fresh spirit and activity.

Benares.—This Branch contains two or more Sanscrit scholars and the literary contributions of Bro. Ganganatha Jha are too well known to require mention here. It has held regular meetings and transacted business moderately well though it should improve.

Berhampore.—This Branch is a strong centre. It has held its meetings and done some work. Bro. Nafar Das Roy visited several neighbouring Branches at his own expense and roused them up. The Berhampore Branch must improve in its contributions to *Prasnottara*: and in the regularity of its reports to Head-quarters.

Cuddapah.—This has been fairly active and done useful work by public discussions and lectures. Bro. A. Nanjundappa is the moving spirit and his energetic work for the Branch must be followed by others.

Gya.—The activity of this Branch is centred in Bro. Baijnath Singh, who has contributed often to *Prasnottara* and *Branch Work Papers*. The Branch has held regular meetings, paid all its due punctually and held prompt correspondence with the Head-quarters.

Jubbulpore.—This Branch is numerically strong, and has sent regular reports and held regular meetings. The existence of the Branch is due to Bro. Panda Baijnath and others. This Brother has regularly contributed to *Prasnottara* and done other literary work especially in connection with the European Oriental Department.

Fatehgarh.—This Branch has been fairly active and translated four English T. S. Pamphlets into Urdu. Pandit Kundan Lal and Pandit Sundar Narain Mushran are the active members. This Branch has done much to popularise Theosophy among the masses.

Masulipatam.—This is a strong Branch. It has held regular meetings, read Sanscrit and other works and had public lectures and discussions. Bro. V. V. S. Avadhani, the President of the Branch, with Messrs. Suria Row Naidoo Garu and V. Sundaramiah, is doing excellent work. The Branch

has a good library and educated members and is a centre of work in the part. It does good and practical work.

Madras.—This contains a few active workers. It has been kept in a fairly good condition and the Adyar Head-quarter's Staff have delivered several lectures. The Secretary, Bro. V. Venkateshaya, is preparing a Sanscrit Telugu Dictionary and works exceedingly hard for the welfare of the Branch. All credit is due to him. The Branch has a good library and place of meeting.

Madanapalle.—This contains several active workers and of those Messrs. O. L. Sarma, R. Seshagiri Row and R. Giri Row stand foremost. They meet regularly and do active work, though all of them are beginners in this new line of work.

Poona.—As far as can be judged from correspondence, the only person who seems to do much for the Branch is our Brother N. D. Khandalwalla. Owing to his exertions many have joined the T. S. and some practical work seems to have been done. This was once a strong centre of the T. S., like Berhampore, though now, it is not as active as formerly. The strength of the Branch has doubled this year, and branch meetings have been regularly held. It promises to do better work, in course of time.

Warangal.—This is the Branch which formerly had our Bro. Jehanghir Sorabji in its midst. The Branch has held regular meetings, and prompt correspondence with the Head-quarters and done some good practical work in the place.

Coimbatore.—This Branch has held regular meetings, sent regular reports and had public lectures and discussions. The activity is due to the President, Bro. N. Annaswami Row.

Umballa.—Has held regular meetings, public lectures and discussions. The Branch has been constantly visited by Bros. Rai B. K. Laheri and A. C. Biswas of the Ludhiana Branch, but it is time it began to stand on its own feet.

CLASS III.

Allahabad.—This Branch seemed at first likely to do active work, when the General Secretary visited it in his late long tour. But afterwards it became so inactive that even the annual due of the members had to be realised by sending *Prasnottara* per V. P. P. Messrs. G. N. Chakravarthy and M. A. Hydari are the prominent members of the Branch, though they have not done anything practically to bring the Branch into the required condition. This Branch must improve in its business transactions with the Head-quarters.

Ambasamudram.—This Branch consists of 4 members and there is not much to be said either for or against it. Brother C. Parthasarathy Naidoo is the most useful member.

Bankura.—This has held meetings and sent reports.

Bara Banki.—Pandit Purnushri Das is the only member who is active. The Branch has neither held meetings nor sent reports properly.

Baroda.—This Branch has done nothing except paying the annual due.

Beauleah.—Same as Baroda.

Bezwa.—Rai Bahadur Prasad Basu was in this Branch for some time. It showed some activity then and sent reports, now it has relapsed into inactivity again.

Bhavnagar.—This Branch has sent regular reports and held prompt correspondence with the Head-quarters. Beyond this and the payment of the annual due, it has done nothing. One Brother, D. M. Oza, of Mongral, has been a regular contributor to *Prasnottara*.

Chittoor.—Has not done much, and has not sent reports properly.

Calcutta, Cawnpore, Cocanada.—These Branches have not done anything except the paying of the annual due. There is therefore not much to say about them.

Darjeeling.—This has not done much in any way, though recently a stimulus was given by the acceptance of the Presidentship of the Branch by H. H. The Maharaja of Cooch Behar.

Dumraon.—Nothing is known about this beyond the fact of the payment of the annual due.

Ellore.—This Branch had almost dwindled to nothing, when it was revived by the efforts of Bro. C. Kotayya. It has now become strong again numerically, and Mr. E. J. S. White Khan, the Dt. Munsiff of the place, has become the Secretary. The real work of the Branch remains to be seen.

Barakar.—Nothing is known of this Branch except the name of Bro. K. P. Mukherji who does literary and other work.

Dehra Dun.—Bro. Ishan Ch. Dev does literary work and has sent regular reports. The prospects of this Branch, which is still young, are hopeful.

Broach.—This was only formed three weeks ago and has yet to win its reputation.

Ernaculam, Erode.—These Branches have done nothing to merit any special notice.

Ranchi.—This has worked fairly well. The President, Babu Nibharan Chandragupta, is the most active. But it has done no literary work, contributed nothing to *Prasnottara*. Still it has held regular meetings, and public discussions and contains members who are fairly active.

Gooty, Gorakhpur, Guntur, Sadvichara and Hoshangabad.—Have done nothing at all.

Hyderabad.—This was totally inactive, though a little revived after Bro. Jehanghir Sorabji's arrival there. Pt. Bawani Shanker visited it and it remains to be seen how it does its work in future. It has got a good library and one or two earnest workers.

Jamulpore.—Nothing special is known about this, except that it contains 8 or 9 members. Bro. Nafar Das Roy visited this Branch.

Kanigiri, Karur and Kurnool.—Are fairly active.

Lahore.—This Branch has become entirely disintegrated owing to the personal differences of members.

Meerut.—Except our erudite Brother, Rama Prasad, there is no one active in the Branch.

Midnapore, Mozufferpore, Muttra.—Nothing important to mention about them.

Nagpur, Narasarpur, Negapatam, Nasik, Nellore, Nilphamari.—These Branches do some work, though not quite satisfactorily. Babu Umanatha Ghosal is worth mentioning for his zeal and activity in the Nilphamari Branch.

Ongole and Ootacamund.—Almost entirely inactive.

Arrah, Chittagong, Chingleput, Jalpaiguri, Kapurthala, Rajmahal, Trivandrum.—These have paid their annual due, but nothing more is known of them.

Anantapore, Bareilly and Noakhali.—These Branches have no real existence as Branches. The members receive *Prasnottara* individually.

Palghat and Paramakudy.—The former has done nothing to deserve notice, while the latter has done some good work. The names of Bros. S. Menakshisundaram Iyer and A. S. Krishnaswami Sastriar, the President and Secretary of the Branch, are worth mentioning as the existence of the Branch is due to them.

Pakur, Sesti, Secunderabad, Seoni-Chapara, Simla, Sholinghur.—These have done nothing, though Secunderabad has done some branch work and contributed liberally to the several funds. Mr. Kavasha Eduljee is the active member of the Branch. Mr. Cooposwamy Iyer's efforts for the Sholinghur Branch are not responded to by the members.

Tinnevely, Trichinopoly, Trivalur and Tipperah.—Nothing important to mention.

Lucknow, Rajamundry, Rawalpindi, Vizagapatam and Vizianagaram.—Newly revived and nothing can be added to what is said about them in Mr. C. Kotayya's report.

This department of work has been satisfactory. Some half dozen new English pamphlets have been printed and at least a dozen vernacular ones. The Meerut Branch issues a small monthly paper in vernacular devoted to Theosophy. *Pauses*, which was founded last year by Bro. Peacocke, is still being carried on under the management of the Bombay Branch. Bro. Jagannathiah of Bellary proposes to start from the beginning of next year a Weekly to be called *The Theosophical Thinker*. These are the principal items of this department of work.

The *Prasnottara* and *Branch Work Papers* have been issued regularly throughout the year, in spite of the difficulty of getting sufficient literary contributions from members. I shall have something to say on this point at the end of my report.

This has been by no means as satisfactory as could be desired. Many members do not even trouble themselves to reply to letters sent from Head-quarters, thus showing a lack of interest and want of courtesy. The Branch Reports have in many cases also been neglected, though the *Theosophist* has regularly inserted those sent. I must ask the attention of all earnest members to the sad neglect and want of interest shown in these two departments of work and ask them to confer frankly with myself and colleagues in order that we may endeavour to ascertain the real cause of this apathy and indifference.

At last Convention, I promised to endeavour to issue some pamphlets explanatory of the teachings of the "Secret Doctrine," which plan I hoped would meet with encouragement. Unfortunately the Indian Section had no money to spare for this work, nor did the amount of intellectual interest evinced by members satisfy me that the outlay of time or money in

this work would be repaid if the pamphlets were published. This scheme therefore must be shelved till sufficient funds and interest are forthcoming. The matter is entirely in the hands of the Section, and I and my colleagues are the willing servants of its behests, provided the necessary means are forthcoming.

The Press Correspondence scheme has not been supported as it should have been by the members at large. The work that has been accomplished being done almost entirely by the Head-quarter's Staff. The attention of members is directed to this fact. As far as it has gone the work has met with considerable success, and that it has been so is due to the generous exertions of an American brother who has regularly furnished us with printed slips for distribution to the various papers.

Some contributions to these Departments, more particularly the latter, have been sent by members, either through the General Secretary's Office or direct. But more can be done in this direction and members are earnestly requested to send in contributions and to make careful selections of subjects suited to Western minds.

A detailed explanation from Mrs. Besant herself as to the reason which have prevented her visiting India this year, together with a statement of account, has already been sent to every member of the section. It only remains, therefore for this convention to decide what shall be done with the funds already collected. I would suggest that the small balance in hand be invested in Government 4% notes, and held in readiness to defray the expenses of the tour in India which I have every reason to believe she will be able and anxious to make during the cold weather of 1893-94.

	RS.	A.	P.		RS.	A.	P.
Amount received up to 26th Decr. 1892	2,500	2	0	Paid to Bertram Keightley's account in the Bank of Madras for purchase of P. Ns. for Rs. 2,000	2,217	2	0
Interest Govt. Pro. Notes	77	14	8	To the <i>Theosophist</i> Office, on account of L. P. M. M'Carthy	15	0	0
				Total	2,232	2	0
				Cash in hand	345	14	8
Total	2,578	0	8	Grand Total	2,578	0	8

S. E. GOPALACHARLU,

Treasurer.

Note.—A sum of Rs. 2,000 was promised by a Calcutta gentleman but not paid over; even with this addition however the Fund would not have reached the required amount.

ESTIMATE OF COST OF ANNIE BESANT'S TOUR.

Expenses from London and back	Rs. 1,500	0	0
" in India (<i>minimum</i>)	2,400	0	0
Loss to London Head-quarters up-keep by her absence, £100, which in accordance with the con-			

ditions would have to be made good by the Indian

Section :	...	...	...	...	...	Rs. 1,600	0	0
						Rs. 5,500	0	0

To pass now to the consideration of our financial position; the following abstract of the detailed accounts appended to this report shows our financial report for the past year with considerable clearness :—

Total of Income.				Expenditure.			
Balance on hand on the 26th of December	Rs.	913	5 7	Printing	...	Rs. 1,864	13 1
Annual dues	...	2,727	0 0	Postage	...	1,023	0 0
Entrance fees	...	1,446	0 0	Salaries of the Establishment...	...	676	7 1
Donations	...	1,133	14 0	Do of Mr. S.V. Edge including that of October, November, December 1891, paid by the Theosophist Office,	...	1,400	0 0
Do from the Theosophist office specially for the salary of Mr. S. V. Edge	...	1,400	0 0	Travelling expenses	...	1,407	3 1
Contributions towards Travelling expenses	...	372	10 0	Stationery	...	158	14 0
Sundries	...	109	11 0	Telegrams	...	23	2 0
				Sundries	...	16	0 0
				Estimated cost of the Annual Convention of the Section	...	275	0 0
Total...	8,102	8	7	Total...	6,844	7	3
				Balance on hand on the 27th of December	Rs.	1,258	1 4

You will notice that the totals of receipts and expenditure are very much the same as those for the year before 1891. But this does not really represent the state of the case. In order to compare this abstract with that of p. 25 of the last report, we must deduct the amount of Mr. Edge's salary since October 1891 from the totals, as this has been entirely paid by the Theosophist Office, and hence, in reality, is not strictly an item in the Indian Section accounts at all. Deducting therefore Rs. 1,400 from each side of the account, for this reason, together with the balance of Rs. 913 in hand at the beginning of the year, and making a similar deduction from the total shown in the Report of 1891, on account of Mr. Edge's passage money, &c., out here, also paid by the Theosophist Office, and of Rs. 1,000 contributed towards Headquarters' expenses, we get the following figures as showing the comparative financial working of the two years :—

Total Net Income.			
1891	Rs.	6,509	7 10
1892	..	5,789	3 0

Total Net Expenditure.			
	Rs.	4,596	7 3
	..	5,444	7 3

Thus in spite of the increase in the amount of the annual dues, our revenue shows a reduction of over Rs. 700, while in spite of the reduction of our staff by the loss of two of its members throughout the greater part of the year, and of a reduction in several other items, our expenditure shows an increase of over Rs. 850. Thus as compared with last year there is a decrease of nearly Rs. 300 on account of salaries, and of over Rs. 200 on postage; while printing has increased by about Rs. 200 which have been spent on the printing of pamphlets for distribution. But the main increase has been under travelling expenses, the amount expended for this being Rs. 1,407, more than thrice what it was last year. But this expenditure represents a large amount of work done in visiting Branches as already shown in this report.

To sum up. We have thus in spite of increased annual dues, a marked falling off in income, especially in donations. On the other side, we have an increasing expenditure, and one that must continue to increase if the cause of Theosophy is to be actively pushed and spread in India.

The general results of the past year's work though not entirely discouraging are yet far from being satisfactory. Looking at the different Branches of our work which have just been reported upon, I find that there are only two which are really encouraging. The first is the Branch visiting, as far at all events as the actual number of Branches visited is concerned; the second is the pamphlet and vernacular translation work. In the first case, I have been enabled through the presence of Mr. Edge at Head-quarters to make a long tour through most of the principal Branches, as already shown, and other Theosophists have also worked in this direction. Though this is satisfactory in itself, yet I cannot honestly feel that many of the Branches have since my visit shown any lasting increase of activity. When I or others left the locality, a Branch would show greater activity for a few weeks but only to lapse again into its former state of torpor. It has been a matter of serious consideration among my colleagues and myself whether the large expense entailed by these tours as sufficiently repaid by the results in increased activity, and I am bound to confess that both Mr. Edge and I are of opinion that, at all events this year, the results of our touring has not been by any means what we could desire. I shall therefore have to ask from you, my fellow-workers, a frank expression of your opinion as to the real utility of visits to Branches.

The vernacular translation work and the issuing of pamphlets by Branches has been well taken up, and I consider the beginning that has been made a very satisfactory one. The very important work of translating the *Key to Theosophy* into Urdu, undertaken by the Ludiana Branch under the energetic leadership of Bro. Rai B. K. Lahiri, has been completed and this most useful work is now on sale in the Urdu-speaking districts. The importance of this vernacular work it is impossible to overestimate. I would point out in this connection that it would be better when Branches or individual members desire to reprint or translate pamphlets, if they would consult with Head-quarters on the matter in order that the most useful pamphlets may be chosen. This is merely intended as a suggestion and is based on the fact that some of the reprints would have been more useful had a better selection been made. I hope that during this next year we shall see a still greater increase in this useful branch of our work.

From the detailed report of the state of our Branches, you will have seen that I have treated with perfect frankness the unsatisfactory condition of the majority. I feel myself, that unless we stand on a basis of perfect openness and candour in this respect, no real progress can be expected. It is foolish for us to console ourselves for the many deficiencies of our Indian Section, by pointing to our long list of Branches and gazing with placid satisfaction at the numerous shields on these walls, when we know in our inmost hearts, that there are, as my report shows, only five Branches that are really doing satisfactory work. I am not now dealing with causes, but merely with actual results and effects, and I must ask your most earnest attention to the facts stated about our Branches, which are the result of very careful thought and discussion on the part of the Head-quarter's Staff, coupled with personal inspection and untiring efforts to open and maintain correspondence. As you know, the matter really rests in your hands, and it is for you to decide whether the trouble taken and the expenses incurred in keeping our Branches alive, are really repaid by the results. Neither my colleagues nor I for a moment dream of abandoning this, to us, sacred work, but we feel that it is high time we came to a perfectly frank understanding among ourselves and fellow-workers as to what is the real value of our present work, and what prospects we have for a future of increased usefulness.

Turning to another Branch of our work, the *Prasnottara*, I have again to complain of the absolute lack of interest in, and support given to, this useful paper. As I cannot believe that this is entirely due to indifference on the part of members, I am inclined to think that the subjects usually treated of in the pages of the *Prasnottara* are not altogether suited to the minds of our readers. I again place myself in your hands for your advice as to the best means of improving the paper and obtaining increased literary support. I take this opportunity of rectifying a mistake which many members appear to labour under. The annual due of Rs. 3 or 2 is not a subscription to the *Prasnottara*, but to the Indian Section for the carrying out of its work. The fact that the annual due is collected by sending the *Prasnottara* by V. P. P. has probably originated this error. Members will therefore remember that a refusal to take the *Prasnottara* does not free them from the obligation of honour they are under to pay their annual dues to the Section of which they are members.

The above remarks apply to the *Branch Papers* and in a measure to the European and American Oriental Departments.

I have already called your special attention to the very unsatisfactory character of this year's financial statement. And I desire to impress upon every member of the section the fact that he has not done his duty by the Society when he has merely paid his annual due. If our work is to be pushed and to extend, as in the interests of India's spiritual future is indispensable, many more members must give denotions to the work, and the richer ones especially must contribute far more liberally than they have done in the past year.

This is the cause why this year it is absolutely impossible for me to recommend any contribution from the funds of the Section towards the upkeep of Head-quarters. For although we enter on the new year with a balance of Rs. 1,200 in hand, yet it must be remembered that we have three or four months' working expenses to meet before over annual dues are payable, or

any appeal for funds can usefully be made. Last year we were able to contribute Rs. 1,000; this year we give nothing; and we one and all have cause for shame in the fact that India, the seat of the Head Quarters of the whole T. S., leaves almost the entire expense of its maintenance to the European and American Sections. Let us hope that the ensuing year will see a great change for the better in this respect.

And now, as you have already been informed, the time is very close when I shall start for England in obedience to a duty that you as Hindus will be the first to recognise as imperative. During my absence my colleague, Mr. S. V. Edge, to whose untiring exertions and persevering devotion are due no small part of the few good results upon which we have to congratulate ourselves this year, will fill my place. Therefore I bespeak for him at your hands hearty and cordial support and a generous consideration for the many difficulties with which he will have to contend. He will need your advice as well as assistance, your full sympathy and active co-operation as well as your loyalty and confidence. Although he is a young man to fill so responsible a position as this, yet I feel sure that with your timely aid and counsel, he will be able to carry on the work of the Section, with the aid of Brother Old, until I am able to return to my duty.

But remember that the success and progress of our work in India depends far more upon you than it does upon us. We can guide, assist, suggest and encourage, we can simplify to some extent your studies, point out the best books to read, clear up many of your difficulties and generally help you along the road of Theosophic study and endeavour. But we can neither provide you with energy, nor with devotion, nor unselfishness, nor earnestness in study, nor eagerness of intellect. These must come from your own efforts and your own hearts, and without them the spiritual life of India will never flourish as it did of yore. Show us how we can help you better, tell us plainly what you need, with perfect frankness and full confidence in our intense love and affection for our Hindu Brothers, and rely upon it no effort shall be wanting on our part to supply your needs, nothing shall be withheld which it is in our power to give.

BERTRAM KEIGHTLEY,
General Secretary.

The President read the following reports :—

AUSTRALASIA

ANNUAL REPORT OF THE MELBOURNE BRANCH OF THE T. S.

The past year has been a very eventful one for our little society, the most important thing that has transpired being the secession of eight members in a body from the M. T. S., on the formation of the Maybank Branch, and our change of habitat owing to the same set of circumstances.

These events have, we believe, greatly benefited the cause of Theosophy in Melbourne, as there are now two centres of work, instead of one as previously, and the division of forces has not caused estrangement between the two Branches who are working together in mutual good-will.

In consequence of this change it was felt necessary to place the Library on a basis of management which would be satisfactory to all students in the district, particularly as, owing to the munificence of Bro. Benson, and another anonymous donor of £10, and various gifts of single volumes, it has now begun to assume the importance of a valuable property.

A resolution was accordingly passed that the subscription to the Library should in future be separate from Branch subscriptions and that all Fellows, whether members of the Branch or not, should alike pay their share. The details of management are not yet finally settled.

We have been fortunate enough to enrol several new members during the year and have great hopes of spreading largely in the near future.

Financially we are also in a good position.

H. B. LEADER,
Hon. Secy., M. T. S.

—
SYDNEY, T. S.

On the 29th of last May, the following was reported:—"At the first Annual Meeting of the S.T.S. held on the 18th May, Bro. G. Peell was elected President. The meeting was adjourned till the following Wednesday night, when the new bye-laws were passed. The Secretary, Treasurer and other members of the Executive were then elected. It was agreed that the monthly meetings of the Branch, at which members could introduce friends and enquirers, be held on the first Wednesday in each month. And that room 6, 16, Bond St., be used as Headquarters for the present; where all class meetings will be held. Though few in number, it is confidently felt that by attention to and earnest study of the great purpose of the T. S., this Branch will grow in strength, and form a "Nucleus of Universal Brotherhood" in Australia, and do something towards demonstrating the importance of the Society's second object. Earnest, altruistic members, it is hoped, will study the third object. At the Annual Meeting of our Society held on 18th and 25th instants, Executive Officers, 7 in number, were appointed as follows:—President, George Peell; Vice-President, T. H. Hignett; Secretary, E. W. Minchen; Treasurer, Mrs. W. Smart; Librarian, Mrs. M. A. Minchen; Mrs. M. Kay; Mr. W. Franklin".

The library we have is worth £30, the room we hold our class meetings in is cheerful and capable of seating 14 fairly well, and it is central. Our expenses are almost nil.

For the most part we have indulged in conversation on Theosophy in a general way, not yet being able to enter into downright book-study.

Every Sunday night we read "The Key to Theosophy"; on Thursday evenings we now meet and are at present discussing points that arise during and after reading "The Esoteric Basis of Christianity."

We invite attendance by means of advertisement, and by the distribution of envelopes containing leaflets; on the outside of the envelope is a statement of times and places of meetings.

E. W. MINCHEN,
Secretary.

—
LEMURIAN LODGE, SYDNEY.

I have been requested to forward you the following resolution carried unanimously at both a Council and Lodge Meeting of this Branch.

"That the Lemurian Lodge conveys its fraternal greetings and congratulations to the President-Founder and Officers of the Society to be assembled in Annual Convention on the 27th December of this year at the Headquarters, Adyar, Madras, India, desiring to put on record its continued confidence in the leaders, and revived respect for the "Founders of the Theosophical Society."

We are glad to be able to report that our Branch has more than doubled its members since the Annual General Meeting of the 7th July of this year and now contains eighteen members. Our fortnightly series of open meetings, with a specially prepared syllabus of addresses for enquiries, held since the 20th October, have gradually increased in attendance until almost fifty people were present on the 14th instant. Book lists and pamphlets are distributed at each lecture and enquirers are advised to read a course of the literature before joining the Society. The policy of this Branch is to spread Theosophy among the people rather than induce membership of the T. S., as we believe that those ready to take part in this great altruistic movement will come forward of themselves to further its objects.

In pursuance of this ideal we have a lending library established in connection with the book depôt and advertise ourselves and literature as much as possible in the daily press by ordinary advertisements, reports of meetings and press correspondence.

The Lodge has found it necessary to move to more commodious quarters and is now established at 17, Bond Street, in a fine building in the heart of the city. We have four rooms on the second floor, three of which are occupied privately by three officers of the Branch and the fourth is the Lodge room and literature depôt. This room will hold about 100 people at a crowded meeting and will seat comfortably about 80. The literature depôt has about £100 worth of stock and the manager is one of the officers of the Lodge who lives on the premises.

T. W. WILLANS, F.T.S.,
Secretary, L.L.

—
HOBART (TASMANIA) T. S.

I have no important matter to report to you as this Branch is working very quietly and has not been able to do much practically towards

extending a knowledge of Theosophy to the outside world; our meetings have been held quietly and we have been doing our best to perfect ourselves in the teachings of the Society.

JOS. BENJAMIN, F.T.S.,

Hon. Secy., Hobart Branch.

Mr. Buultjens, Delegate from Ceylon and General Manager of the T. S. Buddhist Schools then read the following report:—

THE WORK IN CEYLON.

The Society lost two distinguished scholars by the passing away of Batuwantudave Pandit, President Colombo Branch, the chief lay Pali scholar, and P. Weragama Banda Pandit, the editor of the *Sarasavisa-daresa*, the leading vernacular newspaper of the Island published by the Colombo Society. Appointments to the two offices, thus made vacant, have not yet been made.

A full report of the year's work I am unable to give, as on my appointment as General Manager of Buddhist Schools four months ago, I did not receive reports of the work of the previous months from Dr. Daly, my predecessor. Dr. Daly shewed great energy in visiting, lecturing and opening schools, and our best thanks are due to him for his efforts in the cause. I have personally visited nearly every school in my charge, some of them on two or three occasions.

Kandy Boys' School.—The average attendance is 211, a very good figure seeing that the school was registered only two years ago. For the Government Examination 147 boys were presented; the school obtained 82 per. cent. of passes and the grant amounted to Rs. 938, the highest figure yet gained by a Buddhist School. These excellent results reflect the highest credit on Mr. D. B. Jayatileke, the head-master, who is a graduate of the Calcutta University. A subscription list is out for the extension of the building. The Boarding School contains about 25 boys.

Colombo Boys' School.—The average attendance is a trifle below 200. The results of the Government Examination have not yet been communicated, but 66 per. cent. is expected with a grant of about Rs. 700. The Colombo Schools have all suffered from the severity of the Colombo Government Inspector. This is the only Buddhist School which sends up candidates for the Cambridge Local Examinations. Last December it gained a place in Honours to the Senior and two places in the Junior. Five Seniors and six Juniors have been presented for the Examination this month, and I expect the Seniors to shew up well, even to the extent of coming amongst the first three in the Island. Our best boy has taken up the following subjects: English, Latin, Mathematics, Applied Mathematics, French, German, Chemistry, Physical Geography and Drawing. In the Mathematical Prize Examination open to the whole Island, our two

boys took the 5th and 6th places being second only to the Royal College. The school premises are in a hired house, and I have repeatedly urged on the Society the absolute necessity of a good building. The Government Inspector has also expressed his dissatisfaction with the building. A Building Fund has been started, and should the members be energetic enough, by next year a site may be purchased. Mr. A. E. Buultjens, B.A. (Cantab.) is the Principal.

Mahinda College, Galle. This school was started a year ago through the labors of Dr. Daly and the Galle T. S. who raised about Rs. 3,000. The average attendance is near 100. Dr. J. Bowles Daly, LL.D., is the Principal and Mr. A. N. Banerjee, M.A., LL.B., the head-master. It will be registered for a grant next year, and has a good future before it.

Sangamitta Girls' School. A separate report of this leading English School for Buddhist girls has been forwarded. I hope to secure its registration early next year.

Katugastota Boys' School. A good building, costing about Rs. 800, was put up this year, and the average attendance has risen to close on 200. The Government Gazette this month notified the application for registration. Mr. Ranaraja deserves our thanks for the success of this school.

The above are English Schools, the following are *Sinhalese* Schools:—

REGISTERED SCHOOLS.

A. Girls' Vernacular.

	Average.	No. presented.	Percentage.	Grants.
1. Kandy	53	37	82	Rs. 183
2. Wellewatta	70	52	66	„ 265
4. Ambalangoda (Sasana } Lankara,	169	...	...	„ 321
4. Ambalangoda (Vidya } Lankara)	71	not yet examined.		

B. Boys' Vernacular Schools.

	Average.	No. presented.	Percentage.	Grants.
1. Dangedera	150	73	97	Rs. 375
2. Ambalangoda (Vidya } Sankara	122	...	...	„ 518
3. Attaragalla	110	53	97	„ 262
4. Gampola	72	55	80	„ 282

C. Mixed Schools.

	Average.	No. presented.	Percentage.	Grant.
1. Wekada	153	...	...	...

The total grant obtainable from Government by the T. S. Schools for this year amounts to about Rs. 4,354. Year by year, as new schools are opened and registered, this amount is bound to increase.

UNREGISTERED SCHOOLS.

Boys' Schools.

* 1.	Hatton	...	...	...	...	28
* 2.	Kurunegalle	...	...	...	...	61
3.	Matale	...	...	...	...	40
* 4.	Polwatta	...	...	...	...	65
* 5.	Nugegoda	...	...	...	...	110
6.	Karandeniya	...	...	...	...	100
* 7.	Kataluwa	...	...	...	...	113
8.	Ahangama	...	...	...	...	120
9.	Dikwella	...	...	...	...	100

Girls' Schools.

* 10.	Gampola	...	...	...	...	39
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Mixed Schools.

11.	Puhuvella	...	...	...	...	120
* 12.	Karagampitiya	...	...	...	...	80
13.	Moragalla	...	...	...	...	90
* 14.	Weragampita	...	...	...	...	70
15.	Gintota	...	...	...	...	100
* 16.	Hanguranketa	...	...	...	...	90

Industrial Schools.

17.	Kandy	...	10.	Printing and book-binding.
* 18.	Wekada	...	30.	Carpentry and drawing.

Those marked with an asterisk, *i.e.*, ten out of eighteen, are schools, the applications for which have been forwarded to the Public Instruction Department already, and been either declined registration owing to the obnoxious Quarter-Mile Clause, or which are still under consideration. Before our next Adyar gathering, I expect the majority of these schools to be registered by the Department.

Besides the schools under the Theosophical Society, there are some other Buddhist Schools, registered and unregistered, which have been organised and opened by Theosophical members, but which remain under private management. Of these may be named Weligama, a very flourishing school containing about 300 boys and girls, Balapitiya, Panadure, Horana, Madapatha, Kalegana, Pothupitiya, Wellawatta Boys, Dodanduva, Egoda Uyana, &c. It is to be hoped that the private managers of these schools will see the advantage of working together in one cause and under one system. The opening of these schools within the last few years is a signal proof, if proof were wanted, of the wide-spread influence of the T. S. in Ceylon, and of the fact that the masses of the people are thoroughly in earnest in their desire for education. The Sinhalese are realising the truth that the Buddhist Schools are their own national schools, while they look on the Christian schools as foreign missionary agencies for conversion. In our schools the educa-

tion offered is in harmony with the national spirit; and Colonel Olcott's "Buddhist Catechism," the "Mahāvansa," and the proceedings of the Fraternal Associations, and Literary Unions in connection with the higher schools shew the direction of our aims.

The Quarter-Mile rule was a cunning device introduced for the first time into the Educational Code this year, preventing the registration of any schools established within a quarter mile from an existing registered school of the same class. This vexatious clause operated very severely on the Buddhist Schools which had been opened long before the new clause, and the Director P. I. declined to register one Buddhist School after another solely on account of the clause. This new rule was almost a death-blow to the cause of Buddhist and Hindu Education in the Island, because it meant the pulling down and removal of substantial buildings which had been put up at great expense by poor villagers. A petition was therefore signed by the Rate Mahatmayas, Mudliyors and Monks, and by the leading Buddhists throughout the Island praying His Excellency the Governor and the Legislative Council to rescind the rule. The Hon. T. B. Panabokke, M. L. C., moved the reading of the petition and spoke strongly in favour of the prayer of the Buddhists, and the Hon. Dr. Anthoniz, M. L. C., seconded. The Hon. the Colonial Secretary has promised to consider the matter, but with only a very slight concession the same rule has again been inserted into the Code for next year. I am led however to understand from the words of the Hon. the Colonial Secretary, at the last meeting of the Legislative Council, that the case of the Buddhist Schools opened before 1892, will be favourably considered. The Buddhists have however good reason to complain of the treatment seeing that only about 30 of their schools have been registered to about 1,000 Christian Schools.

I have noticed only thirty-two schools in connection with the Society from which reports have been sent up. For properly working up these, and for the organisation and establishment of new schools in the remoter districts, and for the securing of a high state of efficiency and permanency, more frequent visitations and inspections are necessary than I can manage with the limited time at my disposal. At present I utilise for the work an odd Saturday and Sunday, and part of the vacation. It is very necessary that an energetic Inspector be regularly employed to pay surprise visits, hold examinations, examine registers, and give advice and encouragement to teachers and boys. The opening up of new schools, especially in backward and poor districts, is urgently needed, as about 20,000 Buddhist children are at the present time obliged, for want of their own schools, to attend Christian Schools, and they are daily running the risk of getting perverted into Churchianity, without the chance of receiving instruction in their own religious system. The salary of an Inspector of Buddhist Schools, including travelling allowance, need not exceed Rs. 50 a month. Another great want is a Central Fund for school purposes to aid the poorer village schools till they are regis-

tered and receive grants. This Fund can be created with the support of the Committees appointed under the Buddhist Temporalities Ordinance, by which it has been provided that a part of the revenues derived from the rich Temple Lands be devoted for the purposes of education. The Committees, however, have not yet been in a position to vote a sum for education.

Of those who have devoted their time and leisure for the work of schools, our thanks are especially due to Mrs. Higgins, the Principal of the Sanghamitta School, to Mr. D. S. S. Wickremeratne, the Secretary of the Kandy Branch, and Mr. Weerasekera of the Colombo Branch who worked with Dr. Daly in the Southern Province. The Local Managers of the schools also deserve our commendation for their interest in their own schools.

The suspension of the charter of the Ceylon Section last year has resulted in severing a strong bond of union among the members of the different Societies. The renewal of the charter will help to reinvigorate the dormant branches, and re-infuse into them a new lease of life, which will result in the faster spread of schools. The existence of the Section was also the means of kindling a feeling of brotherhood among the Buddhists, Hindus and other religionists of the Island, and of securing the valuable sympathy of Europeans and Americans. I admit that the Ceylon Branches have not hitherto shewn as much self-sacrifice and unity, or as much of striving after the ideal life of altruism which Buddha inculcated, and Theosophy teaches; but in the matter of schools the Ceylon Branches have taxed themselves and, considering the poverty of the Sinhalese and the level of their intelligences, they have contributed as much money for school work, as any other section of the same area. I am of opinion that the renewal of the charter will be in the interests of the Buddhists of Ceylon.

The cause of the education of the girls is just as, if not more, important than the education of the boys, for we all know that the boys educated in our Buddhist Schools will when they grow up, look out for wives who are intelligent help-mates. Roughly speaking there are about 3,000 boys and 1,000 girls in the different schools connected with the Society; with more funds ten times these numbers could be brought under instruction. But at present, so far, we have not been able to discover the magic wand with which the Christian Missionaries command the harvest of rupees got from the good souls in England and America. Help in money is urgently needed both by Mrs. Higgins in the interests of Women's Education, and by me for the general School Fund.

One other point is the Colombo Harbour Mission undertaken on a small scale with the help, in the way of tracts and literature, of friends outside Ceylon. The two Missionaries, Mrs. Higgins and Mr. Peter D'Abrew, have this year visited twenty of the largest passenger

steamers and four sailing vessels, and distributed pamphlets on Theosophy among the passengers. The seed thus sown may bear good fruit.

On the whole the future prospects of the work in Ceylon are more hopeful than they have been in the past.

A. E. BUULTJENS,
Genl. Superintendent of Buddhist Schools, Ceylon.

XVIITH ANNIVERSARY MEETING.

The meeting was called to order at noon on Decr. 29th, the President-Founder Col. H. S. Olcott in the Chair.

FEMALE EDUCATION IN CEYLON.

Dr. W. A. English, Delegate from the Women's Education Society, of Ceylon, read the encouraging and satisfactory Annual Report of Mrs. M. M. Higgins, F. T. S., the Lady Principal of the Sanghamitta Girls' School, to the President-Founder, T. S., which is to be published separately. The Report shows that the Sinhalese girl boarders have increased in number from 7 to 18, with expectations of a still further increase after the holidays. The day-scholars now number ninety-nine. This is believed to be the first boarding and day school for girls hitherto opened in Buddhist countries by Buddhists.

The cash receipts from all sources during the year were Rs. 3,880, 77 cts. and the balance carried over to the new account Rs. 386, 22 cts.

Miss English and Miss Allison, two benevolent American ladies, have, with Dr. English, joined the teaching staff as volunteers, and Dr. English has also undertaken the medical superintendence of the household.

This beginning of the momentous scheme of educating and up-lifting the women of Ceylon, of whom, according to the latest Census, only 2.6 per cent. can now read and write, appeals to the benevolence of every educated man and the heart of every self-respecting woman, and Mrs. Higgins has earned the respect of all by her unselfish devotion.

REPORT OF THE AUDIT COMMITTEE.

"We beg to report that we have carefully gone through all the Head Quarters' accounts and found them correct. We suggest as an improvement that when there are several detailed entries of income under a given head to be made at one time, they be carried short and the totals only carried out in the column of "Amount." This will save the auditors great trouble by enabling them to easily check the postings in the ledger."

R. G. BUXTY. DADABHOY DHUNJEEBHAY JUSSAWALLA.
C. SAMBIAH. TOOKARAM TATYA.

ADYAR LIBRARY.

The following Report of the Library Committee was then read and adopted:—

REPORT OF LIBRARY COMMITTEE.

"Mr. Keightley was elected as Chairman and Mr. Old as Secretary, Mr. Nilakanta Sastri, Mr. Narayanaswami Iyer, and Rai K. Laheri .

completing this Committee. The Chairman stated that through the receipt of two donations of £100 each by a European and an Australian member we have been able to make some important additions to the Library during the past year, of which Trübner's *Oriental Series*, Dr. Birch's *Records of the Past*, and Wilkinson's *History of Egypt* were important items. In addition to this, books have been bound and repaired, MSS. have been added to the already large collection of Oriental Texts, and transcriptions have been made by the Library Pandit to complete other imperfect possessions. Complete sets of the Magazines of the Society have been collected and bound together. Other important additions to representative Western literature made during the past year are the *International Scientific Series*, the *Contemporary Science Series* and a complete set of Darwin's Works. In this section of the library our great want is a complete set of the *Encyclopedia Britannica*, and it has been sought for as a gift among our Western friends.

It was proposed by Mr. Keightley, seconded by Rai Laheri, and finally resolved that, in case the said Encyclopedia cannot be otherwise obtained, the Librarian should purchase a copy from the funds now in hand.

Resolved also that this Library should be placed in regular correspondence with the Asiatic Society and that copies of all series published by that Society should be obtained and placed in the Library.

Resolved also that the Librarian should enlist the assistance of members of the Indian Section of the T. S. in the endeavour to complete our already valuable collection of MSS. and to obtain complete sets of the Upanishads, Tantras and Purānas.

The Chairman further stated that a division of the Library into Eastern and Western Sections has lately been effected, and as far as possible this arrangement will be perfected and preserved. It was also stated that steps have been taken to complete the series of Convention Reports of the three Sections already in the Library.

The members of this Committee have themselves undertaken to effect as far as possible the above Resolutions, and urgently request the co-operation of all members of this Section and of our Fellow-workers in the West who support the second object of the T. S."

BERTRAM KEIGHTLEY,
Chairman.

The resolutions of the Committee were adopted by the Convention without dissent.

THE "DURBUNGA FUND."

The President-Founder called attention to the offer which the Maharajah of Durbungha had telegraphed to the Convention of 1886, to give the Society "Rs. 25,000 in hard cash" in lieu of the annual subscription of Rs. 1,000 he had been making to us. To prevent any misconception, the President-Founder would state that the telegram in question was the last that had been heard about the offered gift. Since then the Maharajah had neither sent us a rupee, nor even taken the

trouble to give a reason or answer a letter. It was to be hoped that some one would tell His Highness that, among Western gentlemen, debts of honor, like this, were considered sacred.

This concluded the proceedings of the 17th Anniversary of the Theosophical Society and with a few words from the President, the meeting was formally dissolved.

THE MEETING IN PACHEAPPA'S HALL.

The following *précis* of the speeches delivered in Pacheappa's Hall is taken from the *Madras Mail*:—

"Mr. W. R. Old said he came among the audience with feelings of the deepest sympathy, for he had been for many years in Europe, and particularly in London, under the guidance of Madame Blavatsky, studying the Aryan religion and science, as far as time and opportunity would permit, with the zeal of a student. He was thus able to discover that the Shāstras contained much that was in sympathy with the fundamental principles of the Theosophical Society. He had consequently followed the example of many brother Theosophists who had already sacrificed everything they held dear in order to come out and serve the cause of the spiritual emancipation of the Hindus by linking together the East and West in a common bond of brotherhood. In his studies he had repeatedly come across certain principles which seemed to be in favour of the objects of the Theosophical Society, and nothing incongruous or in opposition which would, at the same time, have the favour of all right-thinking religious-minded and thoughtful people in the West. The speaker then went on to give a description, from his experience in England, of the movement and the work accomplished since its initiation in London by Madame Blavatsky, up to the present day under the spell of the eloquent and zealous Mrs. Annie Besant. They had established classes for working-men and women where, in addition to the teaching of the principles of Theosophy, lighter entertainment was provided to keep up the humanistic side of nature, so that it should not be imagined that the Theosophists were so many cranks or mystics contemplating the tips of their noses, but workers eager to bring their religion and philosophy right down to the threshold of home life. This was to be their endeavour in India, namely to get the Aryans to live and conform in a larger measure to their religious philosophy and to indicate to them the high integrity, sound morality and beautiful doctrine contained in their Shāstras, and to prevail upon them to adopt them in their lives. In conclusion, he said the object of the Theosophical Society was to make all people, of whatever denomination they belonged, to put aside their prejudices and examine if at the root of all religions and philosophies there were not some foundation principles on which all might agree. It was claimed by the Theosophical Society that these principles had already been discovered.

Mr. A. E. Buultjens, B.A. Cantab. and General Superintendent of Buddhist education in Ceylon, next addressed the meeting, giving a description of the rise and progress of Buddhist Education in Ceylon, which was due to the efforts of the Theosophical Society, to which was also due the gradual weaning of the Singhalese Buddhists from materialistic tendencies to the more systematic and earnest study of their religious books. He complained of the obstructive attitude taken up by the Ceylon Government to non-aided Buddhist schools, as exemplified by the $\frac{1}{4}$ mile rule, but as the subject has

been dealt with in the preliminary meetings of the Convention, a report of which appeared in yesterday's issue, the matter need not again be referred to.

