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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XIX.

THE poles are scarcely farther apart than the views of Western Spiritualists and Asiatics with respect to communion with the dead. The former encourage it, often try to develop mediumship in themselves or their family members to enjoy it, support many journals and publish many books to tell about and discuss their phenomena, and cite the latter as proofs of the scientific basis of the doctrine of a future life. Asiatics, on the contrary, discourage these necromantic dabbings as soul debaucheries, and affirm that they work incalculable evil upon both the dead and the living; obstructing the normal evolution of man's spirit and delaying the acquirement of gnānam, the highest knowledge. In Europe and America one often meets around the séance-table the noblest, purest, most learned, as well as their opposites; in the East, the mediums and sorcerers are patronised only by Pariahs and other degraded castes, as a general rule. At the West, in these latter days, families usually feel glad rather than sorry if a medium is discovered in their household, whereas in India it is thought a disgrace, a calamity, something to deplore and to abate as soon as possible.

* 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 one, 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.

The Hindu, the Buddhist, the Zoroastrian, the Mussalman, are of one mind in the above respect, all being influenced by ancestral tradition as well as by their sacred writings. Dealings with the dead are not alone discountenanced, but also the exhibition of one's own psychical powers, whether congenital or developed later by ascetic training. The Indian Brahmin would, therefore, look with disfavour both upon the phenomena of M. A. Oxon, the medium, and those of H. P. B., the educated thaumaturgist. Not caring for the problems of Western psychology as intellectual stimuli, and having forms of religion which start with the basic hypothesis of spirit, they place but a minimum stress upon the psychic phenomena as proofs of immortality, loathe the obsessed medium as spiritually impure, and hold in diminished respect those who, possessing *siddhis*, vulgarise them by display. The development of a long list of *siddhis* occurs naturally and spontaneously in the progress of Yogic training, of which only eight, *Anima, Mahima, Laghima*, etc.,—the Ashta Siddhis, in short—relate to the higher spiritual state; the other eighteen or more pertain to the astral plane and our relations to it and to the plane of this life. Black magicians and beginners have to do with these; the progressed Adepts of White Magic with the nobler group. It is to be observed, then, that while H. P. B.'s phenomena commanded the adoring wonder of her Western pupils and other intimate friends, and caused the malignant scepticism of her opponents, they actually lowered her in the opinion of the orthodox pundits and ascetics of India and Ceylon, as marking an inferior spiritual evolution. With them, there is no question of the possible genuineness of the marvels, for all such are recognized and catalogued in their Scriptures; the mental aura of a Ray Lankester would asphyxiate them. At the same time, while the display of psychical phenomena in public or before the vulgar is condemned, the knowledge that a religious teacher possesses them adds to his sanctity, as being signs of his interior development: but the rule is that they are not to be shown by a teacher even to his pupils before they have become so versed in spiritual philosophy as to be able to understand them.

In the "Kullavagga," v, 8, 1, is related the story of the sandalwood bowl of the Setthi of Rágagaha. He had had a bowl carved out of a block of sandalwood, and lifted it high up into the air on the top of a bamboo tied to a succession of other bamboos, and then offered it as a gift to any Sramāṇa or Brahman possessed of psychical powers (*Iddhi*). Pindola Bháradvaga accepted the challenge, rose into the air and brought down the bowl, after going "thrice round Rágagaha in the air." The onlookers, a great concourse, fell to shouting and doing him reverence; which noise coming to the ears of the Buddha, he convened a private meeting of his disciples and rebuked Pindola.

"This is improper," said he. "Not according to rule, unsuitable, unworthy of a Sramāṇa, unbecoming, and ought not to be done... Just like a woman who displays herself for the sake of a miserable piece of money. Have you,

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for the sake of a miserable wooden pot displayed before the laity the superhuman quality of your miraculous power of *Iddhi*. This will not conduce either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted remaining unconverted, and to the turning back of those who have been converted." He then made this imperative rule: "You are not, O Bhikkus, to display before the laity the superhuman power of *Iddhi*." (Vide "Sacred Books of the East," Vol. xx, p. 79.)

In "Kullavagga," vii, 4, 7, Devadutta is said to have "come to a stop on his way (to Arahatship), because he had already attained to some lesser thing" (pothagganikā *iddhi*, or psychical powers)—and being satisfied that he had reached the summit of development.

In Dr. Rājendralāla Mitra's note to Aphorism xxviii, of Patanjali's Yoga Sūtras, speaking about the developed psychical powers (*siddhis*), he says:—

"The perfections described are of the world worldly, required for worldly purposes, but useless for higher meditation, having isolation for its aim. Nor are they simply useless, but positively obstructive, for they interfere with the even tenor of calm meditation."

It is not widely understood that the developed psychical powers, covering the whole range of sublimated degrees of sight, hearing, touch, taste, smell, intuition (prophetic, retrospective and contemporary), etc., bear to the awakened individuality a relation similar to that which the ordinary five senses do to the physical self, or personality. Just as one must learn to restrain one's perceptions of external things through the avenues of sense, to concentrate one's whole thought upon some deep problem of science or philosophy, so must the would-be *gūṇi*, or sage, control the activity of his developed clairvoyance, clairaudience, etc., if he would not have his object defeated by the wandering of his thought into the bypaths they open up. I have never seen this point clearly stated before, yet it is most important to bear in mind. Through ignorance of this rule Swedenborg, Davis, the Catholic Saints and religious visionaries of all other sects have, as it were, staggered, clairvoyantly drunk, through the picture-galleries of the Astral Light; seeing some things that were and creating others that were not until they begot them; then giving out mangled prophecies, imagined revelations, bad counsel, false science and misleading theology.

Asiatics throng to a possessor or reputed possessor of *siddhis* from the most selfish motives—to get sons from barren wives; cures for diseases, often the fruit of vice; recover lost valuables; influence the minds of masters to favour them; and to learn the future. They call this "asking the blessing of the Māhātma," but no one is deceived by the euphuism in the least, and in ninety-nine cases out of a hundred, the begging hypocrite is dismissed unsatisfied. Even I, in my humble experience, came to know the meanness of this class, for out of the thousands of clamorous sick persons that I healed or relieved in my experimental researches of 1881, I doubt if one hundred were really grateful; and before the year

was up, I had practically learnt how a Yogi must feel about exhibiting his psychical powers. Truly indeed does the Sage declare in *Suta Samhita* that the true Guru is not he who teaches one the physical sciences, who confers worldly pleasures, who trains one's powers until he may reach the *gandarvas* or develop the *siddhis*, for all these are sources of trouble and sorrow: the real Teacher and Master is he who imparts the knowledge of Brahman. This is taught likewise in *Chandogya*, *Brahadaranya* and other Upanishads, where it is said that while the Yogi can by will-power make or destroy worlds, call to him *pitris*, *gandarvas* and other spiritual beings, enjoy the power of *Ishwara* in unalloyed *sathwa*, yet he should avoid all these vanities as tending to foster the sense of separateness and as being hostile to the acquisition of true *gnanam*. As for voluntarily consorting with the denizens of the astral spheres, invoking their favours and submitting to their behests, no right-minded, well-informed Asiatic would even dream of it. Sri Krishna sums it up most concisely in that famous verse of the *Gita* (Ch. ix): "Those who worship (invoke, make *puja* to) the *Devatas* (higher elementals) go to them (after death); those who worship the *Pitris*, go to the *Pitris*. The worshippers of the *Bhutas* (here defined by S'ankara as the lowest nature-spirits; but the word is also a synonym of *Pisachas*, meaning the souls of the dead or astral shells) go to the *Bhutas*. Only my worshippers (*i.e.*, the devotees of *gnanam*, the highest spiritual knowledge), come to me." To repeat, then, H. P. B. would be respected as possessing *siddhis*, but blamed for showing phenomena; while M. A. Oxon, would be looked down upon as the medium of *Pisachas* and *Bhutas*, gifted as he may have been in mind, highly educated as the University may have made him, pure and unselfish as may have been his motives.

So much for the Asiatic view of our case. As for myself, I was through-and-through a Westerner in my way of looking at the wonders of H. P. B. and Stainton Moseyn. They were to me supremely important as psychical indications and as scientific problems. While I could not solve the riddle of her complex entity, I was convinced that the forces in and behind H. P. B. and her phenomena were skilfully handled by living persons who knew Psychology as a science, and by Moseyn's case there was an equal obscurity. In Stainton his teachers, 'Imperator,' 'Kabbila' [Kapila?], 'Mentor,' 'Magus,' 'Sade' [Sadi?], *et al*, were all disincarnate human spirits; some very ancient, some less so, but all wise and beneficent. They not only permitted but insisted that he should use his reason and work his own way upward; and with tireless patience answered his questions, solved his doubts, helped to develop his spiritual insight, aided him to project his astral body and, by multifarious marvels, proved the nature of matter and force and the possibility of controlling natural phenomena: moreover, they taught him that a system of impartation of knowledge by teacher to pupil existed throughout the Cosmos, in ordained stages

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of mental and spiritual development: like the classes in a school or college. In all these respects his teachings were identical with my own; and he never could convince me that, if not the same group, at least the same kind of Masters were occupying themselves in forming these two reformatory and evolutionary centres of New York and London. What a noble soul animated his body; how pure a heart, how high an aim, how deep a devotion to truth! At once a scholar, a gentleman, a clear thinker and writer, he became the most eminent of all the leaders of the Spiritualist party; or, at least so it seems to me, and I have had the personal friendship of Davis, Sargent, Owen and many others. Before commencing this present chapter I have read and studied some seventy of his delightful letters to H. P. B. and myself—representing an interchange of above two hundred epistles; I have also consulted Mrs. Speer's "Records," and they have re-awakened the charm of our early intercourse. His close relation with us and the way in which our psychical experiences were interwoven, make it necessary that I should give more than a merely cursory glimpse of the man; and the best way to show what he was in thought, mind and aspiration, will be to publish in this connection some portions of an autobiographical narrative contained in one of his letters to me. It is dated from University College, London, 29th April 1876, and reads as follows:—

"My life has been cut up into 'junks'—generally of about five years' duration—and the discipline of each is peculiar: but all tends to the same. Illness in some form pervades all, and I seldom am left at one form of work more than five or seven years. I inherited good property: but it was taken from me. I lost it all in one day by an incursion of the sea. I was doing well at College—a likely First and Fellowship to follow. Ten days before examination I broke down from overwork, and was not able to read or even write a letter for two years, or rather I was obliged to defer work for my degree for two years, and then to take an ordinary one. During that two years I went all over Europe, and learned more really than I should have got from books. But it was a wreck of life's prospects.

"Then I had my five years or six rather at Theological work. I had a name in the Church, and was counted a preacher who would make a reputation, and get on. I was thoroughly orthodox, a more or less intelligent theologian who had really studied all round, and who had a knack of argument. I went to a wild country district, partly by doctor's advice, to have benefit by sea air and solitude to recruit my health shattered at Oxford, and then I read omnivorously, and worked hard. My people would do anything for me. I could lead them anywhere, and I got a reputation in Parish and Pulpit. I overdid myself again, and felt that I must get off the excessive work (30 square miles of district to work is no joke: and all in my hands). I came to the West of England, and was appointed to a grand position in the Diocese of Sarum—a sort of select preacher. I acted twice, and irreparably broke down. Doctors could make nothing of me. They said I was overwrought: that I must rest, &c. I did rest, and got no better. Physically I was not exactly ill, but I dare not try to do anything in public.

"Then I fell ill again, this time with a fever: and in a place where no good doctor was to be had. A visitor tended me—my life was barely

snatched out of the fire, and he became my fast friend—Dr. Speer. I came to London, and he asked me to live in his house and coach his boy. My property was gone, my position, my health. He took me in and I lived with him. But I could do nothing in public. He could not understand it. I could not explain it: *but it was an awful ever-present fact*. I felt my old life was done. Yet I had no doubts as to the faith I had always held not one, not a bit of one.

"But by degrees I found the old landmarks getting fainter: the bread grew stale. Then one day a man broke down here [at the London Univ.] and the authorities wanted somebody to carry on lectures on Philology. Few could do it, for the thing requires preparation. I heard and offered. I have a way of pigeon-holing knowledge till it is wanted, and I had read Philology at Oxford. So I took up the thread, and they finally gave me a permanent appointment.

"Another change, you see. I could lecture well enough, but could not do my old clerical work. When friends found me at work again, they said, now you'll take a Church in London, or So and So will be delighted to have you preach for him: but I *simply could not*. Yet I never write a lecture, and can go a session through without a note.

"Queer, Eh?"

"Well, Mrs. Speer fell ill with some serious ailment, and got hold of one of Dale Owen's books. As soon as she got down stairs she set at me. I pished and pshawed, but agreed to look into the thing. I went to Burns, got all I could, went to Herne and Williams, and in two months was in the thick of physical mediumship, such as is hardly credible. Our phenomena were far ahead of anything I have seen elsewhere. It went on for four years, and now it is dying out, and I am going into another phase—and there have been plenty more that I have passed over. Indeed I have said too much of self. But you may as well know what sort of man I am.

"At the present I have lost all sectarian faith, i. e., all distinctive dogmatism. You will see in "Spirit Teachings" how I fought for it. Now I have lost the body, and kept the spirit. I no longer count myself a member of any Church, but I have got all the good I could out of them all. I am a free man: with such knowledge as Theological systems can give. I have thrown the husks away. And now, as soon as I have been sufficiently purified, I humbly hope to be allowed to enter within the veil, hoping there to repeat a process which with some modifications will be unceasing. Eddless progress, perpetual purification, the lifting of veil after veil until—Eh? where have I got to? God bless you.

"Your friend and brother,

"M. A. Oxon."

At this stage had he arrived when we were brought together; thenceforth to keep in perfect sympathy and lovingly work together along parallel lines: our aspirations the same, our views not radically divergent. Often and often does he in his letters bemoan the fact that we were not living in the same city, where we might continually exchange ideas. I am convinced that if we had, he would have been a full Theosophist, and the same Masters would have avowedly taught and trained us both.

I promised to try and show what influence his correspondence with H. P. B. and myself had upon his own mind and how it apparently colored the teachings he was getting from 'Imperator' and other alleged 'spirits.' Let us see.

On August 1st, 1875—a few weeks after our correspondence began*—he wrote an important letter to Mrs. Speer [*Light*, Dec. 31, 1892], which seems to settle beyond doubt the fact that with the first exchange of letters between us his mediumship assumed a new and peculiar phase: until then, he had been dealing with Western ideas and influences, whereas now his strongest psychical currents flowed towards him from the East. He writes:—

"I am told [by his guides, apparently] that Mentor, Chom, Said, Kab-bila, Prudens, Philosophus, and Dr. Dee are acting together and influencing my mind in the direction of the stores of ancient knowledge that are laid up. It is a curious thing how completely my mind has been turned in that way, though I really know and care very little about the subject, and a month ago had no desire to look into it. It shows how completely these intelligences can direct and turn one's mind. I begin to think that they mould the mind as they will, even in those who are unconscious of their influence. Their band is a very powerful one—Mentor, an Arabian philosopher; Philosophus, the great Italian philosopher; Prudens, who was more skilled in the Occult Alexandrian and Indian lore than any who ever lived; Chom and Said, priests of Isis and Osiris, skilled in all the wisdom of the Egyptians; and Dr. Dee, the great Occultist of England. They ought to have enough knowledge among them to save me the trouble of wading through musty old tomes. But it does not seem to be part of their plan ever to save one trouble. It seems that the bringing of those gems has had to do with this phase of development. I see in all the books that I have read—especially in one of Paracelsus that I am now reading—very much about gems and their properties, and the aid that they give in intercourse with the world of spirits. Next to them they make most account of perfumes. It is curious how we have had these two things in such abundance. This knowledge of gems it was that caused the old Alchemists to be reputed as transmuters of metals and gems. It was not that they did really transmute or make gold and gems for themselves, but that they were requisite for promoting spirit intercourse. These old philosophers worked in secret, and the outside world knew nothing of what they did. They purposely wrote in a way that was intelligible only to the initiated, and which the outsiders misunderstood. The ancients seem to have known and understood every form of manifestation which we see and do not understand now. They could command them. We cannot. By a very careful study of conditions they arrived at a pitch far ahead of ours. A man did not hesitate to devote his whole life to the careful study of one point; and he would as soon have spoiled his conditions by the introduction of another person as Tyndall would scatter sand over his phials and crucibles, in the midst of some delicate experiments. They laboured so secretly that in many cases their learning died with them. But I can find traces in some of them of a knowledge of materialisation, both of crystals (that especially) and of animate bodies.

* May 18th 1875, I first called his attention to the occult writers and adepts. (*Vide Light*, July 9th 1892, Editorial article by M. A. Oxon himself).

"The difference between them and us is that they lived in ages when these things were of rare occurrence, and consequently they studied and worked at them, and dared not let people know what they were doing. They surround us on every side. We have no difficulty in observing them, and so they are made a mere gaping stock, and we surround them with conditions which, in other ages, would have prevented their occurrence. The result is that there is not a single man living who really knows how the physical phenomena are caused, or can get at the intelligence which moves behind them, so as to command them as the ancients did. I believe, as I said in my last letter to the "mediums," that it depends on our acquiring this knowledge whether we fix the present wave of spiritual influence, or lose it when it ebbs again."

Pretty good, this, for a beginning.

Writing to his beloved friend, Mrs. Stanhope Speer, in April 1876, he says that Imperator tells him that the circle is not to meet for some time, as his (M. A. Oxon's) "physical mediumship will either be absolutely under control so as to be no longer fraught with danger, or will have ceased." A repetition, it would seem, of H. P. B.'s own experience: her physical "mediumship" also ceased when she got into close relations with our Masters; although the power to produce physical phenomena of the most startling kind remained with her to the last. Note, also, that this communication to "Oxon" from Imperator was given coincidentally with the beginning of our friendship, to which his own letter to Epes Sargent was the precursor. It really seems as if Imperator and his associates had pre-arranged our future alliance at a time when neither he nor I had the least idea that we should one day come together. And how simple the means: I am impressed to buy a paper containing an account of the Eddy wonders, he is impressed to address me through Epes Sargent! That is all: the rest followed of itself.

A month earlier than the above incident [*Light*, 10th December 1892] Imperator had told the Speer circle that:

"The oldest of the Brahminical philosophers propounded the true doctrine of the spirit enshrined in a body composed of five elements, within which was the spirit-body, indestructible through the ages." He spoke of the 'adversaries' who were "on the alert, waiting and watching to bring discredit upon our mission," i. e., the mission of the high intelligences having the guidance of the Speer circle. He calls them "undeveloped intelligences." On the evening of March 18th he said that "spirits never incarnated have sometimes communicated with men, generally as ministering spirits of love, sent for the education of the spirit to whom they are attached." The angels of Christianity, Islam, and the higher devatas and other non-human spirits of Hinduism, Buddhism, Zoroastrianism, &c., answer to this description.

To show what annoyances and dangers Stainton Moseyn had to pass through, I quote the following incident. In the Speer circle, on February 21, 1874, S. M. was violently and most unpleasantly controlled by the spirit of a wretch who had that very day committed suicide in Baker-Street by throwing himself before a steam-roller and

getting crushed by it. "The medium had passed over the very place on an omnibus soon after the occurrence, when the suicide attached himself to him." A multitude of cases of possession in India confirm this statement. Until M. A. Oxon could be made absolutely insensible to such devilish influences, his spiritual progress would be stopped. Wiser Spiritualists have always recognized this danger, but for lack of familiarity with Eastern occult science have been powerless to avert it.

These 'adversaries' were described at some length by 'Imperator,' and the frequenters of mediumistic séances were earnestly warned against encouraging their approach and taking their help for the purpose of evoking marvels [*Light*, May 7, 1892. Record, xxii' edited by M. A. Oxon.]. If Imperator had been copying his 'Teaching' out of a Hindu religious book, he could not have better defined the Asiatic view of the direful powers of the *yákshas*, *pisáchas* and *bhútas*—the lower races of hostile elementals and the degraded human souls in *Káma-loka*—to work evil upon us if we offer them the chance. As this advice is equally needed by Theosophists and Spiritualists, I shall give Imperator's message *verbatim*: with reserve as to the question whether he is a disincarnate spirit or a still embodied man:

"Did we not know how the legions of the evil ones are banded together to stop and thwart the purposes of the Almighty, it would be strange and inexplicable how mortals dare to place themselves in communion with a world of which they know nothing merely for the purpose of eliciting wonders or for the gratification of an idle curiosity. Such are under the direct influence of evil, subject to the allurements of the lower intelligences who hang round the movement, which comes from above, and is fostered by the angels of God. These evil agencies counterfeit that which we are able to do for the confirmation of man's faith, and draw away many to their serious harm. These are they who watch the progress of the soul, and do their best to hinder it. Suggested doubts, inspirations of uncertainty, direct insinuations of evil spring from them. The rising seed is choked, the budding faith is nipped, and the progressive soul is cast back into the mire of despondency and doubt. To these influences all are more or less subject. Those who place themselves in communion with the world from which we come, do it, or ought to do it, for serious and sacred reasons, far other than the gratification of curiosity or the wiling away of an idle hour. The evoking of the lower physical manifestations is always more or less fraught with risk—more especially when they are evoked, not even for the sake of extending scientific knowledge, but for the gratification of idle and doubtful curiosity. The spirits who are concerned in their production are of the lower and undeveloped orders, and, when not controlled by a higher influence, may unconsciously, or mischievously, or even maliciously, do much harm. And when in addition to this risk the circle is composed of incongruous elements the risk is increased a thousandfold. The spirits of evil who hover round find ready access, and the manifestations are of the lowest order, deliberately planned for the purpose of discrediting our work and damaging our influence. In no case should any engage in communion with us save for the purpose of enlightenment and information; for the purpose of drawing close the cord that links the world of matter to the world of spirits; for the development of *heliolysis*; for the eliciting of truth. In the case that has been referred to, the medium, undeveloped, and not guarded by powerful protection, has been surrounded by

deleterious influences, the carping, the doubting, the sneering, the proud, the frivolous, the earthly. Taking advantage of opportunity so given, the very powerful and malignant spirit whom he encountered and drove away, seized upon the medium. We released her from temporary danger: we were unable to guarantee her against coming peril—peril to which she must always be subjected as long as she is exposed to such influence as we have indicated. Of what sort is the evil influence? On your side persons with low, base, and undeveloped minds; persons in whom the animal passions and instincts predominate; persons with uncultured tastes, who lead evil or sensual, or even idle and useless lives—the impure, the untruthful, the earthly. On our side spirits who have been such in their earth-life, who hang around the scenes of their former vices and take a malignant pleasure in dragging all down to their own level. These live over again their own evil lives by attaching themselves to those who indulge in vice, and by leading them to gross and yet grosser sin. They find their recreation in temptation, their pleasure in suggesting thoughts which may debase and degrade, and fence the soul from good. They know the intricacies of the heart, the approaches which lie open. They are malignant by nature, powerful by practice, but they cannot come nigh the pure and good who guard themselves from evil, and keep the citadel secure. With those who throw open the gate their entrance is easy. They commence by being powerful tempters; they end by being possessing spirits. They are the cause directly and indirectly of much that makes your earth-life miserable, and shuts you out from that knowledge of God and of light which you might otherwise obtain. "How resist them?" "Only in the strength of truth and sincerity, holiness and prayer. They can themselves be aided by firm treatment and careful education."

Our Western friends will be interested in knowing that the Hindu who would enter upon a course of meditation, i. e., of concentration of all one's mental faculties upon spiritual problems, has a triple system to observe. There is, first of all, to make the *Sthalla Suddhi*, or ceremony, with the object of purifying the ground upon which he is to sit: cutting himself off from astral connection with the astral body of the earth and with the elementals which inhabit it [Vide "Isis," I, 379].

This isolation is helped by first purifying the ground by washing, and by the person sitting upon a spread of Kusa grass, one of the group of vegetables whose aura resists bad and attracts good elementals. In this category are also included the Neem (margosa), Tulsi (sacred to Vishnu), and Bilwa (sacred to Shiva). Among trees infested with bad influences and which the 'adversaries' of Imperator are believed to frequent, are the Tamarind and the Banyan: they also infest old wells, long-empty houses, cremation-grounds, cemeteries, battle-grounds, slaughter-spill: this is the Hindu belief, and in this connection see "Isis," Chaps. xii and xiii, Vol. I. The ground having been purified and the operator isolated from terrene bad influences, he next makes the *Bhūta Suddhi*, a recitation of verses having power to keep off the 'adversaries' dwelling in the atmosphere, including both elementals and elementaries; assisting the operation by making circular (mesmeric) passes around his head with his hand. He thus creates a psychical barrier or wall about him. After having very carefully performed these two indispensable pre-

liminaries—never to be forgotten or perfunctorily done—he then proceeds with the *A'tma Suddhi*, or recitation of mantras which assist in purifying his body and mind and preparing the way for the awakening of the spiritual faculties, the absorption called "meditation," whose aim is the attainment of *gnanam*, knowledge. A pure spot, pure air, the absence of unclean persons, i. e., the unwashed, the immoral, the unspiritually-minded, the overfed, the unsympathetic—are all indispensable for the seeker after divine truth.