Dr. W. A. English, the representative of the Women's Education Society in Ceylon, then addressed the meeting. He gave a description of the founding of the Theosophical Society in America, of the poor results it achieved there at first. But now, owing to the efforts of Mr. Judge, the Vice-President of the Society, it was flourishing in America even more than in any other part of the world. His presence there that evening, however, should be attributed to the cause of Women's Education, and as he looked at the audience he was struck at the vast difference that there would have been in an American audience. There more than half the number would have been women. The cause of women's elevation and education had progressed in America wonderfully during the past quarter of a century. Earnest workers had been unflinching in their efforts and untiring in their zeal, and their work was now beginning to bear fruit; but the numbers of earnest workers were great that there seemed little need of their help and direction in comparison to the need of them in the East. For many years his wife and he had sympathised with the work of the education of women in the East and by private correspondence became acquainted with the Sanghamitta Girls' School, and were seized with a desire to help in the work. They determined, after paying their last duties to their aged parents, to leave America, and they did so. His wife unfortunately died on the voyage out, for it was her intention not only to work in Ceylon, but to visit India and become personally acquainted with the needs of women there. When they considered the great work done for humanity through the efforts of Madame Blavatsky and Mrs. Annie Besant and others of the Theosophical Society it certainly needed no recommendation to make the Society estimate the importance of the education of women. The speaker then proceeded to read a MSS. note of the advantages, etc., to be derived from female education.

Khan Bahadur N. D. Khandalwala, Judge of the Small Cause Court, Poona, then addressed the meeting. He said his attention had been drawn to the Theosophists from 1880, when he went down to Bombay to make himself acquainted with the movement and its originators. His first impression, which he had since held all along, was that they were earnest, devoted, sincere and frank. He gave a description of the difficulties and progress made by the movement first in Bombay and then at Madras. His position towards the Theosophists had been that of a critic and an enquirer and he felt satisfied that they were actuated by no mean or selfish motives. The present tendency of thought in this country was in the direction of liberal ideas, and dogmatism could not hold its place against agnosticism and materialism. The reason of this was not far to seek, and arose from the fact that now-a-days too much attention was given to a purely intellectual education without a due regard being had for religious needs, with the result that materialistic tendencies prevailed to the destruction of all right principles. He did not ask them to join the Theosophical Society, but he did contend that the lines on which the Theosophists were working contained a solid foundation of truth and he would ask them to work in their own way on those lines, so that in the end all creeds would be drawn nearer and nearer together. His own religion he had found simpler and more easily understood by the study of Theosophy. Eclecticism had been, he said, the rule of

many great men in many ages. It was the corner stone of the Platonic Philosophy and Akbar had adopted it in the religion he tried to found, which was so well described by the late Lord Tennyson in his "Dream of Akbar."

Colonel Olcott brought the meeting to a close with his Address. He said Professor Huxley had said in one of his books that if he were sure that his work would gain the approbation of half a dozen people in England and a like number in America he would be quite satisfied to let the others think what they might. So he felt when he came before them every year; it did not matter how misrepresented and misunderstood there were during the year, so long as on their Anniversary Day they could bring forward one respectable witness after another, representative of different creeds of the world, and have them testify, as Mr. Khandalwala had just testified, that Theosophy had helped them to understand something more of their religion than would have been the case if the Society had never been formed. If the Society had not already adopted its motto he would feel tempted to borrow from the beautiful verse just quoted by Mr. Khandalwala some of the sentiments there expressed. He was grieved to the heart to find that some of the members of the Society were so blind to the constitution of the Society as to take him to task for mingling with the members of different religions and endeavouring to make them understand the tenets of their own religion. He had first on his arrival in this country opened up communications with the President of an Arya Samaj, but had eventually found the principles which guided him (the President) were not those of the Society. The Arya Samaj wanted the Theosophists to be their followers and chided them for appearing before Parsees and explaining to them the principles of their religion and again before the Buddhists of Ceylon. The whole course of the Society had shown that the principle which guided it was absolute unsectarianism. The body was composed of religionists of all kinds, men eminent in scholarship and position, and being so composed it could not have a sectarian basis. He was prompted to make these remarks on account of the objections recently made in Calcutta to his lecturing on the "Kinship between Hinduism and Buddhism." Many before him had just come into the field of action and were too young when he first spoke in this Hall to know about these things. He was glad to know that there were many on the platform who were boys when he first spoke in that Hall, but who were now the most enthusiastic supporters of the Society. It was the boys of India that he wanted, who would become men ready to sacrifice something for India's help. He did not want them to become bigoted Hindus but bigoted Altruists. In conclusion, Colonel Olcott said he had been working 14 years with the Hindus for Hinduism, but he was now going to devote a considerable portion of his time to Buddhism, and among the schemes he contemplated on behalf of Buddhism was the return of Buddha Gya to the Buddhists after 700 years alienation. He would endeavour to educate Buddhists to become Missionaries of Buddhism in Europe. This was not possible with Hinduism, because it was a national religion, and it was not possible to make converts to it. But as it was admitted that the two underlying principles of Hinduism and Buddhism were common, so in diffusing Buddhism, Hinduism would also be served.

The annual meeting then terminated."

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

FROM the objects of the Society it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or existence of occult powers latent in man. Looking, however, on the Society as a whole, it may be truly said to appeal to the sympathies of anyone who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned.

But they have no sympathy with those modern critics, who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each others' pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

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AND

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(Other Secretaries will be added as more Sections are formed.)

BRANCHES OF THE THEOSOPHICAL SOCIETY.

(Corrected annually on the 27th December.)

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	1882	...	Dormant	...
Aligarh	The Aryan Patriotic T. S.	...	...	Dormant	...
Allahabad	The Prayag T. S.	1881	Babu G. N. Chakravorthy	Mr. M. A. Hydari	Asst. Acctt. General, Allahabad.
Ambasamudram.	The Ambasamudram T. S.	1889	Mr. S. Madanasawmy Row	Mr. R. Subbiah	First Grade Pleader, Ambasamudram.
Anantapur	The Anantapur T. S.	1885	...	Dormant	...
Arcot	The Arcot T. S.	1884	...	Enquire of Mr. A. V. Kannah	Sub-Registrar, Arcot.
Arni	The Arni T. S.	1885	...	Dormant	...
Arrah	The Arrah T. S.	1882	...	Babu Avadh Biharilal	Shooganj, Arrah, (Behar).
Baluchar	The Jaina Tatwagnana Sabha T. S.	1890	...	Dormant	...

Bangalore	The Bangalore Cantonment T. S.	1886	Mr. T. C. Mahasawmy Pillay.	Mr. A. Singaravelu Moodliar.	Resident's Office, Bangalore.
Do	The Bangalore City T. S.	1886	...	Dormant	...
Bankipore	The Behar T. S.	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar).
Bankura	The Sanjeevan T. S.	1883	Babu B. B. Pramanik.	Babu Kedarnath Kulabhi	Teacher, Zillah School, Bankura, (Bengal)
Bara-Banki	The Gyanodaya T. S.	1883	Pandit Parmeshwari Dass.	...	Bara-Banki, (Oudh.)
Barakar	The Sadhu Sanga T. S.	1892	Babu Sityama Charn Bhatta	Babu K. P. Mukherji	Barakar
Bareilly	The Rohicund T. S.	1881	...	Dormant	...
Barisal	The Barisal T. S.	1887	...	Dormant	...
Baroda	The Revah T. S.	1882	Rao Bahadur Janardau Sakharam Gadgil, A.L.	Rao Sahib Maneklal Chelabai Jeweller.	Baroda.
Beaulash	The Rajshahye Harmony T. S.	1883	...	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beaulash, (Rajshahye, Bengal.)
Bellary	The Bellary T. S.	1882	Rai Bahadur A. Sabhapati Moodliar.	Mr. T. A. Swaminatha Iyer	"Sanmarga Samaj" Bellary.
Benares	The Kasi Tatwa Sabha T. S.	1885	Babu Ram Mohon Banerji	Babu Upendra Nath Basu, B. L.	Pleader, Benares City.
Berhampore	The Adhi Bhoutic Bhratru T. S.	1881	Babu Dinanath Ganguli...	Babu Satcouny Mukherji.	Manager, Sheristadar's Office, Berhampore, Bengal.
Bezwada	The Bezwada T. S.	1887	Mr. M. Parankusa Pillay...	Mr. T. Venkatanarasiah...	Pleader, Munsiff's Court, Bezwada.

Indian Section.—(Continued).

Place	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhagulpore	The Bhagnulpore T. S.	1881	...	Dormant	...
Bhaunagar	The Bhaunagar T. S.	1882	His Highness Prince Harsingji Rupsingji	Mr. J. N. Unwalla, M. A.	The College, Bhaunagar, Kathiawar.
Bhowanipore	The Bhowani T. S.	1883	...	Dormant	...
Bolaram	The Bolaram T. S.	1882	...	Dormant	...
Bombay	The Bombay T. S.	1880	Mr. K. M. Shroff	Mr. S. Raghavendra Row	Hd. Clerk, Town Custom office, Fort, Bombay.
Broach	The Broach T. S.	1892	Mr. Dadabhai Sorabshi Munsiff	Mr. Shanmukham Ganpatram Vin	Hd. Clerk, Educational Inspector's Office, Broach.
Bulandshahr	The Baron T. S.	1887	...	Dormant	...
Burdwan	The Burdwan T. S.	1883	...	Dormant	...
Calcutta	The Bengal T. S.	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukherji	29, Bannipooker Road, Entally, Calcutta.
Calcutta	The Ladies' T. S.	1882	...	Dormant	...
Cawnpore	The Chohan T. S.	1882	Babu Devi Pada Roy	Babu Udhava Ch. Ghose	Etawa Bazaar, Cawnpore.
Chakdighi	The Chakdighi T. S.	1883	...	...	...
Chingleput	The Chingleput T. S.	1883	Mr. K. Ramachandra Iyer	Mr. D. Raghurama Row	Pleader, Chingleput.

Chinsurah	The Chinsurah T. S.	1883	...	Dormant	...
Chittagong	The Chittagong T. S.	1887	...	Babu Kamala Kanta Sen.	Pleader, Judge's Court, Chittagong.
Chittoor	The Chittoor T. S.	1884	Mr. C. Masilamony Mudaliar	Mr. C. Annamalai Mudaliar.	Head Clerk, District Board Office, Chittoor.
Cocanada	The Cocanada T. S.	1885	Mr. K. Subbarayadu	Mr. K. Perrazu	Pleader, Cocanada.
Coimbatore	The Coimbatore T. S.	1883	Mr. N. Annasawmy Rao	Mr. S. N. Ranasawmy Iyer.	Pleader, Coimbatore.
Combaconum	The Combaconum T. S.	1883	Mr. K. Narayanaswamier.	Mr. M. C. Krishnaswamier.	Pleader, Combaconum.
Cuddalore	The Cuddalore T. S.	1883	...	Dormant	...
Cuddapah	The Cuddapah T. S.	1886	Pandit D. Venkatachella Sastry	Mr. A. Numjundappa, B. A., B. L.	Vakil, Cuddapah.
Dacca	The Dacca T. S.	1883	...	Dormant	...
Darjeeling	The Kinchinjunga T. S.	1882	H. H. The Maharaja of Cooch Behar	Babu Sreenath Chatterji	Executive Engineer's office, Darjeeling.
Dehra-Dun	The Dehra Dun T. S.	1892	Lala Baldeo Singh	Babu Ishanchandra Dev.	Dehra Dun.
Delhi	The Indraprastha T. S.	1883	...	Enquire of Dr. Hem Chandra Sen.	Delhi.
Dindigul	The Dindigul T. S.	1884	...	Dormant	...
Dumraon	The Dumraon T. S.	1883	...	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga	The Durbhanga T. S.	1883	...	Dormant	...
Ellore	Gupta Vidya T. S.	1887	Mr. D. Sriramulu	Mr. E. J. S. White Khan	Ellore.

Indian Section.—(Continued.)

Place	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ernacolum	The Ernacolum T. S.	1891	Mr. W. Ramiah	Mr. T. S. Subbaraya Iyer.	Clerk, Huzur English Office, Ernacolum, Cochin.
Erode	The Erode T. S.	1891	Mr. G. Narayanaswamier.	Mr. K. Subramania Aiyer.	Pleader, Erode.
Fatehgarh	The Guina Marga T. S.	1885	Pandit Ray Nath Sahib...	Pandit Kundan Lall	Head Clerk, Collector's Office, Fategarh, N. W. P.
Fyzabad	The Ayodhya T. S.	1883	...	Dormant	...
Ghazipore	The Ghazipore T. S.	1883	...	Dormant	...
Gooty	The Gooty T. S.	1883	Mr. J. Srinivasa Row	Mr. P. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hirkari T. S.	1883	Dr. Jagneswara Roy	Babu Munipat Das	Library, Friends' Association, Gorakhpur.
Guntoor	The Krishna T. S.	1882	Mr. J. Purnayya Pantulu.	Mr. P. Sriramulu	Pleader, Guntoor.
Guntur	Sadvichara T. S.	1891	Mr. L. Venkatasubbhaya...	Mr. D. Purushotham	Sadvichara T. S., Guntur.
Gya	The Gya T. S.	1882	Babu Hari Haranath	Babu Indra Narayan Chakravarti.	Government Pleader, Gya, Behar.
Hoshangabad	The Nerbudda T. S.	1885	Babu Chowdry Prayagchand.	Babu Jagannath Prasad...	Pleader, Hoshangabad, C. P.
Howrah	The Howrah T. S.	1883	...	Dormant	...

57

Hyderabad	The Hyderabad T. S.	1882	Dorabji Dossabhoy Esq...	Capt. G. Raghoonath	H. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Decan.
Jalpaiguri	Jalpaiguri T. S.	1889	Pandit J. B. Vidyabooshan, M. A.	Babu Benod Banerji.	Dy. Commissioner's Office, Jalpaiguri.
Jamalpore	The Jamalpore T. S.	1882	Babu Trailokya Nath Roy.	Babu Kali Bhushan Roy	Secretary, Loco. Office, Jamalpur.
Jessore	The Tatwagnana Sabha T. S.	1883	...	Dormant	...
Jeypore	The Jeypore T. S.	1882	...	Enquire of Babu A. L. De	Jeypore, Rajputana.
Jubbulpore	The Bhriyu Kshetra T. S.	1883	Babu Manohar Lal	Mr. Panda Baijunath, B. A.	Govt. College, Jubbulpore, C. P.
Kanigiri	The Olcott T. S.	1890	...	Mr. M. Venkatasubba Row	Pleader, Kanigiri, Nellore District.
Karur	The Karur T. S.	1885	...	Mr. T. R. Ramachendra Iyer.	Pleader, District Mff.'s Court, Karur.
Kapurthala	The Kapurthala T. S.	1883	Dewan Ramjas, C. S. I. ..	Lala Harichand	Judicial Asst., Kapurthala, Punjab.
Karwar	The North Canara T. S.	1883	...	Enquire of Mr. K. M. Raghavendra Row.	Teacher, High School, Karwar, (North Canara District.)
Krishnagur	The Nuddea T. S.	1882	...	Dormant	...
Kuch Behar	The Kuch Behar T. S.	1890	...	Dormant	...
Kurnool	The Satkalatchepa T. S.	1883	Mr. T. Chidambara Row..	Mr. C. Venkataraniiah	Collector's Office, Kurnool.
Lahore	The Lahore T. S.	1887	...	...	...
Lucknow	The Satya Marga T. S.	1882	Rai Naraindas Bahadur...	Pt. Surajuarain Bahadur..	Kashmiri Mohall, Lucknow.

58

Indian Section. — (Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ludhiana	The Ludhiana T. S.	1891	Rai B. K. Laheri	Babu Kashmiri Lall.	Ludhiana.
Madras	The Madras T. S.	1882	...	Mr. V. Venkateshaya.	Post-Master-General's Office, Madras.
Madura	The Madura T. S.	1883	...	Mr. P. Narayana Iyer	Vakil, High Court, Madras.
Madanapalle	The Jignasa T. S.	1891	Mr. O. L. Sarma	Mr. R. Seshagiri Row	Asst. Master, T. C. High School, Madanapalle.
Mannargudi	The Mannargudi T. S.	1891	...	Dormant	...
Masulipatam	The Masulipatam T. S.	1887	Mr. V. V. S. Avadhani B.A.	Mr. K. Ananda Row	Head Accountant, Collector's Office, Masulipatam.
Mayaveram	The Mayaveram T. S.	1883	...	Dormant	...
Meerut	The Meerut T. S.	1882	Babu Rama Prasad, M.A.	Pandit Chandra Shekhar.	2nd Master, District School, Meerut, (N. W. P.)
Midnapore	The Midnapore T. S.	1883	Babu Hari Charan Roy, M.A.	Babu Girish Chandra Mittra.	Pleader, Judge's Court, Midnapore, (Bengal.)
Monghyr	The Monghyr T. S.	1887	...	Dormant	...
Moradabad	The Atma-Bodh T. S.	1883	...	Babu Kalka Prasad	Teacher, Govt. School, Moradabad, Bengal.
Mozufferpore	The Mozufferpore T. S.	1890	Babu Poorna Chunder Mitter	Babu Ragnundan Prasad Sharma	Zemindhar of Mahamedpur-Sooata Silhout. Dt., Mozufferpore.

Muddehpoorah	The Muddehpoorah T. S.	1881	...	Dormant	...
Muttra	The Muttra T. S.	1891	Babu Jai Narain Paudit	Dr. Ramji Mull, L. M. S.	Medical Hall, Muttra.
Nagpur	The Nagpur T. S.	1885	Mr. C. Narainswamy Naidu	Mr. C. Laxmanswami Naidu.	Clerk, Chief Secretariat's Office, Nagpur (C. P.)
Naini Tal	The Kurnachal T. S.	1888	...	Dormant	...
Narail	The Narail T. S.	1883	...	Dormant	...
Narasarowpet	The Narasarowpet T. S.	1891	Mr. R. Venkatarathnam Pantulu	K. Viyyanna	Pleader, Narasarowpet.
Nassik	The Nassik T. S.	1891	Mr. D. R. Tarkadkhar	...	Head Master, High School, Nassik
Negapatam	The Negapatam T. S.	1883	Mr. Swayambhu Iyer	Mr. G. Sambasiva Iyer	Pleader, Negapatam.
Nellore	The Nellore T. S.	1892	Mr. T. Jayarama Naidu	Mr. A. Narayana Iyer, B.A.	Collector's Office, Nellore.
Nilphamari	The Nilphamari T. S.	1892	Babu Umanath Gohsal	Babu Janaki Nath Biswas.	Nilphamari.
Noakhali	The Noakhali T. S.	1896	Babu Probodh Chander Chatterjee	Post Master	Noakhalli, Bengal.
Ongole	The Ongole T. S.	1891	...	Mr. N. Seshagiriayer	Pleader, Ongole.
Ootacamund	The Todabetta T. S.	1883	Major-Genl. H.R. Morgan	Pt. R. Jayaraja Row	Collector's Office, Ootacamund.
Orai	The Orai T. S.	1896	...	Dormant	...
Pahartali	The Maha Muni T. S.	1887	...	Babu Krishna Chandra Choudhry.	Raozen, Chittagong, Bengal.
Pakur	The Pakur T. S.	1891	Rajah Sitish Chandra Pandar Bahadur	Babu Patiram Bannerji	Pakur, Bengal.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Palghat	The Malabar T. S.	1882	Mr. V. Vengu Iyer	Mr. S. Veeraghava Iyer.	Municipal Councillor, Palghat.
Paramakudi	The Paramakudi T. S.	1885	Mr. S. Minakshi Sundrum Iyer	Mr. A. S. Krishnasawmy Sastriar, B. A.	Paramakudi.
Periyakulam	The Periyakulam T. S.	1884	...	Enquire of Mr. V. P. Rajam Iyer.	2nd Grade Pleader, Periyakulam.
Pollachi	The Pollachi T. S.	1885	...	Dormant	...
Pondicherry	The Pondicherry T. S.	1883	Monsieur T. Poullé	Mr. P. S. Sivagurunathan Pillai.	Teacher, Vellala Street, Pondicherry.
Poona	The Poona T. S.	1882	Khan Bahadur Naoroji Dorabji Khandalavalla.	Mr. Rajana Linga	Pleader, Camp, Poona.
Rae-Bareilly	The Gyanavardhini T. S.	1883	...	Dormant	...
Rajahmundry	The Rajahmundry T. S.	1887	Mr. V. Vasudeva Sastriar	Mr. K. Rana Brahmam Garu	Rajahmundry.
Rajmahal	The Rajmahal T. S.	1887	Babu Panchanan Gosh	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Ranchi	Chotanagpur T. S.	1887	Mr. Nibaran Chander Gupta	Babu Navakrishna Roy...	Police Inspector, Ranchi, Chota Nagpore.
Rangoon	The Irawadi T. S.	1885	...	Dormant	...
Rangoon	The Shavai Daigon T. S.	1885	...	Dormant	...
Rangoon	The Rangoon T. S.	1885	...	Enquire of Mr. C. Vedaraniyam Pillay.	Head Clerk, General Post Office, Rangoon.

Rawalpindi	The Rawalpindi T. S.	1881	...	...	...
Seeti	The Seeti T. S.	1884	Babu Rajkishen Mukerji...	Babu Priyanth Das	Loco. Office, Kancharapara, Bengal.
Searsole	The Searsole T. S.	1883	...	Dormant	...
Secunderabad	The Secunderabad T. S.	1882	Mr. Bezoni Aderji	Mr. Kavasha Eduljee	Pleader, Tower St., Secunderabad, Deccan.
Seoni-Chappara	The Seoni T. S.	1885	...	Enquire of Babu Girdhari Lal.	Hd. Master, Zillah School, Seoni-Chappara (C. P.)
Sholapore	The Sholapore T. S.	1882	...	Dormant	...
Sholinghur	The Sholinghur T. S.	1891	Mr. V. Coopoooswami Iyer M. A.	Mr. K. Seshadri Iyengar, B. A.	Sub-Registrar, Sholinghur, North Arcot.
Siliguri	The Siliguri T. S.	1885	...	Dormant	...
Simla	The Himalayan Esoteric T. S.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla	The Simla Eclectic T. S.	1881	...	Dormant	...
Sriviliputtur	The Natchiyar T. S.	1883	...	Dormant	...
Surat	The Sabatan Dharma Sabha T. S.	1887	Mr. Navatamram Ootamram Trivedi	Mr. Nanabhai Haridas Clerk	C/o Mr. N. O. Trivedi, Surat.
Tanjore	The Tanjore T. S.	1883	...	Dormant	...
Tinnevelly	The Tinnevelly T. S.	1881	Mr. S. R. Ramakrishna Iyer, B. A.	Mr. S. Ramchandra Sastri.	Clerk, District Court, Tinnevelly.
Tipperah	The Tatvagnana Sabha T. S.	1889	Prince Rajakumar Navad-wipchandra Deb Varman Bahadur	Babu Chandra Kumarguha.	Sheristadar, Collectorate, Tipperah, E. Bengal.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Tirupattur	The Tirupattur T. S.	1884	...	Dormant.	...
Tiruvalur	The Tiruvalur T. S.	1891	Mr. Rajagopala Iyengar, M.A.	Mr. Vaidynadha Iyer	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum	The Trevandrum T. S.	1883	...	Mr. R. Padmanabhacharyar, B. A.	Dewan's Office, Trevandrum (Travancore.)
Trichinopoly	The Trichinopoly T. S.	1883	Mr. A. Ramachandra Iyer.	Mr. T. N. Muthukrishna Iyer.	Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.)
Udamalpet	The Udamalpet T. S.	1888	...	Dormant.	...
Umballa	The Umballa T. S.	1891	Rai Bishambarnath	Babu Shyamacharn Mukherji.	Royal Medical Hall, Sudder Bazaar, Umballa Cantonment.
Vellore	The Vellore T. S.	1884	...	Dormant.	...
Vizagapatam	The Vizagapatam T. S.	1887	Mr. T. Ramamurthy Pantulu Garu	Mr. T. S. Sankaranarayana Iyer.	Clerk, Superintendent, P. O., Vizagapatam.
Vizianagaram	The Vasishtha T. S.	1884	Mr. A. L. Narasimham, B.A., B.L.	Mr. Chellapati Sastri	College, Vizianagaram.
Warangal	The Satyavichara T. S.	1891	Mr. C. Luxman	Mr. P. Y. Subba Row	Care of Station Master, Warangal, N. G. S. Ry.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Louis	Arjuna T. S.	1882	Thos. J. Wilson.	Wm. F. Burrows.	2012 Olive St.
New York	Aryan T. S.	1883	William Q. Judge.	Alex. H. Spencer.	144 Madison Ave.
Chicago	Chicago T. S.	1884	Geo. E. Wright.	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S.	1885	Louis F. Wade.	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	E. B. Rambo.	Wm. J. Walters	Palace Hotel.
Los Angeles	Los Angeles T. S.	1885	P. R. Bellman.	W. C. B. Randolph	416 Wall St.
Boston	Boston T. S.	1886	Geo. D. Ayers.	Robert Crosbie	186 South St.
Cincinnati	Cincinnati T. S.	1886	Dr. J. D. Buck.	Dr. Thos. M. Stewart	104 W. 8th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon.	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre.	Mrs. Louise J. Manning	Masonic Temple.
Philadelphia	Krishna T. S.	1887	Alex. W. Goodrich.	Stirling Wilson	1641 Race St.
St. Louis	Pranava T. S.	1887	Seth Wheaton.	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum.	Harry Merriam	2113 Clark St.
Grand Island, Neb.	Nirvana T. S.	1888	Chas. Rief.	Nathan Platt	...
San Diego, Cal.	Point Loma Lodge.	1888	Samuel Calhoun.	Dr. Thos. Docking	643 6th St.

American Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bridgeport, Conn.	Varuna T. S.	1888	Dr. E. A. McLellan.	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. C. Rogers.	Mrs. Erna E. Gates	117 Public Square.
Decorah, Iowa	Isis Lodge.	1888	Mrs. Anna M. Severson...	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford.	F. A. Wilde	7 Belvedere Block
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	Miss Lily A. Shaw	137 Macon St.
Santa Cruz, Cal.	Baudhu T. S.	1889	Dr. Wm. W. Gamble	Mrs. E. E. Bacon	44 Cayuga St., E. Santa Cruz.
Washington, D.C.	Blavatsky T. S.	1889	J. Guilford White	Geo. R. Boush	Room 9, 1006 F. St., N. W.
San Jose, Cal.	Excelsior T. S.	1889	Miss Lizzie S. Morgan	Mrs. P. M. Cassett	351 N. 3rd St.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Dr. J. P. Knoche, Jr.	103 W. 9th St.
Oakland, Cal.	Aurora Lodge.	1889	Mrs. Sarah A. Harris	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	John H. Scotford	Mrs. Fannie A. Sheffield	917 N. P. St.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West.	Mrs. Jennie Southworth.	361 Miner Ave.
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims.	Miss Sarah E. Sherman	157 Peck St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Mrs. Mary B. Clark	1210 Cedar St.

Alameda, Cal.	Triangle T. S.	1890	Mrs. C. McIntire	Mrs. Clara E. Story	2328 Clement Ave.
Sacramento, Cal.	Eureka T. S.	1890	Albert Hart	Dr. John S. Cook	922 9th St.
Sioux City Iowa.	Dana T. S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th St.
Lincoln, Neb.	Amrita T. S.	1890	David A. Cline	...	Drawer 41.
Baltimore	Hermes Council T. S.	1890	Chas. F. Silliman	Wm. H. Numsen	18 Light St.
New Orleans	Vyasa T. S.	1890	Dr. J. A. Mathieu	Dr. B. de Toledo	150 Canal St.
Kearney, Neb.	Lotus T. S.	1890	Rice H. Eaton	Herman M. Draper	...
Seattle, W. T.	Seattle T. S. No. 1	1890	Mrs. Anna L. Blodgett	Thos. A. Barnes	404 Union St.
Jamestown, N.Y.	1st T. S. of Jamestown	1890	Miss Julia S. Yates	Mrs. H. E. L. Fenton	215 Crossman St.
Vicksburg, Miss.	Siddhartha T. S.	1890	James M. Giltson	James B. Thompson	Bonelli Building.
Pittsburg	Vishna T. S.	1890	Wm. C. Temple	Alex. M. Gow	Lewis Block.
Portland, Oregon	Willamette T. S.	1890	A. Ross Reed	H. H. Griffiths	Law Library, Court House.
Memphis	Memphis T. S.	1890	Dr. M. Samfield	C. M. Redford	344 Jefferson St.
Clinton, Iowa	Indra T. S.	1890	James H. Reed	Chas. E. Freeman	227 5th Ave.
Pittsburg	Iron City T. S.	1890	John W. Dunlap	...	31 Park View Ave., Allegheny City.
Fort Wayne, Ind.	Annie Besant T. S.	1891	Hon. Edw. O'Rourke	A. A. Purman	...
Toronto, Canada.	Toronto T. S.	1891	Albert E. S. Smythe	Dr. A. S. Gullen	461 Spadina Ave.
Los Angeles, Cal.	Dhyana T. S.	1891	Jas. R. Tallmadge	Mrs. K. J. Shanklin	408 S. Griffin Ave.
Hoquiam, W. T.	Gray's Harbor T. S.	1891	Dr. Owen G. Chase	Sidney M. Heath	...

American Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
New York	"H. P. B." T. S.	1891	Chas. Seale	Miss Mary Douglas	2135 7th Ave.
Springfield, Mass.	Springfield T. S.	1891	Geo. M. Stearns	Dr. Wm E. Davis	327 Main St.
St. Paul, Minn.	St. Paul T. S.	1891	H. P. Pettigrew	C. H. Buedefeldt	249 Selby Ave.
Soquel, Cal.	Pleiades Lodge T. S.	1891	Chas. S. Adams	Wm. R. Wilson	...
Salt Lake City U.	Salt Lake T. S.	1891	John Lloyd	Robt. L. Scannell	Box 870.
San Francisco	San Francisco	1891	Dr. J. A. Anderson	Mrs. V. M. Beane	1717 Larkin St.
Providence, R. I.	Providence T. S.	1891	Mrs. Anna E. Percy	Jonathan Bailey	155 Ivy St.
Olympia, W. T.	Olympia T. S.	1891	David E. Bailly	Mrs. M. A. Whitney	Olympia Hotel.
New Haven, Con.	Atma T. S.	1892	Dr. Mary J. Wright	Frank B. Hale	37 College St.
Boise City, Ida.	Boise T. S.	1892	Morrison C. Athey	...	320 Washington St.
Hot Springs, Ark.	Hot Springs T. S.	1892	...	...	...
New Orleans	Sarasvati T. S.	1892	...	...	...
Victoria, B. C.	Kshanti T. S.	1892	...	...	...
Indianapolis Ind.	Indianapolis T. S.	1892	...	...	...
Westerly R. I.	Westerly T. S.	1892	...	...	...
Montreal Con.	Mount Royal T. S.	1892	...	...	...
St. George's Gren.	Grenada T. S.	1892	...	...	...
West Indies Hayti	The St. Thomas T. S. The Haytien T. S.	1891 1886	Mr. Charles E. Taylor Enquire of the Rt. Rev. ...	Mr. B. D. Azendelo. The Bishop of Hayti	St. Thomas, Danish West Indies. Port-au-Prince, W. I.
			West Indian Sub-Section.		

EUROPEAN SECTION.

Place	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Edinburgh	Scottish Lodge*	1884	Great Britain. (Private Lodge)	A. P. Cattanaach (Lib'n.)	67, Brunswick St., Edinburgh.
Do	Edinburgh Centre	...	...	G. L. Simpson	152, Morningside Rd., Edinburgh.
Glasgow	Glasgow Centre	...	...	F. W. D' Evelyn	25, Holyrood Quadrant, Glasgow.
Dublin	Dublin Lodge*	1886	H. M. Magee, B. A.	F. J. Dick, C. E.	3, Upper Ely Place, Dublin.
Do	N. Dublin Centre	...	...	J. Coates	194, Clonliffe Rd., Dublin.
Belfast	Belfast Centre*	...	...	Rev. H. W. Harrison	49, Stanhope St., Belfast.
London	Blavatsky Lodge	1887	Annie Besant	Miss Laura M. Cooper	19, Avenue Rd., Regent's Park, London.
Liverpool	Liverpool Lodge*	1888	R. B. B. Nisbet	John Hill	9, Dombey St., Liverpool.
Newcastle	Newcastle Lodge*	1890	F. Bandon Odling	Wm. Green	Pres., 30, Hartington St., Newcastle-on-Tyne.
Brixton	Brixton Lodge*	1890	H. A. W. Coryn, M. R. C.S.	Miss Jessie L. Horne	159, Acre Lane, Brixton.
Brighton	Brighton Lodge*	1890	Mrs. Herbert Crossley	Dr. Alfred King	30, Buckingham Place, Brighton.
Birmingham	Birmingham Lodge*	1890	...	Sidney H. Old	106, Birchfield Rd., Handsworth, Bham.
Bradford	Bradford Lodge*	1891	Oliver Firth	Jno. Midgley	Osborne Chambers, New Kirk-gate, Bradford.
Chiswick	Chiswick Lodge*	1891	W. Kingsland	F. L. Gardner	37, Barrowgate Rd., Chiswick.

* All Branches and Centres marked with an asterisk have Theosophical Lending Libraries.

European Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Battersea	Battersea Lodge*	1891	T. P. Barnes	...	121, Ingram St., Battersea.
Manchester	Manchester & Salford Lodge*	1891	Dr. A. H. Guest	J. Barron	50, St. Bee's St. Moss Side, Manchester.
Croydon	Croydon Lodge	1891	S. P. G. Coryn	L. W. Crippen	145, North End, Croydon.
London	Adelphi Lodge	1891	J. M. Watkins	R. E. Shaw	Pres., 7, Duke St., Adelphi, London.
Do	Earl's Court Lodge*	1892	R. A. Machell	A. J. Hailey	37, Batoum Gardens, W. Kensington Park, London.
Harrogate	Harrogate Lodge*	1892	Hodgson Smith	Wm. Bell	"Dunelm," Franklin Rd., Harrogate.
Manchester	Manchester City Lodge*	1892	J. H. Fletcher	Mrs. Corbett	6, Circular Rd., Withington, nr. Manchester.
Bilston	Bilston Centre*	...	...	W. J. Knight	Vine St., Bilston.
Bournemouth	Bournemouth Centre*	...	...	H. S. Green	High St., Christchurch.
London	Bow Centre*	...	...	Mrs. Lloyd	193, Row Rd., London, E.
Duff Town	Duff Town Centre*	...	...	G. McLennan	Bookseller, Duff Town, Banffshire
Eastbourne	Eastbourne Centre	...	...	Barclay Day	"Redcot," The Meads, Eastbourne.
London	East End Centre*	...	...	Mrs. McDouall	149, Stepney Green, London.
Falmouth	Falmouth Centre	...	...	Miss S. E. Gay	"Rossvean," Falmouth.
Folkstone	Folkstone Centre*	...	...	Wm. Fagg	Landec Villa, Park Rd., Folkestone.

Frome	Frome Centre*	...	...	Edwin Adams	Belmont Lodge, Butts Hill, Frome.
Halifax	Halifax Centre*	...	...	L. S. Jastrzebski	3, Charlton St., Halifax.
Hull	Hull Centre	...	...	W. H. Woolf	c/o D. R. Tirlin, 38 Waterworks St., Hull.
Leicester	Leicester Centre*	...	...	Robt Boynton	64, Derwent St., Leicester.
Manchester	Manchester Centre*	...	...	J. Hart	131, Embden St., Manchester.
Merthyr Tydfil	Merthyr Centre*	...	...	E. M. Thomas	18, Park Place, Merthyr Tydfil.
Middlesboro	Middlesboro' Centre	...	...	Baker Hudson	113, Grange Road East, Middlesboro'.
Norwich	Norwich Centre*	...	...	Selby Green	67, Newmarket Rd., Norwich.
Plumstead	Plumstead Centre*	...	...	W. G. Wratten	Hypatia Villa, Wrotesley Rd., Plumstead.
Ramsgate	Ramsgate Centre*	...	...	Miss H. Hunter	20, Wellington Crescent, Ramsgate.
Sheffield	Sheffield Centre*	...	...	C. J. Barker	503, Intake Rd., Sheffield.
Stoke-on-Trent	Stoke-on-Trent Centre*	...	...	Thos. Ousman	56, South St., Mount Pleasant, Stoke-on-Trent.
Tooting	Tooting Centre*	...	...	Joseph Deedy	3, Carter Villas, Harewood, Tooting.
Exmouth	West of England Centre*	...	...	Mrs. Passingham	11, Moreton Crescent, Exmouth.
Workington	Workington Centre*	...	...	Geo Smart	6, Wilson St., Workington.
Leeds	Leeds Lodge	...	F. Curzon	H. Kitchen	87, Burley Lodge Rd., Leeds.
Vienna	Vienna Lodge	1887	Herr F. Eckstein	Count Leiningen-Billigheim.	Opernring, 21, Vienna, I.
Prague	Blue Star Lodge	...	Baron Leonhardi	Gustav Meyer	Ferdinandstrasse, 10, Prague.

* All Branches and Centres marked with an asterisk have Theosophical Lending Libraries.

European Section.---(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Le Siège Français*	...	France.	Mons. E. Coulomb	Rue Chaptal, 14, Paris.
Do	Ananta Lodge	1891		Mons. E. Coulomb	Rue Chaptal, 14, Paris.
Le Havre	Le Havre Centre	...		Mons. C. E. Parnelin	Quai d'Orléans, 79, Le Havre.
Toulon-Sur-Mer.	Toulon Centre	...		Dr. T. Pascal	Rue Victor Clappier, 39, Toulon-sur-Mer.
Berlin	Berlin Centre	...	Germany.	Herr G. Gebhard	Staler Strasse, 13, Berlin.
Corfu	Ionian Group	1877		Herr T. Reuss	Mohrenstrasse, 50iii, Berlin.
			Prof. Pasquale Menelao...	Mons. Otho Alexander	Sec., Corfu, Greece.
			Holland and Belgium		
Amsterdam	Dutch-Belgian Branch	1891	Mme. H. de Neufville	W. B. Fricke	34, Amstel Dijk, Nieuw-Amstel, near Amsterdam.
Arnhem	Arnhem Centre	...	...	Mlle. Immerzeel	C/o Mme. van den Berg, Arnhem, Holland.
Charleroi	...	...	M. A. Oppermann	Mme. G. Wilmet	Gosselies, Courcelles, Belgium.
Olevano Romano.	Olevano Romano Centre	...	Italy.	Mme. Murphy	Olevano Romano, near Rome.

Odessa	Odessa Group	1883	Russia.	Mons. Gustav Zorn	Box 87, Odessa, Russia
Madrid	Spanish Group	1889	Spain.	...	24 y 28, Tragineros, Madrid.
Do	Madrid Centre	...		Señor José Melián	Sagasta, 19, 10.
Barcelona	Barcelona Centre	...		Señor J. Roviralta	66, Calle Tallers, Barcelona.
Coruna	Coruna Centre.	...		Señor Florencio Pol	Ordenes, Coruña.
Stockholm	Svedish Branch	1889	Sweden.	G. Kinnell	Medico Mekaniska Institutet, Stockholm.
Gottenburg	Gottenburg Centre*	...		Fru. H. Sjostedt	Aschebergsgatan, 21, Gottenburg
Kalmar	Kalmar Centre	...	...	J. F. Bossander	Norra Landsvägen 31, Kalmar.
Lund	Lund Centre	...	...	Sven Bengtsson	Lund.
Locarno	Locarno Centre	...	Switzerland.	Dr. Pioda	Locarno, Switzerland.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

CEYLON BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura	Maha Mahendra T. S.	1889	Mr. Relapanawa Ratem-maya.	Mr. A. Uluwita	Kachcheri, Anuradhapura
Badulla	Uva T. S.	1887	Mr. D. C. Kotalawela	Mr. W. D. M. Appuhami.	Badulla.
Batticaloa	Sugatapala T. S.	1889	Mr. G. V. Bastian Silva.	Mr. J. Fernando	Batticaloa.
Do	Paragnana-marga T. S.	1891	Mr. Satha siram Pillai	Mr. R. N. Arolambalam.	Kachcheri, Batticaloa.
Bentota	Bentota T. S.	1890	Mr. Andrew Silva Tilakaratna.	Mr. P. E. Wikramasinghe.	Bentota.
Colombo	Colombo T. S.	1880	...	Mr. W. F. Wijayeskera.	61, Maliban Street.
Do	Lanka T. S.	1880	Mr. Edward F. Perera	Mr. H. J. Charles Perera.	Colombo.
Dikwella	Moggaliputta T. S.	1889	Mr. D. A. Kumaratunga.	Mr. D. S. Mutu Kumara.	Dikwella.
Galle	Galle T. S.	1880	Mr. D. O. D. S. Goonasekera	Mr. Thomas Silva AmaraS.	Fort Galle.
Jaffna	The Jaffna T. S.	1890	...	...	...
Kandy	Kandy T. S.	1880	Mr. A. D. J. Goonewardana	Mr. D. S. S. Wikramaratna.	Theosophical Hall, Kandy.
Kataluwa	Sariputra T. S.	1889	Mr. Don Abaran de Silva.	Don Teberis Silva	Abangama, Kataluwa.
Kurunegala	Maliyadeva T. S.	1889	Mr. S. N. W. Hulungalle, R.	U. Daniel Wijetunga	Kurunegala
Matale	Ubhaya-lokathasadhaka T. S.	1889	Mr. Dorakumbura Disava.	G. H. de alwis	Matale.
Matara	Matara T. S.	1880	Mr. C. D. S. Weerasuriya.	J. W. R. Jayawardana	District Court, Matara.

Mawanella	Ananda T. S.	1889	Mr. Wattigama, R. M.	L. B. Kobbekaduwe, R. M.	Mawanella.
Panadura	Panadura T. S.	1880	Mr. D. C. Abeyasekara Muh'm.	K. S. Perera	Panadura.
Ratnapura	Subaragamuwa T. S.	1887	Mr. W. Ellawala, R. M.	J. de Alwis	Ratnapura.
Singapore	Singapore T. S.	1889	Mr. B. P. De Silva	Mr. C. Edriwora	Main St., Singapore.
Trincomalee	Mahadeva T. S.	1889	Mr. A. D. Warnasooriya.	Mr. N. B. Daniel Silva	Trincomalee.
Do.	Sat-chit-Ananda T. S.	1889	Mr. C. Chelliah	Mr. T. Sivaratna	Kachcheri, Trincomalee.
Weligama	Siddhartha T. S.	1889	Mr. D. M. Samaraweera.	Mr. D. M. Jayasuriya	Weligama.

Address the Asst. General Secretary, Ceylon Branches, 61, Maliban St., Pettah, Colombo.