Imperator's admonitions to the Speer circle and, in fact, those which have been given to all really choice circles of spiritualistic investigators in all parts of the world, substantially accord with the Eastern rules. In short, the closer these precautions have been observed, the higher and nobler have been the teachings received. The revolting scenes and disgusting language and instructions which have attended so many séances where unprotected and unpurified mediums have given their services to mixed gatherings of foul and pure inquirers, are traceable to neglect of these protective conditions. Gradually, things have been changing for the better within these past seventeen years: physical mediums and physical phenomena are slowly beginning to give place to the higher forms of mediumship and manifestations.

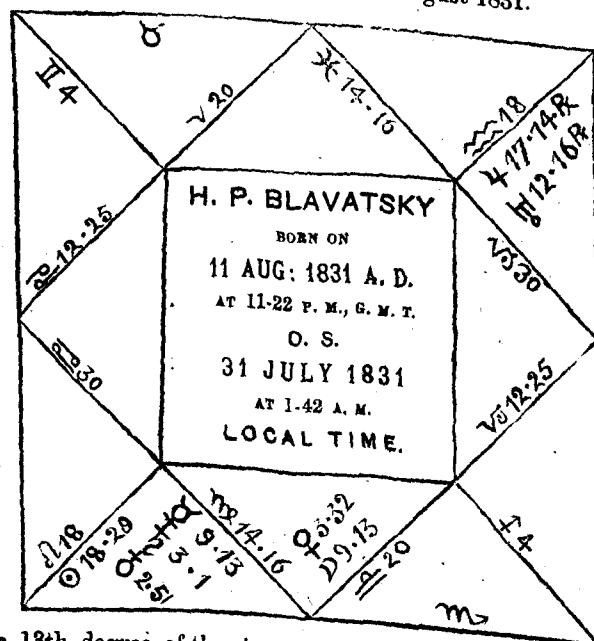
The views of Imperator about the evils of mixed circles were reflected in Stainton Moseyn's published writings and, if possible, more strongly in his private correspondence. He fully comprehended that the experiences of centuries must have taught the Asiatics this verity, that pure spiritual aura can no more be passed untainted through a vile medium and incongruous circle, than the water of a mountain spring be made to run pure through a foul filter. Hence their strict and stern rules for the isolation of the postulant for knowledge from all corrupting influences, and for the thorough purification of his own self. When one sees the blind ignorance and rash confidence with which Western people go themselves and take their sensitive children into the sin-sodden aura of many a séance room, one can feel how thoroughly just is the stricture of M. A. Oxon's chief guide, about the surprising fatuity shown with respect to dealings with the spirits of the departed. The most "orthodox" of the Spiritualist writers are now only, after forty-odd years' experience with mediumistic phenomena, partly realising this truth. Yet these same persons, yielding to a rooted hatred of Theosophy—which they excuse on the score of their detestation of poor H. P. B., as though she and it were one and indivisible—will not hearken to the voice of the ancients nor take the precautions which experience dictates against the perils of the open circle and the public medium. The improvement above noticed is due rather to the general interest created by our literature, and its reflex action upon mediums and circles, than to the direct influence of editors, speakers and writers. Let us hope that before long the views of the Theosophists respecting elementals and elementaries will be accorded the full attention they merit.

H. S. OLcott.

(To be continued.)

THE HOROSCOPE OF H. P. BLAVATSKY.

THE subject of this delineation was born at Ekaterinaslav in South Russia, according to the Old Style, at 1-42 A. M. on the 31st July 1831. The time of birth, equated for Greenwich, and converted into terms of the New Style, is 11-22 P. M., 11th August 1831.



The 13th degree of the sign Cancer is rising. This, according to the signification of the degrees of the Zodiac, indicates "extreme capabilities in the pursuit of knowledge, a penetrating mind, retentive memory; the native will accomplish wonders in the pursuit of the subtle sciences." It is symbolized by two moons, between which there is set a caduceus. The second decanate of Cancer, in which this degree falls, confers upon the native frankness, brusquerie, love of the arts and sciences, &c. The general effects of the sign Cancer upon the character and destiny of the native are as follows:—

"It confers an active, agile disposition; makes the life full of changes, travels, sudden events; the pursuit of adventure and romance will make the life full of excitement and subject to many hazards of body and fortune. This sign makes its subjects very imaginative and excitable; giving a determined and headstrong disposition; running many risks; and subject to extreme caprices from which it is difficult indeed to persuade such persons. The fertile imagination of the native of Cancer rejoices in fantastic scenes and reveries; the memory is very strong, the intuitive faculty keen. There is a strong disposition to heroism and eccentricity of a marked character, brought about by dreams, visions, and studies of a peculiar kind. The disposition is very flexible, changeable and capricious, and readily flies to extremes of mirth and anger. The nature is so bound up in the sympathies of the moment that it readily passes from one affection to another, breaking and making

relationships with extreme readiness. Cancer confers upon its subject a discreet mind, the spirit of independence and eclecticism, and renders the native versatile and apt in many things. Extreme nervous irritability will make the native subject to unreasonable fits of anger; the nature being very impressionable and subject to extraordinary and unaccountable likes and dislikes, which may change on the instant. Cancer gives much ability for leadership and command; makes the native fond of acquisition; confers honour and renown; makes the native hardworking, industrious, capable of much application, commanding and wilful. The complex and changeable nature of its influence is such as to inspire either courage or fear according to circumstances, at one time timid, cautious and prudent, and anon light-hearted, reckless, wilful and enthusiastic; which effects are much influenced by the moon's phases and its affections from the planets. It is more fortunate for one born during the night time, i.e., when the sun is below the earth. This influence excites to rapid emotions, and weakens action, anger disappearing as rapidly as it comes.

"Wealth is uncertain and acquired with difficulty, losses occurring through relatives and young persons or children. Losses are also shown by enterprizes and by theft; but the second part of the life will give better fortunes. Obstacles to the early career will come from relatives, and many troubles will proceed from them. Beside the family of birth, there will probably be a second one by adoption, and the native will live with it from choice. Children will cause some difficulties and embarrassment in the affairs of the native. The individual born under Cancer will have much support from the adopted family. There will be many troubles and hardships during life, and of more than one nature. Some will be mysterious, but at the critical moment some unexpected and providential help will always arrive.

"Cancer gives a distaste for marriage, or causes that state to be unhappy. There may be gain from a first marriage, but not without legal difficulties. There will be numerous and long journeys and voyages, one of which will bring about a certain fame, and the native will come out victorious from evils and dangers which they certainly will occasion. Some changes will cause evils either to the body or to the position in life, brought about by dangerous relationships or secret enemies. There will be grave dangers to the life at about 14, 26 and 38 years of age. Until the 35th year the position will be subject to many alternations of good and evil, but after this epoch it will become secure. The native will have many friends, followers, servants and useful supporters, especially among women; but one of the supporters runs a risk of reversal of fortunes which may affect the subject seriously. There are many indications of secret enmity or treachery. The arms, thighs, hands and eyes are most liable to suffer by accidents. There will be danger of a wound by the hand of a man."

The foregoing general outline of the subject of Cancer, was written some years previous to the time when the writer first met H. P. B. In 1888 a general sketch of the life was given at her request, but she was then unable to state the exact time of birth. It has since been verified by events.

We may now consider in more detail the effects arising from the various positions of the planets. With respect to the constitution:—Cancer is by no means a strong sign, and were it not for the Moon being

well aspected by the Sun, Jupiter and Uranus, and supported by a conjunction of Venus in its own sign Libra, the native would not have lived even to maturity. That the *health* will be subject to grave fluctuations is shown by the Moon occupying the sign of the Balance, and being in square aspect to the ascendant. Moreover the Sun is afflicted by an opposition of Jupiter and Uranus, which will cause impurities in the blood and will affect the heart, since the Sun is in Leo, which rules that organ. Venus afflicting the Sun from the sign Libra will cause illness through some affection of the kidneys and other organs in the lumbar region of the body, ruled over by Libra. The system will be liable to irregularities. But as Jupiter rules the house of sickness (the 6th house) and afflicts the Sun from Aquarius, it is evident that the state of the blood will be the chief evil, and Uranus being a co-significator by its conjunction with Jupiter, the evil will be of a curious and exceptional character. A moveable sign rising, and the Moon also in a moveable sign, indicates that the native will be given to somnambulism or sleep walking, and Venus being with the Moon, she will come to no harm thereby. As the afflicting planets are in the occidental portion of the horoscope, there will be long standing and even chronic diseases. The chief points of affection are the heart, blood, kidneys and generative system.

Disposition and Mental Qualities.—The Moon governs the animal soul and Mercury the mental faculties. The former body is in Libra and supported by Venus, Sun, Jupiter and Uranus. These positions give generosity, eccentricity, suavity, and nobility of disposition; love of art, music and poetry; a keen sense of justice going to extremes in its methods of expression.

The position of the Moon in Libra gives great sensitiveness, both physically and psychically, disposing to sudden changes of temper, outbursts of pleasure and anger, &c. The majority of planets are in mutable and fixed signs, which indicates much flexibility of nature, versatility, a tendency to be influenced by others, and in a great measure to reflect the environment; great capacity to accommodate oneself to the natures of others; psychometric powers; intuitive likes and dislikes. To these must be added the influence of the fixed signs, which give patience, endurance, steadfastness and self-restraint in some measure. Mercury in its own sign Virgo, and joined to Saturn and Mars, indicates exceptional mental abilities, good memory, voluble speech, manual dexterity, inclination for history and the drama. Saturn gives depth, patience, reflection, steadfastness and concentration. Mars adds vivacity, acumen, penetration, energy, force and freedom to the mental powers. Had Jupiter been in conjunction with Saturn and Mercury, instead of Mars, it would have been a perfect Yogic satellitium. Mars disturbs the mental balance by its fiery and forcible nature. The Sun in the 3rd house gives ability in arts and sciences, and being in its own sign, it will cause renown through things ruled by that house, viz., writings, travels, painting, &c. The strongest planets are the Sun (considered as a planet

in geocentric astrology). Venus, Mercury and Mars. These, according to their several natures, will act strongly in the mental conformation as they are all in their signs or exaltations.

The Sun confers dignity, nobility of feeling and sentiment, magnanimity and loftiness, but it also gives self-will, and love of magnificence and splendour, which will lend to much extravagance. Mercury gives good mental abilities, aptitude, insight into the natures of things, a great thirst for knowledge, and changeable disposition. Venus confers a love of beauty, the æsthetic principle being strongly represented in the use of the mental powers; amiability, playfulness, mirth, and a certain fondness for luxuries. Mars excites the mind, making the actions impulsive and turbulent at times; it gives freedom, frankness, courage, dexterity and force to the expression of the nature.

Her erudition, literary talent and inexhaustible memory, were dignified by the grandeur and majesty of the solar nature, and beautified by the refinement and delicacy of the Venus principle. H. P. B. was, to a much greater degree than even her writings indicate, under the influence of Venus. Her musical, poetic and artistic talents were prevented by circumstances, chiefly connected with her special mission, from ever having full expression; but there is no doubt that she possessed exquisite taste as regards form and colour; she could play with considerable brilliancy impromptu on the piano; and was keenly appreciative of good poetry. Mercury, in its own sign in the third house, conjoined to Saturn and Mars, gave, in addition to literary ability, a peculiar spasmodic impulse to the temper. At times she would fire into passionate protest against the restraint which circumstances put upon her actions, or into a magnificent burst of eloquent denunciation of injustice, in a manner which would have done credit to a Titan. Anon, she was deeply thoughtful, strangely taciturn, and as uncommunicative as a sphinx! To the fire and energy of Mars was added the patience and steadfastness of Saturn, the combination being such as to confer upon the mind an individuality as strong as it was unique.

With regard to marriage, the sign Capricornus is on the 7th, and Saturn, its cold ruler, is in Virgo. Both these are barren signs. Mars moreover is conjoined to Saturn. The Sun is in the occidental night quarter of the heavens and afflicted by Jupiter, Uranus and Venus; the two former being retrograde. This indicates that she would marry late in life, or if when young, to one very much older than herself, and the Sun being afflicted by a retrograde Uranus, denotes disagreement and separation. Yet, because of the positions of the planets Mars and Saturn, we can say that, in a natural sense, the native never married; and Venus being afflicted in Libra and the Moon there also, the reasons for these conclusions are evident. The rulers of the fifth house being afflicted, there would be no natural issue.

If we look through the planetary "directions" for the chief epochs in the life, we find them to be during the years from 11 to 20, during which the life appears to have been very unsettled; a journey to Lon

don and Bath happened under Sun conjunction Mars and Saturn in the 15th year, and marriage took place under the evil influence of Moon semi-square Mercury and M. C. semi-square Jupiter. From 20 to 23 there must have been much progress in studies and in the line of special development, under the benefic influence of Sun conjunction Mercury, Moon sextile Mars and Saturn. From 31 to 32 was evil, the Sun meeting the semi-square of Saturn and Mars, and the mid-heaven the conjunction of Uranus at that time.

In October and November 1867, H. P. B. was engaged in the Mentana Contingent of Garibaldi's troops and was severely wounded in several parts of the body. At that time the Moon was directed to the exact conjunction of Saturn and Mars in the sign Virgo; and from that period onwards to forty years, she was leading a changeful and hazardous life under the directions, Moon square Jupiter, Sun sesqui-quadrate Uranus, Ascendant opposition Uranus, and Moon square Sun; all of which are evil, and indicate financial difficulties, loss of relatives, sudden estrangements, accidents and ill-health. The "Coulomb affair" which made such a great stir among the enemies of the Theosophical Society and produced such lasting benefits to the movement to which H. P. B. was devoted, took place under the following ominous influences:—Sun conjunction Moon, Sun sesqui-quadrate Uranus, Moon opposition Jupiter, Moon square Mars, Moon square Saturn, Sun square Ascendant; and indeed it must have been a troublous period while it lasted, though withal there was a hidden good which was destined to outlast it.

Finally death took place in the 60th year of life under the influence of Sun semi-square Mars and Saturn, and the Ascendant square Uranus. The fatal sickness came upon her during the decrease of the Moon and life waned with it, expiring at the conjunction of the luminaries on May 8, 1891.

SEPHARIAL.

Note.—The most striking feature to me in the foregoing character-sketch is the analysis of the effects of the sign Cancer upon those born under its influence. Though written with no thought of H. P. B. in his mind and, in fact, years before he ever met her, "Sepharial" could not have better described her general characteristics or sketched her life-history: in fact, he has even indicated certain details of experience under Cancer being in "danger of a wound by the hand of a man," and, in point of fact, H. P. B., besides the five wounds she got at Mentana, was once stabbed just below the heart with a stiletto by a man who had fallen in love with her and been laughed at. This is the wound that re-opened at Chittenden and that she consulted me about while we were there. It would not be convenient to give the space required for a detailed comparison of the alleged influence of Cancer with the incidents of her life and the aspects of her character, but the surprising general accuracy of the diagnosis will strike her friends in general and her nearest relatives in particular. As said above, I regard this portion of

Sepharial's article as better than the special reading of H. P. B.'s horoscope, because this latter has been written after several years of personal acquaintance with her, and when his mind would naturally be affected by his actual knowledge of her history and character, and perhaps even more than by the mere aspects of the astrological signs in her nativity. Of course, there are various points in the Cancer generalisation that do not agree with H. P. B.'s peculiarities nor are borne out by her experiences, but these are so evident that I need not particularise them. If the effect of the sign in question upon its 'natives' be really as described, then it would seem as though our departed colleague and teacher had been unmistakeably born under its mysterious influence and the events of her life dominated by the same.

H. S. O.

SELECTIONS FROM THE AVADHUTA GITA.

HE is an *avadhuta* who tranquil lives alone in this world as in an empty house, purified by the thought of one uniform principle, who wanders unclothed, free from pride and who knows that everything is in himself.

For an *avadhuta* there is no third or fourth stage, he being in the spirit; because in that state there is no virtue or vice, one cannot be said to be either emancipated or bound.

Where there is no necessity for invocations or Vedas, that is the state of an *avadhuta*, who is always deeply absorbed in the thought of the unity of everything and purified thereby.

The unworthiness of the Guru is never to be thought of, even if he be a young man or a householder, finding enjoyment in the evanescent things of the earth, or if he be generally considered ignorant; for who would renounce a gem, even though it were dropped into a foul place?

In this treatise grammatical accuracy or inaccuracy is not to be looked for, but only the supreme essence of truth is to be accepted by those worthy. Is not a boat, even though not painted in vermillion, and far from handsome, just as capable of carrying passengers to the other shore?

How can that principle be different from all this, who, himself immovable and all-pervading, has encompassed and moves this wavering cosmos without the slightest effort?

I am the supreme omnipotent goodness, the truest essence of everything, motionless and firm.

I am absolutely devoid of all forms and adored by the gods; when I am all-pervading, how can divisions, such as the abode of the gods and the like, be recognized?

As bubbles spring from, and again disappear into water, so all the states of matter beginning with Mahat evolve from and again dissolve into spirit. As softness, hardness, sweetness, bitterness, etc., are inseparable

able from soft, hard, sweet and bitter things respectively, so spirit and matter are inseparable from me.

What is said to be *ākās'a*-like is itself *ākās'a*, it is ceaseless, all-pervading consciousness.

That principle is not moved with the earth, nor carried by the wind, nor confined by water, nor located in heat and light.

The *ākās'a* is fully pervaded by it, but it is not pervaded by anything. Everything that has an inside and outside exists, held together by it.

Yogis have made mention of various substrata owing to the subtlety, invisibility, and attributeless state of the inmost essence; but these substrata can be dispensed with, one by one, as they are passed through.

When one by ceaseless practice weans his mind from all support, the mind becoming free from purity as well as impurity, becomes itself dissolved.

For the destruction of this dreadful poison of physical bondage, the begetter of infatuation and insensibility, this method alone is infallible, and it is the only natural producer of happiness.

As the one clear full-moon appears to be double by its own light to the double-sighted and the false-sighted, even in like manner takes place the perversion of true perception; but it is not general.

If, by the mercy of the Guru, an ignorant man obtains wisdom and peace, he should sing his praises in an hundred million forms.

He alone attains the supreme state, who has perceived the truth, who is dissatisfied with physical existence, free from attachment or hatred towards anything, bent on doing good to all beings, strong-willed and firm.

Just as the ether in a jar ultimately merges into the whole expanse of ether when the jar is opened, so Yogis, when free from the limitations of the body go unto Paramātmā, their true nature.

"People attain the state of which they think at their last moment," is said of those who perform Vaidic actions and not of Yogis. (See Bhagavad-gītā, VIII, 8.)

The ways of the performers of Vaidic actions can be expressed by words, but those of Yogis, who have evaded the possibility of re-birth, are unspeakable.

But it cannot be said that the ways of Yogis are imaginary; success attends those who have eschewed all doubts about this matter.

It does not matter whether a Yogi dies in a sacred place or in the house of lowcaste people; he is never re-born, for he is merged in the Supreme Spirit.

Yogis being free from illusion and forgetfulness, attain to that supreme A'tmā, who is changeless, peerless, formless, bodiless, boundless and pure.

When a Yogi no longer requires the Vedas, nor any initiation, nor any teacher, nor pupil, nor any mantra, nor any mudrā, he is capable of attaining to the pure and eternal A'tmā.

When Yogis no longer require *śāmbhāvī* or *Śaktichūlana Mudrā*, nor want *Pinda*, *Būpa Pāda* (objects for concentration), neither the three states of *Prānāyāma* (namely, *A'rāmbha*, *Ghata* and *Nispatti*), they attain to the pure and eternal A'tmā.

When a Yogi no longer requires to practise restraint of breath, or gazing, or posture, and when consciousness and unconsciousness do not appear as distinct, then he attains to the pure and eternal A'tmā.

When the Yogi has obtained restraint by adopting proper methods, when his mind is free from all distinctions and has attained to the supreme A'tmā, everything is sanctioned as well as prohibited for him; he may or may not observe external or internal purity, he may or may not meditate on the formless.

What is the use of any teacher's instructions then, in that state, which the mind is quite incapable of conceiving and language of describing?

He who practises according to the instructions of the Guru as set forth above, can realize the pure, uniform Principle.

ISHAN CHANDRA DEV.

A QUEER EXPERIENCE.

WHO has not experienced the mixed pleasure and pain of going through old papers? Who is there who has not spent many an hour over faded letters, developing for the time being, as it were, the sensitised plates of past memories.

Some few months ago, on my return to England from India, I had occasion to open a box of these old papers. The contents of the box were mostly letters, and I sighed as I noticed many a handwriting familiar in days gone by, whose owners were, some dead, others separated from me now by the many changes and chances of this mortal life. I had been occupied for sometime over my old letters, putting some on one side to be preserved, and dooming others to the funeral pyre, when, as I neared the bottom of the box, I found an oblong packet tied round with a piece of silk thread, which seemed familiar to me. Now, though at first sight, I knew not what the packet contained, yet when I put out of my hand to take it, a flood of recollections poured in on me and I involuntarily exclaimed, "Poor Clearlake!" I turned the packet over and read this endorsement in my own handwriting:—

"J. WARBURTON CLEARLAKE,

MIHI FIDES ACHATES:

FELL AT ABU KLEA, JANUARY 17TH, 1885.

PAPERS RELATING TO HIS PSYCHICAL EXPERIENCE."

I remembered now what the contents of the packet were. In 1883, Clearlake and I were stationed in the same town in the south of India. We had been chums at school, friends at Sandhurst, and were then comrades in arms. One particular interest,—and the one which concerns the present narrative,—that we had in common, was psychical investigations. Many a time had we discussed the time-honoured problems of life, death and the hereafter, ghosts, the spirit-world, magic, and so on. Clearlake was always more in earnest about the matter than I, and spent a considerable amount of time in investigating any alleged cases of magic that came under his notice in India. He employed several natives, in fact, to keep him posted concerning current events in the "occult world," and he had moreover frequent interviews with professors of the occult arts who happened to wander into his locality. The psychical experience in question was mentioned by him to me at M— in the south of India, in 1883, shortly before he went to Egypt to meet his soldier's death; and at my request he had written it out. Returning to England in the beginning of 1886, I had put the packet away, not caring at the time to recall past happy days spent in the company of my poor friend.

Musing sadly now, I opened the packet and a photograph fell out. It represented Clearlake in uniform. How familiar were the features! The clear penetrating eye, the high forehead, and that expression of what, for want of a better term, is called "high resolve", were faithfully rendered. I heard a friend of his once say, "Clearlake is born to be a hero or a martyr; he has that stamped on his face." I thought this remark was a true one, and it seemed doubly true now. He was a man of very steadfast purpose and singular nobleness of character. I never knew him to do an unjust or mean thing. He and I had always been close friends, and his death had been a severe blow to me. I laid down the photograph thinking I would take it back with me on my return. I then turned my attention to the narrative. Curiously enough I had never yet read it, though I had heard the chief facts of the experience from Clearlake himself. Clearlake's writing was not good, which perhaps accounted partly for my not having read this particular manuscript of his before.

The narrative ran as follows:—

For a long time I had been seeking for a practical professor of the "Occult Arts," one who would be willing to give me some practical demonstration of his powers. I was fortunate enough to find such a man at M—. This individual, unlike many of his fellow-craftsmen whom I had met, seemed to evince a friendly interest in me. He was a man apparently of about forty, very quiet and unassuming, and perfectly neat and clean in appearance. There was nothing of the wild ash-beamed yogi about him, nothing, in fact, to distinguish him from the ordinary respectable high-caste villager. A closer study showed a square firmly-set jaw indicating apparently considerable development of will-

power and eyes that were sometimes penetrating, sometimes dreamy and abstracted. Altogether his appearance was attractive and impressive.

He promised to visit me at my bungalow in the evening and give me some demonstration of his power, taking from me a promise that I would say nothing of this to any one, as it was very contrary to his ordinary custom to show any phenomena. Towards eight in the evening he arrived, and I invited him to sit with me on the verandah. We naturally fell into conversation on the subject then occupying my thoughts, and upon my asking him what form his demonstration would take, he replied, "You will see directly." He then proceeded to deliver some very interesting remarks on *Yog Vidyā*, Occultism as we call it. His voice was pleasant and sweet, unlike those of many of his countrymen in these parts, and I lay back quietly in my chair enjoying thoroughly his lecture. It was a glorious night, and a cool, freshening breeze blew from the sea, under the influence of which the numerous palms swayed to and fro, waving their plumes as if in salutation to one another. Truth to tell, I was getting a trifle sleepy, when my companion proposed that we should take a walk to a ruined temple that we could distinguish in the moonlight from the verandah, and which was about a quarter of a mile away. He turned to me, as he made the suggestion and looked intently at me, and after some hesitation I consented to accompany him.