AUSTRALASIAN BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. Geo. Peele	Mr. E. W. Minchen.	Room 6, 16 Bond St. Sydney.
Do.	Lemurian T. S.	1892	...	Mr. T. W. Willans	Box 1292 G.P.O. Sydney N.S.W.
Brisbane	Queensland T. S.	1881	...	Enquire of Mr. J. H. Watson	Toowoomba, Queensland.
Hobart	Tasmanian T. S.	1890	...	Mr. J. Benjamin	153 Liverpool St
Wellington	New Zealand T. S.	1888	Mr. John Sinclair	...	Box 275, P. O. Auckland.
Auckland	Auckland T. S.	1891	...	Mr. H. B. Leader	13 Eastern Arcade.
Melbourne	Melbourne T. S.	1890	Mrs. E. Pickett	Mr. H. A. Nesbit	22 Sutherland Road, Amadale.
Do.	May Bank T. S.	1892	...	Mr. J. Mackenzie	Harris St., Toowoomba.
Toowoomba	Toowoomba T. S.	1891	Mr. A. Dohie	...	G. P. O. Adelaide.
Adelaide	Adelaide T. S.	1891	Miscellaneous.	...	...
Japan	Yamato T. S.	1889	...	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Manilla	Manilla T. S.	1892	...	Mr. B. C. Bridger	Escotia 14 Manilla.
Total Charters extant 31st, 1892.	Indian 145 Ceylon 22 European 30 American 69 Australasian 10 West Indian 2 Japanese 1 Philippine 1				
	Grand Total... 280				

Blanks and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen diplomas to extort charity to which their characters do not entitle them.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1892.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

21st September 1892.

Mr. R. S. Benson, F. T. S., of Melbourne, having transferred, by deed of gift, to the President the Theosophical library that he has been forming during the past three years, Mr. Benson is hereby appointed Librarian and Custodian of the same as the President's agent. He is empowered to install the collection in any safe place, and requested to loan the books, with all necessary precautions for their preservation and return, to any F. T. S., in good standing in the Melbourne Branches.

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

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge the receipt of the following sums since the date of his last acknowledgment:—

LIBRARY FUND.

	RS.	A.	P.
Mr. C. Sambiah (<i>Mylapore</i>)	...	12	0 0
„ R. Surya Row Naidu (<i>Masulipatam</i>)	...	30	0 0

HEAD-QUARTERS FUND.

Mr. C. Sambiah (<i>Mylapore</i>)	...	9	0 0
„ V. Cuppusawmy Iyer (<i>Sholinghur</i>)	...	35	0 0
„ T. W. Willans (<i>Sydney</i>) entrance fees of 3 members @ 5s.==	...	12	5 0
15s.	...	...	...

ANNIVERSARY FUND.

Mr. T. W. Willans (<i>Sydney</i>) annual dues of 3 members of	...	4	14 0
Lemurian T. S. @ 2s each 6s.	...	...	...

ANNIE BESANT TRAVELLING FUND.

Mr. S. N. Ramasawmy Iyer (<i>Coimbatore</i>)	...	1	0 0
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H. P. B. MEMORIAL FUND.

Amount already acknowledged	...	3,533	8 0
Mr. S. N. Ramasawmy Iyer	...	1	0 0
Total...	3,534	8 0	

COL. OLCOTT PENSION FUND.

	RS.	A.	P.
Amount already acknowledged...	1,468	8	0
Mr. Purnendu Narayansinha (<i>Bankipore</i>)	...	15	0 0
„ Raogi Ramji Povlakar (<i>Palitana</i>)	...	4	0 0
„ S. Rangayya (<i>Nagpur</i>)	...	3	0 0
„ T. Sawmy Naidu (<i>Madras</i>)	...	8	0 0

	RS.	A.	P.
Mr. N. H. Cama (<i>Secundrabad</i>)	5	0	0
" B. E. Unwalla (<i>Bombay</i>)	5	0	0
" R. Surya Row Naidu (<i>Masulipatam</i>)	70	0	0
" P. Narayana Iyer (<i>Madura</i>)	5	0	0
" Surat Branch T. S.	3	8	0
" S. N. Ramasawmy Iyer (<i>Coimbatore</i>)	5	0	0
Total...	1,592	0	0

20th September }
1892.

S. E. GOPALACHARLU,
Treasurer, T. S.

AMERICAN SECTION.

144, MADISON AVE., NEW YORK, August 23rd, 1892.

A charter was issued from this office on August 20th to the "Grenada Lodge T. S., St. George's, Grenada, British West Indies. The Lodge has six (6) Charter members, and is the 65th Branch on the American roll.

WILLIAM Q. JUDGE,
General Secretary.

THIRD AD-INTERIM CONVENTION OF PACIFIC COAST BRANCHES.

The above Convention will meet in San Francisco on October 1st and 2nd. The object of the Convention, as stated in the official circular, "is for mutual counsel, and to devise ways and means to forward existing theosophical work, and to increase the same. Full reports will be made by the Pacific Coast Committee and its officers, and a report from each Branch of their present membership, their P. O. addresses, what work the Branch is engaged, and what methods it pursues, is desired for mutual aid and information."

We wish the Convention every success.

INDIAN SECTION GAZETTE.

FINANCE.

	RS.	A.	P.
Balance on hand on the 23rd of August ...	1,786	4	10
DONATIONS:—The Theosophist Office Rs. 300; certain sympathisers through Pt. Purmeshri Das (Bara-Banki) Rs. 25; "Krishnarpanam" Rs. 15; S. J. Padsha (Calcutta) Rs. 10 ...	350	0	0
ENTRANCE FEES:—Mr. D. Sanyasi Razoo (Bimlipatam) Rs. 5; Rao Bahadur Chunilal Maneklal (Poona Branch) Rs. 10; Mr. Dadhabhoy Sorabji Jhal (Nagpore Branch) Rs. 10; Mr. Harpatram H. Mehta (Surat Branch) Rs. 10 ...	35	0	0
ANNUAL SUBSCRIPTIONS:—Coimbatore Branch Rs. 8; Babu Shyamama Charn Bhatta (Benares) Rs. 3; Rao Bahadur Chunilal Maneklal (Poona Branch) Rs. 2; Mr. Dadhabhoy Sorabji Jhal (Nagpur Branch) Rs. 2; Mr. Harpatram H. Mehta (Surat Branch) Rs. 2; other members of the same (Surat Branch) Rs. 8; Trivandram Branch Rs. 9; three unattached members @ Rs. 3-2 each Rs. 9-6; four attached members @ Rs. 2-2 each Rs. 8-8 ...	45	8	0
Total...	2,216	12	10

EXPENSES:—

Salaries:—S. V. Edge for June, July and August Rs. 300; P. R. Venkataramaiyer Rs. 40; Kothandam (Office Peon) Rs. 5; Murgesan (late Peon) for 21 days in April Rs. 4 ...	349	0	0
Postage ...	117	5	0
Printing charges ...	153	4	10

	RS.	A.	P.
Telegrams ...	2	6	0
Stationery ...	4	15	0
Sundries ...	1	2	0
Travelling expenses: paid to Pandit Bhavani Shanker ...	10	0	0
Total...	638	0	10
Add Balance...	1,578	12	0
Grand Total...	2,216	12	10

21st September }
1892.

SHOLINGHUR BRANCH T. S.

Messrs. Bertram Keightley and S. V. Edge visited this Branch on Monday, August 22nd, and remained there two days.

The Branch has now the nucleus of a good library in the Reading-Room, and early additions are expected.

V. COOPOOSWAMY IYER,
President.

MR. C. KOTAYYA'S TOUR.

The following places will be visited by Mr. C. Kotayya, Inspector of S. I. Branches, in the course of his forthcoming tour during the months of October, November and December: Nellore, Cuddapah, Gooty, Kurnool, Narasaraopet, Guntur, Bezwada, Masulipatam, Ellore, Rajamandry, Cocanada, Vizianagram.

Secretaries of Branches will be duly notified of the date of Mr. Kotayya's arrival.

THE WORK IN CEYLON.

I am sorry to have to open my budget of news this month with the sad news of the death of Mrs. English on the voyage out to India from New York. This lady, as already mentioned, was coming out in company with her husband to help in the Ceylon field of work. I need not say that the greatest sympathy is felt with Doctor English and his family in their bereavement. Dr. English is expected in Colombo, from Calcutta, on the 15th September.

The Sangamitta Girls' School was re-opened to-day (7th) after a short holiday of a fortnight. The Boarders, of whom there are fifteen, returned yesterday and their parents congratulated Mrs. Higgins on the great improvement the children have made. The children look bright and cheerful and they are evidently happy at being under Mrs. Higgins. The number of day scholars has now come up to over ninety, and the whole school is making great progress. We are now planning out our "begging" tour, to secure some "from door to door" help to maintain the Institution.

We have to heartily thank Miss Kislingbury of London, for the interest she takes in the Sangamitta School. She has sent Mrs. Higgins a further donation, contributed by friends in London. If it were not for Miss Kislingbury, who is aptly styled by *Lucifer*, the "General Providence of the Sangamitta Girls' School," Mrs. Higgins would not have been able to get on with her work.

Mrs. Higgins was recently waited upon by some residents of a poor village, who entreated her to take charge of, and include their village school in her Educational Scheme. Financial difficulties unfortunately prevent this. If any of my readers desire to do good, they can do no better than by sending some help to Mrs. Higgins, to aid her noble and self-sacrificing labors in the cause of humanity.

SINHALAPUTRA.

RETIREMENT OF THE MANAGER, BUDDHIST SCHOOLS, CEYLON.

TO THE BUDDHISTS OF CEYLON.

In vacating the office of Manager of your schools, permit me to offer a few words of parting advice. There are now four leading Buddhist schools, two in Colombo, one in Kandy and the other in Galle. These centres of education are potent influences for good which merit and demand your earnest and hearty support. Let these establishments be carefully nurtured and they will prove four Martello towns of strength for the advancement and diffusion of intelligent Buddhism. Your donations and active exertion have enabled me to erect two of these towns with several minor forts scattered through the Island.

For my accomplished successor A. E. Bultjens, Esq., I invite your warmest co-operation. A man who has disregarded the decided prospects of an unusually brilliant academic training, sacrificing even family connection, to throw in his lot in an unpopular cause establishes a claim on your confidence which no European can rival. Give him then your confidence ungrudgingly and you will have no cause to regret it.

Let no village or town open a school or lay a brick of the building without first consulting him. He knows the requirements of the Code and his advice will lessen expenses and prevent disappointments which often arise from the inexperience of local managers. The teachers in every instance should be left to his selection, there is no economy in appointing an inefficient master whose only recommendation is cheapness. I have done my best for you, and I am certain that if you will give Mr. Bultjens unanimous support, he will do much more. Perhaps I have in a measure smoothed the way.

My promise to the people of Kandy has been redeemed. They are now invited to extend their support to Mr. Jayatilleka who has proved himself a zealous pains-taking and able teacher. The grant this year will make the school self-supporting; it now only wants a few rich men to endow it. As regards the Industrial Schools I recommend the policy of short credit and quick returns. No large capital is needed.

The Sangamitta School seems at last to have fallen into good hands. The people of Ceylon do not yet realize the enormous advantage to be derived from the labours of Mrs. Higgins and her talented assistant Miss L. Roberts. The most heart-breaking feature of work in the Island is the slowness of the people to perceive their real wants and most apparent necessities. What is very obvious to a European takes a considerable time for a native to understand in all its bearings. Perhaps the dawn of a new light is breaking, and the people will in time see the value of unity, order and fidelity to pledges and promises without which no real success in things spiritual and temporal can be achieved. The Mahinda College only a few months in existence, has already so grown that more spacious premises are secured, the staff of teachers increased, a superior boarding system opened; it now promises to be one of the most flourishing schools in the Island.

Before saying farewell, let me add a word about the Theosophical Society. To this organisation you owe much, it has sent you some excellent workers, the names of Leadbeater and Powell are still fresh in your memory, besides it has spread widely among the English-speaking race the knowledge of some of the abiding doctrines of Buddhism. The leading feature of Theosophy is the doctrine of Brotherhood, love to your fellow-man, love exemplified by acts and not evaporated in speech.

Before the curtain rings down, I send you greeting, hearty, warm and sincere; and thanks for innumerable acts of kindness. I feel especially grateful to the young men without whose kindly help I could have done nothing. May your schools multiply, prosper and prove a benefit and blessing to Ceylon.

J. BOWLES DALY.

AUSTRALASIAN BRANCHES.

LEMURIAN (late OLCOTT) LODGE: SECRETARY'S REPORT.

SYDNEY, N. S. W., 7th July 1892.

On the 10th October 1891, a meeting was held at the residence of Dr. Olive Belisario, "Minebella" Summer Hill, Sydney.

The object of the meeting was to form a Branch of the Theosophical Society in Sydney, which would strictly adhere to the Constitution and Rules of the Parent Society.

There were seven Fellows of the Theosophical Society present and the name of the Branch decided on was: "The Olcott Lodge."

The following ladies and gentlemen were elected officers:—

Dr. Clive Belisario, *President*.
Mr. J. N. Pilkethley, *Vice-President*.
Mr. T. W. Willans, *Secretary*.
Mrs. Willans, *Corresponding Secretary*.
" W. Smart, *Treasurer*.
" M. A. Minchen, *Librarian*.

An application was immediately forwarded to the Head-quarters of the Society at Adyar, Madras, India, for a Charter, in accordance with the rules of the Theosophical Society. The proposed Branch being a small one and not having much funds at its command, it gladly availed itself of the kindness of Mrs. W. Smart, Treasurer, who offered the use of her residence at Moore Park for the meetings of the Lodge. The membership was increased by two, within a few weeks of the inaugural meeting and two others sent letters of apology for their non-attendance desiring that their names be placed upon the roll as members. Another Fellow of the T. S. joined as an Associate during the month of December.

The Lodge met regularly at Mrs. W. Smart's residence, twice a week, on Tuesday evenings for study and on Wednesday evenings for Lodge meetings. The study was commenced with a book called the "Astral Light" and continued for about two months, when at the request of the members the President altered the study to "The Key to Theosophy" by H.P.B. The study of this work has continued weekly up to the present date with but few exceptions. At the Lodge meetings, papers were read on Theosophical subjects and discussions took place. Shortly after the Lodge commenced to meet at Mrs. W. Smart's residence, our President was obliged to leave Sydney for the country owing to his ill-health, and has been unable to be with us regularly until within the present week.

At a Lodge meeting held on the 17th February, the Secretary offered a room to the Lodge at 24, Bond St. The members unanimously agreed at the meeting to accept this offer, and several present offered to help the Secretary to defray the expense. Donations were given of furniture, by the Vice-President and the Treasurer, who also contributed to share the expense of the rent.

Library. The Treasurer, Mrs. W. Smart, gave £5 worth of books to help to form the nucleus of a library, and other members contributed by lending Theosophical literature of their own.

Up to this time the Lodge had been working without a Charter as a recognized Branch and this long delay was caused by an alteration in the administration of Branch affairs in Australasia.

The membership of the Lodge being reduced to about six active members and the Secretary finding it necessary to remove to 11, Bond St., the Lodge accepted an offer to meet in his rooms: thereby saving to the members who volunteered to subscribe, the weekly rental of a room.

After the removal to 11, Bond St., and a few days before that date three new members joined the Lodge, and there is now no reason why this Branch should not make itself known publicly in Sydney.

T. W. WILLANS,
Secretary, L. L.

THE PRESIDENT'S MOVEMENTS.

The Akyab people have begun making preparations for the promised visit of Col. Olcott and it seems likely that he will receive a warm popular welcome. Should nothing unforeseen prevent, he expects to sail for Akyab via Rangoon late in the present month, October. H. Dharmapala is to leave Calcutta in time to meet him on his arrival. His visit to the Arakan Peninsula being finished, Col. Olcott will go to Calcutta, but return to Adyar in ample time to prepare for the Convention.

"THE THEOSOPHIC THINKER."

The above is the title of an English weekly Theosophical Journal which is to be shortly published by two active brothers of the Bellary Branch—Messrs. R. Jagannathiah and T. A. Swaminatha Aiyar. It will be issued under the auspices of the Indian Section of the Theosophical Society and the subscription is to be Rs. 2 per annum. Any profits will go to form a "Theosophical Propaganda Fund."

We desire to recommend to all earnest Theosophists the importance of helping our Bellary Brothers in their useful work. Two Rupees a year is but a small amount, and the fact that one is helping to support a Theosophical weekly should surely amply repay any subscriber. We cordially wish Messrs. Jagannathiah and Swaminatha Aiyar every success in their useful work.

THE LATE PANDIT BATUWANTADAWEE.

The widow of the above learned Pandit, the most scholarly man in Ceylon, writes to thank the *Theosophist* for its kind expressions concerning her husband. "Nothing," she says, "could relieve me more from this heaviest of blows, than the fact that my husband has fulfilled his mission on earth to the satisfaction of his fellow-beings. This relief becomes greater when I have the testimony of so illustrious a Society as yours."

MANU.

I shall be much obliged to any gentleman who will kindly help me in procuring a MSS. of the *Manubhashya* by the celebrated *Mādhavāchārya*, or give me any information which may ultimately lead to the recovery of such an important work on Law.

The *Mādhavāchārya Pārāshar-bhashya* is in the course of publication by the Asiatic Society of Bengal and the *Manubhashya* too would be published if only a MS. could be secured. The grounds of my belief in the existence of this *Bhashya* rest on statements made by the late lamented Hon. Mr. Mandlik, in the preface to his edition of Manu with seven Commentaries, by the late Pandit Shyāma Charan Sirkar in his *Vyavasthā Chandrikā* and by the present librarian of the Benares Sanskrit College. Hitherto my efforts to secure a MS. of the work in these Provinces have failed, but I firmly believe that if my Sanskrit-loving Madras Brethren will help, ere long. Such might be secured.

DURGAKUND, BENARES CITY, }
24-8-92. }

GOVINDADASA.

SUPPLEMENT TO
THE THEOSOPHIST.

NOVEMBER 1892.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment:—

ANNIVERSARY FUND.		RS.	A.	P.
Annual dues of four members of the Lemurian Lodge (<i>Sydney</i>),		6	8	0
8s.				
LIBRARY FUND.				
Mr. C. Sambiah (<i>Mylapore</i>), his subscription for September ...		4	0	0
HEAD-QUARTERS FUND.				
Mr. G. R. S. Mead, half entrance fees on 135 applications		273	10	0
@ 2s. 6d. = £16-17-6		3	0	0
Dharwar Railway Institute				
Mr. T. W. Willans (<i>Sydney</i>), entrance fees of two members @ 5s.		8	2	0
each 10s.		3	0	0
Mr. C. Sambiah (<i>Mylapore</i>), his subscription to Head quarters ...				
The Hon. Mrs. Malcolm (<i>England</i>), £5 (received thro' the Theosophist Office) ...		75	0	0
H. P. B. MEMORIAL FUND.				
Amount already acknowledged		3,534	8	0
Bhavnagar Branch T. S.		50	0	0
Benares Branch T. S.		25	0	0
Total Rs.		3,609	8	0
COL. OLCOTT PENSION FUND.				
Amount already acknowledged		1,592	0	0
Mr. J. K. Daji (<i>Bombay</i>)		25	0	0
"An Admirer" (Do.)		5	0	0
Bangalore Branch T. S.		200	0	0
Pandit Govindadasa (<i>Benares</i>)		25	0	0
Mr. Bhagavan Doss (Do.)		25	0	0
Mr. N. Pitchu Pillay (<i>Vedarnism</i>)		15	0	0
Pandit Parameshri Doss (<i>Barabanki</i>)		6	0	0
Total Rs.		1,893	0	0

ADYAR, }
18th October 1892. }

S. E. GOPALACHARLU,
Treasurer, T. S.

EUROPEAN SECTION.
EXPULSION OF ALBERTO DE DAS.

European Head-quarters,
9th September 1892.

The official papers forwarded to Head-quarters by the Spanish Group T. S. containing information as to the conduct of Alberto de Das, and the measures taken by the group, are hereby declared in order according to the terms of Art. XIII, Sec. 3 of the General Rules, and notice is given that

x Supplement to The Theosophist.

Nagpur.—The present office-bearers are: Mr. C. Narainsawmy Nayudu Garu, President; Mr. C. Lukshmanswamy Nayudu, Secretary; Mr. C. Strinivasa Rao Nayudu Garu, Librarian. Weekly meetings are held and the attendance is satisfactory.

C. LAKSHMANASWAMY,
Secretary.

Tinnevely.—The Branch reports with much regret the death of a long-standing member, M.R.Ry. C. Arumugam Pillai, late Sub-Magistrate of Tuticorin.

C. RAMA CHANDRA SASTRI,
Secretary.

Madanapalle.—Under the auspices of this Branch, Dewan Bahadur S. Subramania Iyer, C.I.E., F.T.S., of Madras, delivered a lecture on Theosophy, on 27th September. The meeting was a very well-attended one. The chair was taken by Mr. N. Lakshman Rau Pantulu Garu, District Munsiff. The lecturer, after making some preliminary remarks about the results of his own unaided investigations of Vedantism, recommended to the non-Theosophists as well as Theosophists the study of the late lamented Mr. Subba Rao's lectures on the *Bhagavad Gita*. In this connection he expressed his regret at the loss which the Hindoos had sustained by the death of this distinguished gentleman. He said that Mr. Subba Rao's lectures might well be called in the language of Huxley the "Literary Pemmican" of Vedanta Philosophy. Then he explained the origin of cosmos and the four states of consciousness. The other English books he recommended were, "Light on the Path," and "Idyll of the White Lotus." Passing from the English books he recommended three sets of Sanscrit books, viz., the ten Upanishads, Brahma Sutras of Vyasa, and *Bhagavat Gita* with S'ankara's commentaries thereon. He referred the audience to the translations by Dr. Thibaut of the Brahma Sutras. He further added that *Soundariyalahari* and *Subhagodayam* formed the practical portion of the study. Then he dwelt upon the misconceptions regarding the study of Theosophy and pointed out the catholic nature of the Vedanta philosophy. The only qualification necessary for the study of this philosophy, in his opinion, was what is called "Sadhana Chathusthyam". He read some portions from "Light on the Path" to show that this philosophy never encouraged separateness and exclusiveness as many seemed to think. He concluded his speech with some thoughtful remarks on Karma and the practice of Sandhyavandanam which was nothing but the practice of *Raj Yog*. The meeting terminated with a vote of thanks to the lecturer and chairman, and three cheers for Col. Olcott.

R. SESHAGIRI ROW,
Secretary

Mr. C. KOTAYYA'S TOUR.

Mr. C. Kotayya, Inspector of South Indian Branches, arrived at Nellore on the 1st October. He lectured to a fairly good audience on "The defects of modern education and their remedies." The Branch does not seem in a satisfactory condition. We hope that the Secretary will do what he can for the Branch, for, as Mr. Kotayya says, "a Secretary of a Branch, if earnest and willing, can effect almost anything."

Cuddapah was reached on the 8th. Several well-attended meetings were held. The Branch seems fairly active, and the thanks of the Society are due to Brother Nanjundappa for his untiring efforts.

VERNACULAR TRANSLATIONS.

Dr. D. J. Edal-Behram, Vice-President of the Surat Branch, has just published a Gujerati translation of W. Q. Judge's "Epitome of Theosophical Teachings". He is now engaged on a translation of Annie Besant's Theosophical Manual on Reincarnation. Mr. P. H. Mehta, President of the Surat Branch, is translating the "Key to Theosophy" into the same vernacular. It gives us great pleasure to record this most useful work of our two Surat Brothers, and we hope members of other Branches will follow their good example.

THE WORK IN CEYLON.

(From the Buddhist.)

THE COLOMBO BUDDHIST SCHOOL.

The annual Government Grant-in-aid Examination of this School will probably be held on the 18th and 19th instants, by Mr. Cuylenburg, the Acting Chief Inspector of Schools. About 130 boys will be presented this year. The Teachers are also busy preparing the boys for the Cambridge Local Examinations.

THE SANGHAMITTA GIRLS' SCHOOL.

The Sanghamitta School has an average daily attendance of about 100 children, and it is feared that larger premises will have to be secured, if this number continues to increase. We also think it is time that Women's Education Society should do active work and try to secure premises of their own for the Sanghamitta School.

THE LATE PANDIT TALAHENE AMARAMOLI THERA.

The death of the above highly-esteemed Buddhist priest is much felt in Ceylon. The deceased was held in high esteem by all the Buddhists of the Island. He rendered great assistance to the educational movement set on foot by Col. Olcott, and did everything in his power for the improvement of the Vidyodaya College.

THE KANDY T. S.

The energetic Secretary of the Kandy T. S. has set a good example by commencing to send for publication a monthly report of the work done in the Central and North Central Provinces. According to the Report referred to, there are 11 schools in the two provinces attended by 886 boys and girls. This will be no doubt good news for all. The first Technical School organised was the one in Kandy.

THEOSOPHY IN AUSTRALIA.

LEMURIAN LODGE, SYDNEY, N. S. W.

Mr. T. W. Willans, Secretary of this Branch, writes us an encouraging letter concerning its activity. There are now some fifteen members and there is every probability of an increase. Members of the Branch are subscribing for the *Prasnotlara*, and efforts are being made to start a question and answer paper of this nature in Australia. We must congratulate Mr. Willans on the usefulness of his pioneering work.

SUNDAY AFTERNOONS AT GULISTAN.

During the recent stay of Messrs. Keightley and Edge at Gulistan, Theosophical meetings have been held regularly every Sunday afternoon. The small sitting-room is usually full. Some interesting discussions have taken place. A well-known writer on South Indian Folk-lore, who attended the meetings, has promised to contribute to the *Theosophist*.

Unfortunately two of the members of the Ootacamund Branch are being transferred to the plains. One of them, Mr. C. Vasudeva Row, goes to the Tinnevely District, where he will be able, we hope, to help on our work.

THE PRESIDENT-FOUNDER.

Col. Olcott left Madras by the *Goorkha* on Thursday, October 13th. He will remain in Calcutta till the end of the month and then proceed to Akyab, where he will meet with a most enthusiastic reception. He returns to Adyar about the beginning of December.

Alberto de Das is herewith expelled from the Theosophical Society. Members desiring further particulars are requested to communicate with the General Secretary. The magazines of the Society are requested to give publicity to this notice.

For the Executive Committee.

(Signed) G. R. S. MEAD,
General Secretary.

Confirmed and published for the information of the Society.

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

THE ADELPHI LODGE.

A recent issue of the *Daily Chronicle* has a paragraph which speaks well for the activity of this comparatively new Lodge. The rooms of the Lodge are at 7, Duke St., Adelphi, a very central position. The President is Mr. John M. Watkins. Among the subjects down for discussion are "The Upanishads," "Mythology," "The Light of Asia," "The Zodiac," &c. We sincerely hope that there is as great and useful a future before this Lodge as at present seems foreshadowed.

CHISWICK LODGE.

On Monday a meeting of the Chiswick Lodge of the Theosophical Society was held at the residence of the Honorary Secretary, 37, Barrowgate-road, Chiswick. Mr. F. L. Gardner, the Hon. Sec., was in the chair. The Assistant Secretary of the Society, Mr. W. R. Old, addressed the meeting on the subject of "Astrology." He began by dealing with the antiquity of astrology, and proceeded to remark that by the Arabians the science was divided into four parts, viz., horary astrology, which treats of any personal question with regard to any event or doubt that the person may have; mundane astrology, which deals with the prediction of general events, wars, revolutions, the rise and fall of empires, plague, pestilence, famine, etc.; meteorological astrology, which has relation to weather forecasts; and genethliacal astrology, which concerns the births of people, foretelling the chief events of their lives, deaths, etc. Briefly stated, the various positions of the planets, according to this latter science, showed the fate of the individual by the various angles they formed with one another and the earth when passing through space. It might, observed Mr. Old, be urged that this theory was pure fatalism, but he contended that the science was a true one, with a qualifying exception. The universe as a whole was one body, and the planetary bodies were integral portions of it. Any body, therefore, which did not conform to its laws would throw out the whole system; everything in the universe went by law; even as the satellites revolved around the planets, so planets revolved round the sun, so that everything worked harmoniously. To the sun we owed light and life and actual nourishment; it gave off energy, &c., which was received by the planets, which in their turn transmitted it to the earth modified by their own peculiar characteristics. As Faraday had shown us, "light" was capable of certain influences at certain angles, so the planets acted at certain angles in transmitting the solar influence. The lecturer dealt with the subject at great length by illustrations on the blackboard, and copious references to many authors, to illustrate the truth of the science he advanced. One of those illustrations was the incident of Lilly, who predicted the fire and plague of London, and was afterwards examined by a special committee of the House of Commons. Another was contained in the fate of Diodorus, who endeavoured to avoid his death, which was foretold as being caused by a blow on the head by a stone, by going out into a field on the day in question, but an eagle who had swooped down and carried off a tortoise flew overhead and dropped it on Diodorus' head, killing him, and thus verifying the prophecy. In his concluding remarks Mr. Old said that the science of astrology, which had reigned supreme until the middle of the 17th century, was degraded by the present generation, who until now had never seemed to have inquired on what basis this belief of their forefathers in the predictions of astrology was established, nor on what authority the delusion (if it were one) could have been for so many ages supported. He asked his hearers to study

and investigate the subject for themselves; a shilling book would teach them the outlines and afford them a rough idea of its general principles.—A discussion followed, in which Messrs. Dickinson, Ward, and Kirby, and Mrs. Slack joined.—*Middlesex City Times*.

A USEFUL SERIES OF LECTURES.

Annie Besant and Messrs. J. M. Pryse and H. A. W. Coryn are to share the task of giving a "partial answer" to the question: What is Theosophy?, in a series of five lectures at the Peckham and Dulwich Radical Club.

INDIAN SECTION GAZETTE.

FINANCIAL STATEMENT.

Balance on hand on the 20th of September ...	1,578 12 0
DONATIONS:—Mr. V. Coopposwamy Iyer (Sholinghur) his promised donation at the last convention Rs. 35; "A Brahmin unit" Rs. 108; <i>Theosophist</i> Office Rs. 100; Mr. C Sambiah for September Rs. 3; Two sympathisers through Mr. B. P. Oza Bhavnagar Rs. 8; "Krishnarpanam" Rs. 15; Mr. S. J. Padsha of Calcutta Rs. 10; ...	279 0 0
ENTRANCE FEES:—Babu Radha Benode Basu (Kuttack) Rs. 10; Mr. D. K. Adwani of Sehwan: his first instalment Rs. 2; Babu Ashutosh Mukherji (Midnapore Branch) Rs. 10; Babu Benod Biharry Mukherji (Rawalpindi) Rs. 5; Mr. Y. Soob Row (Kurnool Branch): his first instalment Rs. 2; Babu Ram Charn Sinha (Ranchi Branch) Rs. 5; ...	34 0 0
ANNUAL DUES:—Mr. T. Krishna Row (Cuddapah Branch) Rs. 2-2; Mr. Dharmdas K. Adwani of Sehwan Rs. 3; Mr. I. J. Mehta Bhavnagar Branch) Rs. 2; Babu Ashutosh Mukherji (Midnapore Branch) Rs. 2; Babu Benod Biharry Mukherji (Rawalpindi) Rs. 2; Babu Ram Charn Sinha (Ranchi Branch) Rs. 2 ...	13 2 0
Subscription to <i>Prasnotara</i> :—May Bank. T. S. Melbourne ...	8 2 0
Total...	1,913 0 0

EXPENSES—

Salaries: S. V. Edge Rs. 100; P. K. Venkatarama Aiyer, Rs. 40; Kothandam, office peon Rs. 5 ...	145 0 0
Postage ...	57 3 0
Printing charges ...	50 14 3
Stationery ...	18 12 0
Sundries ...	0 4 0
Total ...	272 1 3
Add Balance ...	1,640 14 6
Grand Total ...	1,913 0 0

REPORTS OF BRANCHES.

Umballa.—The first anniversary meeting of the Branch was held on 25th September last. Rai Bishambur Nath delivered a short lecture on "*Vairāgya*." Pandit Doorga Dutt Shāstri discoursed on certain selected passages from the *Gita*. Bro. Rāma Prasad, President of the Meerut Branch, kindly visited Umballa and delivered two lectures on this occasion. Food was distributed to the poor.

During the past year the Branch has been visited by Bro. Amba Prasad, to whom it in a great measure owes its existence, by Brother Rai B. K. Laheri, President of the Ludhiana Branch and Brother A. C. Biswas, Vice-President of the same Branch. The Branch was also included in the General Secretary's recent tour. Fifty-one meetings have been held during the year.

SHAMA CHARN MUKERJEE,

Secretary.

had palm trees, one on this side, and another on that, upon the posts thereof. These are exact descriptions of the architectural decoration of the temples and palaces of Babylon and Nineveh. But besides the sun and moon, the planets of the ancient astronomers came slowly into the observation of archaic man, and the whole universe was perceived to be full of life, which he now symbolised as a 'Holy Mountain,' and a cosmical palm, deep-rooted in this earth—"the Garden of Eden" of the Semitic races—and lifting up its laden branches of clustered dates to the highest heavens; and again he symbolised the universe by a virgin mother. Everywhere he saw creative force in operation, and everywhere adopted the most homely exponents of that force as the visible and material symbols of the invisible spiritual creator, or creators, in whose express image he postulated that the worlds were made. It was in this ingenuous, unaffected spirit that the Semitic nations named their phallic stone, or phallic tree, *bêth-el*, the 'house of God,' or simply *el*, the Godhead's self. Ashtaroth was symbolised by the phallic *Cupressus semper virens*, one of the original 'arbores vitæ'; and from it are derived not only the pyramidal figures of her in Phœnician sculpture, but the stiff cypress-like representations on the democratic jewellery in Southern Europe of the Blessed Virgin, to whom we have also consecrated, since the sixteenth century, the American 'arbor vitæ,' *Thuja occidentalis*."

THE SALVATION ARMY MADNESS.

It is possible that the Salvation Army frenzy, which has swept over a great part of the world, will leave behind it *sequelæ* of the gravest kind in the ruined health of thousands of votaries. Any physiologist, who has attended a meeting more than usually hot, of "knee-drill" and "volley-firing," and seen the mad enthusiasts frothing at the mouth or rolling over the floor with shouts and raucous cries, can prophesy that all this excitement must end in a hystero-epileptic epidemic. The nervous system can bear no such strain for long, and when the reaction (already indicated by signs that that do not escape the careful observer) sets in, this wild, hysterical religious orgie will end in a wail of tardy repentance. The undeniable sincerity of both leaders and subordinates of the Army, which commands the respect and stimulates the charity and benevolence of all true lovers of religion, of whatsoever phase, will not palliate, in even the smallest degree, the physiological offences of which they are guilty. It may be that the kingdom of Heaven is to be taken by violence, but the culture of epilepsy and kindred diseases tends rather to brutalize than to spiritualise mankind. Saintly perfection can never be reached by such a system, but brain impoverishment assuredly will, and along with it mental paralysis, physical and moral debasement. The time will come when this sad business will be thoroughly gone into by great specialists; meanwhile, the fact of the moment that interests us workers in the East, is the following resumé of an article of the *Indian Witness* upon the hardships which the European members of the Salvation Army have to endure in the prosecution of their Indian missionary work. It says:

"The vital statistics of the European officers of the Salvation Army in India ought to furnish a subject for serious reflection to the young lady who has just assumed charge of the Army in this country. Here are the facts:—In less than six years 160 European missionaries have been forced to leave the organization that brought them to India, most of whom have been invalidated home. Take this number and the twenty who have died, and we have an average loss of thirty European officers per year for the past six years. Out of 314 that came to this country, 123 only are now left. We have been informed by responsible parties in Bombay that eight officers of the Bombay force sent in their resignations during the second week of September, and fifteen others were on the point of resigning. The fact that nine-tenths of all these losses are in consequence of the attempt to make raw foreigners live like the poorest class of natives, ought to make Colonel Lucy Booth suspect the wisdom of the Army regulations in this matter."

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1892.

THEOSOPHICAL SOCIETY.

SEVENTEENTH ANNUAL CONVENTION.

The Seventeenth Annual Convention of the Theosophical Society will be held on the 27th, 28th and 29th December next at the Head-quarters, Adyar, Madras.

As the principal business of the convention will be that of the Indian Section, the official notice of the Convention has been issued by the General Secretary and sent to each member, a copy being published below.

Mr. W. R. Old of the London Head-quarters, who has now joined the Staff of the Indian Section, will be present at the Convention.

The usual public meeting will be held in Pachappa's Hall, Madras.

Members who have time at their disposal are requested to prepare papers for reading at Convention. If time does not permit of the reading of all papers contributed, the unread ones will be useful for publication in the *Theosophist*. No efforts in this direction will therefore be wasted.

The usual arrangements for food and accommodation will be made. The Indian Section will this year pay for the food expenses of its members. Secretaries of Branches will therefore notify the General Secretary of the Indian Section with reference to the number of members attending, as requested in the General Secretary's circular.

The entire lower floor of the main building, including the hall, will be available for sleeping accommodation, but each delegate is requested to bring his own bedding and toilet articles. *Members cannot be provided with separate accommodation*, but every effort will be made to ensure the comfort of visitors.

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

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment:—

ANNIVERSARY FUND.

	RS.	A.	P.
Mr. R. W. Nicholson (<i>Aden</i>)	...	...	2 0 0
" "A. Friend"	...	...	5 0 0
" A. V. Kunniak (<i>Arcot</i>)	...	...	10 0 0
The Secy., Sydney T. S., Annual dues of 13 members	...	...	20 12 8
" Lemurian T. S. do of Mr. Hewison	...	...	1 9 7
" May Bank T. S. do of 18 members	...	...	28 13 0

LIBRARY FUND.

Mr. R. W. Nicholson (<i>Aden</i>)	...	...	2 0 0
" "A. Friend"	...	...	5 0 0

HEAD-QUARTERS FUND.

Mr. W. Q. Judge, Diploma fees of 48 members	\$ 24-0-0
Charter Fees of Grenada Lodge T. S.	" 5-0-0
" Blue Mountain T. S.	" 5-0-0

Total...\$ 34-0-0 110 7 2

THE MIGRATION OF SYMBOLS.

The following extracts from the *Athenæum* of August 13th last, will be of considerable interest to our readers. They show: (a) that the Theosophical conception of the basic unity of all religions has a scientific basis in demonstrated fact; (b) that the parallelism in the symbology of different races and epochs upon which such stress is laid in the "Secret Doctrine" is no empty imagination but a reality; and (c) that the study of symbolism has a more real and direct value bearing upon the history of humanity than has heretofore been admitted.

"Those who are familiar with the learned papers contributed during the last four years by Count Goblet d'Alviella to the *Bulletin de l'Académie royale de Belgique* on the "Trisula of the Buddhists," the "Winged Globe," the "Gammadion or Svastika," and the "Trees of Paradise," will warmly welcome the present publication, setting forth in systematic form, and with a fulness of reference to original authorities, and of illustration from authentic examples, the matured and permanent results of the accomplished author's examination of a fascinating subject. It has been treated by others in a similar comprehensive spirit, but never before in the same thoroughly scientific manner; and thus, while the merely deductive writings of Du Rouis and Creuzer have, in spite of their erudition, but served to discredit it, and are already obsolete, Count d'Alviella, by pursuing its investigation on an inductive basis, has at once, and, so to say, single-handed, restored it to its proper position as a department of exact archaeological research, and produced a work which will have an abiding influence on the whole future of the study of symbolism."

"The general conclusion arrived at by Count Goblet d'Alviella is, as indicated by his title-page, that the religious symbols common to different races of mankind have not independently originated among them, but have, for the most part, been carried from one to the other in the course of migration, commerce, and conquest; and his great achievement is to have demonstrated this by an overwhelming indication of instances. The imprint of 'the feet of Buddha,' stamped on the cover of Count d'Alviella's volume, further indicates his tentative opinion that the more notable of these symbols were carried over the world in the footsteps of Buddhism, or rather of the commerce with Mesopotamia and Egypt, promoted respectively by Nebuchadnezzar III. and Psammetichus I., out of which, through the internationalisation of Hinduism, Buddhism arose in India; just as later on, under the influence of the continued intercourse thus initiated between the countries of the Indian Ocean and the Mediterranean Sea, Christianity and Mahomedanism were successively developed from Judaism."

"One of the most remarkable instances of the migration of a symbol is that afforded by the *tri-skellion*, or, as we more familiarly know it, the 'three legs' of Man. It first appears on the coins of Lycia, circa B. C. 480; and then on those of Sicily, where it was adopted by Agathocles, B. C. 317-307, but not as a symbol of the morning, midday, and afternoon sun, but of the land of Trinacria, i. e., 'Three Capes,' the ancient name of Sicily; and finally on the coins of the Isle of Man, on which it seems to refer rather to the position of that island between England, Scotland, and Ireland, than to its triangular shape. The *tri-skellion* of Lycia is made up of three cocks' heads, a proof, added to that presented by the cock portrayed on "the Harpy Monument" at Xanthus, that in the fifth century B. C. this exclusively Indian bird had already reached the Mediterranean Sea. But on the coins of Sicily and of the Isle of Man the *tri-skellion* consists of three human legs of an identical pattern, excepting that those of the latter island are spurred. This form of *tri-skellion* is borne on the arms of several old English families, and it was in all probability first introduced into this country by some Crusader returning from the East by way of Sicily. Then there is the history of the migration of the symbol of the 'double-headed eagle.' It is now borne on the arms of Austria and Russia, and, as a type of the Garuda bird, is to be found everywhere in Southern India: on the temple sculptures, in carved wood, on embroidered, printed, and woven cloths, and on amulets. Also the

cherubim guarding "the tree of life" on the modern Syrian amulet of silver, presented by Sir G. Birdwood to Count Goblet d'Alviella, and figured by him at p. 249, are distinctly modelled on the traditional type of the "double-headed eagle." It first appears on the so-called Hittite sculptures at Eyük, the ancient Pteria, in Phrygia. In 1217 it is seen on the coins and standards of the Turcoman conquerors of Asia Minor; and H. de Hell, in his "Voyage en Turquie et en Perse," reproduces (plate xli.) a variant of it from the walls of their old fortress at Diarbekr. Now, it was in 1227-28 that the Emperor Frederick II. undertook the sixth Crusade, landing at Acre in the latter year, and being crowned King of Jerusalem in 1229; and within thirty years from these dates we find the symbol struck on the coins of the Flemish Princes, such as Otho, Count of Gueldres, Arnold, Count of Loos, and Robert de Thronette, Bishop of Liège. About 100 years later, in 1345, it for the first time replaced the single-headed eagle on the armorial bearings of the Holy Roman Empire."

"The *tri-skellion* is but a modification of the *gammadion* or 'fylfotcross,' the *svastika* of the Hindus. The latter was long ago suspected by Edward Thomas to be a sun symbol; but this was not positively proved until Mr. Percy Gardner found a coin of the ancient city of Mesembria in Thrace stamped with a *gammadion* bearing within in its open centre an image of the sun—Mesembria meaning the city of 'Mid-day.' Such a discovery makes one of the 'fairly tales of science,' and inspires the sequestered student of 'the days of old, the years of ancient times,' with the perennial hope that is the highest refreshment of all labour. The *gammadion* has travelled further afield than any other symbol of antiquity; and from Iceland, which it reached in the ninth century A. D., and Thibet and Japan between the third and eighth; and China, Persia, North Africa, France, Germany, Scandinavia, and the British Isles between the second century A. D. and the second B. C.; and India and Sicily between the third and fourth centuries B. C.; and Asia Minor and Greece between the sixth and twelfth centuries B. C.; Count Goblet d'Alviella traces it back at last to the Troad as the cradle of its birth, some time anterior to the thirteenth century B. C. The Winged Sun, 'the Sun of righteousness with healing in its wings' (Malachi iv. 2), is another symbol that has wandered under various modifications into every part of the Old World, until it appears over the doors of the Secretary of State's rooms at the India Office, reduced to a circle, with two appended flowing ribbons, representing the two *uraeus* snakes of the original Egyptian Winged Sun, the *urim-thummim* jewel attached to the divining zodiacal 'breastplate' of Aaron."

"One of the strangest results of the critical study of these symbols is the establishment of their essential paucity. They undergo, alike through degradation and exaltation, and a sort of ceaseless interfusion also, infinite permutations of both type and meaning, but in their original forms they are found to be remarkably few. They were at first but the obvious ideographs of the phenomena of nature that made the deepest religious impression on primitive man, such as the outstretched heaven above and the outspread earth beneath, both of which were naturally divided into four quarters—the east, facing him, as he watched anxiously for the returning sun, the south on his right, the west at his back, and the north on his left; and this four-fold heaven and earth he symbolised by a circle or square divided crossways, from which he was led to conceive of a heavenly paradise watered by four rivers, and of a four-square 'heavenly city,' and gradually to model in their similitude the four-square cities of antiquity, and those four-square, well-watered gardens the ground plan of which yet survives in many parts of modern India. Then came the observation of the daily miracle of the phenomena of human and animal and vegetable reproduction, expressed at first, as still in India, by the most directly realistic symbolism, and afterwards by the lotus flower, the date palm, and other conspicuously phallic flowers and trees; and that the symbolical 'Tree of Life' of the ancient Assyrians and Babylonians is, indeed, but a conventionalised representation of the date palm, is sufficiently shown by the descriptions given of the ornaments of the temple of Ezekiel's vision, chap. xli. 18: 'And it was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub.' And again of the south gate of the temple it is written, chap. xl. 26: 'And there were seven steps to go up to it, and the arches thereof were before them: and it

xvi

Supplement to The Theosophist.

"A Friend"	...	...	...	5	0	0
The Secy., Sydney T. S., Entrance fees of Messrs. Baron and Kerr	...	...	...	...	...	...
@ 5s. each, 10s....	...	...	...	8	0	0
Do. Lemurian Lodge T. S., Entrance fee of Mr. Hewison 5s.	...	...	...	3	15	10
The Secy., May Bank T. S., Entrance fees of 9 members @ 5s.	...	...	...	...	...	...
			£2-5-0	36	0	0
Lient. A. F. Holmes (<i>England</i>) £1-0-0	...	...	...	16	0	0
Mr. T. Vander Linden (<i>Ephrata</i>) £1-0-0	...	...	...	16	0	0
H. P. B. MEMORIAL FUND.						
Amount already acknowledged	...	...	...	3,609	8	0
"A Friend"	...	...	...	5	0	0
Total...				3,614	8	0

COL. OLCOTT PENSION FUND.

Amount already acknowledged	...	1,893	0	0
Babu Dinanath Ganguli (Berhampur)	...	50	0	0
"A Friend"	...	25	0	0
Mr. Kesavalal Ichthalal (Sangod)	...	4	0	0
Total	...	1,972	0	0

22nd November 1892.

S. E. GOPALACHARLU,
Treasurer, T. S.

AMERICAN SECTION.

TWO NEW BRANCHES.

On August 20th, a charter was issued from this office to the "Grenada Lodge T. S.", St. George's Grenada, B. W. I. The Lodge has six charter members and is the 65th on the American Roll.

On September 19th, there was issued a charter to the "Blue Mountain T. S.", located at Elgin, Oregon. It has seven charter members and is the 66th on the American Roll.

144, MADISON AVE.,
New York, U. S. A. }

WILLIAM Q. JUDGE,
General Secretary.

PACIFIC COAST CONVENTION.

We extract the following from the *San Francisco Chronicle* of October 2nd.

"The convention of the Theosophical Societies of the Pacific Coast met at 10-30 o'clock yesterday morning at 1504, Market Street, and was opened by E. B. Rambo with an address of welcome to the home and outside delegates present.

Frank J. Blodgett of Seattle, Wash., was chosen President of the Convention, and accepted the responsibilities of the position in a brief speech.

Abbott Clark, formerly one of the Editors of the *Santa Ana Sentinel* of Orange country, was elected Secretary.

The report of the Treasurer of the Pacific Coast Committee, E. B. Rambo, was read and accepted. The document closed with the information that during the last two years branches had been formed at San Francisco, Soquel, Olympia, Boise City, Victoria, B. C., Elgin, Or. One branch has surrendered its charter, its members becoming members at large. The library is in a flourishing condition and contains 4,850 volumes. A considerable amount of theosophic literature has been circulated, including 41,110 leaflets. The receipts at the Treasurer's office for the two years had been \$2,400, and the disbursements the same.

The Pacific Coast lecturer's report was received and accepted, a synopsis of which is as follows:

The lectureship was tendered to Dr. Allen Griffiths in the latter part of February, 1892. On March 19th, the lecturer left San Francisco for Southern California and was absent two months, during which time fifteen cities and

towns were visited, twenty-six lectures given and many parlor talks held. From June 3rd, for three and a half months, Dr. Griffiths was in the Northwest, from Victoria, B. C., on the north, Spokane on the east and Boise City on the southeast, to the ocean on the west. Twenty-two cities and towns were visited, thirty-eight public lectures given and many parlor talks. Two new branches were organized, one at Victoria, with eleven charter members, and one at Elgin, Or. with seven charter members."

The remainder of the Convention was occupied chiefly by addresses from the different members.

INDIAN SECTION GAZETTE.

THE ANNUAL CONVENTION.

The following letter has been issued to the members of the Indian Section:—

DEAR BROTHERS,

In a few weeks our Seventeenth Annual Convention will be here, and in accordance with my usual custom, I am now sending a circular letter of greeting and welcome to all members of the Indian Section.

Once more our annual gathering will be presided over by our long-remembered and beloved President-Founder. That he is not after all to resign the office in which he has laboured so unceasingly for the past seventeen years, has been known to you for some time past; yet it must be, especially at the present time, a source of the greatest satisfaction to us all that he is to remain in active service among us till the very end. There is a particular reason therefore why each member of the Indian Section should endeavour once more to meet our President-Founder at Adyar, beneath the common roof of the Society. Life is full of uncertainties, and as each year passes away, we cannot but feel that at some date in the not distant future, we shall miss a form looked for with eagerness, a voice we have loved to listen to. One of our Founders has already left us, it becomes us therefore to endeavour to show all possible respect to the one remaining. The Hindus, who owe so much to Col. Olcott, can hardly show this better than by gathering to meet him at the approaching Convention. And, lest any should think that I exaggerate the importance of our Annual Convention, I would ask your attention to the suggestion that it is by our annual gatherings, to a very large extent, that the general public can form an adequate idea of the usefulness and value of our Society. Col. Olcott himself recognised this, and hence from the very commencement of the work here in India, these annual gatherings have been held. Let us hope that this Convention following the President's return to office, may, by its success, augur well for the usefulness of the closing years of his life.

And now I have a word to say concerning myself. As many of you know, I am an only child, and my widowed mother has now passed the three score years and ten of ordinary life, and her health is failing rapidly. It is now some eighteen months since I parted from her, and she has passed through a very severe illness since then. Under these circumstances, you will, I am sure, recognise that imperative duty obliges me to visit and spend some time with her in the coming year. My intention is to start from India shortly after the Convention and to return, I trust, after the close of next hot weather, to resume among you the work which I have undertaken, and which I have not the smallest intention of abandoning.

It gives me the greatest possible pleasure to officially announce to you the speedy arrival of a new addition to the Indian Section staff, in the person of Mr. W. R. Old of the London Head-quarters. Mr. Old has been attached to the London Staff now for some years. He had the privilege of working under H. P. B., both at 17, Lansdowne Road and 19, Avenue Road, London, and he comes to us as an old friend, tried and trusted. It will be our duty and pleasure to welcome Brother Old among us at the Convention, and to show him that we fully appreciate the self-sacrificing spirit which has prompted him to answer to our call for aid. We must all of us, I think, feel deeply the kindness of our London Theosophists in sparing one of their best members for a land whose need is greater than

their own, and, at the same time, providing the funds for his travelling expenses from London. I shall thus be enabled to contemplate my proposed absence from India, in the confident assurance that the work of the Society will be energetically and ably carried on during my visit to England. But you will, I am sure, see the advisability of gathering in as large numbers as possible, at the ensuing Convention in order, by mutual deliberation and council, to ensure the successful carrying out of our work.

All members who are able and willing are requested to prepare papers on different subjects for reading during the spare hours of the Convention. I shall be glad to receive the names of those who are willing to help and the subjects chosen by them, as soon as possible. Any one having any special business to bring before the Convention will please notify me at least a fortnight in advance.

All those who intend to be present at Adyar on the 27th, 28th and 29th, December next, if attached to a Branch, should at once notify the Secretary thereof, who will forthwith communicate with Head-quarters. Unattached members should notify me direct.

Let me conclude by expressing the hope that our gathering this year will be a large and harmonious one, and that every member, who can possibly do so, will attend.

Fraternally and sincerely yours,

BERTRAM KEIGHTLEY,
General Secretary.

MR. C. KOTAYYA'S TOUR.

Mr. C. Kotayya, Inspector of South Indian Branches, has visited the branches at Gooty, Kurnool, Narasarpet, Guntoor, Masulipatam, Bezvada, Ellore and Rajamundry. He has succeeded in instilling a spirit of inquiry into the branches and has also laid down methods of work for those branches which were not working systematically.

PANDIT BHAVANI SHANKER.

Pandit Bhavani Shanker, the newly appointed Inspector of Indian Branches, has commenced his tour at Bellary. He proceeds afterwards to Hyderabad, Secunderabad, Warangal and the branches in the Bombay Presidency.

REPORTS OF BRANCHES.

Bangalore Contonment.—The attendance at the sixteen meetings held during the last quarter has been better. The Library is extensively used by members. The financial condition of the Branch is satisfactory. A sum of Rs. 200 has been contributed by the Branch to the Olcott Testimonial Fund.

A SINGARAVELU,
Secretary.

Madras.—Twelve ordinary meetings have been held during the past quarter. The attendance was exceedingly poor. A lecture was delivered by Mr. Bertram Keightley on September 18th, which was fairly well attended. Mr. A. Murtiamjayakabi Garu of Vizagapatam delivered three lectures before the Branch to good audiences. The Branch Library has been improved.

V. VENKATASESHAYYA,
Secretary.

Coimbatore.—Mr. Bertram Keightley visited this Branch on the 5th November, remaining three days. He delivered two lectures in the Town Hall to large audiences and devoted a considerable part of his time to private conversation with members, at the rooms of the Branch.

S. N. RAMASWAMI AIYAR,
Secretary.

Bhamnagar.—The Branch is not working at all satisfactorily, owing to the indifference and selfishness of its members. Theosophical literature has been distributed with a view to awaken further interest.

BULWANTROY P. OZA,
Secretary.

Bankura.—In consequence of the demise of Babu Protap Narayan Singha, President of this Branch, it has been resolved that the Presidential chair remain vacant and that Babu Bipin Bihari Pramanik be appointed Vice-President of the Branch.

INDRA NARAYAN BISWAS,
Joint Secretary.

Tinnevely.—The Branch has been meeting regularly, and discussing of late the dangers of Hatha Yoga and other useful topics.

S. RAMA CHANDRA SASTRY,
Secretary.

Dehra Dun.—Seven meetings have been held during the quarter under report, the attendance at which was highly satisfactory. Several papers have been read before the Branch. The Sanscrit and Vernacular translation work progresses.

ISHAN CHANDRA DEV,
Secretary.

Surat.—By mistake, in the last issue of the *Theosophist*, P. H. Mehta of the Surat Branch who is doing useful vernacular translation, work was described as President of the Branch, whereas he is only a private member, the President being Mr. N. O. Trivedi.

Nilphamari.—The charter of this Branch was granted on 16th May last. The Branch being young has not yet been able to make much headway. Miss Müller visited the Branch, some months ago. The principal Theosophical Journals are subscribed for.

JANAKI NATH BISWAS,
Secretary.

Erode.—At a meeting held on November 6th, Mr. G. Narayanswami was elected President in the place of Mr. V. M. Subramania Aiyer, resigned. Mr. Govinda Row having resigned the Secretaryship, Mr. K. Subramania Aiyer was elected to fill the vacancy.

V. M. SUBRAMANIA AIYER,
President.

FINANCIAL STATEMENT.

	RS.	A.	P.
Balance on hand on the 18th of October ...	1,640	14	6
DONATIONS:—The <i>Theosophist</i> office Rs. 100; Mr. S. J. Padsha (Calcutta) Rs. 10; "Krishnarpanam" Rs. 15; ...	125	0	0
ENTRANCE FEES:—Messrs. K. Soobhan Singh and N. Nagoji Row (Kurnool Branch) @ Rs. 10 each: Rs. 20 Messrs A. K. Sitarama Sastry and Krishnaswamier (Cadapa Branch) Rs. 5 and Rs. 2-8-0 respectively; Mr. A. Narayana Sastry (Kumbaconum Branch) Rs. 10; Mr. M. Sriramulu (Narasarpet Branch) Rs. 5; Mr. P. Y. Subba Row (Warangal Branch) Rs. 5; Mr. S. Ananda Row of Kurnool, his balance Rs. 4; ...	51	8	0
1; Babu G. N. Prasad Varma (Bankipore Branch) Re. 1-2; Messrs. A. Narayana Sastri and M. Venkatramier (Kumbaconum Branch) @ Rs. 2 each, Rs. 4; Babu Bomon D. Banerji (Berhampore Branch) Re. 1; Mr. R. W. Nicholson (Aden) Rs. 2; Lucknow Branch Rs 6; ...	15	2	0
2; Mr. R. W. Nicholson (Aden) Rs. 2; ...	2	0	0
TRAVELLING EXPENSES:—Mr. R. W. Nicholson (Aden) Rs. 6-6-4; Lemurian Lodge (6s.) Rs. 4-12-7 ...	11	2	11
Total...	1,845	11	5

EXPENSES:—

Salaries: S. V. Edge, Rs. 100; P. R. Venkatarama Aiyar, Rs. 40 and Kothandam (office peon) Rs. 5	...	...	...	...	145	0	(
Postage	...	...	...	...	73	4	10
Printing	...	...	...	...	257	4	10
Stationery	...	...	...	...	5	7	0
Telegrams	...	...	...	...	1	13	0
Travelling expenses	...	...	...	...	28	12	0
Sundries	...	...	...	...	2	1	0
Total...	...	...	...	...	513	9	10
Add balance...	...	...	...	...	1,332	1	7
Grand Total...	...	...	...	...	1,845	11	5

ANNIE BESANT'S VISIT TO INDIA.

The following official circular together with a letter of explanation from Annie Besant has been issued to all members of the Indian Section:—

I send herewith a full letter of explanation from Annie Besant addressed to the members of the Indian Section, with reference to the postponement of her visit to India.

The subjoined statement will show the actual amount collected and now standing to the credit of the "Annie Besant Travelling Fund," and a further account furnishes an estimate of the amount which it would have been necessary to collect to enable Annie Besant to pay her visit to India, without such pecuniary loss to the European Head-quarters and herself as would seriously cripple the activity of the movement in England. It will be seen from the figures that the amount collected fell far short of that required. As the Annual Convention is now so near at hand, it will probably be better to leave the question of the disposal of the Fund for discussion on that occasion.

It only remains for me to emphasize the joint hope of Annie Besant and the members of the Indian Section, that "ere long she will stand face to face with us."

BERTRAM KEIGHTLEY,
General Secretary.

ANNIE BESANT TRAVELLING FUND.

RS.	A.	P.	RS.	A.	P.
Amount received up to 9th Nov. 1892	...	2,450	2	0	
Paid to Bertram Keightley's account in the Bank of Madras for purchase of P. Ns. for Rs. 2,000	...	...	2,217	2	0
To the Theosophist Office, on account of L. P. M. M'Carthy	...	...	15	0	0
Total...	...	...	2,232	2	0
Cash in hand...	...	...	218	0	0
Total...	2,450	2	0		
Grand Total...	2,450	2	0		

S. E. GOPALACHARLU,
Treasurer.

Note.—A sum of Rs. 2,000 was promised by a Calcutta gentleman but not paid over; even with this addition however the Fund would not have reached the required amount.

ESTIMATE OF COST OF ANNIE BESANT'S TOUR.

Expenses from London and back	...	...	Rs. 1,500	0	0
" in India (minimum)	...	...	" 2,400	0	0

Loss to London Head-quarters up-keep by her absence, £100, which in accordance with the conditions would have to be made good by the Indian Section:

... .., 1,600 0 0
Rs. 5,500 0 0

TO INDIAN THEOSOPHISTS.

19, AVENUE ROAD, LONDON N. W.

October 21, 1892.

DEAR FRIENDS AND BROTHERS,

I am told that much disappointment is felt because I cannot yet visit India, and as India is to me, as to every Theosophist, the "Sacred Land," I earnestly desire that no harsher feeling may mingle with that of friendly regret.

Last year I promised to visit India, if possible, but there were two conditions necessary of fulfilment: I, that my health would bear the climate; 2, that—as I live on what I earn, and use my earnings for the support of the Head-quarters left in my charge and that of others by H. P. B.—enough money should be raised in India to cover the cost of the tour, and to pay towards the maintenance of Head-quarters that which I should have paid out of my earnings, if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H. P. B., while she lived in London, stated positively that if I went to India and lectured as I proposed, I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or in America—the latter being specially advisable because of the sea-voyage and bracing climate—a lecturing tour in India must mean a hopeless break-down. Apart from all else, this opinion was enough to delay my visit.

But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this, by itself, rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil this condition, so the arrangement lapsed, and since then I have made no promise, and therefore can commit no "breach of contract."

Now, apart from all questions of promises, I am deeply and earnestly desirous of visiting India. But I cannot consult my own wishes only. I have work placed in my hands which I am bound to carry out, and you, my dear Indian Brothers, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, that anger would not move me from doing what is right. It may be that circumstances may next year permit me to visit you, and, if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise.

I am told that now money enough has been raised to cover the out of pocket expenses of the tour. It is for those who subscribed it to decide if it shall lie in the Bank to await my visit, or shall be returned to those who gave it. On that I can say nothing.

India has the great good fortune of having in its midst Colonel H. S. Olcott, the President Founder; it has also as its General Secretary Brother Bertram Keightley, a beloved friend and pupil of H. P. B.; to these has been added Brother Edge, spared from our staff here because India's need was greater than ours. Whether, while it has all these, it has a visit from me a year or two sooner or later is a matter of small moment. India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me; and you, my Brothers, are responsible for your own land. Ere long I hope to stand, face to face with you. I to whom India and the Indian peoples seem nearer than

the nation to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind. Farewell.

ANNIE BESANT, F. T. S.

THE PRESIDENT'S TOUR.

Col. Olcott has made the most of his few weeks' tour. At Darjeeling he visited the Tibetan Minister and had a long audience with His Excellency. Brother H. Dharmapala was present during the interview. His Excellency expressed himself deeply interested in Colonel Olcott's work for the unification of Buddhism and heartily congratulated Brother Dharmapala on the usefulness on the Mahā Bodhi Society, assuring them both that the Talai Lama would be delighted on hearing of these activities. His Excellency Kahlon Sheda Pishi Pai, the Tibetan Minister, is the grandson of the Regent Minister who expelled Huc and Gabet from Tibet. He is the Minister of Foreign Affairs, a recently formed Cabinet Office. The main object of the Colonel's and Dharmapala's visit was to offer to the Talai Lama, through the Minister, certain religious presents from Sumangala, the high-priest of Ceylon and the Japanese priest-students now studying in that Island.

Unfortunately, owing to his engagements in Calcutta and Burma, the President-Founder was only able to pay this one visit to the Minister, and it was a matter for mutual regret that this was the only interview. On parting His Excellency presented Colonel Olcott with a valuable talisman and other objects of interest.

We hear of the Colonel next at Calcutta where he had arranged to lecture on "The Kinship between Hinduism and Buddhism." The lecture was very largely attended by all the educated gentlemen of Calcutta. The *Indian Mirror*, in a leader dealing with the subject-matter of the lectures, says:—

The lecture, delivered on Monday evening last at the Town Hall by Colonel Olcott on the "Kinship between Hinduism and Buddhism," was, we think, very opportune, and his arguments will have furnished food for reflection to the more thoughtful of his Hindu audience. The newspapers have very badly reported the lecture, our own report, which appears this morning, being only a skeleton of what was actually said by Colonel Olcott during his long discourse. Such a learned, eloquent, and valuable lecture on a subject of such supreme importance ought not to be lost. Colonel Olcott, as usual, spoke *extempore*, but it is to be hoped that he will recall his utterances, and put them together in writing, and publish the lecture in a pamphlet form, for it deserves to be widely read both in India and abroad. The thanks of both Hindus and Buddhists are due to Colonel Olcott for the efforts he is making to re-establish the old kinship between them.

The President-Founder and Dharmapala arrived at Akyab on Monday, October 31st, having stopped *en route* at Chittagong, where the former lectured on "The Ethics of Hinduism and Buddhism." The following account of their visit is extracted from issues of the *Arakan News*.

"Colonel Olcott and Mr. H. Dharmapala arrived at Akyab on Monday morning by the B. I. s. s. *Kola*. From early morning hundreds of Buddhists were seen at the jetty expecting the arrival at the steamer. At 6-30 A. M. the steamer anchored and the principal members of the Buddhist Community boarded her and received the Colonel and Mr. Dharmapala. They were escorted to the residence arranged for them followed by hundreds of Buddhists.

Colonel Olcott standing on the balcony of the house, spoke a few words to the crowd saying how glad he was to see his co-religionists and that he meant to carry on the work of the Buddhist propaganda in European Countries with the help of Buddhists of different Buddhist Countries. The Mahā Bodhi Society, he said, was formed for the purpose of restoring the sacred site at Buddha Gaya to the Buddhists, and that it is now in the hands of aliens who take no interest therein. Col. Olcott introducing Mr. Dharmapala, said that he had taken up the work of the Mahā Bodhi Society, leaving home, parents and everything, and that the Buddhists should co-operate with him to carry on the great and glorious movement.

Soon after he had finished addressing the crowd, Col. Olcott and Mr. Dharmapala accompanied by Maung Htoon Chan, Advocate and Maung Mra U, Akunwun

called on the four principal priests to pay their respects to them. All of them promised to help the Mahā Bodhi movement. Colonel Olcott will stay here about a fortnight, during which time he will be entirely in the hands of the working committee, who have arranged Col. Olcott's programme of work."

"At a meeting held on the evening of the 31st October, at the office of Messrs. Toon-Chan and Aung Rhi, there were present to hear Colonel Olcott and Mr. Dharmapala, on the Buddha Gaya movement, all the leading residents of the town.

Colonel Olcott addressing them said that Buddhism had now become the subject of study among the thoughtful in the west, that in Paris, Professor Leon D'Rosny of the Sorbonne had become an enthusiastic propagandist of the philosophy of Buddha; in Germany, England and America the highest appreciation was shown therefor, and that Sir Edwin Arnold's beautiful poem on the Lord Buddha called the "Light of Asia" has had a circulation of two hundred thousand copies in America alone, that the time was come to disseminate the teaching of Lord Buddha throughout non-Buddhist countries. The sacred and most hallowed spots associated with the life of Lord Buddha—Kapilavastu, Buddha Gaya, Benares and Kiusinara—have to be restored and Bhikshus stationed at these sites. The most meritorious of all charitable works is the dissemination of spiritual knowledge. Lord Buddha said that the distribution of spiritual wealth (Dhamma) is greater than building 84,000 viharas, feeding a thousand Buddhas; that there are in the world, persons whose minds are ready to receive the truths of the Dharma, to them the Word should be preached. The greatest duty of the true Buddhist is to preach the sublime law of the Tathagata."

He then stated and enlarged upon the objects of the Mahā Bodhi Society.

"Colonel Olcott and Mr. Dharmapala accompanied by Messrs. Tha Do We, Mra U, Chan Toon Aung, Htoon Chan and others left by steam launch for Urittaung early on Wednesday morning. The party having spent two days returned to town on Friday evening.

Urittaung was a scene of activity and thousands of Buddhists from the adjoining villages were seen wending their way to the summit of the hill where stands the sacred pagoda.

Colonel Olcott on Wednesday evening addressed the assembled Buddhists on the platform of the pagoda about the Mahā Bodhi movement. On the full-moon day, Colonel Olcott again addressed the crowd on the future outlook of Buddhism and the duty of Buddhists. He gave an account of the present state of Buddha Gaya, the desecration that is daily going on there, and said that the Buddhists should do all they could to recover the custody of this sacred site which is the holiest spot on earth to Buddhists."

"Sympathetic and earnest addresses were delivered by Chan H toon Aung Advocate, and Tan Hla U, after which Uthargarah Sayadaw of Kyonkphyu gave a most eloquent discourse in support of Colonel Olcott's appeal, quoting several passages from the Buddhist texts showing that the alms-giving proposed was the most meritorious of all. He had been to Buddha Gaya and could corroborate all the descriptions of the desecrations to which the over-turned images of Buddha were constantly subjected. Beside those described by Col. Olcott he had actually seen these effigies of the holiest and greatest of men used as latrines. This statement created a deep sensation among the audience. The priest said that he particularly approved of Col. Olcott's plan for raising money by a voluntary division of the usual cost of cheroot smoking. He would go farther, however, and say that if they but choose to practise economy, especially in the cost of their spices and condiments and in their careless profligacy in personal expenditure, they could raise an immense sum of money and thus gain incredibly great merit.

While at Urittaung the preliminaries for the formation of a Branch of the Mahā Bodhi Society by the most respectable gentlemen of Arakan, were agreed upon, and there seem good prospects of the work of the Society being carried on systematically."

A correspondent sends the following:—

"Colonel Olcott has by his lectures on the Buddha Gaya movement aroused the enthusiasm of the Arakanese Buddhists. All the influential gentlemen joined the Arakan Branch of the Mahā Bodhi Society, which was formed on the 6th November. They expect to raise Rs. 50,000 before May next from their co-religionists in Arakan. At Akyab the whole European community turned out to hear him lecture, and the Commissioner of Arakan had a number of European gentlemen to meet him at a private dinner."

S. V. E.

CEYLON.

OUR AUSTRALIAN BROTHERS.

May the life of *The Upādhi* be long and prosperous!

Several of the Branches and many individuals are subscribing for the *Branch Papers* and *Prasnottara*. There seems every prospect of a good future for our Australian Branches.

H. P. B.'s AND H. S. O.'s WARNING TO MEDIUMS.

"While it is yet time, both the Founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to 'the other side.' If, after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical confrères will unearth this paragraph and warn the trespassers off their astral premises."

H. S. O.

A NEW SANSKRIT AND TELUGU DICTIONARY.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijja Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

FEBRUARY 1893.

THEOSOPHICAL SOCIETY.

ADYAR, MADRAS, 1st December, 1892.

TO THE EDITOR, "N. Y. EVENING TELEGRAM."

(Signed) H. S. OLCOTT, P.T. S.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment in the Convention Report:—

Report:—	ANNIVERSARY FUND.	RS.	A.	P.
Rai Bahadur R. Surya Row Naidu (<i>Masulipatam</i>)	...	20	0	0
Mr. A. K. Sivarani Sastry (<i>Cuddapah</i>)	...	1	0	0
" Sham Chaman Bhatta (<i>Benares</i>)	...	10	0	0
" B. P. Basu (<i>Vizagapatam</i>)	...	10	0	0
" T. R. Krishnaswamy Iyer (<i>Negapatam</i>)	...	5	0	0
" R. V. Venkatarani Iyer (<i>do</i>)	...	5	0	0
Dr. D. J. Edal Behram (<i>Surat</i>)	...	5	0	0
Mr. E. W. Minchen (<i>Sydney, N. S. W.</i>) Annual dues of two members—4s.	...	3	4	0
" A. E. Butligens (<i>Colombo</i>)	...	11	0	0
	LIBRARY FUND.			
Rai Baroda Prasad Basu (<i>Vizagapatam</i>)	...	5	0	0
Mr. J. Siddle (<i>Wanguin, N. Z.</i>)	...	8	0	0
	HEAD-QUARTERS FUND.			
Mr. P. D. Khan (<i>Colombo</i>)	...	5	0	0
" A Friend" (<i>Calcutta</i>)	...	50	0	0
		9		

Mr. N. D. Khandalwala (Poona)	...	...	...	RS.	A.	P.
" B. P. Basu (Vizagapatam)	...	...	...	10	0	0
" E. W. Minchen (Sydney, N. S. W.)	...	...	...	5	0	0
Entrance fees of two members—10s.	...	...	...	8	2	0
" A. N. S.	...	...	...	50	0	0
" Lalla Sriram (Bulandshahr.)	...	...	...	50	0	0
" J. Mackenzie (Adelaide), entrance fees, &c., (details not yet known). £ 2-4-0	...	...	...	35	13	0

COL. OLCOTT'S PENSION FUND.

Amount already acknowledged	...	...	...	1,986	0	0
Mr. Purnendu Narayan Sinha (Bankipore)	...	...	...	25	0	0
" Anantaram Ghosh (Chupra)	...	...	...	25	0	0
Tinnevely Branch T. S.	...	...	...	10	0	0
Received thro' Mr. W. Q. Judge, (names of donors not known) —£ 17-4-7	...	...	...	271	12	9
Mr. R. Sundaresa Sastry (Kumbakonam)	...	...	...	10	0	0
" G. Sambasiva Iyer, (Negaputnam)	...	...	...	3	0	0
" K. akashbai Sastri (do)	...	...	...	3	0	0
" S. Chakrapani Iyer (do)	...	...	...	5	0	0

Total...2,635 15 9

ANNIE BESANT TRAVELLING FUND.

Amount already acknowledged	...	...	...	2,450	2	0
Mr. Purnendu Narayan Sinha (Bankipore)	...	...	...	25	0	0
Nagpur Branch T. S.	...	...	...	15	0	0
Gooty Branch T. S.	...	...	...	10	0	0
Mr. J. Srinivasa Row (Gooty)	...	...	...	5	0	0

Total...2,505 2 0

H. P. B. MEMORIAL FUND.

Amount already acknowledged	...	...	...	3,609	8	0
Nagpur Branch T. S.	...	...	...	129	0	0
Babu Anantaram Ghosh (Chupra)	...	...	...	25	0	0

Total...3,763 8 0

S. E. GOPALACHARLU,
Treasurer, T. S.

ADYAR, 18th January, 1893.

AMERICAN SECTION.

TWO NEW BRANCHES.

On November 18th, a Charter was issued from this Office to the "Alaya T. S." Santa Ana, California; and on November 25th, a Charter was issued to the "Harvard T. S." Cambridge, Mass., the former with ten Chartered members; the latter with eleven. The "Iron City T. S." and the "Vishnu T. S." of Pittsburgh, Pa., have consensed into one Branch under the former title. This makes the number of Branches on the American Roll 69.

144, MADISON AVE.,
NEW YORK, U. S. A.WILLIAM Q. JUDGE,
General Secretary.

EUROPEAN SECTION.

On the application of nine members of the Bournemouth Centre, a Charter was issued to them on the 17th December, 1892. The Lodge will be known as the "Bournemouth Lodge."

G. R. S. MEAD,
General Secretary.

INDIAN SECTION.

Col. Olcott, accompanied by Mr. Edge, left Head-quarters for Calcutta on the 8th ult., and will visit some of the Northern Branches, probably returning by sea from Calcutta some time in March.

The General Secretary took passage to Colombo in the S.S. *Niemen* at 5 P.M. on the 19th ult., the remnant of the Head-quarters' Staff accompanying him in the morning to the ship. From Colombo he will take passage by the S.S. *Yara* for Marseilles. It is hoped that his visit to England will be productive of much good to himself and of satisfaction and pleasure to his many friends, most of all to his respected mother on whose account his voyage is mainly undertaken.

Meanwhile, our working powers at Head-quarters are reduced to a minimum, and it will be a timely and much appreciated service if intending contributors to the *Theosophist*, *Prasottara*, and *Branch Work Paper*, will send in their copy as early as possible, as the editing of these serials, together with the general correspondence of the Section, will fall entirely to my own hands.

W. R. OLD,
Asst. Secretary.

HEAD-QUARTERS LIBRARY.

I have to acknowledge the receipt of several English Books, the gift of Panda Baijnath Esq. of Jubulpore; a copy of the *Alhama Purana* (Devanagari Original), from another member of the same Branch, who wishes to remain incognito; a copy of the Urdu edition of the *Key to Theosophy*, from the Translator, Babu Abinas Chandra Biswas, Vice-President of the Ludhiana Branch T. S.; and a gift from Bro. Jehangiri Sorabji of Hyderabad, consisting of 49 palm-leaf MSS. dealing with the *Ramayana*, the *Mahabharata* and other Arcan works of repute. Nineteen of these MSS. are in Sanskrit, and thirty in Teugu. These works have been added to the Head-quarters Library; and special thanks are extended to all the above-named donors for their generous gifts.

WALTER R. OLD,
Librarian.

REPORTS OF BRANCHES.

Mozufferpore.—The condition of this Branch has greatly improved during the past year. Regular meetings have been held weekly, the average attendance being 80 per cent. of the members. The Branch has subscribed to Theosophical and other literatures, and discussions on *Branch Work Papers*, &c., have taken place. Tracts and Pamphlets have been well distributed; Articles sent to the Press, and other activities carried on. A learned Sadhu is retained by this Branch for the purpose of attending our meetings and expounding the Shastras.

RAGHUNANDAN PRASAD SHARMA,
Secretary.

Chotanagpur.—The Officers of this Branch remain as last reported. By conversations and the distribution of leaflets, we have interested many of the public in our work, and by direct correspondence with some gentlemen at Ranchi, our worthy President, Bro. Nibaran Chandragupta, has gained some new members. Our President has also undertaken some translations into Bengali of useful Theosophical works, while another member contemplates a Sanskrit translation.

NAVAKRISHNA BOY,
Secretary.

Ludhiana.—At a recent election of the Officers of this Branch Rai B. K. Lahiri was appointed President; Abinas Chandra Biswas, Vice-President; and Jay Gopal Chatterji, Secretary, for the ensuing year.

Paramakudi.—The number of Meetings held during the past year is 20, of which 17 were ordinary weekly Meetings devoted chiefly to the study of

"Key to Theosophy," and at the remaining three, public lectures were delivered by Bro. Sivasankara Panditji, B.A., F.T.S., of Madras, and Srinivasa Sastri of Chithambaram on "The importance of the Hindu religion"; "The three Systems of Hindu Philosophy"; and "The Scientific basis of Hinduism." The average percentage of attendance during the year was 75. Monthly subscriptions of 12 as. and 8 as. are levied from 1st and 2nd class members respectively, and out of which the branch subscribes for *The Theosophist*; *Lucifer*; *The Hindu Orthodox Union*, besides the local and Madras newspapers. About half-a-dozen outsiders pay subscriptions at the above rates, and peruse the periodicals. A good library consisting of about 50 selected Theosophical books has been formed, and the Branch is doing real work in a quiet way.

A. S. KRISHNASWAMI SASTRI, B.A., F.T.S.,
Secretary.

Meerut.—There were 11 members and 5 associates on our roll at the end of the year. We have lost one member, and two have left us on account of professional calls. Pandit Chandra Shekhar was one of these, and he therefore re-igns the Secretaryship of this Branch, in which capacity he has done much good work and exercised the most beneficial influence. During the year we have held 49 lectures and readings in all; 12 being original papers by various members, the same number devoted to *Branch Work Papers* and 25 lectures on Sankhyayoga Philosophy given by Pandit Rama Prasad. The meetings were held in the house of the last named gentleman. This devoted Brother has also completed a work on "Man and Evolution" which is in process for publication. Homoeopathic medicines have been widely administered to patients through our President. The library comprizes most of the best Theosophical and cognate works, amounting to about 100 books. We have printed 6,000 copies of the *Amrit ka Ghunt* (the draught of nectar); and this is used for propaganda.

KRIPA RAM,
Secretary.

Bombay.—The increasing interest in the Cause of Theosophy has brought to our ranks 17 new members during the past year, thus raising the total number of active members now on our roll to 78, exclusive of losses by death and resignation. The idea of throwing open the Library to the public has answered well during the past year, adding funds to our Branch while interesting the readers in our thought and work. Out of thirteen readers, six afterwards became members of the Society. The Branch found great encouragement in the visits and addresses of Miss Frances Müller, Bro. Bertram Keighley, Bro. Khandalwala, Bro. E. T. Sturdy and Bro. S. V. Edge. Besides lectures and readings to public audiences on Sundays, members met also every Wednesday and also on other days for study under the guidance of older and more experienced members. In this connection the readings with explanations from the "Light on the Path" by Bro. Moberdjina deserve special mention.

In Bro. N. F. Billimoria, we have another earnest and indefatigable worker in the Cause of Theosophy, and his literary contributions to vernacular newspapers, dealing with frivolous misconceptions regarding Theosophy, which have been very much appreciated by Gujarathi readers, form an important feature of the propagandist work of the Branch. The Branch has published and distributed 17 tracts and pamphlets, and with these good work has been done.

Within the last 12 months, about 6,000 persons, chiefly women, have been treated by Brother Tookaram Tatya, for various complaints, such as epilepsy, hysteria, and other nervous affections, leprosy, &c. Of these more than 70 per cent. were cured.

S. RAGAVENDRAO,
Secretary.

Dehra Dun.—The Officers of this Branch remain unchanged. Nine meetings have been held during the past quarter, the average attendance being about 70 per cent. of members, besides enquirers and sympathizers.

Essays on the "Passions and their Conquest", "Morality", "Conscience", and "Karma", were read and discussed. The spirit of our movement is gradually extending; and though we have no Branch Library, one belonging to a member, and consisting of about 200 Theosophical and religious books, is freely lent to the public. Translations of useful books are in process.

ISHAN CHANDRA DEV,
Secretary.

Warangal.—The "Satya Vichara T. S." being in its infancy, has been unable to carry out the second and third objects of the Society in any full sense; but a study of the Aryan philosophy as illustrated in Theosophical literature, has been undertaken, the total number of meetings for this purpose during the year being 41. Bala Subramanyaswami of Guntur has visited the Lodge, and delivered three lectures on the Nature of *Atmā Vidyā*, &c.; and on 21st March, the General Secretary lectured on Karma, and on the side sympathizers, one of them, Mr. L. P. Kannya, having undertaken a lecture on the "Purpose of Theosophy." We have collected a small library for the use of members, but with deficient funds we are unable to make any great extension of this useful work. We are greatly indebted to some Brother Theosophists for the advantages we already possess. The transfer of Bro. Jehangiri Sorabji to Hyderabad has been a great loss to us, but we are able to record some new accessions to our roll of members during the year.

P. Y. SUBHA ROW,
Secretary.

Berhampore.—At a meeting of the members of the Berhampore T. S. held on the 17th ult., the following Officers were elected for 1893:—*President*, Babu Dina Nath Ganguly; *Vice-President*, Pandit Kesab Chandra Vidya-ratna; *Secretary*, Babu Satcowry Mukherjee; *Asst. Secretary*, Rajani Kant Chatterjee; *Librarian*, Babu Aukhai Kumar Mukherjee; and *Treasurer*, Babu Nafar Das Roy. Eleven members were elected to serve on the Council.

RAJANI KANT CHATTERJEE,
Asst. Secretary.

Gaya.—Meetings are held regularly on every Sunday. There were 45 meetings held during the year, ending the 31st December 1892. Average attendance of members is about 40 per cent. The meetings are open to outsiders who sympathize with the Society. The Branch Papers are regularly read in the meetings. Select passages from standard works relating to Theosophical subjects, both in Sanskrit and English, are read and explained by two readers who are appointed at a previous meeting. Discussion on Theosophical points, by way of questions and answers, follows at the end. The meetings last for 2 to 3 hours generally.

The *Theosophist* is taken by the Branch. During the last year, several useful books were purchased.

Members are required to pay one rupee a month to the Branch, but with the exception of 4 or 5, they do not regularly pay the subscription. However, the Branch is still solvent.

I. N. CHAKRAVARTY,
Secretary.

Poona.—The Officers of the Branch have, during the past year, remained unaltered. The membership has been doubled, and among the new members we have several who are likely to prove useful and energetic. Regular meetings of the Branch have been held every week, and have always been well attended. Rao Bahadur Janardhan, who was in Poona during the monsoons, attended the Branch meetings, and discussed points of Vedanta Philosophy with those present. Theosophical literature has been freely read and discussed at the meetings; and propaganda has been carried on by means of pamphlets and leaflets, as well as by contributions to local papers, correspondence, &c. There is cordiality among all the members, and we are hopeful as to the future progress and extension of this Branch.

RAJANA LINGOO,
Secretary.

Kumbakonam.—At the annual meeting of this branch, Bro. K. Narayanasawmi Iyer was elected President, and Bro. M. C. Krishnasawmy Iyer, Secretary, for the year 1893. It was decided to adopt a regular programme of work for the ensuing year, and among other things, (a) to form a Circulating Library; (b) to form a Theosophical Book Depot for the sale of literature; (c) to distribute every month at least 5,000 Pamphlets bearing on Theosophical teachings—in English, Tamil, or both; and (d) the regular exposition in the Society's hall of a good Theosophical work every Sunday. Resolutions for carrying out the above work were formally adopted, and we hope that by adhering to this plan, the Branch will become a real moral power for enlisting the sympathies and co-operation of many other earnest workers in the Theosophic field. The death of our Brother R. Sundera Sastri on the 1st of December last, has been a serious loss to us. There was none whom we could so ill afford to spare than he, for he was a most earnest and practical Theosophist, and one of the "two members of the Kumbakonam T. S.", who were edifying the Theosophic world with their translations of several Upanishads.

M. C. KRISHNASAWMI IYER,
Secretary.

Coimbatore.—The number of meetings held during the year is 49, with an average attendance of eleven persons. The books studied at the meetings are *Branch Work Papers*, "Key to Theosophy" and "Light on the Path," with Brother P. Srenivasa Rao's Commentaries. Now and then interesting articles in the Theosophical Magazines, &c., would be studied along with the former. Whatever is studied is explained in Tamil by the Secretary, and this is found to be more useful and interesting than the previous plan of merely reading it all. The Branch was enabled by the kindness of the President and sympathiser to print and distribute 1,500 copies of the "Rules of Life" by our late lamented Brother Mr. Powell, and also 1,500 copies of the same in Tamil. The Branch takes in the *Theosophist*, the *Path* and 5 copies of *Pauses*, the last of which it distributes to some local Associations, with a view to disseminate Theosophical knowledge. The small Library here is used by the members and sympathisers. We have also had the honor of visits from Miss Müller, B. A., Drs. Ryder and Stockham of America, and from Mr. Keightley, our General Secretary, to all of whom our warmest thanks are due for the eloquent lectures they delivered here. Some of the members are very earnest, and one of them contributes to the *Sanmarga Samaj's* Organ at Bellary. There is also started here a *Sanmarga Samaj*, an Association for diffusion of religious and moral principles. This, partly, if not mainly, owes its existence to some of the members of the Branch.

S. N. RAMASWAMI AIYAR,
Secretary.

The Reports of the Muttra, Fatehgarh, Secunderabad, Hyderabad and Calcutta Branches, will be published in our next issue.

INDIAN SECTION.

FINANCIAL STATEMENT.

RS. A. P.