We stepped from the verandah out into the glorious night, and after a few minutes' walk arrived at the ruined temple in question. It stood apart from its companions and was the nearest to the sea of any of them. We entered in silence and my companion indicated to me a small side chamber in which was a roughly carved seat of stone. He requested me to seat myself there, which I did. On no account, he instructed me, was I to move from the seat, nor to utter any sound whatever happened. The breaking of either of these conditions, I was informed, would be fatal to the success of his experiment.

My companion then asked permission to retire for a few minutes, which I granted, laughingly calling out to him not to leave me for long, as I was nervous about ghosts. He smiled and withdrew, and I was alone.

I know not how long it had been there. I had forgotten even how long I had been seated on that stone bench. And yet I had not been asleep; had not even closed my eyes. I had been listening to the dull roar of the surf on the beach below, and it seemed but a minute or two since the horrid, long-drawn scream of the jackals had broken in on the silence that surrounded me. And yet now, all in a moment, my entering the ruined shrine seemed to be but a dim memory, had become, as it were, but a mere incident of my past life. I repeated to myself—I am in a ruined temple at M—. I came here at nine this evening. Yes, at nine. I am seated on a stone—on a stone, and I am waiting for my

professor of magic to return. I remembered it all: and yet that strange remoteness of these events, that fearful feeling that they had nothing to do with me—that I was passing away from them. No, I was not sleepy, not in the least drowsy, every faculty was awake and concentrated now on that *thing* opposite; but it scarcely seemed that I was the same man who had entered the place, as I believed, an hour or two ago.

When had it come there? I had not seen it. Was it there when I came? Why, in God's name, should I take so much interest in it—a common toad? And yet I sat there and looked at it and it looked at me, or rather seemed to. It would be more accurate to say—it looked through me or past me. I have said it was an ordinary toad, so it appeared to me; and yet, in my present state, it seemed to me an intruder. What had it to do there and why should it look at me with its cold, glassy eyes? Perhaps it resented my intrusion. Well it would have to stop there all night if it meant to stare me away. These and similar thoughts flitted through my mind.

No doubt it will appear absurd, and difficult to realise that I could sit there on that stone seat in the middle of the night and speculate about a toad, but such was the case. That animal seemed for the time being to fill my entire horizon. "How ridiculous," I exclaimed, "how positively ridiculous to think about that animal, that wretched crawling creature!" I would drive it away, I thought, with a stone. I turned round, but none was within my reach and I was not supposed to rise. I still believed in my magician sufficiently to obey his injunction, and moreover I was really disinclined to do anything. I thought of rising for a stone; but the idea grew vague on the instant. I found myself wondering *why* I was to throw a stone. "A stone, a stone, why a stone?" I repeated, and I laughed. "What did I want a stone for?"

I turned to my former position. The toad was still there; coldly malignant it seemed to me, an entity of evil without definite purpose. It revolted me. What right had such a creature to live? What beauty was there in it? What purpose could it possibly fulfil? What beauty, mon toad, I assured myself again and again, and yet veritably, it was a ghastly thing. It seemed to fill the place with an evil presence, a presence essentially—eternally evil. My disgust gradually turned to horror, and yet I was still incensed with the reptile, I still felt a positive hatred, a desire to kill, to annihilate, at any cost, a thing so misshapen, so hideous!

It slowly raised itself and moved forward and rested again. The action invested it in my eyes with a life that before I had scarcely attributed to it. Before it was potentially evil, passively malicious, it seemed to me a positively malignant force. "I *must* kill it," I murmured. But no; I could not. I passively thought of its death. Of its mangled form, of the cold wicked eye glazing in death—and I shuddered. And still it continued to look at me.

Through my mind flitted sundry verses and stray lines of poetry bearing on the subject of reptiles, and as I repeated them to myself, the creature opposite seemed to move its head in a ghastly accompaniment. This thing was grotesquely horrible. I found myself laughing, laughing a strained, high-pitched laugh, as I repeated Poe's weird lines:—

"And see amid the mimic rout
A crawling shape intrude—
A blood-red thing that writhes from out
The scenic solitude!
It writhes! it writhes! with mortal pangs
The mimes become its food,
And the angels sob at vermin fangs
In human gore imbued."

"It writhes! it writhes!", I repeated, and the loathsome thing opposite slowly swayed its body as if in appreciation of the idea.

And it moved nearer. "If it leaps now," I thought, "it can easily find a resting place on my knees." A cold perspiration broke out on my forehead. Bad enough to see this evil thing, to be poisoned by its presence, but contact with it! It had increased in size too, or I fancied it had. When I first saw it, there was something deprecatory in its air, something which suggested an apology for its intrusion. But now, there was confidence in its movements, self-assurance in the swaying of its body, which it still continued. It would surely move further. How could I prevent it?

A noise made me turn my head. It was only a dusky bat that wheeled into the cave and as rapidly whirled out. I watched it for a second, and then—I could not turn my head. I knew it was there, seated on my knees, venomous and observant.

With a desperate effort I looked round. Yes, I was right; it was seated on my knees. How ghastly! how irredeemably evil it looked! No longer suggestively, potentially bad, but loathsomely, glaringly wicked! A revulsion of feeling shook my frame. Ha! If it was evil so was I; but ten thousand times more. I gloried in this fancied badness of mine. I recalled every evil act of my life, every scene of passion or violence I had ever witnessed. I exaggerated them a thousandfold. I remembered every wicked deed preserved in history and tradition. I identified myself with the actors in those blood-stained dramas. I triumphed over all. I was myself a millionfold more wicked, more abandoned than the worst of them. I was fast losing my self-control.

I thought that accursed thing on my knees, evil though it was, would assuredly shrink in terror before a being so immeasurably worse than itself, that it would fall back stricken down, blasted out of life by the presence of an evil power resistless in its intensity. I knew myself to be evil. Through my brain coursed the suggestion of every possible crime that human fiendishness has ever committed, and I added to them, I filled in details, I *improved* on them all. I realised with awful

intensity the capability in myself for unheard of wickedness and yet I gloried, or seemed to glory, in it all.

And that horrible thing distended itself—it did not creep, it grew—till its hideous face was on a level with my own. It seemed to wrap me round with its presence. I no longer seemed to have an individuality of my own. I had become, as it were, a mere centre of force, and that force was surging through my whole being and bearing me away with it. I felt myself falling, falling, falling. And with me fell thousands of ghastly crawling things, evil too, with malicious grinning faces. I realised now that within me had been the potentiality for all this evil. And suddenly as this thought arose in me, came one that brought a dim consciousness of a higher nature in myself, and in an instant my whole being seemed to be rent in two. With a desperate cry I broke from the surrounding host of evil things. A hand was stretched to me. I could see it even in the darkness, for around it shone a bright light. I grasped the hand violently and was drawn up. A cool hand was placed on my forehead. I opened my eyes. I felt I was saved.

Quietly and calmly the moon shone into the ruined shrine, turning its time-worn stones to silver. I was alone. It had gone. I was seated on my rock still. Of the time I had no conception. An absolute silence reigned everywhere. I could hear no sound. This silence was oppressive, it was terrifying. Now I think over the experience, I remember that I could not even hear the sound of the sea, though at the time I did not notice this. I waited anxiously, my every sense alert. But nothing occurred to break the solemn, oppressive silence. Suddenly a sound fell on my ear. A drop of water fell with a clear tinkling note. "There must be some stream in this place," I thought, "which I have not noticed before." I waited for another drop, and after a few minutes one came. It seemed louder than the previous one, but this was probably imagination on my part. I found myself anxiously listening for this dripping, for it seemed then the only thing that connected me with the outer world. The moon had disappeared and it was now quite dark. Another drop fell. It startled me, for I had not expected it. It was evident that the falling of the water was irregular. I waited. So intense was the silence that when, after a few minutes, another drop of water fell, it seemed to re-echo through the whole building. With a painful anxiety I waited for the next drop, my nerves strung to their utmost. The suspense grew intolerable. It came at last and a dull boom seemed to shake the temple to its foundations.

Yet I said to myself, "this is only a drop of water, a mere drop of water. It is foolish of me to be so troubled by it. My nerves are shaken. I have been smoking too much." But in spite of this I trembled. This awful silence, broken only by that monotonous drip; it seemed the very emblem of a ceaseless, remorseless eternity. It weighed down my spirit; it shook the frail barriers of my finite self, and I knew that I was drift-

ing, drifting away out on to the wide ocean of impersonal existence. The idea filled me with horror. Why was I to be thus annihilated, to be dissolved away like this? I waited. Another drop fell. Like a mighty hammer it seemed to fall on my very soul. A shock had been given to my whole nature. There was a moment's agony, a tearing, a rending, and—I was free.

All the horror and fear had fled, and I realised now that these belonged only to my physical body and individual existence. I realised too how limited was the life I had left behind, and with this came a thrilling feeling of the fulness of the life I had entered upon. Unfortunately I have only been able to remember but little of this part of my experience. I have a vague recollection of passing through various scenes and mingling with various persons, but one general thought that I have been able to recall, was that my happiness in that state was due to my realisation of an underlying unity everywhere in creation. I have often heard Universal Brotherhood preached, but no amount of preaching would ever have made me realize, as I did then, that this Brotherhood fills the whole universe. I shall carry this belief with me during the rest of my life.

I recall a curious incident, which, as after events showed, concluded my experience. The thought had occurred to me—"Am I dead? or is this only a temporary withdrawal from the body?" Then followed the question—"If this is only a temporary suspension of physical consciousness, a trance, can I see my future, can I read my fate, the hour and manner of my death?"

I seemed suddenly to be transported through space. I was hovering over a vast plain. It was a battle-field, and everywhere there seemed a blood-red mist. I was drawn to a mound or knoll of rising-ground hard by, and there I saw a young soldier lying dead. His sword lay by his side and his face was upturned to the sky. The form seemed somehow familiar to me. I looked attentively at it. It was myself. I experienced no feeling of regret, no emotion whatever. It was a matter of complete indifference to me at the time whether that dead body was mine or not. Then the consciousness came to me of the body I had left behind me in the ruined temple. I could see that as well as the one lying stiff on the battle-field. Both looked pale and lifeless, and some further subtle change of consciousness caused me to wonder which one belonged to me. The past and future seemed one, and I can remember now that I write this down, that the dead body of the battle-field was not at that moment connected in my mind with futurity. But this was not all. I became conscious of a third body. This one was lying back in a long chair on what seemed to be the verandah of a bungalow. It also seemed familiar. Could it also be mine? I seemed to approach it and regard it. Yes, it was myself. By the side of the chair was seated a Hindu, he was leaning on the arm and looking into the face of the sleeper, for such he seemed to be. I could still with my spiritual vision see the other two forms, but they were now fading away. They were gone.

I seemed to be falling, falling. Years seemed to elapse. Again that awful booming sound. In a flash there came to me the memory of all the experiences of the night—the awful thing of evil, my struggle with it, my escape from my body, my expanded consciousness, the mystery of the three bodies. I was dazed, bewildered. “No,” I said, “I cannot solve these problems. It is no use. Let me rest.” “Yes, rest,” said a voice close by, “rest.” A strain of soothing, tranquillising music sounded in my ears and I repeated to myself the word—rest. “It is not time,” said another voice in my ear, and I started and gazed around me in bewilderment.

I was sitting on the verandah of the bungalow, my Hindu friend by my side, just as he had been sitting before we started for the temple. But how had I got back to the bungalow? Was I dreaming, or what? My friend was smiling at me, and in reply to my question assured me that he was real, and—

To my great disappointment the manuscript stopped abruptly here; either it had never been completed or some pages were missing, having been lost. Fortunately I am able from memory to supply some at least of the missing links.

Clearlake informed me that his friend confessed to having mesmerised him as they sat on the verandah that evening, by way of giving him a test of his power. The walk to the temple in the moonlight, and the experiences in the ruined shrine, were of course only mere incidents of the mesmeric trance. Though it may be disappointing to the reader to find that mesmerism explains the whole of Clearlake's experience, yet there are many points of interest in the vision. The incident of the toad is weird, and Clearlake's seeing three bodies at once is suggestive of changes in his state of consciousness. Whether the vision as a whole has a definite meaning I cannot of course say, and Clearlake never informed me whether his friend had given him any explanation or furnished him with any of the missing details. The battle-field scene proved only too true.