BALANCE ON HAND on the 1st of January 1893 including Rs. 275, the estimated cost of the last Annual Convention of the Section included in the last year's expenses. ... 1,533 1 3

DONATIONS:—Messrs. N. D. Khandalwala and T. C. Rajamiengar (Poona Branch) Rs. 30 and Rs. 5 respectively; Mr. K. M. Raghavendra Row (Karwar) Rs. 5; Gooty Branch through Mr. J. Srinivasa Row Rs. 15; Madanapalle Branch Rs. 20; Mr. D. D. Jussawalla (Bombay Branch) Rs. 50; "A Brahmin unit" Rs. 46-8-0; "Krishnarpanam" Rs. 15; Bankipore Branch Rs. 3-2-0; Bara-Banki Branch Rs. 28; Jubbulpore Branch Rs. 10; ... 227 10 0

ENTRANCE FEES:—Mr. L. B. Vaidya (Surat Branch) Rs. 10; Messrs. B. D. Lakdawalla and B. D. Jailor (Secunderabad Branch) Rs. 20; Mr. T. R. Krishnaswamier (Negapatam Branch) Rs. 10; Mr. C. Bashyamiengar (Chittoor Branch) Rs. 10; Mr. W. Ragava Moodelliar of Narayanavanam (unattached) Rs. 10; Babu Sasi Bhooan Paul of Khaunki (unattached) Rs. 10; Messrs. A. L. Row Ganpatrao (Hyderabad Branch) Rs. 10; Messrs. A. L. Sunder Raz, M. Ramaswamy Row and C. Subba Row (Warangal Branch) @ Rs. 5 each—Rs. 15; Babu Gris Chandra Bonnerji (Calcutta Branch) Rs. 10; Kumar Jagadendra Deb Raikat (Jalpaiguri Branch) Rs. 10; Mr. S. T. Ponnambalanatha Mudelliar of Srivikuntam (unattached) Rs. 5 ... 120 0 0

ANNUAL DUES:—Mr. L. B. Vaidya (Surat Branch) for 1893 Rs. 2; Mr. C. Murugesu Mudelliar (Bangalore Branch) for 1892 Rs. 2-4; Messrs. B. D. Lakdawalla and B. D. Jailor (Secunderabad Branch) for 1892 Rs. 3-12-0; Mr. D. D. Jussawalla (Bombay Branch) for 1893 Rs. 2; Mr. C. Bashyamiengar (Chittoor Branch) (unattached) Rs. 2; Mr. M. Ragava Mudelliar of Narayanavanam (unattached) for 1893 Rs. 3; Mr. R. Hanumantha Row (Coimbatore Branch) for 1891 and '92 Rs. 4-2-0; Mr. K. Rajagopala Aiyer of Parur (unattached) for 1893 Rs. 3; Babu Sasi Bhooan Paul of Khaunki (unattached) Rs. 3; Babu Raghavann Dyal (Bara-Banki Branch) for 1892 Rs. 2; Baboon Grish Ch. Bonnerji and Ladli Mohan Ghose (Calcutta Branch) for 1893 @ Rs. 2 each Rs. 4; Babu Rajkumar Roy (Calcutta Branch) for 1892 Rs. 2; Bhavnagar Branch, part payment, for 1893 Rs. 25; Mr. S. J. Parthasarathy Iyer of Ajoni for 1892 and '93 Rs. 4; Mr. M. M. Srinivasa Chariar (Warangal Branch) for 1893, Rs. 2 ... 64 2 0

CONTRIBUTION TOWARDS TRAVELLING EXPENSES:—Warangal Branch, for Pandit Bhawani Shanker, Rs. 14-4-0; do. Poona Branch Rs. 16 ... 30 4 0

SUBSCRIPTION TO "PRASNOTTARA":—Mr. B. Madho Row of Balghaut Rs. 4-2-0 ... 4 2 0

Total... 1,979 3 3

EXPENDITURE.

Allowance for the establishment for December 1892.	45 0 0
Postage	136 6 0
Christmas presents	17 0 0
Telegrams	3 4 0
Feeding charge of the Delegates of the last Section Convention	370 2 0
with the Pandal expenses for accommodation	28 6 6
Travelling Expenses	2 0 0
Sundries	602 2 6
Total Rs....	1,377 0 9
Add balance on hand on the 21st of January...	1,979 3 3
Grand Total...	1,979 3 3

P. R. VENKATARAMA AIYAR,
Treasurer, Indian Section.

MEETING OF THEOSOPHISTS.

The members of the Allahabad Branch, invited some of the Delegates of the National Congress, who are members of our Society, and held a Convention on the 31st of December 1892. Messrs. Rama Prasad of Meerut, Captain A. Banon, C. Narayanaswami Naiddoo of Nagpur, Nafar Das Roy of Berhampur and some others, including the members of the Branch and sympathisers were present. Bro. Rama Prasad lectured on "Karma and Re-

Entrance fees of Mrs. Hampson and Miss. Thornton (<i>Sydney</i>) at 5s. each = 10s.	Rs.	A.	P.
Do. Do. of Miss Susman, and Messrs. G. Rea, A. R. Crowhurst, and J. Benjamin (<i>Hobart</i>) at 5s. each = 20s.	8	2	0
Mr. T. Sadasiva Iyer (<i>Srivaikuntam</i>)	16	5	0
"Harmony"	20	0	0
"Unity"	11	0	0
Mr. C. Sambiah, (<i>Mylapore</i>)	5	0	0
" Ramakaran Sivakaran (<i>Secunderabad</i>)	5	8	0
" Henry Bowman (<i>San Francisco</i>), £2	12	8	0
" A. O. Maurais (<i>Wellington</i>) his entrance fee, 5s.	31	13	0
" Jwala Prasad (<i>Sahaswan</i>)	3	14	0
CONTRIBUTION towards President-Founder's travelling expenses:—	10	0	0
Allahabad T. S. Rs. 15; Behar T. S. Rs. 30; Gaya T. S. Rs. 25; Benares T. S. Rs. 25.	95	0	0
LIBRARY FUND.			
Mr. C. Sambiah (<i>Mylapore</i>)	7	0	0
" J. Herbert Wright (<i>Ajmere</i>)	12	0	0
" S. E. Camal Singh (<i>Arcoi</i>)	10	0	0
H. P. B. MEMORIAL FUND.			
Amount already acknowledged	3,763	8	0
Mr. A. G. Balakrishna Iyer (<i>Govindapuram</i>)	7	0	0
Total... ..	3,770	8	0

ADYAR, }
20th February 1893. }

S. E. GOPALACHARLU,
Treasurer, T. S.

AMERICAN SECTION.

On December 27th, 1892, there was issued from this Office a Charter to the Toledo T. S., Ohio. There were five Charter Members, and the Branch is the seventieth upon the American Roll. Immediately after the formation of the Branch, 20 additional Members joined.

WILLIAM Q. JUDGE,
General Secretary.

INDIAN SECTION.

THE TOUR OF THE PRESIDENT AND MR. S. V. EDGE.

The President and Mr. S. V. Edge commenced their active work of Branch-visiting at Allahabad, at which place they arrived on Monday, January 30th. They were met at the Station by a number of the Branch Members, and driven to a Bangalow kindly placed at their disposal by a resident of Allahabad. A meeting of the Branch was held in the evening, when Col. Olcott gave a short Address on the duties of Members of the Society, and Mr. Edge, an account of the work in Europe. On Tuesday, a meeting of the Students' Association, an annex of the Allahabad Branch, was held. The President, in addressing the Students, said that the Allahabad Branch was to be congratulated heartily upon the usefulness of this organisation of theirs—the Students' Association. He thought that the Theosophical Society must look to the young men of India now for its workers, and he hoped that the Allahabad Students' Association would be the means of causing many young men to live unselfish lives, and to work for the intellectual and moral welfare of their country. In the evening, a public meeting was held at the Kayasth Patchala, which was largely attended. Mr. Edge opened the proceedings with a short Address on the "Vocation of Man," and the President gave an eloquent oration, choosing as his subject "Theosophy: a prospect and retrospect." On Wednesday a further meeting of the Students' Association was held, when Mr. Edge gave some practical suggestions and advice on the subject of psychological experiments. A conversation was held in the evening, which was unfortunately, owing to the inclemency, but poorly attended.

Six New members were initiated here, and the President expressed himself satisfied with the working of the Branch.

Col. Olcott and Mr. Edge left at 6 o'clock on Thursday evening for Bankipore, after an extremely pleasant visit.

Owing to their many engagements, the Colonel and his colleague could only spend the inside of two days at Bankipore, the next Branch visited. The Bankipore Branch, owing, chiefly to the exertions of Babu Purnendu Narayan Sinha, is doing good work, and meeting regularly.

The presentation of an Address to the visitors, the holding of a Branch meeting and conversation with Members occupied the morning of Friday, February 3rd. In the afternoon, a public meeting was held in the chief room of the College, which was crowded; doors, windows and verandahs being lined with eager faces. The President-Founder spoke on "Theosophy and Science," and Mr. S. V. Edge on the "Intellectual relationship of the East and West." Great interest was manifested by the audience and some half-a-dozen new Members initiated.

Bankipore was left behind at 7.30 p. m. on February 4th, with mutual regrets from the visitors and the Members of the Branch, the thanks of the former being especially due to Babu Guru Prasad, Government Pleader, for his great kindness and hospitality.

Gaya was the next destination, and a party consisting of Col. Olcott, Mr. S. V. Edge, Mr. H. Dharmapala, and Babu Purnendu Narayan Sinha arrived there about 11 on the evening of February 4th. Brother Kedar Nath of the Gaya Branch very kindly put a part of his large house at the disposal of the visitors, and this was during the succeeding days a constant centre of Theosophical activity.

On Sunday, a meeting of the Branch was held, and on Monday afternoon a public meeting was arranged in the Library of the Gaya Bar. This was well attended by the Members of the Legal profession and the general public, and Addresses were given by the President and Mr. Edge. Another public meeting was held on Wednesday, when Colonel Olcott lectured by special request on "Mind." There was a large audience presided over by the District Magistrate. Great thanks are due to Bro. Kedar Nath Babu for all his kindness and to the Branch and general public for their liberal contribution to the expenses of the visit. With a little more activity on the part of the Branch at large, Gaya should become an important centre of Theosophical activity.

Benares was reached on the morning of Thursday, February 9th. The day of arrival and the following day were devoted to conversation with Members. On Saturday, a meeting of the Branch was held, and two candidates admitted to membership. On Sunday, a public meeting was to have been held in the Town Hall. Owing to some misunderstanding, however, the hall was not available, and the meeting was ultimately held in the yard of the Cow Hospital near by. Though the surroundings were curious, yet the meeting was a success, and Colonel Olcott's remarks listened to with great attention. The audience was unfortunately lessened owing to the circumstances above stated.

The results of this tour are so far encouraging. The old interest in the Society and its work is by no means diminished, but most of the Branches suffer from the old lack of organisation and co-operative effort. That visits from Europeans are useful and necessary cannot be denied, but real progress must be the result of work by the Branches themselves. It is to be hoped that the present stimulus will be lasting in its effects. Nothing from outside can kill or injure our cause, but what tends to sap its vitality is the inside difference and selfishness of individual Members.

Hindu Theosophists who read the above take to heart these words—you have nothing to fear but yourselves—for, in truth you are your own worst enemies.

S. V. E.

Since the above was penned, we have received the welcome news that the lectures at Mozufferpore, Jamalpur, and Monghyr were delivered to crowded audiences consisting of Hindus and Europeans alike.

W. R. O.

incarnation" that day being the Anniversary of the "Prayag Students Theosophical Association." They exchanged thoughts to improve and assist the T. S. work in India and dissolved the meeting with cheers to the President-Founder.

THEOSOPHY AT DARJEELING.

A General Meeting of the Kanchanjanga Theosophical Society was held at the Bengalee Hindu Hall, at Darjeeling, at 8 30 A. M. on the 2nd November 1892, over which His Highness the Maharajah of Cooh Behar presided. The personal staff and friends of His Highness were present, among whom were S. P. Singha, Esq., F. T. S., A. D. C. to His Highness; Babu Suresh Chander Mozumdar, F. T. S.; Babu Modhu Sudan Mookherji, F. T. S., Babu Basanto Coomer Deb-Buxshi; Babu Jogendra Lal Sen; and Babu Him Chunder Chowdhery. The public were cordially invited and the meeting was well attended. Amongst those present, Lalla Bonbshary Kuppur, Baboo Sahib of Burdwan, F. T. S. was conspicuous. Babu Chunder Kanto Pain, B. L., the President of the Society, after a few introductory words, read a paper on the "Signs of the present Century." The address was very interesting, and His Highness the Maharajah, in a thoughtful speech supplemented it by saying that he was himself a Theosophist and ever ready to help the Theosophical movement. Owing to the great pressure of his many duties he found little time in which to study the Philosophic literatures very thoroughly, but it was his opinion that the Vedic Religion and Sanskrit literature contained all the essentials of the highest and purest philosophy.

Baboo Chunder Kanta Pain then requested the Maharajah to accept the Office of President of the Kanchanjanga Theosophical Society, which His Highness was graciously pleased to accept. The following are the Office-bearers of the Society for the current year:—

H. H. the Maharajah of Cooh Behar, *President*.

Baboo Chunder Kanta Pain, B. L., *Vice-President*.

Sreenath Chatterjee, *Secretary*.

The Secretary of the Society then proposed a vote of thanks to the Chair, and the meeting was dissolved.

SREENATH CHATTERJEE,

Secretary,

Kanchanjanga Theosophical Society.

DARJEELING,
15th November, 1892.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1893.

HEAD-QUARTERS.

During the absence of the President-Founder and Mr. Edge, the monotony of routine work has been agreeably broken by several gatherings of Theosophists and friends upon various occasions. The arrival of Sannyasi Sachchidananda Swami in Madras, and his subsequent visits to the Headquarters of the T. S., has been the cause of much local interest. The Sannyasi is possessed of great versatility, a thorough knowledge of Páli, Sanskrit, English, French and Hebrew being among his many accomplishments. He is also an M.A. of the Calcutta University. To these Nature has added a fine stalwart physique and dignified presence. He has travelled a great deal and, among other places, has visited Lhasa and other cities in Tibet. In his teaching he follows Sri Sankarácárya. But what sets him off from all others of his Holy Order, is the fact that he travels far and wide, mixing freely with the people, holding public meetings and discussions upon religious philosophy. The Sannyasi has had audiences from among the highest intellects in Madras, and has shown himself to be equally facile with arguments from Western philosophy and well versed in modern science.

Sachchidananda expressed himself pleased with some experiments in "localization" and "impression-reading" conducted at Head-quarters. Several séances have been given during the month, many persons, including members of the T. S., enquirers and sceptics, being present on each occasion. The experiments have always given satisfaction and elicited much enquiry; and the fact that avowed sceptics have not unfrequently produced the best results, has sent many away with visible wonderment in their faces. Occasionally a boat-load of people will come down the river and stop to examine the Library, make enquiries about our teachings, and so forth. Thus, between our spells of work we manage to keep touch with our neighbours and friends, and to engage the attention of one and another among strangers to our movement.

W. R. OLD.

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment:—

ANNIVERSARY FUND.		RS.	A.	P.
Mr. O. Dobson (Wellington, N. Z.) his annual dues 2s....	...	1	10	9
Mrs. Minet (Melbourne) annual dues of two Members @ 2s. each = 4s.	...	3	4	0
Annual dues of Messrs. G. Rea, A.R. Crowhurst, and J. Benjamin (Hobart) for 5 years, at 2s. each per annum = 30s.; and Z. Susman (Do.) for 1 year 2s.: total 32s.	...	26	0	0
Do. do. of Mrs. Hampson, Miss Thornton (Sydney) at 2s. each, 4s.; also of Mr. J. Regan and Mrs. J. C. Besomo (Do.) at 5s. each, 10s.: total 14s.	...	11	6	0
Mr. A. O. Maurais (Wellington, N. Z.) his annual dues 2s.	...	1	9	0
HEAD-QUARTERS' FUND.		RS.	A.	P.
Mr. O. Dobson (Wellington, N. Z.) his entrance fees 5s.	...	4	2	3
Mrs. Minet (Melbourne), entrance fees of two Members at 5s. each = 10s.	...	8	2	0

OUR GENERAL SECRETARY.

Most of our readers will be aware of the unfortunate loss of the S.S. *Neiman*, off Trincomalee on the 22nd instant, and probably will know that Bro. Bertram Keightley was one of the passengers on board at the time. Our latest news from him, dated Feby. 4th, is as cheerful as could possibly be. Bro. Keightley was then well in health, uninjured either by the shock or the subsequent privation, but nineteen-twentieths of his valuable luggage was reported as lost, several cherished letters from H. P. B. to him, being among the missing things. The S.S. *Yara* was to have taken him from Colombo to Marseilles, but, owing to its having been detained in salvage work, Bro. Keightley was not able to leave Colombo till the 6th ultimo, when the S.S. *Melbourne*, homeward bound from Australia, arrived there. Our friends will join with us in wishing him a safe voyage, and in hoping that he will recoup no small share of his great losses.

HEAD-QUARTERS LIBRARY.

Further donations of palm-leaf MSS. have been received from Bro. Jehangiri Sorabji, consisting of an epitome of the *Rāmāyana* in 106 slokas, a treatise on the same work, and one upon the *Vishnu Purāna*. A donation of several volumes of the *Nautical Almanack* has been received from a Brother at Allahabad. Our warm thanks are tendered to the above-mentioned donors.

W. R. O.

HINDI VERNACULAR TRANSLATIONS.

Bro. N. B. Atreya of the "Olcott Press," Katra Bazaar, Saugor, C. P., has translated and printed the "Information for Strangers" in Hindi. He will be happy to supply Secretaries of Hindi-reading Branches with copies for distribution, on their paying carriage.

W. R. OLD,
Librarian.

ACTIVITY IN CALCUTTA.

It is pleasant to note that our Calcutta Members have been developing latent activity. They have now two rooms of their own at 2, Creek Row, where meetings are regularly held and Members assemble daily. This seems to promise well for the future. A Bengali vernacular paper is to appear shortly, which is to be called the *Kalpa*, and which will "supply a long-felt want."

Our Veteran Brother Narendro Nath Sen is devoting more space than ever to Theosophy in the columns of the *Mirror*. If all this activity continues, without doubt we shall be able to recognise, at the end of the year, the Bengal T. S. as one of our first-class Branches.

S. V. E.

S. V. E.

THE ALLAHABAD BRANCH: A DEBT OF HONOUR.

Having visited this Branch in company with the President-Founder and having satisfied myself that it is working well both in itself and especially as regards its Students' Association, I feel it a duty to state that it should have been placed in the list of second-class Branches, published in the recent Report of the General Secretary instead of in the third. The best thanks of the Section are due to Messrs. Gnanendra N. Chakravarti, Hydari and Bhagavan Das for their efforts.

SYDNEY V. EDGE,
for the Gen. Secy.

REPORTS OF BRANCHES.

Muttra.—This Branch has been holding regular weekly meetings since the visit of the General Secretary in April 1892. Theosophical books being read and discussed. Translations of the *Branch Work Papers* and *Pras-nottara* are also in use. The coming to Muttra of Pandit Jay Narain, formerly unattached F. T. S., put us in possession of a most desirable President, and the transfer to here of Babu Prithvy Nath Munsiff, from Allahabad,

was another gain to us. The attendance of Members has been very regular, and at open meetings we have had no lack of sympathy from the public. The present Officers will probably continue their several functions during the year 1893.

RAMJI MUL,
Secretary.

Fatehgarh.—The Gyan Marga T. S. has held regular monthly meetings during the year 1892, in addition to five public meetings on the occasions of the Anniversary of the Branch, the visit of the General Secretary, and the departure of Pandit Raj Nath Sahib, late President of the Gyan Marga T. S. Weekly meetings of the Members have lately been started on the suggestion of the General Secretary, and 8 had been held up to 16th December last. Twelve new Members have joined us during the past year; but the transfer of our President, and the death of Bro. M. Sajjad Hoossain, the Vice-President of the Branch, are losses which we cannot readily make good. A special meeting was held to commemorate the death of Bro. Hoossain. Our studies have been mainly from the *Bhagavadgita*, the "Key to Theosophy," and "What is Theosophy?"

The Branch is in a flourishing condition, and is turning its attention to the spread of Theosophical literature in the vernacular, of which there is a crying want. It has already published in Urdu, translation of the following pamphlets issued by the Parent Society:—(1) Brotherhood, (2) Objects of the Theosophical Society, and (3) Informations for Strangers or Epitome of Theosophy.

HAR PRASAD,
Assistant Secretary.

Secunderabad.—Regular Sunday morning meetings have been held by this Branch, and out of fourteen Members we have at least seven active and devoted workers. Besides the indispensable *Branch Work Papers*, we have read "The Astral Light," "Patanjali's Yoga Philosophy," and the "Key to Theosophy." The *Theosophist* and *Pauses* find their regular readers here, and a subscriber to the *Path* places it at the disposal of Members of the Branch.

Some of our Members meet twice a week at the house of the Secretary, and discuss selected articles from the *Theosophist*, &c. The visits of the General Secretary and of Pandit Bhavani Shankar have been productive of much good, for which we are very grateful. A series of eight lectures on "Light on the Path" by Bhavani Shankar was greatly appreciated by our Members.

Our enthusiastic Bro. N. Cama has placed Rs. 80 at our disposal for the purchase of Theosophical works of note for the use of members. Bro. Cama has rendered this great service at no small sacrifice to himself, and it remains a monument of devotion worthy of imitation by others among us.

KAVASHAH EDULJI,
Secretary.

Hyderabad.—The past year has not been marked with any important events. A few members have met week after week for the study of *Brahma-vidya*. Though the Theosophic seed has been germinating for ten years in Hyderabad, there is no marked sign of any real growth. The lack of members is compensated by the sincere devotion of a few, and though we cannot lay claim to any stirring activities, yet the work done is steady and conscientious. Thus our losses become those of the Cause, and the deaths of Brothers P. I. Naidu Garu and Captain Lacone will be felt by all.

The visit of Bro. Bertram Keightley to our Branch gave us a new impetus and much encouragement. Our Library contains 173 books; but the reading interest is not what it should be. We are hopeful of more active work during the coming year.

JEHANGIR SORABJI,
for the Secretary.

Calcutta.—The Branch has held weekly meetings during the year, and lectures on various subjects have been delivered by Dr. L. Salzer, Babu Sunker Nath, Baroda Kanta Mozumdar, Debendra Nath Goswami, Dr. R. Chander Sen and the President. Rs. 150 were subscribed in March to a

Library Extension Fund, and some valuable books have been added to our collection. The financial condition is satisfactory. A Member of this Branch has donated 1,000 copies of the *Sankhya Karika*, worth about Rs. 1,000, which sum, when realized, will be devoted to the work of the Society. The visits of Miss Müller, Pandita Anusna Bai and the President-Founder, have done much good. Our Branch Office and Library have been transferred to No. 2, Creek Row, where rooms have been engaged in which to hold our weekly meetings and friendly gatherings. The first meeting at the new rooms was held at 6 P.M. on Dec. 18th. It has been decided to keep the Library open to the public from 11 A.M. to 7 P.M. and this and other work in connection with the Branch has been detailed to several Members, according to the facilities and tastes of each. Exponents of various subjects of Theosophic study will thus be in attendance at the rooms of the Society at certain times each day.

NEEL COMUL MUKHERJI,
Secretary.

Bangalore.—The number of sympathizers increased during the quarter ending 31st December 1892, from 5 to 9, and including 47 Members on the rolls, the strength of the Branch amounted to 56.

Six meetings were held, three in connection with transaction of business and 3 meetings for reading Branch Papers. Mr. Subramania Iyer was not able to attend the Society more than once a week, as he had to study for his degree examination, and this accounts for the smallness of the number of meetings. The attendance of Members was on the whole satisfactory.

There was not very much done in way of increasing the number of books in the Library. Yet, it is gratifying to note that it was largely used by the Members, and the magazines engaged the attention of a great many.

The sixth anniversary of the Branch was celebrated on the 10th December last, and it is needless to give details thereof in this report as a summary was circulated to the members and communicated to the Parent Society. Fifteen members attended the last Convention at Adyar.

Copies of the complete proceedings of the Convention since received from the Head Quarters have been supplied to every member of the Branch. The account in connection with Col. Olcott's Pension Fund and H. P. B's Memorial Fund has not, it is regretted, been finally adjusted. This matter is pending adjustment of contribution still due from some Members, and a reference is now made about this, in order that early steps may be taken to settle this business.

A. SINGARAVELU,
Secretary.

Jubbulpore.—At a meeting held on the 15th of January, the Proceedings of the Convention of the Indian Section were read, after which the following Resolutions were passed unanimously:—

1. That Rs. 10 be contributed to the Indian Section every year from the Branch Fund, and that Rs. 10 which has already been so sent be sanctioned.
2. That Rs. 5 be in the same manner contributed to the Head Quarter's Fund.
3. That every Member should pay a monthly subscription of, at least, annas 2 a month towards the support of the Branch, which should be paid in advance to the Secretary every month.
4. That the Secretary shall bring to the notice of the meeting the names of the Members who have neglected to pay their Branch dues for 4 months for proper action.
5. That a copy of the above Resolutions be sent to the General Secretary for publication in the Theosophist.

MANOHARLAL,
Secretary.

Madanapalle.—This Branch was organised on the 6th day of November 1891.

The number of meetings held during the year, ending the 31st December 1892, is 102 for Members and 9 for the public. Besides these Bro. S. Subramaniyam Aiyer, c. i. e., and Bro. S. V. Edge delivered lectures on "Vedantism" and "Theosophy and our Modern Day Problems," respectively, which

were well appreciated by the public. The books studied at the Lodge meetings are—"Key to Theosophy", Branch Work Papers, Occult World", Lectures on Bhagavadgita, "Five years of Theosophy," "What is Theosophy" by Bro. Old, and various other beautiful Pamphlets of Mrs. Annie Besant and others.

The Branch has a Library attached to it consisting of 125 books on "Theosophy", "Religion" and "Mesmerism." It is open to the public.

The Branch receives the *Incifer*, the *Theosophist*, the *Path*, *Pauses* and the *Sanmargabodhini*.

One Pamphlet has been translated into Telugu, and published at the expense of the Indian Section and distributed throughout the Telugu-speaking Districts. A portion of "Key to Theosophy" has been translated and published in the columns of *Sanmargabodhini* of Bellary. This year we hope to finish it.

R. SESHAGIRI BAO,
Secretary.

A New Branch was formed at Agra with Rai Pyare Lal as President, and Babu Tulsiram, M. A., as Secretary.

FINANCIAL STATEMENT.

	RS.	A.	P.
Balance on hand on the 21st of January			1,377 0 9
DONATION:—Mr. S. J. Badsha (Calcutta) his donation for January and February Rs. 20; Rao-Bahadur Dadobha Sakhamam (Malegaon) Rs. 40; Mr. C. Sambiah (Mylapore) for December 1892 and January 1893 Rs. 5-8-0; Mr. A. Venkataranla (Arcot) Rs. 7; "Krishnarpanam" for February Rs. 15; Mr. D. Sanyasi Razoo Pantulu (Bimlipatam) R. 1; Pakur Branch Rs. 6; ANNUAL DUES:—Muttra Branch Rs. 20; Ellore Branch, Rs. 6; Mr. C. V. Swaminatha Aiyer of Tirupathi (unattached) for 1892 Rs. 2; Surat Branch Rs. 4; Mr. B. P. Narasimiah of Hospet (unattached) Rs. 3; Mr. Burjorji Nasserwanji Billimoria of Billimora (unattached) Rs. 3; Mr. A. Venkataranla of Arcot (unattached) Rs. 3; Mr. C. Vatharaniam Pillay of Rangoon (unattached) Rs. 3; Babu Jwala Prasad of Sahaswan (unattached) Rs. 3; Mr. A. G. Balakrishna Aiyer of Govindapuram (unattached) Rs. 3; Mr. J. Lakshmikantha Row of Cuddalore (unattached) Rs. 3; Baboos Sawan Mall and San-deeram of Jallunder (unattached) Rs. 6; Mr. C. Venkatasubbiah (Kumbaconum Branch) for 1893 Rs. 2; Mr. P. Narayana Aiyer (Madura Branch) for 1893 Rs. 2; Pakur Branch Rs. 12			148 8 0
ENTRANCE FEES:—Mr. R. Anantha Narayana Aiyer of Saidapet (unattached) Rs. 5; Mr. Ganpatrao Narasaya (Bombay Branch) Rs. 10; Surat Branch Rs. 140; Mr. Sadagopacharlu (Hyderabad Branch) Rs. 10; Mr. G. Chidambara Aiyer of Markapur (unattached) Rs. 10; Babu Karali Charn, Sircar of Chupra (unattached) Rs. 10; Babu Tarini Lal Chowdri (Gaya Branch) Rs. 10; Kumbaconum Branch (unattached) Rs. 5; Rs. 20; Mr. W. Sama Row of Pulivendla (unattached) Rs. 15			108 0 0
CONTRIBUTION TOWARDS TRAVELLING EXPENSES:—Gaya Branch Bankipore Branch Rs. 15			265 0 0
Rs. 25; Benares Branch Rs. 25			50 0 0
"PRASNOTTARA":—Dr. K. T. Gokhle (Malegaon) Rs. 3			3 0 0
Total...	1,951	8	9

	RS.	A.	P.
EXPENSES:—			72 0 0
Paid allowances to the Establishment for January			95 5 0
Postage			369 10 11
Printing			

Supplement to The Theosophist.

Stationery	...	...	...	...	...	RS. A. P.
Telegrams	...	...	...	...	...	107 8 0
Sundries	...	...	...	...	...	4 7 0
	...	...	...	...	...	7 8 0

Add balance on hand on the 21st of February... 1,295 1 10

Grand Total... 1,951 8 9

P. R. VENKATARAMA AIYER,
Treasurer, Indian Section.

THE "SEETY BENEVOLENT FUND."

DEAR SIR,

The following report made in pursuance of an appeal circulated to the public since March last is forwarded for favor of publication in the Supplement to the *Theosophist*. A copy of the appeal is also enclosed for favor of insertion.

About hundred copies of the appeal have been circulated all over India to persons, most of whom are Rajahs, Maharajahs, Ranies and Maharanies of Bengal, but I am sorry to say that no response has as yet been received except from a very few kind-hearted gentlemen as noted below.

FINANCIAL STATEMENT.

RECEIPTS:—Subscription from Babu Deno Nath Gangooly, Agent's Office, Southern Mahratta Ry., Dharwar, from March to August last	...	...	...	...	...	RS. A. P.
Babu Uma Nath Ghosal, Munsif of Nilphamari, for the month of March last	...	...	...	...	...	6 0 0
RECEIPTS:—Donation from Babu Soshe Bhusun Buttachirji, Asst. Conservator of Forest, Sirmoor State	...	...	...	...	...	2 0 0
Babu Koylash Chunder Doss, Draftsman, Loco. Office, Kancharpur	...	...	...	...	...	5 0 0
	...	...	...	...	...	1 0 0
Total...	...	...	...	...	...	14 0 0
EXPENSES:—Purchase of Medicine	...	...	...	...	...	3 0 0
Charity to a Brahmin widow	...	...	...	...	...	1 0 0
Printing	...	...	...	...	...	3 8 0
Postage	...	...	...	...	...	3 6 3
Stationery	...	...	...	...	...	2 10 0
Sundries	...	...	...	...	...	0 7 9
Total...	...	...	...	...	...	14 0 0

In addition to the above measure, the members have started collecting alms for which *handies* are supplied to the Villagers with the request to keep every morning and evening a handful of rice from the measured quantity going to be cooked for the family; the rice thus kept is collected every Sunday. By this means, 13 maunds have been collected during the last 10 months, and 12½ maunds have been distributed to the poor.

In conclusion I beg to apologise the public for not publishing this after six months as promised in the appeal, and also for not acknowledging the contributions immediately on receipt, as our scheme did not meet with the expected result.

SEETY,
21st December, 1892.

PRIYANATH DOSS,
Secretary, G. T. S., Seety.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1893.

THEOSOPHICAL SOCIETY.

EXECUTIVE NOTICES.

PRESIDENT'S OFFICE,

ADYAR, 21st March 1893.

The award of the Subba Row Medal for 1892 to G. R. S. Mead, Esquire, having, by inadvertence, been caused by Mr. Keightley to appear as if made by the Indian Section T. S., notice is hereby given that the Fund for the Medal in question belongs to the Theosophical Society alone, and that no Section has any right to dictate as to its bestowal. To prevent further misunderstandings, the following course will be followed:—

The undersigned will receive, through the Recording Secretary T. S., Adyar, suggestions from Sections and non-sectionalised Branches—through their proper Officers—for the award of the Subba Row Medal for that year, and announce the award in his Annual Address. When prepared, the Medal will be sent with an official letter by the Recording Secretary direct to the grantee. It must be observed that, unless the Fund be increased, the Medal cannot be given in gold every year; as the interest allowed by Government upon the capital sum is only some twenty rupees, and the Medal costs about thrice that sum.

II.

The Society is notified that the "Theosophische Vereinigung," recently founded in Germany by our esteemed colleague, Dr. Hübbe Schleiden, F.R.S., is neither a Section nor a Branch of our Society, although it has borrowed our corporate Seal, our legend, and almost our Title.

III.

Distant Branches are reminded that "White Lotus Day" falls upon the 8th May every year.

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

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of his last report:—

LIBRARY FUND.	...	...	...	...	...	RS. A. P.
Mr. D. J. Edal Behram (Surat)	...	...	...	...	...	10 0 0
" C. Sambiah (Mylapore)	...	...	...	...	...	3 0 0
HEAD-QUARTERS FUND.	...	...	...	...	...	
Contribution towards President-Founder's travelling expenses:—Benares Branch Rs. 25; Pakur T. S., Rs. 75; Allahabad T. S., Rs. 15; Mozufferpore T. S., Rs. 10; Nilphamari T. S., Rs. 25; Berhampore T. S., Rs. 50	...	...	...	...	...	200 0 0
Dewan Bahadur S. Subrahmanya Iyer (Mylapore), his yearly subscription for 1892	...	...	...	...	...	100 0 0
" A New York F. T. S., £100	...	...	...	...	...	1616 13 5
Mr. D. J. Edal Behram (Surat)	...	...	...	...	...	10 0 0
" C. Sambiah (Mylapore)	...	...	...	...	...	2 8 0
" Harprasad (Lahore)	...	...	...	...	...	1 0 0
" Ramkaran Sivakaran (Secunderabad)	...	...	...	...	...	23 12 0
" C. Mahadeva Sastri (Warangal)	...	...	...	...	...	1 4 0
" Jwala Prasad (Sahaswan)	...	...	...	...	...	10 0 0

S. E. GOPALACHARLU,
Treasurer, T. S.

ADYAR,
20th March 1893.

Supplement to The Theosophist.

Pitchapillay of Vedarniam (unattached) Rs. 3; Babu Kedar-nath Chaubke (Bulandshir) Rs. 2; Warangal Branch Rs. 6; Mr. R. N. Bankwalla of Rawalpindi (unattached) Rs. 3; Bhau-nagar Branch Rs. 17; Babu Gopala Ch. Mukherji (Umballa Branch Rs. 2; Mr. R. S. Nagarkar of Rajapur (unattached) Rs. 3; Mr. P. Venkateswara Aiyer of Dindigal (unattached) Rs. 3; Seety Branch Rs. 6; Mr. K. Narayana Row of Chittaldroog (un-attached) Rs. 3; Mr. B.S. Subbaroya Mudaliar of Davanagari (un-attached) Rs. 3; Bara Banki Branch Rs. 12; Mr. Y. Srinivasa Row of Kolar (unattached) Rs. 6; Sholinghur Branch Rs. 18; Dehra Dun Branch, Rs. 6; Babu Dinanath Bhattacharji of Raghunatha Gunj (unattached) Rs. 3; Baboos Shyamapada Ganguly and Satya Ch. Bannerji (Berhampore Branch) Rs. 4; Surat Branch Rs. 68; Nagpur Branch Rs. 18	RS.	A.	P.
CONTRIBUTIONS TOWARDS TRAVELLING EXPENSES:—Surat Branch Rs. 13; Bombay Branch Rs. 30; Rajmahal Branch Rs. 10; Ber-hampore Branch Rs. 50	409	12	0
Subscription to <i>Prasottara</i> ...	103	0	0
...	4	8	0
Total...	2,291	13	10

EXPENSES:—

Paid allowances to the Establishment for February	73	0	0
Postage	56	3	0
Printing	230	1	0
Travelling Expenses	44	13	6
Stationery	0	15	0
Sundries	2	15	0
Total...	407	15	6
Add balance on hand on the 21st of March...	1,883	14	4
Grand Total...	2,291	13	10

P. R. VENKATARAMA AIYER,
Treasurer, Indian Section.

CEYLON.

REPORT ON THE BUDDHIST INDUSTRIAL SCHOOL, KANDY.

This establishment, which comprised classes of Shoe-making, Tailoring, Book-binding and Printing, was opened in November 1891 by Dr. J. Bowles Daly at the T. S. Preaching Hall, Kandy. Although the funds promised by the Doctor were not received, yet the Tailoring Establishment only was carried on with borrowed funds until the receipt of cheque. The cheque for Rs. 500 was, however, received in the beginning of February 1892, and the remaining three Branches were then added.

In March there were, on the Register, 22 boys in the Tailoring class, 7 boys in the Shoe-making class, 2 boys in the Book-binding class, and 5 boys in the Printing class.

In the beginning, the boys worked with earnestness to learn the trades, and the Foremen gave instructions with pleasure. But, in the second and third months, the boys began to show signs of indifference, perhaps from not receiving encouragement from their parents, and gradually the attendance fell. In the 8th and final month of the experiment, none attended, and the Establishment had to be wound up.

As regards the supervision of boys, the Teachers from the day school attended by turns and tried hard to secure the attendance of boys, who, however, preferred to go home after the day's school work, than to worry themselves with trades; and the Industrial School pupils were from the day school.

As regards the Foremen, they willingly instructed the boys at first; but, latterly, they became indifferent themselves, whether on account of the indifference of the boys, or of their religious tendencies, I am unable to say; but it is evident from this scheme that without having pupils resident on the premises, Industrial Schools will be a thorough failure.

On the winding up of the Establishment, the tools had to be sold in order to settle with the creditors, from whom materials were purchased.

The almirah and the book-binding press had to be given over to the Buddhist Press, Kandy, to settle their bills for printing.

The services of Mr. Jayatilaka, Mr. Pereira, the Asst. Secy. and myself, as far as we could give them, were rendered gratis to avoid employing a paid servant, although the small sum of Rs. 100, for the purpose was included in the estimate submitted to the Hon'ble P. Ramanathan, one of the Trustees. As a result, I am glad to state, although exceedingly sorry to have been compelled to report on the collapse of this very probably prematurely opened, yet very useful establishment, that there is a balance according to the accompanying balance sheet, of Rs. 123. 62½ over and above the loss of Rs. 376. 37½ on the capital, which is surely not heavy, considering the magnitude of the undertaking.

I hold a Promissory Note for this balance, which will be submitted when realised in cash.

D. S. S. WICKREMATNE,
Secretary.

Dr. The Kandy Theosophical Society in account with Colonel Olcott
and the Hon. P. Ramanathan, Trustees.

RECEIPTS.			EXPENDITURE.		
To cheque received from the Hon. Ramanathan...	500	0	By pay of Tailors, Shoe-makers, &c.	576	06
To cash realised from Trades	794	76	By materials, leather, cloth, &c.	452	21
			By 4 chairs	5	0
			By sign board	9	0
			By Dr. Daly's expenses	25	0
			By House rent, 5 months, at Rs. 12150	62	50
			By petty charges	21	36
			By loss in the sale of tools	20	0
			Balance...	123	62½
Rs....	1,294	76	Rs....	1,294	76

D. S. S. WICKREMATNE,
Secretary, T. S., Kandy.

9th January 1893.

OBITUARY NOTICES.

My absence on tour has prevented me from noticing earlier the deaths of several important members of our Society, whose loss I deeply regret.

WERAGAMA BANDA.

This gentleman was one of the best educated laymen in the Island of Ceylon; an excellent Sanskrit scholar, and a facile and thoughtful writer of his native vernacular—the Sinhalese. He was a pupil of the High Priest Sumangala, and for many years worked under his immediate eye. For a long time past, he has been the Editor of our influential local journal the *Sarasavi Sandareea*, the recognized organ of the Sinhalese Buddhist community. I have always been told that Mr. Banda's style of writing was so classical that the paper was regarded as a most valuable Educational Agent in the vernacular schools. He was a staunch Buddhist, and being ignorant of the Eng-

ADYAR LIBRARY.

The following books have been received during the month:—"Blue and Sunlights," Gen. Pleasonton; "The Kinship of Hinduism and Buddhism," H. S. Olcott, F. T. S., with Introduction and Appendix by H. Dharmapala, F. T. S.; "The Buddhist Catechism" (Bengali Edition), edited by Dinanath Ganguli, F. T. S.; "Indian Pandits in the Land of Snow," Sri Sârat Chandra Dâs, C. I. E.; "Valda Smârre Uppsatsér," a collection of articles by H. P. Blavatsky, translated into Swedish by Wilhelm Hârnqvist, F. T. S.; "Advaitamanjari," "Azoth, or the Star in the East," Arthur Edward Waite; "Superstitions and Force," (revised editions) Henry C. Lea, LL. D.; "The works of William Blake," Edward John Ellis and William Butler Yeats. Most of the above works will be reviewed in the pages of the *Theosophist*.

WALTER R. OLD,
Librarian.

AMERICAN SECTION.

On February 8th, a Charter was issued from this Office to the Kalayâna T. S., New Britain, Conn. The new Branch has 13 Charter Members and stands 71st on the American roll.

WILLIAM Q. JUDGE,
General Secretary.

INDIAN SECTION.

REPORTS OF BRANCHES.

Nagpur.—The present Office-bearers are Mr. C. Narainswamy Nayudu *Garu, President*; Mr. C. Lakshmanaswamy Nayudu, *Secretary*; and Mr. C. Shrinivasa Rao Nayudu, *Garu, Librarian*. Weekly meetings are held and the attendance is satisfactory. Bhagavatgita, "Key to Theosophy" and Branch Work Papers are read and discussed in the meetings. Some of the members teach Bhagavatgita and impart moral instruction to the Telugu community on every Saturday and Ekâdesi. People appreciate the work done by the Theosophical Society, but yet they are diffident.

C. LAKSHMANASWAMY,
Secretary.

Surat.—The Office-bearers of the Branch are Nawtamram U. Trivedi, *President*; Jagannath Ichârâm and Dr. D. J. Edal Behram, *Vice-Presidents*; Mahipatram Dajibhai and Nanabhai Haridas, *Secretaries*; Maneklâl Nagindas, *Treasurer*. The number of weekly Sunday Meetings held was 13.

The average attendance of members at these meetings was 20, and that of sympathisers 10. Besides this, some members met occasionally for class meetings.

The attendance of the public at our Sunday Meetings appears to be on the increase. The President has visited several places including Broach, where a new Branch was formed at the opening of which some of the members of this Branch were personally present. One of the brothers has started a Gujarâti Theosophist called *Adhyâtma Mâla*.

A few additions have been made to the Library. Besides the three principal Theosophical Magazines it takes, it has also subscribed to the *Vâhan* and the *Forum*.

NANABHAI H. CLERK,
Secretary.

Masulipatam.—The first annual celebration of the formation of this Branch, now in its sixth year, was held on the 12th of December last. The proceedings were conducted with much *éclat*, the meeting being honored by the presence of many local gentlemen of repute. M. R. Ry. Rai Bahadur R. Sooria Row Naidu *Garu* was in the chair. The first thing effected was a distribution of food and clothing to the disabled poor. This was followed by the Secretary's report. The President then addressed the audience in words appropriate to the occasion. The meeting was closed with the sprinkling of rose water and distribution of Theosophical Pamphlets.

Supplement to The Theosophist.

The work done by the Branch includes the establishment of a Library; the study of the Gita under a salaried Pundit; Sunday lectures by the President and others; distribution of food and raiment; an average of 43 Lodge meetings per year; the publication of pamphlets, &c. A project for the establishment of a local Theosophical home is engaging the attention of our members at present.

K. ANANDA ROW,
Secretary.

Lahore.—At a revival meeting of the Lodge held on 19th February, measures were taken to put the Lodge in efficient working order, and a programme was determined upon. The house of Mr. R. G. Buxy was, on his own proposal, placed at the service of the Lodge for its meetings, which were arranged to be held every Thursday evening. At a subsequent meeting Pundit Gopi Nath expressed his thanks to the Lodge for electing him as Chairman, but stated his inability to meet the requirements of the distinguished post. Babu Moti Lal Ghose was therefore elected. Also Babu M. G. Bodas was appointed to act as Secretary and Treasurer of the Lodge.

P. C. MUKERJI, F. T. S.,
Chairman.

INDIAN SECTION.
FINANCIAL STATEMENT.

RS. A. P.
1,295 1 10

Balance on hand on the 21st of February ...
DONATIONS:—Dewan Bahadur S. Subramania Aiyer (Mylapore) Rs. 25;
Rs. 100; Bankipore Branch Rs. 22; Dr. D. J. Edal Behram (Surat) Rs. 30; Babu Ishan Chandra Dev (Dehra Dun) Rs. 25;
Bombay Branch Rs. 58; Mr. C. Sambha (Mylapore) for Feb'y Rs. 2-8; "Krishnarpanam" for March Rs. 15; Babu Nagendra-nath Gupta (Cuttaek) Rs. 5; Mr. N. Pitchapillay (Vedarnam) Rs. 2; Pt. Brij Mohan Lal and Babu Jivaram (Bara-Banki) @ Rs. 2 each, Rs. 4; Mr. Y. Srinivas Row of Kolar Rs. 2;
ENTRANCE FEES:—Mr. Mahomed Abdul Aziz (Mozufferpore Branch, 1st instalment Rs. 2; Babus Jnanendranath Basu and Radha Charn (Benares Branch) @ Rs. 10 each, Rs. 20; Messrs. Dial Das Saigol and Sangat Ram Pragna (Lahore Branch) @ Rs. 5 each, Rs. 10; Messrs. S. N. Behdwar, F. J. Eranee, F. P. Writer, S. Krishnaye, N. B. Cama and M. Jamnadas (Bombay Branch) @ Rs. 10 each, Rs. 60; Baboos S. Chatterji, M. N. Ganguly, R. Prasad Varma, C. L. Bhargava and M. G. Bhatnagari (Allahabad Branch) @ Rs. 5 each, Rs. 25; Mr. Hardevi (through the Allahabad Branch) Rs. 10; Baboos Rajanikanta Sircar and Motilal Mukherji (Nilphamari Branch) @ Rs. 10 and 5 respectively, Rs. 15; Mr. Gajanan Sundermoo (Hyderabad Branch) Rs. 10; Mr. Yadava Row (Warangal Branch) Rs. 5; Mr. Raghavendra Row, S. Nagarkar of Rajkot (unattached) Rs. 10; Mr. Anupchand Jagjivan of Rajkot (unattached) Rs. 10; Mrs. F. Elias, Miss F. G. Elias, Miss Louisa Elias (Jamal-pore Branch) 1st instalment of entrance fee Rs. 7; Baboos Shyamapada Ganguly and Satya Charn Bannerji (Berhampore Branch) @ Rs. 10 each, Rs. 20; Mr. M. K. Subba Row (Madanapalle Branch) Rs. 10 ...
ANNUAL DUES:—Vizianagaram Branch Rs. 16; Baboos Jnanendranath Basu and Radha Charn (Benares Branch) Rs. 3-12; Hoshangabad Branch Rs. 6; Hyderabad Branch Rs. 26; Babu Siva Datta Pande of Saharanpur (unattached) Rs. 3; Gorakpur Branch Rs. 10; Babu Karali Charn Sircar of Ongole (unattached) Rs. 3; Mr. M. Venkatakrishnayya (unattached) Rs. 3; Mr. P. Subramania Pillay of Mayaveram (unattached) Rs. 3; Bombay Branch, 44 Members @ Rs. 2 each, Rs. 88; Allahabad Branch Rs. 14; Nilphamari Branch Rs. 10; Meerut Branch, 10 Members, @ Rs. 2 each, Rs. 20; Babu Na-gendranath Gupta of Cuttaek (unattached) Rs. 3; Mr. N.

214 0 0

sacred for any but Brahmin ears. It is only a vivid illustration of the success which the Theosophical Society has achieved, in promoting tolerance and brotherly feelings between various races and creeds in this country."

AUSTRALIA.

In connection with the May Bank (Melbourne) Branch of the T. S., we are able to offer a good report of work done. The Lodge membership has increased to 22, and studies have been carried on most profitably, with public lectures now and then. Fortnightly Sunday evening meetings for enquirers have been instituted at Victoria Buildings, in a central position. The programme of work has been placed in the hands of Mrs. Cooper-Oakley, whose arrival was the signal for new and beneficial activities. The Victoria Theosophic League was instituted seven days after her arrival in Melbourne. The Inaugural Meeting was well attended, and after explaining the object of such a department of Theosophic work, Mrs. Cooper-Oakley was requested to take the office of Chairman to the League. A provisional Committee was also elected, and a suitable room taken for the meetings of the League. The Sunday evening meetings will be held in connection with this department of work. Invitations from the other Colonies have been sent to Mrs. Cooper-Oakley with a view to similar activities, and newspaper articles have been written in anticipation of her visits. The following are the Officers of the May Bank (Melbourne) Branch:—

President, James E. Pickett; Secretary, Miss Minet; Corresponding Secretary, Mrs. Elise Pickett. The Officers of the Melbourne Theosophical Society are Mr. H. W. Hunt, *President*; and Mr. Leader, *Secretary*. Mrs. Elise Pickett, the late President of the Melbourne Branch T. S., resigned that office on the segregation of the Lodge into the May Bank and Melbourne Branches in May 1892.

Sydney.—There is a renewal of vitality and very gratifying activity in the capital of New South Wales. Open meetings of the Sydney T. S. are constantly held, and the membership has more than trebled. At each Meeting strangers apply for leaflets and purchase Theosophical pamphlets. Mr. George Peell is a gentleman of sterling character, and much respected for his intelligence and public spirit. The Lemurian Lodge does not seem to get on very well, nine of its remaining fourteen Members having joined the Sydney T. S., the Charter President, Dr. Belisario and his wife had already preceded them. Mrs. Willans' most useful Theosophical book-shop is prospering and should be kept up at all costs.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1893.

EXECUTIVE NOTICES. THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,
ADYAR, 24th April 1893.

WHITE LOTUS DAY.

The Anniversary of H. P. B.'s disincarnation will be celebrated as usual on the 8th May. The same arrangements as those of last year will be made for the comfort of visitors, who have notified the Recording Secretary in advance of their intended presence.

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

THE RELIGIOUS CONGRESS.

The Genl. Secy., American Section, cables me that the Managers of the Religious Congress of the Columbian Exposition, Chicago, have accorded two days in September to our Society for a presentation of its aims and views. At least I so understand the code message.

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

A CHEAT.

The American papers announce that a certain Charlatan Medium is receiving messages from H. P. B., and is on her way to India to receive an important communication from her "through the lips of her marble bust at Adyar." There is no bust whatever of H. P. B. at Head-quarters, the woman will not be received there, and her whole story is a falsehood. Branch Members will kindly make the above public.

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

FINANCIAL STATEMENT.

The undersigned begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment:—

HEAD-QUARTERS FUND.		RS. A. P.
Received from Mr. T. W. Willans (<i>Sydney</i>) Entrance fees of B. H. 5s.	...	4 2 0
Mr. F. G. H. (<i>Colombo</i>) his Entrance fees	...	10 0 0
" A. Nunjundappa (<i>Cuddapah</i>)	...	5 0 0
" M. Nanjunda Naidu (<i>Shimoga</i>)	...	3 0 0
" J. St. Clair (<i>Auckland</i>) details not known M. O. for £2-1-6	...	34 6 0
ANNIVERSARY FUND.		
Received from Mr. T. W. Willans (<i>Sydney</i>) annual dues of B. H. 2s.	...	1 11 0
H. P. B. MEMORIAL FUND.		
Amount already acknowledged	...	3,770 8 0
Bangalore Cantonment Branch T. S.	...	100 0 0
		3,870 8 0

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager Mr. T. Vija Raghava Charlu, at Adyar, Madras.

ADYAR,
21st April 1893. }

S. E. GOPALACHARLU,
Treasurer, T. S.

EUROPEAN SECTION T. S.

LONDON, March 20, 1893.

To

THE PRESIDENT FOUNDER, T. S.
DEAR SIR AND BROTHER,

I have the pleasure of informing you that on March 20, a Charter was issued from this Office to the "Valencia Lodge T. S." at Valencia, Spain. The Lodge has nine Charter Members.

G. R. S. MEAD,
General Secretary.

AMERICAN SECTION.

CONVENTION OF 1893.

The Seventh Annual Convention of the American Section is to be held this year in New York on April 23rd and 24th. The Official Circular of the General Secretary states:—

"The Convention will assemble on Sunday, the 23rd day of April, 1893, at 10 o'clock A. M. in the Hall at 144, Madison Ave., above 31st Street, New York, and hold its first morning session there from 10 to 12-30.

Second Session. At Scottish Rite Hall, cor. 29th Street and Madison Ave., N. Y. City, from 3 P. M. to 5-30.

Third Session. At the same place from 8-15 P. M. until close.

On the 2nd day, the meeting will be at the Head-quarters, 144, Madison Ave., from 10 A. M. April 24th, following about the same divisions of time as for the first day."

We wish the Convention every success.

Intimation has been received from the General Secretary of the American Section of the formation of the following Branches with the dates of issue of Charters given opposite each:—

Dayton T. S., at Dayton, Ohio. 18th March.

Bulwer Lytton T. S., Rapid City, S.D. 27th "

Englewood T. S., Englewood, Ill. 29th "

These rank respectively as 73rd, 75th, and 76th on the American Roll.

DUNEDIN, N. Z.

A Branch has just been formed here, and an application for Charter received at the Head-Quarters.

AUCKLAND, N. Z. T. S.

315, VICTORIA ARCADE,
25th March 1893.

To

THE PRESIDENT, T. S.

DEAR SIR AND BROTHER,

I beg to append list of Officers of the above Branch, elected at the Annual Meeting last Monday, and remain,

W. H. DRAFFIN,
Honorary Secretary.

President, Miss Lilian Edgar, M. A.; Vice-President, C. W. Sanders, W. Swinnerton; Treasurer, J. H. Hoslett; Librarian, W. E. Shorland; Secretary, W. H. Draffin; and Asst. Secretary, W. Will. Address 327 P. O. Box, Auckland, N. Z.

INDIAN SECTION GAZETTE.

REPORTS OF BRANCHES.

Tiruvélur.—A meeting of the Members of the Society was held on the 18th instant, in the premises of the Board High School, Tiruvélur, for the purpose of electing the Office-bearers for the Society, for the year 1893. Five Members out of eight were present. It was resolved that Mr. T. Rajagopala Iyengar, M. A., should continue as President for the year 1893. Mr. T. K. Saminadha Iyer was appointed Secretary and Treasurer, and resolutions were passed

to hold daily meetings for the purpose of study, and the discussion of Theosophical works and papers; and to arrange every alternate Saturday for the delivery of lectures on Theosophy and kindred subjects. It was also resolved that a donation book be opened and kept up for the use of the Society.

T. K. SWAMINATHA IYER,
Secretary.

Warangal.—Mr. M. M. Srinivasachariar having finally left the place, Mr. K. Koteswara Row is appointed as the Secretary.

Pakur.—At a special meeting for the election of Officers, held on the 8th ultimo, Rajah Sitiesh Chandra Panday, Bahadur (President) in the chair, the following nominations were made:—Rajah Sitiesh Chandra Panday Bahadur, President; Babu Digambur Chakrabarty, Vice-President; Babu Patiram Banerjee, Secretary; Babu Bishvanath Dubay, Assistant Secretary; and Babu Anukul Chandra Ghosh, Accountant and Treasurer.

It was further resolved that a Sunday School be opened in connection with the Pakur Raj H. E. School, for the moral teaching of Hindu boys of the school, and that Pandit Gangadass Bhattacharjee be appointed A'charya; also that each Member should note any phenomenon or supernatural event that might come to his notice, and bring it up in the ordinary meeting for discussion; that each Member should inform the other Members at a meeting of any doubts which he might have regarding any Theosophical matters, and if the meeting fails to satisfy him, the question should be sent for publication to the *Pras-nottara*; and that each Member should try his best to send articles on Theosophical subjects to the *Theosophist*, as recommended by the President-founder.

PATIRAM BANERJI,
Secretary.

Hyderabad.—The Office-bearers of the Hyderabad Theosophical Society for the year 1893 are as follows:—Bro. Darabji Dossabhai, President; Bro. Captain Raghunath, Secretary; and Bro. Bhimaji Raoji, Treasurer. From the commencement of the year up to the 15th March, there were 11 meetings regularly held every Friday morning, when the average attendance came to about a third of the entire number of its Members. Three new Members have been added.

The "Commentary on Light on the Path" by Bro. Sreenivasa Rao, published in Vols. VI and VII of the *Theosophist*, is very profitably read, specially after the able elucidation of that noble work by Pundit Bhavani Shanker. The present work of the Branch is not unsatisfactory at all. I trust this earnest spirit of work will hold out.

The Branch derived a large amount of good from the instructive lectures of Pundit Bhavani Shanker. They were ten in all, and none wished that they might have been fewer. His lectures were unanimously admired. The Pundit did yeoman's service to the Theosophic cause.

JEHANGIR SORABJI,
Secretary.

Ludhiana.—Proceedings of a special meeting of the Branch Theosophical Society, Ludhiana, held on the 28th March 1893.

PRESENT:—Rai B. K. Lahiri, President; Babu Abinash Chandra Biswas, Vice-President; Babu Jaygopal Chatterji, Secretary; Lala Madho Ram, Member.

Moved by President and unanimously agreed to:—

That Pandit Chandī Prashad, a very eminent Sanskrit Scholar, having very kindly accepted the Presidentship of the Branch and having already been enlisted as a Member of the T. S., the following changes be effected in the official staff:—

1. That Pandit Chandī Prashad Shastri be appointed President. 2. That Pandit Singhpal be appointed Vice-President. 3. That Rai B. K. Lahiri be appointed Secretary. 4. That Babu Abinash Chandra Biswas be appointed Joint Secretary. 5. That Babu Jaygopal Chatterji be appointed Trea-

surer and Librarian. 6. That the weekly meetings, until further notice, be held on every Thursday instead of on Sunday.

A. C. BISWAS,
Joint Secretary, B. T. S.

QUARTERLY REPORT.

Since the establishment of this Branch there has been no failure, even for one single day, to hold regular weekly meetings. During the absence of the President, Rai B. K. Lahiri, from the station, the Branch meetings were regularly carried on by Brother A. C. Biswas, Vice-President of the Branch; and when Brother Biswas was out anywhere, (which was very seldom), the Branch meetings were held by the effort of Brothers J. G. Chatterji, Secretary, and Pandit Singh Pal.

Since the establishment of this Branch no subscription, donation or any other kind of pecuniary collection was made by the Branch. Up to the present moment, all the expenses are met by the President, but now it is proposed and settled that a monthly subscription of annas 4 only from each Member should be collected to meet the miscellaneous expenses. About 806 copies of the translation to the "Key to Theosophy" in Urdu by Brother A. C. Biswas were printed, out of which about 100 were sold to different people and 200 copies bought and presented to the Lahore Branch by Bro. E. T. Sturdy. The different English and Urdu pamphlets, especially the *Mirat Monthly*, the distribution of which is entrusted to Brother Tulsi Ram, and the translation of the "Epitome of Theosophy" into Urdu by Brother Rai Bishambhar Nath, Asst. Engineer, and President of the Ambala Branch, are distributed and sent by post to different out-stations.

It should be mentioned that this Branch has succeeded in securing the services of Pandit Chandi Prashad Shastri, an eminent Sanskrit scholar, who has agreed to accept the office of the Presidentship of this Branch. Pandit Chandi Prashad is the pupil of the late Bapu Deva Shastri, Professor of Sanskrit College, Benares, and was the friend and teacher of Dr. Ballantine.

It is sincerely hoped that with the help of Pandit Chandi Prashad, this Branch will make considerable progress in Theosophical knowledge, and will be in a position to diffuse it all over the Province.

RAI B. K. LAHIRI,
Secretary.

Madanapalle.—The same Office-bearers have been re-elected for this year. The number of Branch meetings held was 31, and the percentage of attendance 55. Portions from "White and Black Magic," "letters that have helped me," "Seven Principles of Man" and "Esoteric Buddhism" are being studied and discussed. To popularise Theosophy, the Branch has undertaken to open regular classes for the interested persons and, especially, the students of the senior classes of the Local High School. The student class is very encouraging. A good number attend every week, and evince great interest in hearing the teachings of Theosophy. There have been 13 meetings of this sort. Besides these, 2 public meetings have been held in the Town, in which lectures on "Karma" and "The Study of Bhagavatgita" were delivered. Two of our Members have also delivered 2 or 3 lectures in the surrounding taluqs. A Catalogue of Books of the Library attached to the Branch having been printed and circulated, the public make a more frequent use of the books than last year. One hundred copies of "Epitome of Aryan Morals" by Judge Sreenivasa Rao have been distributed among the school boys, and they are asked to get the morals by heart. Some of our Members are trying to translate "Brahma Gita" into English. We wish them every success.

R. SESHAGIRI RAO,
Secretary.

Secunderabad.—There have been held 10 meetings on Sunday Mornings at the house of our President, the attendance being 39 per cent. Besides the above there have been 15 meetings on Wednesday and Friday

evenings at the house of our Secretary, the attendance being 28 per cent. The sympathy of the intelligent public is towards the movement and two or three sympathisers attend our Sunday as well as the evening meetings. No special efforts have been made by this Branch to popularise Theosophy except distributing a number of *Pauses* and occasionally, other booklets.

K. EDALJI,
Secretary.

Multra.—The Office-bearers for the year 1893 are P. Jey Narain, President; B. Ramji Mul, Secretary; and P. Sham Lall, Assistant Secretary. Regular weekly meetings have been held during the quarter under report with an average attendance of 59 per cent. of Members and a few sympathisers.

Two small pamphlets—"How to Live" and "Epitome of Theosophy" have been translated and published in Vernacular Devanagari character, and the "Secret of Mesmerism" in Persian character for the spread of the Theosophical truths among the Vernacular-reading public.

RAMJI MUL,
Secretary.

Mozufferpore.—No change has taken place in the Office-bearers of the Branch, which held 10 meetings during the quarter, the average attendance of Members and non-members at each meeting being 62 per cent. and 4 respectively. The 7th and 8th Chapters of the *Lhagavadgita* with its lengthy *ticca* have been read and discussed, and they were highly interesting by the able exposition thereof by the learned "Sadhu" retained by the Branch. Since the visit of the President-Founder and Mr. Edge in the month of February last, public sympathy towards the movement has awakened to a certain degree, and the distribution of the Theosophical tracts and pamphlets has done much towards the same. The Branch can undertake to translate Bengali and Hindi works into English and two of the Members will shortly commence translating some Hindi works. The Branch is in great need of the Theosophical books, and a constant supply of the tracts and pamphlets for distribution is also needed. The Branch has received great stimulus to active work by our esteemed Brother Babu Braj-mohan Prasad, officiating Subordinate Judge, to whom all the activities of the Branch are due.

RAGHUNANDAN PRASAD SHARMA,
Secretary.

Calcutta.—There have been altogether 16 meetings held, of which one was a meeting of the Subscription Committee, and 1 a meeting of the "Kalpa" Committee, and the remaining 14 held with the object of delivering lectures and participating in the discussions that followed these lectures. The average attendance in these 14 meetings was 14. There is noticeable some sympathy of the public towards the movement. Efforts have been made to open religious classes and start the Bengali Journal *Kalpa* with a view to popularise Theosophy. In a printed Circular herewith attached are to be seen the means which the Branch has resolved to adopt for the spiritual culture of the rising generation of Bengal. The Branch can, and will, undertake to translate important Sanskrit and vernacular works into English and cause translations to be made by local Pandits and Scholars after the works stated in the Circular have been efficiently carried out and placed on a permanent footing.

RAKHUL CHUNDER SEN,
Secretary.

Coimbatore.—The year has begun well for Theosophical work. A room in the Native Bank, opposite the Taluq Cutcherry, has been rented. There have been daily meetings in addition to usual Sunday morning meetings. Though we had the upper story of the house of our President, Mr. Annasami Rao at our disposal, it was thought expedient to hire separate quarters, and to earnestly and vigorously commence to spread a knowledge of Theosophy among the general public. There is an average attendance of 15 persons at our daily meetings. The reading and the explaining in Tamil of

are realising the importance of this vernacular translation and pamphlet work. I hope that all Branches will take part in time.

S. V. EDGE.

BRANCH VISITING.

Babu Purnendra Narayan Singh, the energetic Secretary of the Bankipore T. S., has kindly consented to visit from time to time the Branches in Behar. Babu Nafur Das Roy, of the Berhampur T. S., whose services during the recent tour of the President and the Asst. Secretary of the Indian Section were so much appreciated, has volunteered to visit the Bengal Branches in the neighbourhood of Berhampur and so has Babu K. P. Mukherji of Barakar. The best thanks of the Indian Section are due to these three Brothers. We sincerely hope that other Members in different parts of India will try to find time to devote to this useful Branch of work.

Mr. W. R. Old, accompanied by Mr. P. R. Venkatarama Aiyer, visited Kumbakonam on the 5th of this month at the request of the Members of the local Branch T. S. On the evening of the 6th, a lecture, under the auspices of the Branch, was arranged in the Porter Town Hall, and Mr. Old lectured on "The Scientific possibility of Thought Transference." The Hall was well filled by the Professors of the local College, College Students and Government Officials, and much interest was awakened by the lecture. On the following evening the subject was "Some aspects of Theosophical Research," and the lecture was delivered to a crowded audience, with M. R. Ry. V. Sreenivasacharloo, the local Sub-Judge, in the chair. During each day, Mr. Old was visited by many enquirers, who showed great interest in all that was said. Spare time was utilised in making some astrological calculations and other researches with wonderful success: the results will be published in due course.

S. V. EDGE.

INDIAN SECTION.

FINANCIAL STATEMENT.

	RS.	A.	P.
Balance on hand on the 21st of March	1,883	14	4
DONATIONS: —Swami Sivanand (Ludhiana Branch), Rs. 2-8; Mr. A. Nunjundappa of Cuddapah, Rs. 15; Mr. Ramkaran Sivakaran (Secunderabad), Rs. 20; Mr. S. J. Padsha of Calcutta for March and April, Rs. 20; Krishnarpanam, for April Rs. 15; Mr. C. Sambha of Mylapore, for March Rs. 2-8; Mr. Sunderrow Naidoo (Jubbulpore Branch), Rs. 4			79 0 0
ANNUAL DUES: —Messrs. Hari Charn Roy and Ashutosh Mukherji (Midnapore Branch) at Rs. 2 each, Rs. 4; 11 Members of the Gya Branch at Rs. 2 each, Rs. 22; Mr. C. Mangayya Naidoo of Kudlighi (unattached), Rs. 3; Calcutta Branch, Rs. 52; Madras Branch, Rs. 15; Allahabad Branch, Rs. 16; Mr. K. S. Srinivasagam Pillay of Tanjore (unattached) his dues for '91, '92 and '93, Rs. 6; Ambasmudram Branch, Rs. 8; Secunderabad Branch, Rs. 24; Prof. M. N. Dvivedi of Nadiad (unattached), Rs. 3; Ludhiana Branch, Rs. 20; Madanapalle Branch, Rs. 16; Narasarowpet Branch, Rs. 12; Barakar Branch, Rs. 10; Bangalore Branch, Rs. 42; Mr. Kartarama Baiyy of K. Abdulla (unattached), Rs. 3; Poona Branch, Rs. 80; Mr. R. Anantharamier of Salem (unattached), Rs. 3; Babu Dee Kristo Sircar (Simla Branch), Rs. 2; Mr. Ch. S. Narsingjee (Surat Branch), Rs. 2; Faramakudy Branch, Rs. 4; Messrs. Pandey Chunnial and Sriram Nait of Benares, Rs. 4; Vizagapatam Branch, Rs. 14; Lalakripam, Ludhiana Branch, Rs. 2; Babu Khetter Mohanghosh of Burdwan (unattached), Rs. 3; Babu Girish Ch. Mitter (Hoshangabad Branch), Rs. 2; Mozufpore Branch, Rs. 10; Messrs. S. N. Ramaswamier and M. Natarajaiyer (Coimbatore Branch), Rs. 4; Broach Branch, Rs. 8; (Tinnevely Branch), Rs. 10; Mr. Satagopacharlu (Hyderabad Branch), Rs. 2; Mr. K. M. Bagavendra Row, of Karwar, Rs. 2; Fatehgarh Branch, Rs. 8; Babu Shyama Pada Mukherji of Kalighat (unattached), Rs. 3; Messrs. T. French and K. Perrazoo (Cocanada Branch), Rs. 4; Mr. Prann Dial of			

RS. A. P.

Panier (unattached), Rs. 3; Chittoor Branch, Rs. 21-12; Umballa Branch, Rs. 12; Jubbulpore Branch, Rs. 20; Mr. B. Bujanga Row of Vayalpad (unattached) Rs. 3; sum realised per V. P. P. from unattached Members 225; one attached Member, Rs. 2-2	709	14	0
ENTRANCE FEES: —Chandrakumar Mukhopadhyaya (Midnapore Branch) 1st instalment Rs. 2; Mr. C. Mangaya Naidu of Kudlighi, (unattached) Rs. 10; Baboos Romani Mohan Mallik and Gopal Chander Bose (Calcutta Branch), Rs. 20; Poona Branch, Messrs. Eleazer, S. C. Joshi, J. Judah, J. Solomon, F. H. Thanewalla, M. Khambatta and R. N. Varde, Rs. 65; Mr. Ch. S. Narsingjee (Surat Branch), Rs. 10; Messrs. Pandey Chunnial and Shiram Nait (Benares), Rs. 20; Lalakripam and Pandit Chandiprasad Shastri (Ludhiana Branch) @ Rs. 5 each, Rs. 10; First two instalments of Messrs V. Sitarama Aiyar, T. Chinnappa Mudaliar, T. V. Ramakrishna Aiyar and P. Nanjappier (Coimbatore Branch) @ R. 1 each, Rs. 4; Mr. Inool Seshagiri Row (Hyderabad Branch) Rs. 5; Fatehgarh Branch, Rs. 17; Mr T. Saniyasi Pillay (Bangalore Branch), Rs. 10; Mr. Prann Dial of Panier (unattached), Rs. 10; Mr. A. V. Subramania Aiyar (Madras Branch), Rs. 5	188	0	0
Total	2,860	12	0

EXPENSES:—

Establishment charges for March	73	0	0
Postage	130	8	0
Printing	60	2	5
Travelling Expenses	556	12	0
Telegrams	1	14	0
Stationery	9	0	0
Sundries	23	4	0
	854	8	5

Add balance on hand on the 21st of April... 2,006 3 11

Grand Total... 2,860 12 4

P. R. VENKATARAMA AIYER,
Treasurer, Indian Section.

CEYLON.

REMARKS ON THE REPORT ON THE BUDDHIST INDUSTRIAL SCHOOL, KANDY.

The local Secretary reports the above schools as a failure, because they were "opened prematurely." I do not think so. Both Mahomedan and Christian schools launched on the same lines are now in a thriving condition; the cause of failure must be sought for in some other direction. Perhaps it may not be superfluous to observe that where the capital is small, it is necessary to work on the principle of cash payments and short credit, together with intelligent supervision; these at least were my last injunctions. I am unable to say whether my advice was adopted for, since I opened the schools, I received no account of their working till I had the recent report. There is much truth in what the Secretary states, and no one will deny his zeal and good intentions; the latter is a commodity with which the accredited downstairs region is over-stocked. The Singhalese are riotously enthusiastic over new projects, but singularly wanting in diligence and executive capacity to turn them to account. They have not yet realised the value of superintendence, no funds were ever raised to enable its manager to inspect and supervise any of the newly-opened schools. Some local Managers sent me information that was, well, inaccurate; on their representation I invited inspection which revealed glaring inefficiency. The Department of Education justly but severely reprimanded me for recommending such. After that I declined reporting

Theosophical manuals and books is our regular programme. This plan is well attended with success and much appreciated by the audience. The doors of the Branch room are kept open at other hours of the day for informal meetings and for enquirers. All our meetings are open to the public, and we hope to have large audiences in course of time. The small Library is much utilised, and it is hoped that it will soon receive valuable additions.

S. N. RAMASWAMI AIYAR,
Hon. Secretary.

Chittoor.—Names of Office-bearers:—M. R. Ry. T. Swami Aiyar Avergal, B. A., *President*; M. R. Ry. C. M. Duraiswami Mudaliar, B.A., B.L., *Secretary*; M. R. Ry. C. Bashyam Aiyangar, B. A., M. R. Ry. A. Raju Mudaliar, and M. R. Ry. C. Masilamani Mudaliar, *Members of the Managing Committee*. Thirteen meetings have been held during the quarter, of which 2 were specially convened for business transactions, and the remaining were regular weekly meetings for study and discussion. The percentage of attendance was 43. We have secured the sympathy of several Members of the educated public, three of whom contribute towards the up-keep of the Branch. Our books are largely read by some of them, while others regularly attend our weekly meetings. Individual Members use their efforts to popularise Theosophy, and, at times, questions are received from one of the sympathisers for answer, and are duly attended to. The Branch was visited during the quarter by Brother Sitaram Sastrulu, of the Cuddapah Branch, and by Bros. Nadamuni Mudaliar, Wallajah, and Raghava Mudaliar of Puttur, both Members at large.

C. M. DURAISWAMI MUDALIAR,
Secretary.

Bankipore.—The following are the Office-bearers of this Branch Society. Babu Purnendu Narayan Sinha, *President*; Babu Jogesh Chandra Banerjee, *Secretary*; Babu Mohan Chandra Ghose, *Treasurer*; and Babu Deno Bandhu Ganguly, *Asst. Secretary*. There have been 12 meetings held of the Members of our Branch Society from January to March, and the average attendance of Members and outsiders is about 10. The work done in these meetings is the reading and explaining of the *Bhagvatgita*, the reading of the "Secret Doctrine," and other occasional publications. Some of the members and outsiders have formed a Committee for making researches in mesmerism, &c., and on every meeting-day the Members of this Committee set together for about an hour after the business of the ordinary meeting is over to make experiments and researches on those subjects. The public sympathy is increasing as outsiders are taking part in the movement, and are encouraging it. Some of the Members have undertaken by turn to give public lectures to the College students on Theosophical subjects every Sunday, and they commenced to do so from the 12th of the current month. Two lectures were delivered in the first quarter and the attendance was large on both the occasions. Several copies of "Rough Outlines of Theosophy" of "India's need" of "Informations for Strangers" and of "Pauses" were distributed. The President of this Branch Society has undertaken an English translation of the Srimat Bhagvat as was reported to you in my letter dated the 26th Instant.

DENO BANDHU GANGULY,
Asst. Secretary.

Gaya.—The Office-bearers of this Branch of the Society are as follows:—Babu Harihar Nath, *President*; Babu Tribhuvan Singh, *Vice-President*; Babu Indra Narayan Chakravarti, *Secretary*; and Babu Baijnath Singh, *Asst. Secretary*; Babu Rajkisor Narayan Singh has left this station on transfer to Motihari. Babu Tarini Lal Choudhari was admitted as a Member during the quarter under report. Babu Gadadhar Sankar Bhatta does not wish to continue as an attached Member, so he has ceased to be a Member of this Branch. During the last quarter ending 31st March 1893,

twelve meetings were held. The average attendance of Members was about 40 per cent. Some 200 copies of English and Urdu pamphlets on Theosophical subjects have been distributed by this Branch. Fifty copies of "Khulása Theosophy" in Urdu were purchased by the Branch for distribution from the Umballa Branch. The work of the Branch has been going on satisfactorily.

INDRA NARAYAN CHAKRAVARTI,
Secretary, Gaya T. S.

Surat.—The names of the Office-bearers are almost the same as those mentioned in the last quarterly report with the following changes.

Brother V. T. Ayashie, *Additional Vice-President*; Brother Ratanlal Venilal, *Treasurer*; and Brother Nanabhai Haridas, *Secretary*. The number of meetings held has been, excluding the one on the anniversary of the Branch celebrated on the 19th ultimo, the average attendance of Members was 12, and that of sympathisers 10. Lectures on Ráj Vidyá and explanation from "Light on the Path" Part I, were given by Pandit Bhavanishanker for full 9 days, and one lecture on the co-relation of sound, light, heat, electricity and magnetism was given by an F. T. S. by name Dinsha Ghadiali who is in the service of Raja of Dholepur. A Thursday class has been formed though attended by a few Members, to read Esoteric Buddhism. Fifteen new Members have been admitted to the Branch. One of them is, Maharáná Shri Buldeoji Narandeoji of Dharampore State. The public Sunday meetings held have been gradually attracting the public sympathy. Almost all of the meetings were open for the public. The weekly lectures were advertised through local papers, and the public was specially invited to some of them, and some leaflets were printed and distributed *gratis*. The anniversary of the Branch was celebrated on Chaitra Sud 1st (19th ultimo) in Richard Dipchand's Dharmasála Hall, when the public was invited. About 150 persons were present. A Presidential Address was given, in which the importance of this auspicious day observed as a new year's day by the Hindus on the authority of Vedas and Astronomy. After thanking the public for gracing the occasion with their presence, the President explained to them the object of the T. S. and introduced the Secretary's report, which was then read. After this a Member of this Branch, Mulji Raghunathji who had come down on this occasion from Deogadh with a few sympathisers, spoke on what Theosophy really is and how it was misunderstood by the public at large.

NANABHAI H. CLERK,
Secretary, Branch T. S.

Meerut.—The present Office-bearers are:—Pandit Ráma Prasád, M.A., Vakil, High Court, *President*; Kripa Ram, Meerut Commissionership, *Secretary*; Munshi Chatur Bhuj Munsarim, Sub-Judge, *Joint Secretary* and Munshi Rám Chandra, Mohallá Andarkót, *Treasurer and Librarian*.

There have been 10 meetings held, the attendance whereof being 50 per cent. (out of 18 Members and Associates) i. e., 9 Members and Associates on an average, in each sitting.

This Branch, in the person of its President, Pandit Ráma Prasád, M.A., can undertake to translate important Sanskrit, Hindi and Urdu works into English, but does not think the Local Pandits and Scholars competent or willing to undertake the task without prejudice.

KRIPA RAM,
Secretary.

PUBLICATION OF PAMPHLETS BY BRANCHES.

It gives me much pleasure to notice the steady increase in the above branch of work.

The Kumbaconam T. S., which is ever to the fore, is issuing a series of useful pamphlets and distributing them *gratis*. The Muttra Branch has issued several pamphlets, mention of which are made elsewhere. Bro. O. L. Sarma, President of the Madanapalli T. S., has written and published a pamphlet on "Theosophy for Schoolboys," which will be noticed in these pages in due course. It is extremely encouraging to see that our Branches

schools without personal inspection. The delay of registration was ignorantly attributed to the negligence of the manager. As this is a case of putting the saddle on the wrong horse it is idle to contend with such disputants.

J. BOWLES DALY,
(Sometime)
Manager.

OBITUARY.

We regret to announce the death of Bro. V. Latchmana Moodelliar of the Bangalore Cantonment T. S. He joined the Branch at its founding and was much devoted to Theosophy.

BABULA—H. P. B.'s old servant—is so well known and so liked in India and Europe, that he will have wide sympathy in his present affliction. On the 24th ultimo, his devoted wife and his younger son died of cholera at their village in Surat, three days' journey from Adyar, where the poor boy was at the time. A better wife and mother I know not where to find.

H. S. O.

YOGIS IN THE PUNJAB.

A very interesting return of the different forms of religious belief now prevailing in the Punjab and its Dependencies, has been compiled by Mr. MacLagan, Provincial Census Superintendent. The Sun, Earth (Prithvi), Saturn (Sanichar), Mercury (Budh), Mars (Mangal), Bhumi (the god of the homestead), Jathara (a mound, symbolical of the ancestor of the village or tribe), the serpent deities, rivers, and, of course, the orthodox deities Shiva and Vishnu, have each their swarms of devotees, while the followers of Islam also number millions. Mr. MacLagan speaks much of Yogism, which the *Times of India* identifies with Theosophy:

"Of the more esoteric forms of worship, Yogism is probably the most remarkable. Not the least singular fact about it is that its caste following in the Punjab (exclusive of the doubtless still larger figures of the native States) is numbered at 87,895. The chief characteristic of their faith is a belief in the power of man over nature by means of austerities and the occult influence of the will—in short, a theosophic creed which is entirely independent of religion. They say themselves that they are Christians, but that they have gone far beyond Christians in their belief, and in the miracles of the New Testament they see nothing at all wonderful. But the strange practices and wonderful doctrines of this sect alone would suffice to fill a tolerably large volume."

Printed by THOMPSON AND Co., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vija Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1893.

EXECUTIVE NOTICES. THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,
ADYAR, 27th May 1893.

The Managers of the World's Parliament of Religions having granted us permission to present the views and policy of our Society with respect to the questions of Religion and Ethics, on the 15th and 16th September next, at Chicago, the undersigned, being prevented by his Asiatic engagements from personally attending, hereby deposes Mr. Wm. Q. Judge, Vice-President, T. S., to represent him on that occasion. All steps heretofore taken by Mr. Judge in connection with the said representation, in pursuance of his correspondence with the undersigned, including the formation of Committees, are hereby ratified, and he is fully empowered as the President's substitute to adopt such further measures in the premises as may to him seem necessary. Of course, it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect or any religious or ethical teacher or leader; our first duty being to affirm and defend its perfect corporate neutrality in these matters.

The undersigned also deposes Mrs. Annie Besant as a special Delegate from the President, to address the meetings in question on behalf of the whole Society, and to convey to them his fervent hope that this truly representative Theosophical assembly of people of all races and religions, may result in the spread of that principle of brotherly love and religious tolerance which is the foundation and corner-stone of the Theosophical Society.

The undersigned most earnestly calls upon all Sections, Branches and willing Fellows of the Society throughout the world to put themselves in correspondence with Mr. Vice-President Judge, and do all that lies within their power to aid him in bringing this very important matter to a successful result.

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

II.

The receipt of the following official letter from Mrs. Annie Besant is hereby officially notified:—

"H. S. OLCOTT, Esq., P. T. S.

LONDON, April 27, 1893.

Dear Mr. President and Brother,—

As I regretted sincerely that I was prevented from going to India under our previous agreement, I have much pleasure now in saying that, barring unforeseen accidents, I shall be able to make the Indian tour this autumn. I leave you to arrange the time of my arrival and the details of my programme, asking only that no charge be made for admission to my lectures, and that the tour shall not cover more than about two months. This, with the time taken in the outward and homeward voyages, is as much as I can spare at present for India from my over-crowded life.

Fraternally yours,
ANNIE BESANT."

The President-Founder is convinced that he gives expression to the unanimous sentiment of the whole educated class of India in promising Mrs. Besant a most hearty welcome upon her arrival in this country, where her

intellectual ability, eloquence, transparent honesty of purpose and sincerity of belief are admitted even by those who are not sympathetic with the Theosophical movement.

Mr. S. V. Edge, Acting General Secretary of the Indian Section T. S., is charged with the arrangement of the programme of Mrs. Besant's tour—in which I shall accompany her. Mrs. Besant will attend the Annual Convention at Adyar in the month of December. A list of subjects for her lectures is now under consideration, and will be announced in due time, together with all other necessary information.

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

FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of the last acknowledgment:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Jubbulpore T. S., contribution towards up-keep of Head quarters...		5	0	0
Mr. T. W. Willans (Sydney) Entrance fees of E. B. 5s.		4	1	0
„ C. D. Carver (do) do do of 3 members 15s.		11	15	0
„ C. Sambiah (Mylapore) ...		2	8	0
Received from W. Q. Judge:—				
Diploma fees of 234 persons	\$ 117	0	0	
Charter fees of Kalyana T. S., Santa Rosa T. S., Wachtmeister T. S., Bulwer Lytton T. S., Englewood T. S., and Columbus T. S. @ \$ 5 each	\$ 35	0	0	
Amount needed to raise remittance of the American Section T. S. to one-quarter of its income from fees and dues	\$ 249	8	7	
Total...	\$ 401	8	7	or £82-4-3

LIBRARY FUND.

Mr. C. Sambiah (Mylapore), his donation to the Library Fund ...	3	0	0
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ANNIVERSARY FUND.

Mr. T. W. Willans (Sydney) Annual dues of E. B. 2s.	1	10	0
„ C. D. Carver (do) do do of 3 members, 6s.	4	14	0

COL. OLCOTT PENSION FUND.

Amount already acknowledged	2,635	15	9
American Section £ 1-7-0; Golden Gate Lodge T. S. \$ 68	215	11	6
Mr. S. Srinivasa Row (Jubbulpore)	4	0	0
Total...	2,855	11	3

H. P. B. MEMORIAL FUND.

Amount already acknowledged	3,870	8	0
Mr. Ramkaran Sivakaran (Secunderabad)	20	0	0
Total...	3,890	8	0

ADYAR, }
19th May 1893. }

S. E. GOPALACHARLU,
Treasurer, T. S.

“WHITE LOTUS DAY” CELEBRATIONS.

Several lengthy reports of the celebration of ‘White Lotus Day’ in the Indian Branches have been received. All of them show with what great respect the memory of H. P. B. recurs to Theosophists in India.

Owing to the limited space at our disposal, we can only present our readers with extracts from the more lengthy reports.

Ambasamudram.—The celebration of ‘White Lotus Day’ was observed here as last year. There was a pleasant gathering of friends and everything went off smoothly.

R. SUBBIEE,
Secretary.

Nagpur.—The Members of the Branch and sympathizers were present. Extracts from the prescribed works were read, and also a portion of the “Life and writings of H. P. B.” by W. J. Colville. The meeting bore witness to our appreciation of the noble and unselfish work of her life.

C. LAKSHMANSAWMI,
Secretary.

Hyderabad.—‘White Lotus Day’ was a very grand one for us. The Members of this and the Secunderabad Branch met in the hall of the Society at Hyderabad, and there was the usual reading of Sanskrit S’lokams by a Pandit, followed by selections from the “Light of Asia.” Dr. Nishikantha then delivered a lecture on H. P. Blavatsky, which was followed by another address on H. P. B.’s mission, by the undersigned. The day passed off very well; the friends who had come with some of our Brothers being apparently very favourably impressed.