One other striking incident must be recorded and then I have finished. I have in my possession a piece of paper containing a prophecy made by this same man as to Clearlake's death. It was written down by him at Clearlake's request, and ran as follows:—

“You have not much time before you. The first four letters C, L, E, A, of your family name are fatal to you, and you will die at a place, the second half of the name of which, is composed of these four letters.”

As poor Clearlake was killed in action, at Abu Klea, in less than two years after this prediction was made, the Hindu's prophecy is virtually true. Curiously enough the prophecy was written in English, though Clearlake's occult friend had previously professed ignorance of the language.

PERCIVAL GRAHAM.

GURUS AND CHELAS.*

THE question of the relationship between the teacher and disciple in Eastern countries has occupied the minds of many Western Theosophists. This relationship will be better understood when it is explained that there is no one system or attitude maintained, and that the position varies with nearly every group of teachers and disciples.

The important questions which a disciple must solve are—(1) In regard to such and such a man has he knowledge? (2) Will he use it unselfishly? (3) Will there be a personal affinity between him and me? Then in some schools—(4) Can I have such trust in him as to surrender myself entirely into his hands and obey without any hesitation what I am told to do? It is on account of this latter question that Western students have found difficulty in understanding how a man could come into association with his Guru.

On the other hand the Guru has questions to ask himself in regard to the Chelá—(1) What is his motive? (2) What is his stage of knowledge? (3) How will he use further knowledge? Is he to be trusted? The solution of these questions depends upon the development of the Guru and whether he can see beyond the evidence which is given to ordinary men, but even with the highest it is doubtful whether complete certainty can be made.

The whole question then resolves itself into one of mutual knowledge and trust. In the most reasonable and philosophical schools the association begins gradually. It commences by a disciple going to a teacher for advice and instruction upon some point. It may be a small affair and even a promise of secrecy is not taken from him. Then other philosophical doubts arise and he finds answers and explanations which are satisfactory to him in his Guru. Meanwhile the life and character of the teacher come more and more under the observation of the disciple and we will suppose he finds these exemplary from his standpoint. He has so far found that the advice and instruction given him have always been sound; thereby his confidence has increased. His Guru has never shown that he had any motive other than a purely unselfish desire to benefit. By this his reverence and affection have grown. He has not asked idly, he has been an earnest seeker; he has tried to act by what he has been taught and what he has been able to accept. The teacher too has observed the Chelá, has studied his character and judged of his trustworthiness. This process may have taken months or years. It cannot be hurried by “faith”; each step has to be taken in the light of knowledge, not in the dark. If we take vast precautions in the entrusting of our mere self, how much more should a man discern and proceed warily, where so great a matter as the guidance of his very life is concerned.

* Guru—a teacher, master, instructor, etc., in a spiritual sense (*Sanskrit*).
Chelá—(1) a disciple, (2) a pupil, (3) a slave brought up in the house (*uncertain*).

At length the disciple has reached a point where he asks a question not to be solved from texts. Hitherto he has been helped in solving questions and doubts for which the teachings of various scriptures sufficed. Now, by his own perseverance and the guidance he has received, he is brought face to face with a question which comes under a different category. The Guru has received this knowledge from his Guru, under the condition of handing it down to worthy disciples only, and even then only under the same conditions on which he received it. He may or may not, at first, permit his disciples so to communicate it in their turn. After long experience they may do so. Hence arises the necessity of the first promise. It is merely one of secrecy. The Guru has judged of his disciple and trusts him. He knows that long pledges are useless, for men will pledge themselves blindly to anything in their hunger to gratify their curiosity, or to gain what they suppose are valuable secrets for their own ends. The Guru bases his actions on his knowledge and experience. The Chelá does likewise with such as he has. There is no false mystery, no mere hypotheses, no straining of faith. And so time goes on, and the respect and love of the Chelá grows as he is able to see deeper and deeper into his Guru's qualifications and character. He receives instruction as difficulties occur in his growth. No artificial pledges are needed. The conditions of holding such knowledge are taught him; he accepts it under those conditions. He does not receive it until he is judged fit. He knows when he fails that he brings upon himself inevitable results or karmic punishment.

A man instinctively obeys him whom he has found always right and always disinterested. His obedience springs from the very bottom of his heart. Any pledge of obedience would be a false prop and a sacrilege. How can he disobey him whom he has come so much to love and reverence? Great indeed must be the inducement before he does so and great indeed the disaster.

It is not difficult to understand the enthusiasm and love of a man who has beaten with weary brain and heart against the wall which bounds our ordinary knowledge when he finds someone who gives him even a grain of the knowledge which goes beyond. He needs no artificial props to keep him to his faithfulness. And so, in his love and confidence, if he bursts into expression some day of his ever-living devotion to every expressed wish of his Guru, it is because love has grown to that extent within him that words come as a relief.

His Guru accepts it, understanding how it has grown; he never asked for it. It is love which has caused love to grow.

The Eternal A'tman is the true Initiator, the true Guru. Nothing must eventually come between the aspirant and That. In his Guru he must worship That; in himself That. His love and devotion must not fall into a worship of form or feature or abode. His Guru is to him an expression of truth higher than himself. It is as that he worships him; but he distinguishes between the vessel and its content.

And so progress, bounded and assured in every direction by acquired knowledge, is made.

The association between Guru and Chelá does not cease with death if both are sufficiently advanced. If the Chelá is not sufficiently advanced, he may unknowingly receive much from his Guru, and may later learn to recognize its source.

Between the relationship as described, and the lowest forms of fanatical devotion of the ignorant to those who know little, the gradations are innumerable. It is no uncommon thing to hear a man talk of his Guru as if he were an omniscient, omnipresent and omnipotent being, who could do anything for the Chelá if he chose; who is always guiding and watching over him at any time or anywhere. To this Guru he has a pledge of absolute obedience and devotion. He seeks instruction upon every little detail of life which he carefully fulfils, or if he does not he feels guilty of a sin, like the devotee of a personal God. He in the first place became a Chelá with very little previous knowledge of his Guru. It was not in him then, or since, to have much discrimination. He thought he saw a very great Yogi who would lead him to Moksha, and he caught on at once. He may some day alter his opinion, in which case he breaks his pledge and goes elsewhere.

These pledges of absolute obedience and surrender to the will of a Guru are fortunately rare. The chief condition is secrecy. All the rest is part of the conditions of the knowledge given. Such, for instance, as continence, abstinence from certain foods, and so on, the breaking of which conditions, once they are known, produce their own inevitable disasters. Hence a man may receive knowledge from one man for a time and afterwards go to another, and so to a third, fourth, fifth, etc.; but he should remain under the tutelage of only one at a time; and where Yoga is being practised this is especially necessary to prevent confusion, if for no other reason. Of course where a Guru can continue, or wishes to continue, teaching various things, the Chelá may never change, but the Guru himself may often refer his disciple to another Guru.

In a country like India, where a large number of people are more or less intensely bent upon the search for Gurus, the cases of deception are constant and numerous, and these frequently occur where the rascal masquerading as a Yogi manages to obtain very considerable sums of money from people whose credulity, or whose greed for acquiring knowledge, outweighs their discrimination.

The belief in the possibility of Yoga and the capacity of man to rise by it to the noblest and most sublime conditions, is so innate in the Indian mind, there is so much natural reverence in the people, that some centuries of imposture, which grows yearly more and more brazen-faced, have done little to decrease the reverence for the orange-red garment. This is also partly to be accounted for by the undoubted fact that many men of blameless life and great knowledge still continue to

be found in India wandering as mendicants. It has become the custom for men to wander far and wide, through cities, and in wild places, hunting for a Guru to guide and instruct them. Whether this was always so is much to be doubted. With the decline of the search for true knowledge in India, those, in whose custody it is, have withdrawn more and more from the outer life of the world, and the difficulty in finding these custodians, no doubt, serves as a fair test to prove the determination of the seeker, whether his motive be pure or selfish. Others, remembering the failure of multitudes of those who wandered and sought, make no such effort, believing either that the Guru will find them when their time has come, or that there are no Gurus, true Yogis, or Mahátmás now existing.

This latter class is an increasing one, and its growth is no doubt assisted by the Agnostic influence of Western civilization, and also by a consideration of the vast numbers of men of small learning, beggars and idlers who are indifferently called Sannyási, Bairági, Swámi, Yogi, Mahátmá, Paramahansa, etc., as the speaker may consider fitting. To hear a man say that he met "several Mahátmás" at a fair or festival sounds strange to Western Theosophists who have used that term in the original sense to signify those who stand where humanity merges into Deity. The meaning of the narrator was that he had met several men in the garb of ascetics who gave him a more or less favourable impression.

It will be seen, from what has been said, that cheláship, like every other wise institution, must be founded upon knowledge, experience and judgment. If these have to be exercised to the very highest degree where the Chelá comes into direct communication with his Guru, whose knowledge and power, if he has any discrimination, will in time become known to him, how much more is it imperative upon him to be ever watchful and discriminating in the case of those who, having little or no further knowledge than himself, claim to teach through being in communication with beings whose knowledge in regard to things here is, by the conception we have of them, almost infallible. He can but fall back upon his own reason and his own light as to how to act in any emergency that may arise: he can take no directions from a source he does not know, through an agency he sees little, or not at all, different from himself. He might as well have remained under the dominion of a priest, as tread such treacherous ground.

What infinite claims have been made to being in communication with God and with superior beings! Not by deliberate imposters, not by men and women of impure or selfish lives; often quite the reverse of this. Perhaps they did evil that good might come of it, leading their fellows upon the path of virtue as they saw it, thinking that through the motive and the apparent result the means would be forgiven them. Dire illusion! A misrepresentation is only a bill drawn at long date:

it will mature after the successes of having "raised the wind" have passed away. Truth cannot be juggled with or put off. Who can know another's heart? Who can know the springs of action in another, when he has not yet been able to sound the depths of good and evil within himself?

Or again, the claimant to mediatorship, either with a God, an Angelic Being, or a Mahátmá, for they are all the same as far as the recipient of messages and directions is concerned, may be utterly or partially deceived either by himself or by some masquerading intelligence external to himself.

The Christian who tells you how you will "find Christ" and the mediator who tells you how you will "find your Guru" differ somewhat in their methods, but both begin with "if," and a long following list of ideal conditions, and therefore as regards proof, so far, both are equal.

The aspirant to cheláship must be tested in the world in every manner. Heavily indeed is he punished for lack of discrimination and for credulity, or for accepting claims and building on them without having probed these to the very bottom. Credulity is punished almost as heavily apparently as lack of heart, and on nothing than this latter can karmic blows fall heavier. And this is just; for discrimination, straightforward understanding of everything, as far as we can go, and then resisting the temptation to go further and treat hypotheses as facts, or take statements as such, however enticing, is the very root from which knowledge springs.*

[Of concrete things and persons, we need concrete proofs. Of concrete letters and messages from living men, we need concrete evidence; not metaphysical or mere argumentative proof. Yet you never can disprove these claims. If I choose to send a letter in green, blue, red or any other coloured ink or pencil and tell you I received it from a Mahátmá for you, or merely say nothing and enclose it in a letter to you; you may be very much astonished, but you can prove no lie or forgery against me. If you are wise you will act as if you had never received it; unless indeed you make a mental note or two against me; one of folly for my having done such a thing and given no proofs, and another of watchfulness as to my character generally.]

Nor does it seem probable that the Mahátmás, who, as far as we know, teach no dogmas, but always act by the amount of understanding an individual has, would encourage a system of mere statement and claim without accompanying proof; for this would be to lay the seeds in men's hearts of a faith in the statements of other men quite outside their experience and quite unsupported, men whose hearts they had not influenced. This would lead back to all the evils of the past, not forward into light and knowledge.

* The three paragraphs included within brackets having been expurgated by the Editors of *Leaffy* for reasons of their own, and Mr. Sturdy regarding them as the path of his argument, we print the whole article by his request and commend it to the attention of the reader.—Ed. Theos.

All such is glamour: there is no false mystery in chelaship: all nonsense about "developing intuition" is merely making excuses for what cannot be proven and is about the same in the end as the Christian "faith." Let a man go on his path acting sternly by what he knows, not by what he is asked or persuaded to believe. Let him act by no directions which may be merely the thoughts of others no wiser than himself. How does he know? He does not know. Then let him be quite clear and straightforward in this, that he does not know].