J. SORABJI,
Secretary.

Jubbulpore.—In accordance with the Executive Notice No. III, published in the *Theosophist* for April ‘93, the ‘White Lotus Day’ was observed in our Branch on the 8th instant, when the Members of the Branch and some sympathizers assembled in a retired place, and a Pandit, well versed in Sanskrit, read the 3rd Chapter of the *Bhagavadgita* about Karma and Gnyana. The President brought the proceedings to a close by giving a brief description of Madame Blavatsky and her work for the cause of humanity.

MANOHAR LAL,
Secretary.

Timmevelly.—The 2nd Chapter of *Bhagavadgita* and the second book of the “Light of Asia” were read in honor of the much-respected Madame H. P. Blavatsky, on the occasion of the Second Anniversary day of her death.

S. RAMACHANDRA SASTRI,
Secretary.

Madanapalle.—The Second Anniversary of H. P. B.’s departure was celebrated with great solemnity in the premises of the Madanapalle High School, Mr. A. Lakshman Row, the District Munsiff, presiding. The Secretary read an account of the life of H. P. B. Bro. Giri Rao, B. A., gave an explanation of the white lotus as an emblem. Selections from the “Light of Asia” and the 12th Chapter of the *Gita* were then read. Two sweet songs in Telugu, the ‘Italian of the East,’ specially composed for the occasion by Bro. Gopal-kristna Iyer, were sung by Mr. Srinivasa Row, a local musician. The day was thoroughly enjoyed by all present, including many non-theosophists. A portrait of H. P. B., profusely decorated with flowers, was hung in the hall. On the 14th ult., 500 poor people were sumptuously fed in memory of our teacher; the meals being served by Members and sympathizers with great delight. Mr. H. Ramachandra Rao, a sympathizer of our Cause, kindly supplied one-third of the rice required for the occasion.

R. SESHAGIRI RAO,
Secretary.

Ludhiana.—A meeting in honour of the most respected and beloved well-wisher of humanity, Mdme. H. P. Blavatsky, was held on ‘White Lotus Day.’ Fifteen persons, including the office-bearers of the Branch being present.

Calcutta.—The Bengal Theosophical Society celebrated its Eleventh Anniversary on the 23rd April last. The Branch has recently moved from its old rooms in Creek Row to new and more extensive quarters at 3, Ramanath Mozumdar's Street. The work of the Branch has been divided among the Members according to a certain scheme. A subscription list for the library has been opened. The President-founder has visited the Branch four times during the last year. Babu D. N. Gosvami has presented one thousand copies of the *Sāṅkhya Kārikā* to the Society. Numerous lectures and papers have been delivered and read before the Branch. The activity of the past year has shown a marked improvement on that of previous years. Eight new Members have joined the Branch during the past year. A Bengali monthly, the *Kalpa*, is now being published by the Branch. The following are the present office-bearers of the Branch:—

President, Babu Narendranath Sen; *Vice Presidents*, Dr. L. Salzer, Babu Sreenath Tagore, Babu Neelcomal Mukerji, and Dr. Kheroda Prasad Chatterji; *Secretary*, Dr. Rakhal Chunder Sen; *Assistant Secretary*, Babu Beressur Bannerji; *Librarian*, Babu Devendranath Gosvami; *Accountant*, Babu Rajkumar Roy; *Editor of the Kalpa*, Dr. Rakhal Chunder Sen; and *Manager of the Kalpa*, Babu Rajkumar Roy.

RAKHAL CHUNDER SEN,

Assistant Secretary.

Dehra Dun.—The office-bearers are the same. Ten meetings have been held during the quarter, and the percentage of attendance is about 50, excluding outsiders. In the meetings, essays have been read both by Members and outsiders, and discussions held. This Branch is distributing pamphlets *gratis* to popularize our movement. It has undertaken translation work and will try to do more.

ISHAN CHANDRA DEV,

Secretary, Dehra Dun T. S.

Rajahmundry.—The Branch is at present manned by the following four office-bearers:—Bro. V. Vasudeva Sastry, B. A., F. T. S., *President*; Bro. S. Gopala Krishnamma Garu, F. T. S., *Vice-President*; Bro. K. Ramabrahmam Garu, F. T. S., *Secretary*; Bro. P. Lingewara Rao, F. T. S., *Asst. Secretary*. The number of meetings held during the quarter was nine. The number on the rolls at the time of the resuscitation of the Branch by Mr. C. Kotayya, on the 27th November last, was thirty-five.

V. VASUDEVA SASTRY,

President.

Bombay.—A very excellent and satisfactory Annual Report has been received from the Secretary of this Branch, but it is unfortunately too long to publish in full. The following *précis* is therefore given. I trust that the Branch will publish the Report in pamphlet form, and that other Branches will model their reports on its lines—S. V. E.

During the past year twelve new Members have joined the Branch—8 Parsees and 4 Hindus. There have been 23 withdrawals owing to certain unfortunate circumstances. There are now 72 Members on the rolls. The plan of throwing open the Branch library to the general public has produced some good results in a small way. Nearly five hundred rupees has been received by the Branch in donations, the greater part of this being given by Miss Müller. *Pauses* is now under the management of a Sub-Committee, who expect satisfactory results. The financial affairs of the Branch are satisfactory. The following Theosophists have visited the Branch during the past year:—Miss Müller, Miss Willson, Messrs. Edge, Sturdy, Old and others. The Branch has published during the year some fourteen different pamphlets for distribution. Miss Müller's generous conditional offer of Rs. 3,000 per annum to the Branch is now under discussion in London. Pandit Bhavani Shanker's long visit to the Branch has done much good.

S. RAGAVENDRAO,

Honorary Secretary.

Burdwan.—Babu Dinanath Ganguly, I, and the Assistant Secretary of Calcutta Branch, paid a visit to Burdwan yesterday. Babu Chitra Dhar Ghosh and Babu Dhankrishna Biswas, both Members of our Society, invited some intelligent and young gentlemen of the locality to attend our meeting, and an interesting conversation on Theosophical subjects was kept up till about 10 p. m. The gentlemen present all showed much earnestness, and promised to meet regularly every week.

KALI PRASANA MUKHERJEE.

Nasik.—This Branch consists of eight fellows. The Secretary and Treasurer is Mr. D. R. Tarkhadhar. The number of meetings held during the quarter ending 31st March 1893 was 12. The percentage of attendance was 10. Portions of the "Key to Theosophy" were read and explained.

D. R. TARKHADHAR,

Secretary.

Bangalore.—The Branch consists of 47 Members and 10 sympathizers. The office-bearers remain the same as before.

Ten meetings were held against 6 in the previous quarter. Two were in connection with the transaction of business and 8 for reading Branch Papers, &c. The attendance of Members was, on the whole, fair. A perceptible addition was made to the existing stock of books in the Library. During his visit to Adyar for the last Convention, the Vice-President made a large purchase of books for the Branch. Almost all the Magazines bearing upon Theosophy continue to be subscribed for.

The class to study the "Key to Theosophy" had its regular sittings during the quarter. It has become popular and some outsiders are attracted to it. Mr. Edge's article on the "Hour of India's Need" was reprinted and copies circulated. A Tamil translation of this article was also prepared and printed, copies of which have been extensively distributed. Mr. Fullerton's article on "Joining the Theosophical Society" which appeared in the *Path* for January 1893, was also reprinted for general distribution.

A sum of Rs. 100 was sent to the Parent Society during the quarter as a contribution from this Branch towards H. P. B's Memorial Fund.

A. SINGARAVELOO,

Secretary.

Allahabad.—At a business meeting held on 5th May, 1893, it was resolved that this Branch records its keen sense of appreciation of the unselfish and energetic work done by Bro. M. A. N. Hydari during the time he belonged to this Branch, and wishes to convey to him its deep gratitude for the same. It further wishes to express its feeling of sorrow at the sudden removal of Bro. Hydari from its field of work; but hopes that his efforts in the Cause of Theosophy will bear fruit on a different soil.

Brother Awiwash Chandra Banerji was unanimously elected Secretary of the Branch.

AVINASH CHANDRA BANERJI,

Secretary.

During the past quarter, eleven meetings were held, of which four were business and one special. A conversation was also held. The attendance of the Members was, on the whole, satisfactory. Papers were usually read and discussed at the ordinary meetings. In this quarter the Branch was visited by Col. Olcott and Bro. Sydney V. Edge. Two public lectures were delivered by them in the Kayastha Pathshala. During their stay they also visited the "Students' Theosophical Association" attached to the Branch, and highly approved of its work. Four Members from the Association and one other gentleman were initiated on the occasion. For the first time a Hindu lady was also initiated here. Six persons have joined the Branch. Considerable additions were made to the Branch Library, and it now subscribes for five Theosophical Journals.

Financially, the Branch is in a good condition.

AVINASH CHANDRA BANERJI,

Secretary.

Supplement to The Theosophist.

Pandit C. Prasad S'üstri chanted Sutras from the Vedas in Sanskrit. The 10th Chapter of the Gita was read by Pandit Ram Krishna, and the 8th Book of the "Light of Asia" by Bro. Rai B. K. Lahiri. With a profusion of white flowers, the Shraddh ceremony of H. P. B. was performed by a circle of devoted Brahmins with much reverence, and even those who understood neither language used on the occasion seemed much impressed and interested. At the conclusion of the meeting, Rs. 30, collected then and there, were voted for aims-giving to the poor under the supervision of the President.

A. C. BISWAS,

Joint Secretary.

Meerut.—The Second Anniversary was celebrated at the President's house at 6 P.M. The hall was decorated with lotus flowers and leaves and all the works of H. P. B. in our Library were spread upon the floor. Nineteen Members of the Branch were present. Extracts from the "Mystery of the Lotus" by Pandit S. E. Gopalachari, together with some extracts from "Isis Unveiled" upon the same subject were read; also "Are we deserted?" from the *Path*. These were followed by extracts from the "Light of Asia" and part of the 4th Chapter of the Bhagavadgita. The meeting resolved that an appropriate sum from the Branch funds should be sent to the Head-quarters in commemoration of H. P. B.

KRIPA RAM,

Secretary.

Cottalore.—Rice was distributed to the poor in the morning, and in the evening a meeting of the Members was held, at which a sketch of the T. S. up to the present date was given. Readings from the 6th Chapter of the Gita, the "Light of Asia" and the Shanti Parva of the Mahabharata were read, and explained in Tamil.

S. RAMASWAMI IYER,

Secretary.

Fatehgarh.—Twelve Members of the Branch met at 7 P.M. The 10th Chapter of the Gita and part of the 8th Book of the "Light of Asia" were read. The Chairman then addressed the meeting on the life and work of H. P. B. The meeting resolved that a quantity of grain should be given to the poor.

SYAMA BIHARI MISRA,

Acting Secretary.

Bangalore Cantonment.—The occasion was celebrated at 7 P.M. The premises were nicely decorated with ferns, &c., and lotuses from Paluhah. The room was crowded. Reading from the Sanskrit of the 5th Chapter of the Gita and the "Light of Asia" followed the introductory remarks of the Secretary, and were explained by a graduate friend. A Telugu Pandit then addressed the meeting on the subject of "Knowledge and Ignorance." A discourse on a Tamil Philosophic work was given by a schoolmaster. The meeting terminated with the reading of extracts from *Thayumanavar* by a Member of the Branch, and distribution of Theosophical pamphlets, clothes and money, contributed by Members, were distributed to the poor in memory of H. P. B.

A. SINGARAVELU,

Secretary.

Chittoor.—In connection with the celebration of 'White Lotus Day' this Branch issued a printed notice. The programme of the meeting included readings from the Gita and the "Light of Asia," a sketch of the life and character of H. P. B., and citations from *Thayumanavar* accompanied with music. M. R. Ry. Sri M. N. C. Bangari Seshanna Nayani Varu, Zemindar of Bangari, had kindly consented to preside on the occasion. Arrangements were made to feed over one thousand poor people.

C. M. DURASWAMI MUDALIAR,

Secretary.

Telegrams announcing the celebration of 'White Lotus Day' were received at Adyar on that day, from Bombay and Fatehgarh Branches.

AMERICAN SECTION.

ANOTHER NEW BRANCH.

A Charter was issued from this office on April 17th to the Columbus T. S., Columbus, Ohio. The Branch has 13 Charter Members, and is the 77th upon the American roll.

WILLIAM Q. JUDGE,

General Secretary.

INDIAN SECTION GAZETTE.

REPORTS OF BRANCHES.

Fatehgarh.—A public meeting of this Branch was held at Farrakhabad in the spacious and beautiful gardens of Babus Durga Pershad and Jwala Pershad on the 30th April 1893, at 6 P.M., to celebrate its Anniversary. The meeting was very largely attended.

The Chairman, Munshi Bakhtawar Lal Sahib, on taking his seat, opened the proceedings by explaining, in a brief speech, the object of the meeting, and requested the Acting Secretary, Pandit Syama Behari Misra to read the Annual Report which was compiled by him: this being done, Pandit Soonder Narain Mushran, Joint Secretary, addressed the meeting on the first object of the Society. He was followed by Babu Satindra Prasad Sanyal, Vice-Chairman, who addressed the audience on the second object of the Society. Pandit Raj Nath Chobe then read a paper in Devanagari on the third object of the Society. The Chairman then summed up in Urdu (at the request of the audience) all that had been said by the speakers.

The recitation of Vedic Mantrams took place at intervals by some Pandits who had been specially engaged by the Branch for the purpose.

With a vote of thanks to the Chairman, the proceedings were brought to a close.

HAR PRASAD,

Assistant Secretary.

The following is the Annual Report of the Branch:—During the year under review, the Branch has held its weekly and monthly meetings almost regularly. There have been five general public meetings held during the year. Three of these were on the occasion of the General Secretary's visit to the Branch in April 1892. These have had a very desirable effect, and evoked much interest in the cause of Theosophy. Besides the transaction of ordinary business of the Branch, its meetings were devoted to the study of various books. Although the little work that was done during the year under report has, on the whole, been satisfactory, still a systematic outline of work has long been recognised as needed, and it has now been resolved to hold discussions on questions set forth in the *Prasnotara*. During the year under report 12 new Members have been initiated which, in itself, is a fact indicative of the interest that the Branch has fortunately been successful in creating among the public. The office of President changed hands during the period now commented upon. Bro. P. Raj Nath Sahib left the District on the period now commented upon. The blackest sorrow of the year was the sudden and untimely death of Bro. Sajjad Husain: and I once more take this opportunity of expressing on behalf of the Branch the irreparable loss sustained by the Branch in losing his valuable services as a Vice-Chairman. By a happy coincidence the gentlemen who succeeded Brothers P. Raj Nath Sahib and Sajjad Husain in office, were fellows of the Theosophical Society, and the Branch was not slow to embrace the opportunity so luckily offered. A general meeting was called and Brothers M. Bakhtawar Lal and B. Satindra Prasad Sanyal were elected President and Vice-President of the Branch respectively. The financial position of the Branch has, on the whole, been satisfactory. During the year we remitted to the Head-Quarters at Adyar Rs. 85, which comprised initiation fees and annual dues.

SYAMA BEHARI MISRA,

Acting Secretary.

Tipperah.—The Second Anniversary of the Tripura Tatwa Gyana Theosophical Society was celebrated on Sunday, the 16th April 1893 in the Comilla Town Hall. Most of the educated community of the town favoured the occasion by their presence in pursuance of a notice issued inviting them to attend. Nearly 200 people were present, and the large meeting Hall was almost filled to its utmost capacity. The business of the day commenced at 3 P. M. by recitations of a Stotram on ten incarnations of "Vishnu," and reading of selected passages from Gita by a Pandit which were followed by a few songs and music, after which the President opened the proceedings by a short Address. The Secretary then read his Report showing the working of the Society during the year 1892. The Report was then adopted by the motion of Babu Kailas Chandra Bhattacharya, supported by Babu Ramesh Chandra Sen. This was followed by two written discourses in English and Bengali. The English discourse was delivered by Babu Ramesh Chandra Sen, B.A., B.L., S. d Munsiff, dealing with the "Constitution of the Theosophical Society, &c." The Vernacular Discourse was delivered by Babu Dinesh Chandra Sen, B.A., Head Master of the Victoria School on "Bhakti."

During the year there have been 38 sittings of the Society, of which three were special ones. The number of regular meetings was, therefore, 35, or, in other words, close upon 3 meetings a month.

At the meetings of the Branch, beside the passing of accounts, distribution of *Prasnotara*, issue of Library Books and Journals, &c., and adoption of Resolutions on sundry matters, we read Branch Work Papers and selected articles from Theosophical Journals and held discussions on the same. Apart from the above some papers were contributed by the following Members on the following subjects:—By Babus Gagan Chandra Sen and Abhaya Chandra Baul on the "Dual aspects of Manas;" by Babu Bishwar Ganguly on "What is it that Reincarnates;" by Babu Ramesh Chandra Sen on "Sradh Ceremony;" by Babu Kailas Chandra Bhattacharya on "What one sees at the time of Death;" and by Babu Nabin Chandra Chakravarty on "To know is to become" and "The relative aspects of Truth." The remainder of the Report deals with business details.

CH. KUMAR GUHA,
Secretary.

INDIAN SECTION.

FINANCIAL STATEMENT.

RS. A. P.
2,006 3 11

Balance on hand on the 21st of April

DONATIONS.—Mr. Ramkaran Sivkaran (Secunderabad) Rs. 21-8-0; "Krishnarpanam" for May, Rs. 15; Mr. S. J. Padshah of Calcutta, for May Rs. 10; "Harmony" Rs. 25; ... 71 8 0

ANNUAL DUES.—Negapatam Branch Rs. 10; Ernakulam Branch Rs. 6; Rai Bahadur Baroda Prasad Basu, Mussoorie (unattached) Rs. 3; Ranchi Branch Rs. 14; Nassik Branch Rs. 16; Bankipore Branch Rs. 20-4-0; Mr. P. S. Balakrishnaswami Naidoo, Tuticorin (unattached) Rs. 3; Coimbatore Branch Rs. 6; Berhampore Branch Rs. 44; Rajahmundry Branch Rs. 12; Nilphamari Branch Rs. 6; Babu Kirty Ch. Roy, Santipore Rs. 3; Tiruvalore Branch Rs. 14; Bangalore Branch Rs. 26; Mr. C. V. Venkataramana Aiyengar, Coimbatore (unattached) Rs. 3; Bankura Branch Rs. 7; Calcutta Branch Rs. 9; Pakur Branch: Babu Dhirmath Sukul Rs. 2; Kurnool Branch Rs. 18; Mr. J. V. Subramania Avathanuloo, Madras (unattached) Rs. 3; Mr. R. Gopala Swamiengar, Tanjore (unattached) Rs. 3-4-0; Mr. K. Gajaratjoo Mudaliar, Sathyamangalam (unattached) Rs. 3; Mr. G. S. Vijayaragavalu Naidoo, Rompicherla (unattached) Rs. 3; Kumbakonam Branch Rs. 20; Madras Branch Rs. 4; Cawnpore Branch Rs. 10;

RS. A. P.

Brought forward... 71 8 0

Jubbulpore Branch Rs. 6; Gya Branch Rs. 4; Babu Saures Ch. Sircar, Kirnahar (unattached) Rs. 3; Palghat Branch Rs. 8; additional sums realised per V. P. P. from attached Members Rs. 193-6-0; and from unattached Members Rs. 259-6-0 ... 742 4 0

ENTRANCE FEES.—Midnapore Branch: Babus Kally Kamal Sarcar and Ishwara Chandra Panday @ Rs. 5 each, Rs. 10; Miss Frances Abdulla, Bombay Rs. 10; Babu Saures Ch. Sircar, in Kirnahar Rs. 10; Nilphamari Branch: Babu Abmash Ch. Singh Rs. 10; Pakur Branch: Babu Dhirmath Sukul Rs. 10; Calcutta Branch: Babu Durganath Sircar Rs. 10; Babu Aghoranath Datta (1st instalment) Rs. 4; Coimbatore Branch: Mr. T. C. Chinappa Mudaliar Re. 1; and Mr. Sitarama Aiyer 0-8-0. 65 8 0

879 4 0

Total... 2,885 7 11

EXPENSES:—

Establishment charges for April	73 0 0
Postage	72 5 0
Printing charges	204 2 3
Sundries	14 8 0
Total...	363 15 3

Balance on hand on the 19th of May... 2,521 8 8

P. R. VENKATARAMA AIYER,
Treasurer, Indian Section.

AUSTRALASIA.

Hobart Branch, Tasmania.—The Hobart Branch continues to hold regular meetings on the second and fourth Mondays of each month. Our work is still of a studious kind; articles from Theosophical publications are read and discussed; our Members continue to lay before each other any doubt or difficulty they may have, and every one tries to help in the true conception of our philosophy. A few visitors have been present at our meetings; while outside enquirers are reading our works and asking questions of some of our Members.

About the beginning of this year we had a visit from a Sydney Brother, who is connected with the Upādhi; his visit, I trust, was of advantage to our Branch. From the information he gave us we have been enabled to open a Theosophical Literature Depot, and issue information to enquirers. At present, the Depot is carried on in a very small way, that is, by hanging two small show cases outside the shop window, containing books and pamphlets, and having the name of the society written in gold letters over each case, with our symbol in the centre. A circular containing information to enquirers together with a price list, was issued as a supplement by the *Tasmanian News*—an evening newspaper, so a number of people in and around Hobart will now have heard of Theosophy and the Theosophical Society; having had brought to their notice the fact that a Branch exists in their midst, it has caused some to come forward, purchase our literature and make enquiries concerning us.

JOS. BENJAMIN,
Hon. Sec., Hobart Branch.

ANNIE BESANT.

THE STORY OF HER LIFE.

The London *Weekly Sun* is now publishing a series of autobiographical sketches from the pen of Annie Besant entitled "Through Storm to Peace: The Story of my Life." It is needless to say that the articles are of the greatest interest, and are written in Annie Besant's most attractive style. The *Indian Mirror* will probably re-publish the articles for the benefit of Hindu Theosophists.

MAHA'BHA'RATA.

The Mahābhārata in Sanskrit (complete) may be had for Rs. 8 in India. English translation of ditto (useful to all Oriental Scholars), published by P. C. Roy, C. I. E., may be had for Rs. 50 in India. For subscribers in India unable to pay the full rates, Rs. 25 is charged for the latter work. Only a few sets being in stock, applications should be made without delay. Apply to the Manager, D. B. K., No. 1, Raja Goro Dass' Street, Calcutta.

SECOND SIGHT.

Colonel Olcott recently returned from a fifteen days' tour, during which he visited Rangoon, Calcutta and Bankipore, in the interests of the Mahā Bodhi Society. On the S. S. *Bengal* he lectured, by request, upon Theosophy and, having spoken about the projection of the human 'double,' said he should not be surprised if a number, perhaps a majority, of his fellow-passengers were able to testify to apparitions of the living or dead having been seen by themselves or relatives. After the lecture several persons did, in fact, relate stories of the kind. Among these was a young Scottish lassie, who told the following interesting story:—Her family were living in a certain town in North-Western Scotland and had, as a cook, a maiden of Skye who, it seems, was gifted with the "second sight." One day she, looking out of a window, cried out to the parlour-maid that she saw coming up the walk towards the house a tall, handsome gentleman, with dark hair, wearing a grey tweed suit, and followed by a large dog. She was sure that he came to take away one of the young ladies. The parlour-maid hurried off and opened the front door, but there was no one. She even went around the side of the house into the garden, thinking he might have passed that way, but no one was there. Three months later a gentleman of the exact description, dressed in grey tweeds, and followed by a large dog, actually did come to the house. He was an officer in the navy, and his acquaintance with the family ripening, he became engaged to one of the daughters of the house—Col. Olcott's own informant—who had been visiting relatives in India and was now on her way home to marry him.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijaya Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1893.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 17th June, 1893.

At the request of A. E. Buultjens, Esq., F. T. S., Gen. Supt. of Buddhist Schools in Ceylon, and of the Secretary and other Members of the Kandy Buddhist Theosophical Society, the Hon. Tikiri Banda Panabokke, F. T. S., Member of the Legislative Council of Ceylon, is hereby appointed General Manager of all schools in the Central Province, which are, or may hereafter be, placed under the control of the Theosophical Society; and Mr. Buultjens is hereby relieved from further responsibility for the same.

Mr. Panabokke will forward annually to these Head-quarters, on or before the 15th November, a General Report upon the state of the schools under his charge and the progress of our educational movement in the Central Province.

The Recording Secretary, T. S., will forward copies of this Executive Notice to the Hon. Director of Public Instruction, Ceylon, the General Superintendent of Buddhist Schools, the Hon. T. B. Panabokke, and the Secretary, Buddhist Theosophical Society, Kandy.

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

FINANCIAL STATEMENT.

The undersigned begs to acknowledge receipt of the following sums since the date of his last acknowledgment:—

	RS.	A.	P.
LIBRARY FUND.	...	...	3 0 0
Mr. C. Sambiah (<i>Mylapore</i>)	...	...	...
HEAD-QUARTERS FUND.			
Dr. A. Martinez (<i>Buenos Ayres</i>) Diploma	...	...	...
Fees of 12 members £3; Charter Fees	£ 4	0	0
£1: total	...	...	...
Mr. G. R. S. Mead (<i>London</i>), Diploma and	...	...	...
Charter Fees due to Head-quarters for the	£ 16	3	5
period ending 30th April	...	...	...
Mr. J. St. Clair (<i>Auckland</i>) Charter Fee of	...	...	...
Dunedin T. S. £1; Entrance Fees on 6	£ 2	10	0
applications @ 5s each = 30s: total	...	40	10 0
M. R. S. Benson (<i>Melbourne</i>) Entrance Fees on 6 applications	...	24	6 0
@ 5s each = 30s	...	...	...
Miss Minet (<i>Melbourne</i>) Entrance Fees on 8 applications @ 5s	...	32	9 0
each = 40s	...	2	8 0
Mr. C. Sambiah, (<i>Mylapore</i>) his subscription	...	...	...
ANNIVERSARY FUND.			
Mr. J. St. Clair (<i>Auckland, N. Z.</i>) first year's Annual dues of	...	9	7 0
6 members @ 2s each = 12s.	...	...	...
Miss Minet (<i>Melbourne</i>) Annual dues of eight members of the	...	13	0 0
May Bank T. S. @ 2s each = 16s.	...	...	...

S. E. GOPALACHARLU,
Treasurer, T. S.

20th June 1893.

ANNIE BESANT TRAVELLING FUND ACCOUNT.

	RS.	A.	P.		RS.	A.	P.
Amount received up to 26th December 1892...	2,578	0	8	Paid to B. Keightley's a/c in the Bank of Madras for purchase of Government Pro Notes for Rs. 2,000 ...	2,217	2	
J. Srinivasa Rao (Gooty) "S" thro' W.Q. Judge \$ 2	5	0	0				
Ramakaran Sivakaran (Secunderabad) ...	15	0	0	Deduction on a/o of a mistake in addition of totals and therefore wrongly shown in excess in the Convention Report ...	199	0	0
An "F. T. S." (Calcutta) 2,000	0	0		Transfers to other Funds ordered by the donors :-			
Natar Das Roy (Berhampore) 2	0	0		To the Theosophist Office on a/c of Mr. L. P. Mac Carthy (San Francisco) ...	28	4	0
				To the Indian Section a/c donation of Mr. A. Nilakanta Sastri ...	46	8	0
				Total...	2,490	14	0
				Balance...	2,115	2	8
				Grand Total...	4,606	0	8
Total...	4,606	0	8				

1. The mistake in addition was discovered after the publication of the Convention Report. Hence the present correction.
2. Of the balance of Rs. 2,115-2 8, Rs. 2,000 are with Bro. Upendronath Basu of Benares, as originally understood between Mr. Keightley and the donor.

THE PARLIAMENT OF RELIGIONS AT CHICAGO.

We announce with much pleasure that Bro. G. N. Chakravarti of Allahabad has consented to attend the above Congress in the interests of the Indian Section T. S. Our Brother leaves for America *via* London about the middle of this month.

EUROPEAN SECTION.

I have the pleasure of reporting that on May 19, 1893, Charters were issued to Madrid and Barcelona to found there Branches known as the Madrid Lodge and the Barcelona Lodge of the Theosophical Society, respectively.

G. R. S. MEAD,
General Secretary.

LONDON, June 1, 1893.

To the President-Founder T. S.

DEAR SIR AND BROTHER,

I have the pleasure to inform you hereby that a Charter under the above date has been issued to five members at Middlesbrough to form a Lodge there, to be called the "Middlesbrough Lodge of the Theosophical Society."

I am,

Dear Sir and Brother,

Yours fraternally,

G. R. S. MEAD,
General Secretary.

INDIAN SECTION GAZETTE.

WHITE LOTUS DAY.

The Anniversary of H. P. B.'s departure was celebrated at the Tipperah, Chittoor, and Berhampore Branches of the T. S. Want of space prevents the publication of Reports recently received from the Secretaries of these Branches.

REPORTS OF BRANCHES.

Meerut.—The Inspector of Schools has lately made an enquiry on behalf of the Local Government, into the objects and work of our Society, and we have lately received from the same official source a copy of the "Journal of the Asiatic Society of Bengal," which gives an account of the latest discoveries of Set Mahet in the Gonda District, Oudh, by Mr. W. Hoey, c. s. From this report it appears that the ancient city of Sravasta holds many interesting relics. Mr. Hoey believes that "Set Mahet" is only a corruption of Sravasta Mahata, and he rejects all other proposed explanations of the name.

The presence of our late Secretary, Bro. Chandra Sekhar, at our Sunday meetings recently, has been a source of great pleasure to us. He is on his way from Agra to Almorah. Pandit Chandra Sekhar is very active in his support of the Government High School at Almorah, which, four years ago, took the place of the Mission School. It is hoped that he will establish a centre of activity for Theosophy in that place.

KRIPA RAM,
Secretary.

Kumbakonam.—Seven members have joined this Branch since the beginning of the year. Besides the Theosophical Magazines, the *Madras Mail* and *Hindu* are circulated daily to the members; and every month 50 copies of *Pauses* are distributed to subscribers in Kumbakonam. The Branch has a library of 400 volumes in English and Sanskrit; 100 volumes of valuable Sanskrit works having been a gift from our late Bro. Sundara S'astri. A Theosophical Book Depot has been started, one of the members having supplied the capital free of interest, and Theosophical literature is supplied to members and outsiders at cost price. Every month not less than 2,000 pamphlets are printed for free distribution. This scheme is due to the same devoted Brother, who writes most of the articles and supplies the necessary funds. The Branch is open everyday from 4 to 8 p. m. The visit to this place of Messrs. Old and P. R. Venkatarama Iyer has been productive of much good, the spirit of enquiry having been raised in the minds of many scientific men in the town by the lectures and experiments given by them. "Thoughts on the Gita," a book containing the twelve lectures of Bro. A. Nilakanta S'astri is now in the press; the proprietor of the *S'ri Vidya Press* having kindly undertaken to produce it at his own cost with a view to helping the Branch. Another member has undertaken the cost of producing a translation of *Vasudeva Mananam*; the proceeds of which will be given to the Branch.

M. C. KRISHNASWAMI IYER,
Secretary.

Coimbatore.—On the evening of Sunday, the 21st of last month, Bro. C. V. Venkataramana Aiyangar, B. A., delivered a lecture on "What is Theosophy?" in the Town Hall of Coimbatore. He was asked to do so by the members of the "Student's Union," who raised a subscription among themselves for the expenses of the meeting, thereby showing what interest they take in Theosophy. The lecture was very graphic and interesting. Mr. N. Ramaswami Aiyer, our hardworking Secretary, who presided on the occasion, explained everything in detail and after a long speech, pointed out that the T. S. deserves the careful attention of every Indian.

It may be added that the audience numbered about 250, and was made up of students, officers, lawyers and merchants.

The meeting was dissolved after a formal vote of thanks to the chair.

V. SITHARAMIAH,
Secretary.

Allahabad.—I have the honour to submit the quarterly report of the Prayag Students' Theosophical Association ending with the 31st of March,

Supplement to The Theosophist.

1893. The office-bearers of the Association are B. G. N. Chakravarti, M. A., L. L. B., President; Mr. M. A. N. Hydari, B. A., Vice-President; Chandu Lal Bhargava, Secretary; B. Brajagopal Nandi, B. A., Assistant Secretary; and B. Shyam Lal, B. A., Librarian. The meetings of the Association were regularly held, and the attendance of the members was, on the average, satisfactory.

Some thirty pamphlets have been added to the Library. Three graduates of the college have been enlisted as members of the Association. Four of the senior members of the Association have been initiated as regular members of the T. S. Some of these members are about to undertake the task of translating Mrs. Besant's Manuals into Urdu, provided they can obtain the necessary permission.

CHANDU LAL BHARGAVA,

Secretary.

Bankipore.—Babu Baijnath Singh, who was formerly a member of the Gya Branch, is elected now as an additional Assistant Secretary to the Bankipore Branch, as he has permanently settled in the latter place as a legal professioner. Bro. Purnendu Narain Sinha, the esteemed President of the Bankipore Branch, who went to Arrah on private business, met some of the members, talked to them about re-organising the Branch on a good working base, and instructed them how to conduct the Branch business.

J. CHANDRA BANERJEE,

Secretary.

Calcutta.—The Bengal T. S. is displaying a most gratifying activity. Its Eleventh Anniversary was celebrated in the Albert Hall and at the Branch Head-quarters, on the 10th and 11th June, at which the following programme was carried out:—Saturday, 10th June, 4-30 p. m., Opening address, by the President; the Annual Report, by the Secretary; a Lecture on "The Scientific Basis of Theosophy" (1st part) by Dr. L. Salzer. Sunday, 11th June, 7 a. m., Vedic Hymns, Recitations, Expositions and Lectures 4 p. m., "The Scientific Basis of Theosophy," (2nd part) by Dr. L. Salzer.

RAKHAL CHUNDER SEN,

Secretary.

THE GENERAL SECRETARY.

Since his arrival in England, we are sorry to say, Bro. Bertram Keightley has suffered considerably from malarial fever contracted in India, and aggravated by the exposure consequent on his shipwreck off Ceylon on his way home. In spite of this, he has been over to the American Convention to represent his Section. Members will, we are sure, join us in wishing Bro. Keightley a speedy restoration to health.

VERNACULAR TRANSLATION AND PAMPHLET WORK.

Brother A. Siva Row of Kuttalam is now completing his Tamil translation of the Vicharasagar. He is issuing in connection therewith a small Theosophical hand-book in the same vernacular. The latter will, doubtless, be of great use in the Madras Presidency. Bro. Jagannathiah, whose weekly Theosophical organ, *The Theosophic Thinker*, is now becoming so well known, is organising a scheme for the furtherance of Telugu Vernacular Translation, which promises well. All Telugu-knowing Theosophists are requested to communicate with Bro. Jagannathiah with a view to rendering him aid in his useful work. The Kumbakonam T. S. has issued the fourth pamphlet of its Tract Series, which is a useful reprint of an article in *Luchfer* entitled "Some Words on Daily Life." Bro. A. C. Biswas of Ludhiana has just completed an Urdu Translation of Annie Besant's "Seven Principles of Man" and Bro. Raghubandam P. Sarma of Mozufferpore, is engaged on some Hindi translations of Theosophical pamphlets. The Surat Branch has issued a large edition of a reprint of an excellent speech made by Herbert Burrows before the Dublin Lodge entitled "Theosophy and Life." The following pamphlets have been issued from Head-quarters during the past month: an edition of the last-mentioned pamphlet, "Theosophical Gleanings, or Notes on the 'Secret Doctrine'"; "Why you should be a Theosophist"; "The Second Object of the T. S." Secretaries of Branches can

also send copies of Nos. 1, 3 and 4 for distribution, on application to Head-quarters. Dr. Salzer, a Vice-President of the Bengal T. S., has issued a beautifully printed pamphlet of some 50 pages containing his address before the Bengal T. S. Anniversary Meeting, which is entitled "The Scientific Basis of Theosophy."

Let me urge once more upon my Hindu Brothers, the importance of this pamphlet and vernacular translation work. Every one who can should join in it.

S. V. E.

THE H. P. B. THEOSOPHICAL PROPAGANDA SOCIETY.

Our energetic Brothers of the Surat Branch have organised a Society bearing the above name. Briefly, the objects of the Society are:—

1. The rendering of pecuniary aid, when needed, to the Indian Section Head-quarters.

2. To assist in the establishing of a Sub-Section of the Indian Section in the Bombay Presidency.

3. Out of its income to make a grant-in-aid to any Institution devoted to the imparting of Theosophical knowledge.

4. The issuing of Theosophical books and translations.

5. Generally to assist in any Theosophical work.

The Society, it is hoped, will soon have a large fund at its disposal, indeed, a considerable sum has already been collected. The management of the fund is to be in the hands of the members of the Society. The General Secretary of the Indian Section is to be the President, while Rao Bahadur Jagannath Itchharam and Dr. D. G. Edal-Behram are to be the Joint Secretaries of the Society.

Though our General Secretary, Bertram Keightley, is now absent in England, I feel sure that this excellent scheme will have his fullest approval. The principle of Self-Help is one that, it seems to me, should be encouraged to its fullest extent out here, and it is encouraging to note that the Surat Branch, which has always been to the fore in useful work, should have conceived of a scheme which promises so much good to our work in India. In expressing the cordial approval of our Head-quarters Staff to this scheme, I ask all earnest members of the Section to give their hearty co-operation and aid to our Surat Brothers, in order that this newly-organised Society may be put into thorough working order as soon as possible. I trust that before long, we shall be able to give some account of the work done by the Society.

SYDNEY V. EDGE,
Assistant Secretary.

INDIAN SECTION.

FINANCIAL STATEMENT.

RS. A. P.

2,521 8 8

Balance on hand on the 19th of May

DONATIONS:—"Unity" Rs. 5; Mr. C. Sambiah (Mylapore) for April Rs. 2-8-0; Mr. V. Coopposamier (Sholinghur) Rs. 33-3-11; "Krishnarpanam" for June Rs. 15; Mr. Ramkaran Sivkaran (Secunderabad) Rs. 20-2-0; Mr. S. J. Padsha (Calcutta) for June Rs. 10

85 13 11

ANNUAL DUES.—Agra Branch Rs. 10; Fategarh Branch Rs. 20; (Hyderabad Branch) Mr. P. Y. Subba Row Rs. 2; Pandit Shem Narayan (Lucknow Branch) Rs. 2; Cocanada Branch Rs. 6; Mr A. L. Sunderraz (unattached) Rs. 1; Ranchi Branch Rs. 2; Mozufferpore Branch Rs. 3; Allahabad Branch Rs. 16; Bellary Branch Rs. 12; Benares Branch Rs. 17; Sirdhar Saheb Singh (Panier) unattached Rs. 3; Baroda Branch Rs. 6; Calcutta Branch Rs. 4; Kanigiri Branch Rs. 12; Mr. A. Venkia Sarma (Palmanair) unattached Rs. 3; Kumbakonam Branch Rs. 14; Mr. Hazari Lal (Bara-Banki Branch) Rs. 2; Palghat Branch Rs. 6; additional sums realised per V. P. P. from attached

RS. A. P.

Brought forward... 85 13 11

Members Rs. 51-2-0; and from unattached Members
Rs. 16-12-0

208 14 0

ENTRANCE FEES.—Jamalpoore Branch Rs. 7; Sardhar
Saheb Singh (Panier) unattached Rs. 10; Mr. H.
O. Parikh (Baroda Branch) Rs. 10; Babu B. G.
Motilal (Calcutta Branch) Rs. 10; Mr. A. Venkia
Sarma (Palmanair) unattached Rs. 10; Mr. K.
Vaidyanadhan (Kumbakonum Branch) Rs. 10;
Rajmahal Branch Rs. 25; Babu Bonamali Kundoo
(Nilphamari Branch) 1st, 2nd and 3rd instalments
Rs. 6; Babu Prasannakumarasen (do) 1st instal-
ment Re. 1

89 0 0

383 11 11

Total... 2,905 4 7

EXPENSES:—

Establishment charges for May ... 139 0 0
Postage ... 70 4 0
Printing charges ... 343 5 6
Stationery ... 9 0 0
Sundries ... 37 7 11

Total... 599 1 5

Balance on hand on the 21st of June... 2,306 3 2

P. R. VENKATARAMA AIYER,
Treasurer, Indian Section.

ADELAIDE T. S.

The Annual Meeting of the Adelaide T. S. took place yesterday morning, (May 28th) The President, Mr. N. A. Knox, read a very interesting report, reviewing the work and growth during the two years of the existence of this Branch since its formation by Col. Olcott in May '91. The seven original members had worked well, and thus doubled the number by the end of the first year. Mr. Dobbie, the first President, resigned last September and Mr. Knox was elected in his stead. The roll of Membership shows a further increase in numbers, 24, or 25, being the present strength of the Branch. The President then alluded to the beneficial effect on the Theosophical movement in Adelaide of Mrs. Cooper-Oakley's visit, short as it was. She was highly appreciated, and the three lectures she gave during her stay of only one week, were well attended, arousing a new interest among many who had only read before, without caring to investigate further. The address concluded with words of deep spiritual import, dictated by a heart that could discriminate between knowledge of a most fascinating and absorbing nature, and the wisdom which enriches the soul.

The election of Officers for the ensuing year then took place, with the following result:—

President, N. A. Knox (re-elected); Vice-President, E. Cooke; Secretary, Mrs. Elise Pickett; Honorary Treasurer, J. McKenzie (re-elected); Bro. McKenzie has acted as Honorary Secretary from the first, but was unable to give the necessary time required for the increased work which a growing Society throws on its Secretary: it had therefore been resolved to invite Mrs. Pickett of Melbourne to fill the vacant post.

The projected activities for the ensuing year are represented by the following programme:—

Two Meetings, morning and evening, on Sundays, the evening one to be advertised with subject so as to attract outsiders. Two "S. D." classes, one on some afternoon, one on an evening in the week; a weekly evening meeting of the nature of a Branch Meeting for those who can never come on Sundays;

one evening for a Debating Club. A seventh meeting is projected for a few advanced students. Theosophy is in the air here also, which shows itself in brisk and ready replies to attacks and notices in the local newspapers.

ELISE PICKETT, F. T. S.,
Secretary.

NEW ZEALAND.

AUCKLAND.

Mrs. Cooper-Oakley arrived here from Sydney on the 2nd May, and was met by the President, Miss Lilian Edger, M. A., one of the Vice-Presidents, Mr. Swinnerton, and the Secretary Mr. Draffin. Her present plans are to remain for about 5 weeks here, and then go to Dunedin in the South island for a week or two; after which she intends to return to Sydney. On the evening after her arrival, the members of the local Branch gave Mrs. Cooper-Oakley a warm welcome at the Lodge room; and since then she has been holding meetings every day. Everybody is delighted with her, and her grasp of Theosophical teachings, her philosophical training, and, above all her intimate knowledge of H. P. B., make her especially welcome to us. A programme of lectures and classes for the next four weeks has been arranged, and we hope to receive much good, and to become fitted for doing good to others. For some time past, the Theosophical cause has met with opposition, first from a retired Ceylon Missionary, and recently from some of the local ministers. The *New Zealand Herald* one of the chief papers in these Colonies, has, however, kept its columns open to us for months, and the spread of a knowledge of Theosophy by this means must be very considerable. I may also mention that some of the Melbourne papers gave a very full and favourable review of Mrs. Cooper-Oakley and her work in Australia. The work since Mrs. Cooper-Oakley's arrival has, so far, been very successful. Each day and night in the week is set apart for meetings or work of some sort, and great interest is shown in Theosophy. Indeed the whole town and country, far and near, are ringing with the word. The daily papers, the *Herald* especially, have from one to two columns filled with correspondence or reports each day. Before Mrs. Cooper-Oakley arrived, some of the Ministers had been speaking against Theosophy, but it was reported that during her stay, nothing more would be said, not till she had departed. But to carry the war into the enemy's country, the ministers and others were requested to say that they had to say, while Mrs. Cooper-Oakley was here to defend H. P. B. and Theosophy. This had the desired effect and a perfect hail of letters and sermons followed, raising the interest of the congregations in Theosophy to a great pitch. The large Choral Hall has been filled each time, Mrs. Cooper-Oakley lectured and it holds over a thousand persons. "White Lotus Day" was reverently observed by the members of the local Branch. Two nights in the week are set apart for the "Secret Doctrine" at the Lodge. One night as an open night; one night for a lecture by Mrs. Cooper-Oakley, and the others in various ways as is thought best. Two afternoons Mrs. Cooper-Oakley meets enquirers at the Lodge, and on one afternoon at the residence of Mr. and Mrs. Draffin, whose guest she is. Yesterday she was asked to be present at a "drawing room" held by a prominent lady who belongs to the Anglican Church, but who had strongly disapproved of the Un-Christian way one of the Ministers had spoken of the Theosophists.

S. J. NEILL,
Corresponding Secretary.

THE THEOSOPHISCHE VEREINIGUNG.

Following is a translation of the Prospectus of our esteemed Brother Dr. Hübbe Schleiden's new and independent Theosophical League, the formation of which was officially mentioned in Executive Notices of 21st March 1893 (see April *Theosophist*, Supplement).

MOTTO.

"Live according to thy highest ideal."

PROGRAMME.

Theosophy is what has been taught in common by the wise of all nations at all times: i. e., that at the root of every human being, lies an individual spiritual germ, which is of divine nature and susceptible of divine perfection,

and that it is the task of man to himself strive for this perfection with all his powers.

The teaching of the church and of science gives but very unsatisfactory replies to the questions of the meaning of the universe, and the purpose of human life. Theosophy points the way to the solution of these questions, and enables man not only theoretically to recognise the essential truth, but *practically to realise it in himself.**

We desire, so far as possible, to arouse each one to think for himself. What one man now recognises and confesses as truth, may differ considerably from what he formerly recognised as such, and also from what he will recognise as such still later; for spiritual discernment grows like the bodily strength of the child and the youth. But the path on which we all walk remains unchangeably the same—towards the realisation of TRUTH.

We therefore bind no one to any confession of faith whatsoever, and set no barriers to the effort to recognize the Truth. But that consciousness of *individual immortality* in some shape or other, is the indispensable premise for the reasonable striving after perfection. As this obviously cannot be reached in our life upon earth, therefore a *conscious striving* after self-perfection is hardly possible without a *consciousness* of one's own *immortality*.

In this sense, our Association is a union of all who think and strive theosophically, free from the narrowing limitations of the doctrines and efforts of others. At the same time, it also aids the *mutual assistance* of those *similarly minded*.

Our organisation enables its Members to enter into personal exchange of thought with those who share in our ideas. The residence of the President, more especially, where all its threads run together, offers to the Members a common centre.

In our Association, we give expressions to our in-dwelling living consciousness of the unity of the whole human race. And as the truth of Being is but one, which manifests differently under innumerable forms, so *brotherly love* binds us together with one another, and with all men, *in spite of all outer differences*. Yet more: *Love for all beings* fills our hearts!

Many other inadequate efforts in Germany, as in all other civilised countries, show that "a tendency inwards" is a deep hidden sign of our times; this is the meaning of our movement. What we are striving for is not purely intellectual insight, but its living realisation in each individual. In our Association, the Members afford each another the needful helps in this respect; for it is the law of love in the world of spirit that each one utilizes for his brothers whatever he has himself received; and, on the other hand, corresponding to this law, is the fact that each one who has progressed far enough in his efforts towards perfection, to be able to tread the path leading him further upwards, finds his guide awaiting him.

The constant measure, however, of growing development up to the highest stages of perfection and bliss is the increasing *inner freedom*. This grows with the renunciation of all passions that touch the personality, and with the gathering of all forces in the one highest centre of the divine spiritual in one's inmost heart.

In proportion as *divine love* fills man, does he become *free*. He alone is free who develops himself and lives his life by reason's light according to his own inner nature and with loving understanding for the equal rights of every other individuality. But *truly free* is only he who, free from all selfishness, all pride and all vanity, is perfectly invulnerable, who is no longer vain of aught, whether of his gifts or achievements, strength or beauty, riches or rank, experience or virtue, knowledge or power. In such a spiritualised man not only do *love* and *wisdom* grow with his *freedom*, but also the *majesty* and the *power* of the God that in him comes to consciousness!

* The basic idea of our Association characterises itself by the definition of Theosophy as the *active striving upward of inner development*.

Printed by THOMPSON AND Co., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vija Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1893.

THEOSOPHICAL SOCIETY.

EXECUTIVE NOTICES.

PRESIDENT'S OFFICE,
ADYAR, 15th July, 1893.

The undersigned is sorry to have to give notice that the Society's income will be reduced in the sum of Rs. 3,000 during the twelvemonth ending July 1st 1894; a kind and generous friend, who has been annually sending me £200 towards Head-quarters' expenses, having met such heavy losses during the present American Silver crisis as to compel him regretfully to cease his noble remittances. Let us hope that some one else may be prompted to come to our relief.

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

A BEQUEST TO THE T. S.

The following letter has been received from Mr. Wm. Q. Judge, Vice-President, T. S., anent the bequest to the T. S. of a sum of \$2,000 by Bro. H. W. Graves of Victoria, British Columbia, and is here published for general information:—

"I beg to inform you that Mr. Hessay Wilkinson Graves, of Victoria, B. C., has sent to me a 20 years' Endowment Policy in the Equitable Life Insurance Company for \$2,000, the number of Policy being 648,232, and says that he desires it to go to the benefit of the Theosophical Society as a whole in case of his death. I deposit the policy for the present in my safe. He sent with it a paper intended to be a bequest of the sum of \$2,000, presumably out of this policy, to the Society, but it is irregular in form, and as it does not carry out his intention I have written to him, enclosing a form which I think proper, and notify you of all these facts so that you may let the co-trustees know, and keep a record of the same in your office.

WILLIAM Q. JUDGE,
Vice-President, T. S."

FINANCIAL STATEMENT.

The undersigned begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment:—

	RS.	A.	P.
ANNIVERSARY FUND.			
Miss G. H. Minet (Melbourne) Annual Dues of three members @ 2s. each = 6s.	4	8	0
Mr. T. W. Willans (Sydney, N. S. W.) Annual Dues of two members @ 2s each = 4s.	3	0	0
HEAD-QUARTERS FUND.			
Mr. Anantarainathji Mehta (Kundla) his annual subscription to Head-Quarters	84	0	0
Mr. Tukaram Taty (Bombay)	50	0	0
Miss G. H. Minet (Melbourne) Entrance Fees of Mrs. A. W. and Messrs. A. B. C. and J. S. @ 5s each = 15s.	11	4	0
Mr. T. W. Willans: Entrance Fees of Mr. G. J. J. and Mrs. M. S. W. @ 5s each = 10s.	7	8	0
Guddapah Branch T. S.	5	0	0
ADYAR, 22nd July 1893.			
S. E. GOPALACHARU, Treasurer, T. S.			

THE ADYAR LIBRARY.

The Library is under obligations to H. M. the King of Sweden for a copy of the Report of the Ninth Oriental Congress, held at Stockholm in 18-9 and patronized and presided over by His Majesty in person.

The undersigned also has to acknowledge with sincere thanks the receipt of a very useful parcel of books from an Hyderabad Theosophist who wishes to remain anonymous, and the Rāmāyana in English from Bro. C. S. Ramanujam Chetty of Wenlock and Co., Madras.

W. R. OLD,
Librarian.

EUROPEAN SECTION.

Charters for the following new Branches have been issued:—"Edinburgh Lodge," Edinburgh; "Bristol Lodge," Bristol; "Bow Lodge," Bow, London, E.

G. R. S. MEAD,
General Secretary.

THE WORKING WOMEN'S CLUB IN EAST LONDON.

The above Club in the East End of London, which was founded by the Theosophical Society in August 1890, has recently issued its Second Annual Report. The Report sets forth a long list of the various Branches of the Club's work, which forms very pleasant reading. The Club is now self-managing, as in May last, a Committee of Members was formed with Mrs. Besant as President. The President, in her remarks at the end of the report, says:—

"I desire to add to this Report my testimony to the wide-reaching usefulness of the Club, which has become a very centre of helpfulness in the district, and I cannot let this Report go forth without once again placing on record my gratitude for, and admiration of the patience, self-sacrifice and devotion which make Mrs. Lloyd the good genius of the place."

Those who have had the privilege of knowing Mrs. Lloyd, the Matron of the Club since its foundation, will realise that Mrs. Besant's words are, indeed, a fitting tribute to her unselfish work.

SWEDEN.

The indefatigable Swedish Branch of the T. S. reports to the Third Annual Convention of the European Section the following facts:—The membership has increased within the year from 198 to 232; 52 new members having joined and 18 resigned. Two new centres ("nucleating centres," they might be justly termed) have been formed at Nyköping and Helsingborg. Between September and May 20, meetings were held at Stockholm, at which 44 original papers were read. The Anniversary of the Branch and White Lotus Day were duly celebrated. At Gothenburg, the centre has held monthly meetings throughout the year, at which instructive papers have been read, lectures given, and discussions held. The same excellent reports come from the centres at Kalmar and Lund. Messrs. Algren and G. Ljungström have lectured at Upsala, Nyköping and Linköping, and Mr. Algren twice each at Helsingborg and Lund. Attacks on Theosophy have been promptly answered by the above two Brothers and by our dear Dr. G. Zander.

Four issues of three sheets each of a Swedish Edition of "The Secret Doctrine," translated by Dr. Kelberg and carefully revised by Dr. Zander, the erudite Fru Schölander and Miss Bergman, have appeared, a list of 500 subscribers having been secured in advance. Our membership in Scandinavia is distributed thus: Stockholm 85; Gothenburg 19; Kalmar 11; Lund 20; Nyköping 6; Helsingborg 5; other parts of Sweden 62; Norway 6; Denmark 3; Finland 10; other countries 5—total 232 on June 1st 1893. It is my belief that one of the most powerful auric centres of the Theosophical world-shaking movement is Scandinavia. The descendants of Thor seem to be re-charging his thunder-bolts.

H. S. O.

ANNIE BESANT'S TOUR IN INDIA.

PROVISIONAL PROGRAMME.

Reach Colombo on November 12th; visit Ceylon and then cross over to Tuticorin. Visit the following places in the Southern India: Tinnevely, Madurai, Trichinopoly, Tanjore, Cumbakonam, Coimbatore, Bangalore, Bellary and Hyderabad, and then proceed to Madras for the Convention. After Convention, go to Calcutta by steamer and, after staying about 5 days in Calcutta, visit the following places: Darjeeling, Berhampore, Bankipore, Benares, Allahabad, Cawnpore, Agra, Delhi, Meerut, Ludhiana, Lahore, Jeypore, Ahmedabad, Bhavnagar, Surat, Poona and Bombay. The tour will conclude at Bombay, on or about March 10th.

It should be understood that this tour is provisional, as alterations may be necessary even up to the last. But, as far as possible, we shall endeavour to adhere to the above programme. A more detailed list will be published shortly. Meanwhile Secretaries of the above mentioned Branches are requested to communicate with me regarding the subjects they desire Mrs. Besant to lecture on, and the local arrangements they propose to make. The President-Founder has announced his intention of accompanying Mrs. Besant and it is probable that Countess Wachtmeister will also be one of the party.

SYDNEY V. EDGE,
*For the General Secretary,
Indian Section.*

INDIAN SECTION GAZETTE.

REPORTS OF BRANCHES.

Pakur.—At a meeting of the Branch held on the 8th inst., resolutions were adopted providing for the establishment of a school for Hindu Boys in connection with this Branch of the T. S., and Pandit Nitya Gopal Kabyateertha was appointed Acharya under salary jointly contributed by the Branch and its President. Particulars regarding this important step will be set forth in special notices to be issued by the Branch.

(Rajah) SITISH CHANDRA PANDEY,
President.

Baroda.—I am very sorry to convey to you the sad news of the sudden death of Rao Bahadur Anna Bhivrao, Accountant-General, Baroda State, a member of our Branch. H. B. Syajirao Gaekwar seems to have well appreciated his services as he has been pleased to pass orders for the granting a monthly allowance of Rs. 120 to the son and family of the deceased.

MANEKLAL GHELLABHAI JHAVERI,
Secretary.

Madanapalle.—About 50 per cent. of the members daily meet to read and discuss Theosophical subjects. Indifferent members are always indifferent. Bro. A. K. Seetaram Sastry of Cuddanah Branch has been with us for the last 6 weeks. He is a valuable addition to our meetings, and he keeps the members ever active.

Subjects read are:—"Letters that have Helped Me," "Lectures on Veda" by the Secretary, Vedic Society, Vizianagaram, and "Bhagavad Gita."

Ten new volumes have been added to the Library. A pamphlet called "Theosophy and School Boys" was written and published by Bro. O. L. Sarma; the copies of which were freely distributed throughout the Indian Branches. He has also translated in verse the Dvādasamanjari of S'ri Sankara. Copies of the translation with the Sanskrit original in Telugu characters, were distributed among some of the Branches. A second edition with the original in Devanāgarī will shortly appear.

The school boys' class is thriving well. Those that regularly attend the class have grasped the general principles of Theosophy. They evince more interest in knowing about Theosophy than the gentlemen of the Town. To organise classes for the students in several places where there

1222

Supplement to The Theosophist.

are branches, is one of the most effective means of spreading Theosophy in India. The translation of the *Brahma Gita* is continuing.

R. SESHAGIRI ROW,
Secretary.

Ococonada.—T. L. Narasimham Garu, member of the Ococonada Branch, died on 16th May.

Muttra.—No change in the Office-bearers has occurred during the quarter. Regular weekly meetings have been held. There were twelve ordinary weekly meetings and one special meeting on White Lotus Day (8th May 1893). The percentage of attendance was 61. At the ordinary meetings portions of the "Key to Theosophy" were read and discussed by the members and the special meeting was celebrated by giving food to poor people in the morning and by reading one chapter from each of the two books mentioned below, namely "Bhagavad Gita" and the "Light of Asia," in the evening.

Free distribution of vernacular Theosophical pamphlets which were translated into vernacular and published by the Branch during last year, still goes on for the spread of the Theosophical truths amongst the vernacular-reading public.

RAMJI MULL,
Secretary.

Dehra Dun.—The Office-bearers are the same as for last quarter. Six meetings have been held during the quarter under report. About half the number of members attend regularly, but the attendance of outsiders is more satisfactory. The following subjects were discussed in the meetings:—(1) How best to employ our life; (2) Aims and objects of the T. S. and the work it has done; (3) Karma and Freewill; (4) Evanescent Character of worldly things; and (5) Life, Death and our Duty.

ISHAN CHANDRA DEV,
Secretary.

Madras.—I beg to submit the following report, on the working of the Madras Branch T. S., for the quarter ending 30th June 1893.

Thirteen meetings have been held during the quarter and the attendance, I am sorry to say, is very poor, and this I can attribute to nothing else than the dispersion of the members, most of them being Government officials, to the mofussil places for the summer vacation. During the quarter a great portion of the "Key to Theosophy" has been read, besides Branch Work Papers and other publications on Theosophy. A small increase has been made to the Library by purchasing some useful books and pamphlets on Theosophy. I conclude my short report with the expectation that better results will follow during the present quarter.

V. VENKATASESHAYYA,
Secretary.

Ludhiana.—I am glad to inform you that in connection with this Branch a Students' Club has been started on the 17th May. The Club is named the "Students' H. P. B. Club." A brief report of the first meeting is sent herewith.

RAI B. K. LAHIRI,
President.

After a prefatory lecture by the President in English, the following rules were fixed:—

- (1.) That this Club should be called the "Students' H. P. B. Club."
- (2.) That the meetings of the Club should take place at 5 o'clock P. M. each Wednesday till further change.
- (3.) That the object of this Club is to improve the knowledge of students and young men, to make them understand the principles of "Universal Brotherhood and Theosophy, to do all and every thing that

would make them model men, to do good to humanity at large, and spread *gyānam* in the world.

After this Theosophical leaflets were distributed among the students.
JAMIAI SINGH,
Secretary.

Bankipore.—There were 13 Branch meetings held in which the attendance of the members was about 40 per cent. There were six public lectures given to the students of the College before the summer vacation which commenced about the middle of May, after which the lectures were stopped on account of the absence of the students from the station. The Mozufferpore Branch Society was visited by the President who gave a public lecture there on the 12th April last. The President also went to Arrah on the 14th May last and there met some members of the Arrah Branch Society, whom he induced to hold regular meetings and to proceed to work in a systematic way. The English translation of the *Srimat Bhagavat* has been undertaken by the President.

DINO BANDHOO GANGULY,
Additional Secretary.

Coimbatore.—At the request of the Branch T. S. here, Mr. Walter R. Old paid a visit to this place on his way to Madras. He delivered on the evening of the 1st instant a very able lecture to the public on the ethical basis of Theosophy. He spoke of the solidarity of the Universe both from the material and the spiritual stand-point and claimed for man oneness in inception, oneness in progress and oneness in goal, and so it behoved us to consider all as members of one and the same family. After dwelling at length on the various aspects of the subject, he concluded by saying that the broad platform of Theosophy was based upon truth, beauty and goodness, the only test of which is harmony.

On the following morning he delivered to the members of the Lodge and to sympathisers a very instructive lecture on Hypnotism and Mesmerism, which let in a flood of light on many abstruse psychological points.

Shortly after noon, he made at the earnest request of members and friends, a few wonderful experiments in impression transference. His object in undertaking this was to show the scientific possibility of thought transference. Some of the leading gentlemen and officials were present.

In the evening he delivered a public lecture on Yoga, its theory and practice. Mr. Old stayed here 3 days and has won for himself the esteem of all. His visit has done much good to the Branch.

S. N. RAMASWAMI AITEN,
Secretary, Coimbatore T. S.

THE H. P. B. THEOSOPHICAL PROPAGANDA SOCIETY.

The following donations have been made to this Society:—

Kumar Shri Bhowingji Sahib, heir apparent to His Highness The Maharaja Sahib of Bownagar.	...	...	...	...	Rs. 125
Sheth Hirachund Motichund.	...	...	...	...	" 50
Rao Bahadur Jagannath Iocharam, F. T. S.	...	...	...	...	" 50
Mr. Vir-ookhrum Jevachram, F. T. S.	...	...	...	...	" 50
" Pritantlal Dhirajlal, F. T. S.	...	...	...	...	" 50
" Harpatram Harmookram, F. T. S.	...	...	...	...	" 45
" D. J. Soonawalla, F. T. S.	...	...	...	...	" 25
" Gordhandas N. Kazi, F. T. S.	...	...	...	...	" 5
" Girdharlal N. Moolchand, F. T. S.	...	...	...	...	" 75
Dr. D. J. Edal-Behrum, F. T. S.	...	...	...	...	"
Total Rs.					525

To the first two gentlemen the Society's best thanks are due for their coming forward to sympathise and encourage the cause by giving the handsome donations marked against their names.

D. J. EDAL-BEHRUM,
Honorary Secretary.

INDIAN SECTION.

FINANCIAL STATEMENT.

RS. A P.

2,306 3 2

Balance on hand on the 21st of June	...	260 6 0
DONATIONS:— Meerut Branch Rs. 7-8; Gooty Branch Rs. 20; Mr. Anantharainathji Mehta (Kundla) Rs. 35; Mr. Ramkaran Sivkaran (Secunderabad) Rs. 12-6; an F. T. S. (Mozufferpore) 0-8-0; Mr. Tookaram Tatya (Bombay) Rs. 150; "Krishnarpanam" for July Rs. 15; Mr. S. J. Padsha (Calcutta) for July Rs. 10; a member of the Cuddapah Branch Rs. 10;	...	
ANNUAL DUES:— Masulipatam Branch Rs. 24; Tippera Branch Rs. 22; Bankipore Branch, Babu Gokhala-nanda P. Varma Rs. 1-2; Muzufferpore Branch, Mathuranand Prasad Rs. 1-2; Jamalpore Branch Rs. 9; Coimbatore Branch Rs. 6; Kumbaconum Branch Mr. C.V. Swaminatha Aiyer Rs. 2; Meerut Branch Rs. 4; Mr. T. H. Parikh Nadiad (un-attached) Rs. 3; Cuddapah Branch Rs. 28; Bhau-gulpore Branch Rs. 12-4; Palghat Branch, Messrs. V. Krishna Aiyer and Kannannair @ Rs. 2 each, Rs. 4; Monghyr Branch, Babu Kanai Lal Haldor Rs. 2; Karur Branch Mr. V. Ramaswamier Rs. 2-4; Bombay Branch Rs. 12-4; Ludhiana Branch, Pandit Faquir Chand, Rs. 2; Beaulah Branch, Babu Srish Ch. Roy Rs. 2-2; Ranchi Branch Rs. 4; Lucknow Branch, P.T. Sri Kishen Tiku Rs. 2-2; Negapatam Branch, Mr. Theagaraja Moodelliar, Rs. 2; Midnapore Branch, Babus I. C. Pandey and K. K. Sircar Rs. 4; sum realised per V.P.P. from attached members Rs. 21-6-0 and unattached members Rs. 19-12-0	...	190 6 0
ENTRANCE FEES:— Coimbatore Branch, 2nd instal-ment of Mr. Sitaranier 0-8-0; Bara Banki Branch, Mr. Hazari Lal Rs. 10; Mr. T. H. Parikh (Nadiad) Rs. 10; Mr. Lilaram Watanmal (Sukker) Rs. 10; Ludhiana Branch, Pandit Faquir Chand Rs. 10; Umballa Branch, Mr. F. S. Jamilludin Rs. 10	...	50 8 0
Contribution Towards Travelling Expenses, Madanapalle Branch	...	15 0 0
Sold to the Manager of Theosophist 1,000 copies of "Interview between Mrs. Annie Besant and Crinkle"	...	28 12 6
		545 0 6
EXPENSES:— Establishment charges for June	126 0 0	
Postage	185 6 0	
Printing charges	150 15 5	
Telegrams	48 11 0	
Stationery	23 7 6	
Travelling expenses	36 0 0	
Sundries	12 1 0	
Total...	582 8 11	
Balance on hand on the 21st of July...	2,268 10 9	

P. R. VENKATARAMA AIYER,
Treasurer, Indian Section.

CEYLON.

The conspiracy against Buddhism hatched by the Missionaries will not succeed after all, in spite of the reprehensible action of Government in framing the Quarter Mile Clause. The Buddhists of Nugegoda and Karagampitiya finding it impossible to obtain justice, have torn down their school-houses and re-erected them at a sufficient distance to entitle them to compete for Grant-in-Aid. Brave hearts!

Later advices report that the Director of Public Instruction has condescended to allow the previous attendance at these two schools to count for grant on condition that the new buildings be put up and occupied within two months.

Our school at Ahangama has been put on the list of aided schools.

Our educational work in the Central Province has elicited from the Government Agent the complimentary remark in his Administration Report that "The Theosophical Society is to be congratulated on and should be encouraged in its efforts to provide really good Native Schools for Native and Buddhist (sic) boys and girls." Public opinion may, in time, shame Government into giving us a fair chance.

H. Dharmapala has been interviewed at Colombo on his Indian Mahabodhi work and sailed for London on the 20th ultimo.

The "Mahinda College" School (Dr. Daly's) at Galle, and the one at Ahangama are in the Gazette, and will soon be registered for grant.

BUDDHIST SCHOOLS.

THEOSOPHICAL HALL,
Colombo, 10th June 1893.

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

DEAR SIR AND BROTHER,

Since my assumption of the Managership of the Schools under the T. S. the following have been registered for grant by the Director of Public Instruction:—

Kandy District:

- (1). Katugastota Primary English Boys'.
- (2). Gampola Girls' Vernacular.
- (3). Hatton Boys' English
- (4). Banguranketa Vernacular Mixed.

Colombo District:

- (5). Sanghamitta Girls' English.

The agitation and the petitions protesting against the Quarter Mile Clause have resulted only in the Government making an allowance in favour of Town Schools, so that the following three Schools stand the chance of being registered:—

- (1). Kurunegalla Boys' English.
- (2). Weragampeta Vernacular Mixed.
- (3). Mahinda College, Galle, which is under Dr. Daly's management.

But the following Schools being not in towns, but in villages, have declined owing to the Quarter Mile Clause, so that we shall have to remove them from their present sites and put up new buildings:—

- (1). Karagampitiya Mixed Vernacular.
- (2). Nugegoda Boys'

The following new Schools have been transferred to my management, and a move has been made to unite some other Schools already registered under the same management:—

- (1). Passara Boys'.
- (2). Badulla English.
- (3). Pohwatta Boys'.
- (4). Ahangama Boys'.
- (5). Galkissa Boys'.
- (6). Moragalla Mixed.
- (7). Puhuvella Mixed.

I have further to record the success of the following boys from the Colombo Buddhist School at the last Cambridge Local Examinations.

- Senior.*
1. Harmanis Peries—4th in order of merit with 2nd Class Honors.
 2. D. J. Wimalasurendra.
 3. S. Samarasinha.
 4. C. C. Piyatissa.

- Junior.*
1. B. C. Fernando.
 2. Ratnapala.
 3. C. W. Goonewardana.

I remain,
Yours obediently,
A. E. BOULTIENS,

General Superintendent of Buddhist Schools.

AUSTRALIA.

SYDNEY T. S.

We have very good reports of the work at Sydney. Bi-weekly meetings of the Branch are held and the attendance is good. The Annual Report of the Branch shows a satisfactory finance.

VICTORIAN THEOSOPHIC LEAGUE.

The following are extracts from a circular issued by the above:—
“The Committee of the Victorian Theosophic League, recognising that one of the most potent agencies for cementing together the various Theosophical Bodies scattered over Australasia would be a magazine, have determined to see what can be done in the direction of founding a good, cheap, interesting monthly.

“What we propose to do is to issue a journal at the price of 2d. or 3d. per month. We would for this give say 16 large pages of good matter; we might give every month a portrait and sketch of some Theosophical leader, in England or America; a page of notes on current events regarded Theosophically, written by members in New Zealand, Sydney, Brisbane, Hobart, Adelaide and Melbourne; an original article on say, Mrs. Besant or some other prominent Theosophist; papers by members; a page of Theosophical activities; reports of branches, &c.; a page or more of notes and queries about Theosophy in which difficult questions would be put and answered; and all the current news of interest to those who are concerned in the movement. The paper would be a really live organ.

“Mr. Besant-Scott, F. T. S., who is a professional journalist, will undertake the editorship.

H. B. LEADER,
Secretary.”

BUSINESS MANAGER'S NOTICE.

The undersigned gives notice that he will again employ the V. P. P. system for renewals of subscription to the *Theosophist*, as it has met with universal approval in the cases of the last two Volumes. Subscriber to the current Volume (XIV) will kindly take notice, therefore, that the October number, (being No. I of Vol. XV) will be sent V. P. P. for Rs. 8-2-0, to all Indian, Ceylonese and Burmese subscribers, whose term ends with this Volume, unless they notify him before then to remove their names from his Mailing Book.

T. VIJIA RAGHAVA CHARLU,
Business Manager, “*Theosophist*.”

DEATH OF MR. GOPALACHARLU.

As the last form is going to press news comes of the sudden death of Pandit S. E. Gopalacharlu, Recording Secretary and Treasurer of the Society, under painful circumstances. Particulars next month. Until further notice all official business with Head-quarters, (i.e., not Indian Section business) should be addressed to me and all cash remittances made payable to my order only. Henceforth I shall keep all T. S. funds in my own custody.

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

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1893.

THEOSOPHICAL SOCIETY.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, 3rd August 1893.

Mr. R. Anantakrishna S'astri is hereby appointed Pandit of the Adyar Library, vice Mr. Desikacharya retired.

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

T. S. FINANCIAL STATEMENT.

The undersigned acknowledges with thanks, the receipt of the following sums since the date of the last acknowledgment by the late Treasurer, Mr. S. E. Gopalacharlu:—

	RS.	A.	P.
ANNIVERSARY FUND.			
Mr. T. W. Willans, Annual Dues of Miss Thompson 2s. ...	...	1	8 0
" C. D. Carver, Annual Dues of 4 members @ 2s. ...	...	6	0 0
" G. Kvanka, Annual Dues of Mr. T. Söderberg 2s. ...	...	1	8 0
" Annual Dues of Mr. C. A. Marshall 2s. ...	...	1	8 0
" A. H. Norman, Annual Dues 2s. ...	...	16	8 0
" W. Irwin, Annual Dues of 11 members @ 2s. each ...	...	3	0 0
" E. W. Pickett, Annual Dues for two years 4s. ...	...	7	8 0
" C. D. Carver, Annual Dues of 5 members ...	...	4	8 0
" T. W. Willans, Annual Dues of 3 members ...	...		
HEAD-QUARTERS FUND.			
Mr. T. W. Willans, Entrance Fee of one member 5s. ...	...	3	15 0
" C. D. Carver, Entrance Fees of 4 members @ 5s. each ...	...	15	0 0
" G. Kvanka, Entrance Fees of two members @ 5s. each ...	...	7	14 0
" A. H. Norman, Entrance Fee 5s. ...	...	3	15 0
" W. Irwin, Entrance Fees of 11 members (Sydney T.S.) @ 5s. each ...	...	44	10 0
" E. W. Pickett, Entrance Fee 5s. ...	...	8	15 0
" C. D. Carver, Entrance Fees of 5 members @ 5s. each = 25s. ...	...	19	10 0
" T. W. Willans, Entrance Fees of 8 members @ 5s. each = 40s. ...	...	11	12 0
H. S. O. Private donation ...	...	341	1 8
LIBRARY FUND.			
Mr. R. Sooria Row Naidu's donation ...	...	30	0 0
T. SUBBA ROW MEDAL FUND.			
A. Nanjundappa ...	...	10	0 0
- WAITING ADVICES.			
Mrs. E. Pickett, Fees and Dues ...	...	27	2 0

ADYAR, 27th August 1893.

The accounts of the late Treasurer T. S. having been audited and books balanced on the 7th August, I report the following credits as standing in our several T. S. funds on that day:

	Rs.	21,015	11	3
Permanent Fund ...	...	123	3	4
Anniversary " ...	...	765	12	0
Library " ...	...	581	2	1
Head-quarters Fund ...	...	27	11	0
T. Subba Row Medal Fund ...	...			

Total... 22,514 1 8

	RS. A. P.
Brought forward...	64 4 0
ANNUAL DUES:—Babu Anantharamghosh (Chupra) Rs. 3; Coimbatore Branch Rs. 8; Rawalpindi Branch: Babu Dharendra Kumar Bannerji Rs. 2-2; Mr. Gajanan Sunder Row (Bombay, unattached) Rs. 2-8-0; Mr. Mahomed Khan (Sangor, unattached) Rs. 2-2-0; Vizianagaram Branch: Mr. A. L. Narasimham Rs. 2; Babu Jadub Ch. Mitter (Benares, unattached) Rs. 3; Bangalore Branch: Mr. V. S. Vaidyalinga Mudaliar Rs. 2-2-0; Masulipatam Branch: Rs. 10; attached members per V. P. P. Rs. 19-4-0 and unattached Rs. 7-4-0; ...	61 6 0
ENTRANCE FEES:—Jamalpure Branch: Mrs. Elias and Misses Elias Rs. 7; Prince Vijia Raghunatha Thondiman Saheb of Pudukotta Rs. 10; Coimbatore Branch: Rs. 4; Almora Branch: Rs. 80; Mr. Achrooram of Patiala Rs. 10; Adoni Branch: Rs. 8; Babu Ram Singh of Rai Bareilly Rs. 10	129 0 0
CHARTER FEE:—Almora Branch: Rs. 15	15 0 0
CONTRIBUTIONS TOWARDS TRAVELLING EXPENSES:—Madanapalle Branch: Rs. 7; Nellore Branch: Rs. 20; Bangalore Branch: Rs. 20;	47 0 0
Subscription to <i>Prasnottara</i> from Mr. H. B. Leader (Melbourne) Rs. 11-4; sale proceeds of "Theosophical Gleanings" Rs. 1-6	12 10 0
	329 4 0
Total...	2,597 14 9

EXPENSES:—

Establishment charges for August	116 0 0
Printing charges	48 0 9
Postage	65 4 0
Travelling expenses	30 15 0
Telegrams	5 3 0
Stationery	17 13 0
Sundries	6 8 0
Total...	289 11 9

Balance on hand on the 21st of August ... 2,308 3 0

CHICAGO P. R. FUND.

RECEIPTS.—Rai Bahadur Baroda Prasad Basu (Mussoorie) Rs. 10; Bara Banki Branch: Rs. 31; Surat Branch: Rs. 45; Bangalore Branch: Rs. 50; Bhaunagar Branch Rs. 15	151 0 0
EXPENSES.—Paid on account of Mr. G. N. Chakravarty's expenses to Chicago	40 9 0
Balance on hand on the 21st of August	110 7 0

Note.—The sum of Rs. 65 has been remitted by the Bombay T. S. to Mr. Judge direct.

ANNIE BESANT TRAVELLING FUND AND RECEIPTS.

Balance on hand on the 1st of July, including the sum of Rs. 2,000 invested in Government Pro. Notes	4,115 2 8
Sums since received:—	
Mr. Anantharai Nathji Meehta of Kundla Rs. 7; Mr. T. Ramachendra Row of Prodattur Rs. 24	31 0 0
Total...	4,146 2 8

EXPENDITURE.

Remitted to Mrs. Besant on the 26th of July one draft for 95 £ = Rs. 1,484-0-0 and another for £ 55 = Rs. 893-12-0 ... 2,377 12 0

Balance on hand on the 21st of August ... 1,768 6 8

Note.—In the July *Theosophist*, a receipt of Rs. 2,000, is acknowledged in the name of a Calcutta F. T. S. This was an error and the sum should have been credited to the Kasi Tatwa Sabha, T. S., of Benares, as its first instalment.

P. R. VENKATARAMA AIYAR,
Treasurer, Indian Section.

THEOSOPHY IN THE PARLIAMENT OF RELIGIONS.

The following programme will be carried out on September 15th and 16th next, the two days set aside for Theosophy at the Parliament of Religions at Chicago:—

I. THEOSOPHY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy is a System of Truths, discoverable and verifiable by perfected men.
4. These Truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

II. THEOSOPHY HISTORICALLY CONSIDERED, AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS AND PHILOSOPHIES.

1. As found in the Sacred Books of the East and of Egypt.
2. As found in the Hebrew Books, and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. As found in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

III. THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice and Adjustment of Effects.
7. Reincarnation of the Soul a Law of Nature.
8. The Doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man, a Sevenfold-Being, thus corresponding to the Cosmos.

IV. THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its Relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Administration and Work, the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely Unsectarian, without a creed, and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

Henceforth and until further notice, all remittances on account of the Treasurer of the T. S., should be made payable to the order of the undersigned only.

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

ADYAR LIBRARY.

The undersigned acknowledges with thanks the receipt of a copy of *Mantra S'âstra* from the Hon. S. Subramania Iyer; also the gift of Rs. 30 to the Adyar Library Fund from Mr. R. Sooria Row Naidu, Masulipatam.

WALTER R. OLD,
Librarian.

INDIAN SECTION GAZETTE.

Calcutta.—The following are the principal activities of the Branch for the last quarter. Seven ordinary, five special and four "*Kalpa*" meetings. Lectures on "Altruism"; "How to become a practical Theosophist"; "Desirability of the study of the Vedas"; "Scientific Basis of Theosophy." A Sanskrit Girls' School has been opened. The work of the *Veda Samiti* and *Tattvavidyalaya*, established with a view to promoting the study of the Vedas, and Darsanas and to give religious instruction to boys, commenced on the 16th July last.

RAKHAL CH. SEN,
Secy.

Madanapalle.—Mr. Old visited the Branch on July 12th and remained nearly a week. During this time he delivered two lectures, one on the "Ethical Basis of Theosophy"; the other, "Vindication of Yoga." The meetings were presided over respectively by the District Munsiff and Tahsildar of the place. Mr. Old also presided over a meeting of the boys of the Theosophical class attached to the Branch. His visit to the Branch will have a lasting effect for good.

R. SESHAGIRI RAU,
Secretary.

Bangalore, Coimbatore, Secunderabad, and Nilphamari.—Reports have been duly received from these Branches, which show that they are working more or less satisfactorily. As the reports only contain business details, they are not published.

P. R. VENKATARAMA AIYER,
Asst. Secretary, Indian Section.

Nellore.—Mr. S. V. Edge visited this Branch on July 30th, remaining four days. During this time he delivered two public lectures and held several private meetings. The audiences at the public meetings were good, and some interest seems to exist in the public mind. But there is room for improvement in the working of the Branch itself.

P. R. V.

Adoni.—A meeting of this Branch was held on the 15th of this month. Messrs. A. Chengalvaraya Rajoo and S. J. Parthasarathy Aiyar were elected as President and Secretary respectively. The latter is also the Treasurer of the Branch. The Members have promised to work well in future, and I have every hope that they will do so.

S. J. PARTHASARATHY AIYAR,
Secretary.

Vizianagram.—The Branch has, on its roll, 7 members, and many sympathisers.

President: A. L. Narasimha Dikshit, B.A., B.L., F.T.S.

Secretary and Treasurer: C. R. Srinivasa Aiyengar. The Branch holds regular meetings every week, at which the members are not always regular. But this is compensated for by the punctual and regular attendance of the

students of the higher forms of the College, the Teachers of the Ripon High School, and an earnest body of sympathisers many of whom are private gentlemen of rank and position. The proceedings begin with a class for the regular study of Theosophical books and pamphlets, attended mostly by the said College students. Only 3 meetings were held this month, the 4th having to be put off owing to some local festival.

It is in the Ripon High School where the meetings take place. The Branch tenders its heartiest thanks to M. Narasinga Rao of the IXth Class Maharajah's College, for his help in securing the attendance of the Students at the meetings, and inducing them to read papers and speak before the Branch. Through his endeavours the attendance during the meetings averages about 30.

C. R. SRINIVASA AIYENGAR,
Secretary.

Rawalpindi.—The inaugural meeting to re-establish this Branch was held at Rawalpindi, on Sunday, the 25th June 1893, at 8 p. m., at the premises of Babu Shama Charan Bose. The meeting took place without any ceremony, there being present only the members permanently resident in the Station. Babu Shama Ch. Bose was unanimously voted to the chair to conduct the meeting.

The following gentlemen were then elected as office-bearers: Babu Shama Ch. Bose, *President*; Babu Kedar Nath Mukerjee, *Vice-President*; Mr. Rustumjee N. Bankwala, *Secretary and Treasurer*.

Mr. Rustumjee N. Bankwala being at present absent at Murree, Babu Dharendra Kumar Banerji was elected to officiate for him.

The following, among other resolutions, were then passed unanimously.

Resolution 1.—That the meetings of this Branch should be held regularly every Sunday at the premises of Babu Shama Ch. Bose, where (for the present) among other business, the members should study Theosophical books, and discuss Theosophical topics among themselves.

Resolution 2.—That a fund should be raised by voluntary contributions from the members and the amount realised should go to form the nucleus of a library, to be added to every month, according to the means at the disposal of the Society.

RUSTOMJI N. BANKWALA,
Secretary.

Meerut.—Our 2nd quarter, ending 30th June 1893, was an improvement over the first, as shown under:—

Twelve meetings were held, the average attendance in each being 11. Two new associates were added as subscribers to our Library. "What is Theosophy?" by Bro. Old, was read regularly, with desultory discussions and readings of Bhagavad Gita and "Key to Theosophy." White Lotus Day was celebrated. A correspondence with the Inspector of Schools ended in our Branch being recognized by the Local Government as a body doing some good work, and forthwith the Branch was presented with a copy of the *Asiatic Society's Journal*, containing the latest discoveries in, and Buddhist monuments excavated at, Set Mahet, Gondâ, in Oudh. About 900 copies of *Amrit Kâ Ghunt* and 150 copies of *Pauses* were issued on payment or gratis.

On 2nd July, a special meeting was convened to welcome Bro. Rao Bahadur Janardan Sakhâ Râm Gadgil, B.A., B.L., President, Baroda Branch, and retired Judge of Baroda now on pilgrimage to sacred places in India.

RAMA PRASAD,
President.

FINANCIAL STATEMENT.

Balance on hand on the 21st of July ..
DONATIONS:—Babu Anantharamghosh (Chupra) Rs. 7; Mr. R. N. Bankwalla (Rawalpindi) Re. 1; Surat Branch for publication Rs. 5; "Unity" Rs. 5; "Harmony" Rs. 15; Mr. Ramkaran Sivkaran (Secunderabad) Rs. 16-4-0; "Krishnarpanam" for August Rs. 15;

RS. A. P.
2,268 10 9

64 4 0

V. THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistence on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reincarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of society, and the recognition of Karma and Reincarnation must be made the basis of concerted public, as well as of private, efforts.

VI. THEOSOPHY AND SCIENCE.

1. Theosophy hostile to science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of soul and spirit and the unseen universe.
2. Theosophy, as a Universal Philosophy, appropriates all spheres of being and claims a scientific investigation of each.
3. Modern science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made ancient science so incomparably grander, more copious and exact.

VII. THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine nature in man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of right ethics found in the power which the knowledge of Karma and Reincarnation has on the individual.
4. Theosophy offers no new system of right ethics, since right ethics do not vary but are always the same as taught by all great religious teachers.

AUSTRALASIA.

SYDNEY T. S. MRS. COOPER OAKLEY'S VISIT.

Mrs. Cooper-Oakley arrived in Sydney from Melbourne on Tuesday, July 11th, and was met at the Railway Station by about a dozen members of the Society. In the evening a reception was held in the rooms of the Branch, at which about 40 members were present and a few friends of members.

As Mrs. C.-O. could only remain with us a month, a programme of work for each day was drawn up. Four lectures were to be delivered, one each week, two evenings a week for the study of "Secret Doctrine," ladies were invited to lend their drawing rooms for Theosophical talks, and at once four ladies offered—and one evening a week, if possible, for general subjects for members and their friends only. It was advertised that Mrs. C.-O. would receive visitors from 2 to 6 p. m. every day, except Sunday or days on which meetings would be held during the afternoon.

The first lecture was delivered on the day after Mrs. C.-O.'s arrival. The Hon. Dr. Creed, M. L. C., occupied the chair, and between 600 and 700 people were present; the audience was most appreciative and attentive, the subject being "Theosophy"—a general outline. The following Wednesday we took a larger hall, and had an attendance of between 700 and 800, and again a very attentive audience, only about half a-dozen leaving before the lecture was finished, the subject was "Life in Man, The Seven Principles, Reincarnation, Karma."

C. D. CARVER,
Honorary Secretary.

Printed by R. S. S. and Co., in the Theosophist department of the Minerva Press, Madras, and published for the Proprietors by the business Manager, Mr. T. Vija Raghava Chariu, at Adyar, Madras.

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