E. T. STURDY.

KRISHNA'S JOURNEY TO MOUNT KAILAS.

INTRODUCTION.

THE following is a translation of that part of the Hari Vams'a in which S'ri Krishna, more commonly known to the world as the Teacher of the Bhagavad-Gitá, is described as going to Mount Kailas in order to see S'ankara and obtain from him a boon. Apparently the story has an under-current of occult meaning, and it will therefore be profitable for the readers of the *Theosophist* to read it carefully and try to catch that meaning if possible. But it is the duty of the translator to do as much as lies in his power for the benefit of Western readers, bereft as the latter are of guides and other advantages enjoyed by the people among whom such occult stories have had their birth. There are certain ideas associated with certain words and names occurring in Sanscrit works that are recognised as a matter of course by Hindu readers, but it is not so in the case of a Westerner. Now it almost always happens that these ideas of association are exactly what is required to bring what is read within the comprehension of the reader. To illustrate the above position, we may take the case of the Mahábhárata, the great epic of the Indian sage, Veda-Vyása, and a storehouse of occult information for the student, as it is said to be by the Indian pundits knowingly in rare exceptional cases, and unknowingly and traditionally in the case of the vast majority. Every Hindu who reverences the Vedas as the primeval revelation also reverences the Mahábhárata as the fifth Veda. The epic has now been translated into English and is under perusal by perhaps thousands of Western people. Can it be said that these latter have learned to look upon the epic as in any sense of the word a storehouse of occult information and wisdom? Certainly not, if we except the Bhagavad-Gitá, a very small part of it. The moral code that can be gathered from the great poem is nothing new, since it is the groundwork of every religion in the civilized world and the common property inherited by all. As a work of antiquity the poem may possibly be appreciated, but even in this connection the land-marks are ill-defined and it is difficult to form a definite conclusion as to its merits.

Taking the occult side of the epic into consideration, I am afraid most of our Western friends find very little in it, and are inclined to

agree with Professor Max-Müller and other Orientalists that Occultism is more or less superstition. But my duty now is to offer to the readers of the *Theosophist* a translation of one of the most interesting parts of the Hari Vams'a, and I must leave on one side this general question of the esoteric aspect of the S'ástras. Let me first endeavour, as shortly and concisely as possible, to give some idea of the esotericism underlying this particular portion of the work in question.

The story of Krishna's visit to Kailas is really an explanation of what is called Samádhi in the East. Samádhi may be said to be a condition in which the consciousness of man is merged in universal consciousness. It is a condition in which one human Ego becomes the All-Ego. It is a condition of omniscience in which a power that now lies hidden in the inmost recesses of the human heart, gets released completely—excepting for a slender silver cord by which it is connected with the body—and is enabled to fly in the higher sphere. This sphere is called the top of Mount Kailas, to which S'ri Krishna, the God in man or the Higher Manas in him, is related in this story to have journeyed for a mysterious purpose. The God is apparently of the lower loka, since he lives in Dvára—*the nine-gated city of the human body*. We may now take into consideration the various elements that enter into the idea of a journey—the object, the vehicle, the track travelled along, halting places on the way, the difficulties encountered, &c. We shall, of course, have to omit a number of things which must be left to the individual intuition of each reader since none can put an authoritative gloss on them.

As the reader will see, the story begins with a question raised by Janamejaya as to why Krishna proceeded to the top of the Kailas Mount to see S'iva. Now S'iva or Mahes'vara is the starting point of the manifested universe. It is said in the Upanishad sentence "*Máyám-^{tu} prakritim viddhi máyánam tu mahes'varam*," meaning "know that *Máyá* is Prakriti, and *Máyi*, or the power that presides over *Máyá*, is Mahes'vara." The starting point of *Máyá*, or the world of illusion and limitation, is what is called *Avyaktam* or the primordial undifferentiated substance, that is, the basic substratum of the evolving solar system. The same in the aspect of consciousness is Mahes'vara, and that is the ultimate point attainable at present by an evolving human entity. It is the seventh state of cosmic life and corresponds to the seventh plexus of the human body. It is also the Prakritic pole of life or the life that immediately precedes the formation of the foetus in the womb on a cosmic scale. Now *Naráyana* is the eternal Purusha or the unknown father. At the dawn of manifestation, he is acted upon by a conscious energy impelling him to beget a son. That energy is Mahes'vara or the *kámic* stage. The next stage is what may be called the emanation stage or the stage in which the son, who has been till now one with the father in *Supra-Svargic*, or rather *Nirvánic*, bliss, turns earthwards. The third stage is that of gestation, in which the son dreams of the universe that is to be. It is the state of *Hiranyagarbha*. The fourth

is the state of the infant after delivery, and that is the son, or *Brahmá*, or the manifested *Krishna*. He corresponds to the Higher *Manas* in man or the eternal human *Ego*. In imitation of the cosmic process, the *Ego* operates on the matrix of matter. That is the physical constitution of man. The emanation is the living astral. The essence in which it fecundates is the *Káma*, and the product is the Physical or Lower *Manas*. It is in a certain sense the feeler thrown out by the real son. For this reason the Lower *Manas* is the Higher *Manas*, but in a state of separation. The Higher *Manas* is the Lord *Brahmá*, the Universal *Manas*, but in a state of psychic separation. Lord *Brahmá* is one with the *Purusha* or the one *Mánasic* essence, but in a state of spiritual separation. These are considerations which deserve to be carefully thought over.

The reader may perhaps wonder what all this has to do with the story of *Krishna's* journey to the top of Mount *Kailas*. The reply is that all this is the ground on which rests the ladder that leads to the mountain top. The story may also be called the search of the son after his father. The son travels back by the route already once travelled by him, and it is necessary to have at least a hazy idea of the route before anything about *Krishna's* journey can be understood. We have previously called it an account of *Brahmá*, or the highest state of faultless vision obtainable by a *Yogi*. The casual reader will gather the idea that *Krishna* wanted to beget a son to comply with the request of his beloved wife *Rukmini*, and in order to beget a good son, such as she wanted, he underwent a course of penances and ceremonies. Such a reader is welcome to have his own views, and he may even, like Professor *Max-Müller*, regard the *Veda* as a peasant song; but then the whole of this present story would become a jumble of nonsense. And yet we know that *Vaisampáyana* regarded the story as very sacred. It was a story, we learn, reserved for the pure in heart and those learned in the *Veda*.

To return to the story. We may state that *Krishna* had done all that he could for the world and wished to advance into the plane of the father by leaving an expression of himself behind. That was what the laws of objective nature wanted. The Eternal One has two wives—an objective nature and a psychic nature, and these are the two wives—*Rukmini* and *Satyabhama*, as is said in the Eastern traditions. In this connection a new question crops up:—"Have all who have passed into the region of the father left sons behind?" The most probable answer is—Yes; the words *father* and *son* being taken in a purely spiritual sense.

The first three chapters of this story refer to the process of training the body, before the Lord can ride the bird *Garuda* and fly off heavenwards, as said in the 4th chapter. The details are left to the intuition of the reader.

My best thanks are due to Mr. Ananta *Krishna S'astri* of the *Adyar Library* for valuable aid rendered in the work of translation.

CHAPTER I.

1. For what purpose did Lord *Vishnu*, the Deva of devas and the destroyer of bondage, go to the top of the *Kailas Mount*, the abode of *S'ankara*?

2. We have heard that *Nārada* and other *Rishis*, the Seers of Truth who have grown old in austerity, saw there the Great Deva, *S'ankara* of dark-blue* glory.

3. And that Lord *Vishnu*, O *Brahmān*, the Deva of devas performed the highest penance in order to see *S'iva*, and on seeing Him rendered unto Him due reverence.

4. We have also heard that the two ancient Lords of the universe were seen and worshipped by the *Devas* with *Indra* at their head.

5. Tradition says, that these two great Lords are one and yet made two, of one essence and yet possess the two functions of creation and destruction, the two causes of the universe.

6. And that they preserve the universe by their interaction. Tell me, O great *Brahmān*, what those two Lords did on the top of the excellent *Kailas Mount*?

7. What did the *Rishis* after seeing the two venerable Lords? O best one, be pleased to narrate this to me fully.

8. How *Hari*, the all-pervading, the controller of the senses, the conqueror of the world, ever-living, proceeded thither, and how *S'ankara*, decked with serpents, acted. Tell me, O best of *Brahmāns*.

9. *Vaisampáyana* says:

Hearken, O king, with concentration and learn how *Krishna* went to the mountain, and how he saw *S'ankara*, Lord of *Devas*, whose vehicle is the bull.

10 & 11. And how he performed *tapas* and how those *Munis* followed him to the mountain. Hear, O best of men, what happened there. I will narrate to thee after saluting *Kes'ava*, whose vehicle is the *Garuda*, after the manner I have learned myself from *Vyása*.

12 & 13. Hear, O best of men, according to the special knowledge and ability. Thou should'st not communicate this holy legend to one who is not well disciplined, who is malicious, who neglects religious rites, who is not learned in the *Vedas*. This narrative is capable of adding merit to the pure, of giving them *Svarga* after death and fame with happiness† while here. It ever tends to the purification of the soul.

14. And is deserving of contemplation by the righteous, since it is full of Vedic lore and *Upanishad* wisdom.

15. This story of what happened on the *Kailas Mount* between the two purifying lords, *S'iva* and *Vishnu*, most wonderful in its nature, is the subject of contemplation by *Nārada* and other *Rishis* ever since.

* *Nila-lohita*, lit., red-blue, hence dark blue or purple.
† Lit. wealth (*dhanam*).

up to the study of the Veda and the accumulation of the wealth of austerities.

16 & 17. When the groups of Asuras with Naraka at their head, as also the kings of the earth, had been killed and only a few enemies yet remained, Lord Vishnu, the greatest Purusha, continued to rule the earth.

18. This Lord of the Universe lived in the city of Dvāraka surrounded by his relatives the Vrishnis and in company with Rukmini his consort.

19. One evening this Lord rested in company with his wife and both spent the time in happiness.

20. Then it happened that Rukmini decked with gold addressed her husband as follows: "I wish to have a son by you O Mādhava.

21 & 22. "A son possessed of strength and beauty and equalling you in every respect. He ought to be a fit leader of the race of Vrishnis, possessed of valour and austerity. He ought to be well versed in all S'āstras and especially in politics. It behoves thee, O great One, to give me a son possessed of these and other good qualities.

23. "The power of granting all boons is ever established in you, the Lord of the world, its maker and enjoyer,

24. "And you are known to specially favor your devoted servants. In case you consider me one of such,

25. "And in case I am in your good graces, O Lord of lords, it behoves thee to grant me a son possessed of valour."

26. Thus addressed in gentle words by his well beloved spouse, Rukmini, the king of all celestial lords, the leader of the Yādavas and enemy of Rukmīn,

27. Gave the following ready answer: "I shall give you a son such as you wish to have.

28. "That you are ever devoted unto me needs no questioning. I shall without fail grant you a son who will subdue his enemies,

29. "A man conquers the lokas by such a son as administers unto the wishes of his father. The hell known as Put is fraught with pain,

30. "And from there a man secures escape by a son, who is hence a Putra and assists the father here and hereafter. The lokas of happiness attainable by a father are endless, O my beloved.

31. "The husband becomes the foetus, and making his wife a mother enters into her. There he (as foetus) gets renewed and in the tenth month gets his birth.

32. "Even Indra fears the man with a son, and what is there unconquered by him? The soulless man attains not the after lokas, but it is better to be soulless than to have a vicious offspring.

33-34. "A vicious son is a real Naraka, but Svarga is the result of a virtuous offspring. So a wise man who wants a son ought to

wish for one possessed of humility, Vedic knowledge, compassion, wisdom (since that generates peace) and a good and charitable character.

35. "For these reasons I shall grant thee a son possessed of wisdom and charity. I shall in order to get such a son proceed to the excellent Mount Kailas.

36. "There I shall worship the great Deva, the dark-blue S'ankara, and from him, devoted as he is to the welfare of all beings, obtain the boon of a son.

37. "I shall propitiate by my tapas and Vedic recitation, the eternal S'ankara of three eyes, who is unborn and first among the Devas and their lord.

38. "I shall at once proceed to this eternal Lord, and He, propitiated by my tapas, is sure to grant me a son.

39. "After thus making obeisance to Lord S'iva and his consort Umā, I shall enter Badarikā, the holy residence of Munis filled with austerity.

40. "Filled also with Agnikotra and ever swept by the wavelets of the Ganges, it is a place in which dwell numbers of deer and birds, together with hundreds of lions and elephants.

41. "It abounds with the fruit of Badiri, and numerous monkeys therein play in the trees, shaking the branches. The hermitage is also full of mighty trees intertwined with bamboos, and plantains with their bunches.

42. "It is inhabited by Munis who are experts in the investigation of Vedic truths, who have arrived at a conclusion and are ready with the necessary proofs.

43. "Some of these Munis have settled in their minds that this is all one and that the Truth. In a part of this hermitage live Siddhas who are devoted to the manifested side of life.

44. "The knowers of Itihāsa and Purāna, who are on their way to Svargam after shaking off their mortal coil, are also to be found here.

45. "This is the abode of the Divine One, the living place of the Holy and Well-known One, There shall I proceed." So saying, the great Lord of lords and redeemer of human bondage ceased speaking.

CHAPTER II.

1. As soon as the day dawned, Krishna wished to depart. He therefore made the necessary offerings to fire and performed other auspicious acts. The necessary gifts were also made to the Brāhmanas.

2. After making presents of cows to the Brāhmanas and saluting them duly, the Lord of the world proceeded to the audience-chamber.

3. Seating himself in the great seat he sent for all the Vrishnis—Bala-Bhadra, the son of Sini, Hārdikya, Snka, Sarini.

4. Ugrasena of intense Buddhi, and Uddhava of unswerving justice. It is by a dependance on this Uddhava's Buddhi that Yādavas are enabled to lead a happy life.

5. He is ever devoted to the law and is the leader of Yádus and Vrishnis. Even the Devas stand in fear of him for his principles of justice.

6. Even Lord Vishnu ruled this earth guided by the Bhádhi of this Uddhava. This valorous leader of the Vishnú, resplendent as the Devas, was now sent for.

7. Lord Krishna addressed these and other Yádavas as follows:—
"O ye Yádavas, hear all of you my words. Hear you also Uddhava, my father's friend and mine.

8. You have all witnessed mine efforts made since childhood to destroy the wicked. Pútaná was killed,

9. And Kesin was destroyed in my very boyhood, O Yádavas! The Govardhana Mount was raised up and cows were well protected.

10. I was made king after the bath sacrament, by Indra acting in the presence of the Devas. Kamsa too was cut down as also Chánúra and Mushtika.

11. Ugrasena was also inaugurated as king (in Kamsa's place) and the town of Dváraka was built. Numbers of other powerful kings have also been killed by me.

12. The valorous Jurá-Sandha was also killed by my strength and prudence, acting through the powerful Bhúma.

13. Srigála was killed in duel on my way from Gomanta, and also the Asura known as Naraka was killed, possessed as he was of a bad nature combined with physical strength.

14 & 15. I have made this earth void of enemies, but, Yádavas, that perpetual enemy of mine, the king Pundra, is still alive! He is the friend of Bhauma and the leader of the valorous. He is a student of Drona and possessed of strength, power and knowledge of Brahmástra.

16. He is a knower of the S'ástras and acquainted with politics. He is a man of resource, combined with the power to lead. He is also a great fighter, fond of battle, just as another Parasurama.

17. He is our principal enemy, ever on the look out for opportunities to fight. When they are available the warrior will advance on this town and harass it.

18. This valorous king Pundra is not an easily conquered foe. Be ever ready to meet him armed with bows.

19. I am going to Mount Kailas for certain reasons, and you must all be careful that the city is not harassed by the enemy (during my absence).

20. I am anxious to see S'ankara, the cause of the causes of manifestation. Be ye watchful until my return.

21. If only the king Pundra knows that I am absent from the town, he will advance on it and fight to obtain it.

22. It is my idea that he is powerful enough to make this city void of Yádavas, and so be watchful and ready with swords, ropes and axes,

23. With stone missiles and nooses, keeping all the gateways closed, and using every effort.

24. Keep open but one great gate for going out and coming in, and let those who wish to go in to see the king, be allowed inside with proper credentials.

25. Let none be allowed in, by the watchful gate-keeper, in the absence of such marks, and let this be the rule of conduct until my return.

26. Let there be no hunting excursions or pleasure trips outside the town, and let there be due discrimination between friend and foe before the entrance is crossed.

27. Let all such things be done until my return." After having spoken thus to the Yádavas, the Lord addressed Sátviki (his charioteer) as follows.

A. NILAKANTA S'ASTRI.

(To be continued.)

RE-INCARNATION IN "ISIS UNVEILED."

IN the excellent and highly interesting contributions which Colonel Olcott has been publishing under the heading "Old Diary Leaves," we come across a discussion in the August Number of the *Theosophist*, in which it is suggested that when "Isis Unveiled" was being written, neither H. P. B. nor her Teacher seemed to be aware of the doctrine of Re-incarnation as taught later on in "Fragments of Occult Truths" and the "Secret Doctrine." Col. Olcott thinks that the "opposite of the truth" was then taught, and he is unable to account for such a course on any "theory of ethics or honorable policy."

He quotes the well-known passage from Vol. I, p. 351 of "Isis" and concludes therefrom that it was taught then, that there was no re-incarnation on this earth except in the cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy. The passage runs as follows:—

"Re-incarnation, i. e., the appearance of the same individual or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter (bodies) of each of these several entities is suffered to disperse itself at death, the immortal spirit and astral

monad" of the individual must try a second time to carry out the purposes of the creative intelligence."

"If reason has been so far developed as to become active and discriminative, there is no re-incarnation on this earth, for the three parts of the triune man have been united together and he is capable of running the race."

So far back as 1882, Mr. C. C. Massey quoted this very passage along with others, and challenged H. P. B. to explain what he thought was a serious discrepancy in the older and later teachings. The answer of H. P. B. will be found in Vol. III, page 289, of the *Theosophist*, for August 1882. She writes:—

"The astral monad is not the spiritual monad and vice versa. The most that can be said of the passage quoted from 'Isis' is that it is incomplete, chaotic,—vague, perhaps clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language." We say again that "re-incarnation, i. e., the appearance of the same individual—or rather of his astral monad (or the personality as claimed by the modern Re-incarnationists)—twice on the same planet, is not a rule in nature 'and that it is an exception'. In 'Isis' we refer to the 'personality,' or the finite astral monad, a compound of unponderable elements composed of the 5th and 4th principles. As an elementary compound it is finite and doomed sooner or later to destruction, with the exception of the more spiritualized portions of the 5th principle (the *Manas* or mind)".

"There is a mighty difference in our occult doctrine between an impersonal individuality and an individual personality.† C. C. M. (as such) will not be re-incarnated; nor will he be in his next re-birth C. C. M., but quite a new being born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the causes he is now producing. Shall we say then with the Spiritists that C. C. M., the man we know, will be re-born again? No; but that his divine monad will be clothed thousands of times yet before the end of the grand cycle, in various human forms every one of them a new personality."

"While writing 'Isis' we were not permitted to enter into details; hence the vague generalities."

This explanation is substantially correct, but a little more amplification will make it clearer. H. P. B. in "Isis," principally wanted to impress her readers with the fact, that Nature and Man were not made up each, of only two principles, as is generally supposed, but that Man and the Universe were triune. The word Soul has invariably been confounded with Spirit, and to point out the distinction between these terms, she has again and again recurred to this subject taking into consideration the statements of a large number of writers. She tried to establish that man has 1stly, his physical body, 2ndly, his Astral body or Soul, and 3rdly, the immortal Spirit.

* The italics in this passage are mine.—N. D. K.
† See Editor's Note at the end.—H. S. O.

every student of occultism under whose eye it may chance to come. "Gurus and Disciples," reproduced in its original form in our own pages, give some sound advice on the relations of Master and pupil in occult study; but the Editor in her "Watch-Tower" notes has given her verdict against its general tone, and enforced the fact by eliminating the last three paragraphs without further comment. The article may best be considered in its original and complete form. "Trust—the Essence of True Religion," is weak and contorted argument from beginning to end, starting with hypothesis and ending in absurdity. Starting with the supposition that God could manifest himself if he wished, Dr. Pratt shows certain reasons why he ought not to do so, and therefore does not; and after making "freewill" in man conditional of the non-manifestation of Deity, he draws to the conclusion that barriers to knowledge of Him are inherent in our nature, are conditions imposed by the Divine will, and that man must therefore submit to them. All of which makes of man's free-will very little indeed. The fault lies in the premises assumed by the writer. "Selections from the Philosophumena" is heavy with meaning, as with footnotes by way of explanation, but solid and scholarly, like all that comes from the pen of G. R. S. Mead. "Science and Esoteric Philosophy" is as interesting as usual. "A Theosophical Discussion" and "Esoteric Teaching" opens up interesting matter for consideration. Mr. Sinnett affirms that his *Esoteric Buddhism* was approved by the adepts, from whom he received its substance. H. P. Blavatsky had occasion to dispute parts of it as inconsistent with her own views and information; while Mrs. Besant, "having no personal knowledge on the subject, is obliged to judge from general considerations," and "in doubtful matters" prefers to "follow H. P. Blavatsky's teaching." Whether the Master or the pupil is right in this instance we prefer to leave to our readers to decide. The "Cause of Evil," and other very interesting articles complete a good number of our contemporary.

The Path.—"Astral Bodies and Astral Voyagings" is one of the most interesting articles in the current issue of our American journal. The writer very fairly complains of the looseness with which the term "astral body" is used by writers on occult subjects. All Hindus would say the same of *linga Sharira* as used by Theosophists. The intelligent view of "Ego" as a specialized centre of Consciousness in the Universal Mind and the modes of its evolution through contact with material existence, is a feature to be noticed in this article of Dr. J. A. Anderson, which, unfortunately, is not concluded in this issue. Two Brahmins, writing independently of one another to the *Path*, would derive the name "America" from Sanscrit, and succeed between them in showing that the country may be "beautiful all around," "gold-carrying," and the "land of the gods," a Devachan in short; so that if we derive it once again from the root *Mri*, to die, we can equally well call it "the undying" or "fadeless." The "beautiful-all-around, gold-carrying, fadeless land of the gods" ought to be enough to describe the sub-soil of the 6th race of mankind! "Faces of Friends" introduces Mr. Bertram Keightley, General Secretary of the Indian Section T. S., and one of the earliest adherents to Theosophy in Europe. "Korean Stories" contains a very curious incident in the life of Wang-Su-In, a governor in China, who predicted his re-incarnation fifty years in advance.

Le Lotus Bleu.—The July number reproduces Mr. Mead's able article "Notes on Nirvana," and continues translation of "Letters that have helped

me." "The Elementals," by Gaymiot, is well written and will prove instructive. "The Cycles," by E. J. Coulomb, is the first part of an essay which promises to be a valuable contribution to Theosophic writings on this subject. Dr. Pascal deals with the subject "Why ought we to develop our Psychic Powers?" and writes with freshness and vigour.

The Irish Theosophist continues the exposition of "Theosophy in Plain Language." The most interesting article in the present number is the continuation of the subject of "The Element Language," by Mr. G. W. Russell. "Proteus" is concluded.

The Theosophic Gleaner.—The third year of that successful little journal, *Pauses*, introduces the need for a change of garb and name, which accordingly represents the magazine to us under the new title of *The Theosophic Gleaner*. The magazine thus rehabilitated is decidedly more attractive than formerly. The selection of material too is very much improved, and one or two original articles adds another feature of attraction. Without taking the reins out of older and more experienced hands, or in any sense usurping the rights of its more weighty compeers in the Theosophic field, there is no doubt that a wide area of usefulness is open to this magazine, and we wish it every success.

The Theosophical Ray.—Vol. I, No. 5, contains a re-print of an article by Allen Griffiths, F. T. S., on "Theosophy and Spiritualism," in which it is to be noted the author is more considerate of the claims advanced by spiritualists than are many other theosophic writers, while at the same time a very commendable presentation of theosophic views upon the subject of *post-mortem* existence, communication between the living and the dead, &c., is made. The Boston Theosophical Publishing Company have succeeded in putting out one of the most artistic cover-designs we have seen.

Journal of the Mahabodhi Society.—The August number contains an article on "Pretaloka (Buddhist Tantalus) and the Religious Service of the Manes of the Dead," which will be of much interest to students of psychology and others who think much of the state after death. Another article on "Pravrajya or Initiation into the Order of Tantrik Buddhist Monks of Nepal," by B. Hodgson, can also be mentioned among other items of great interest. The Mahabodhi Society has received great assistance from influential persons in Europe in connection with its representation at the Parliament of Religions in Chicago.

Lotusblätter.—The August number contains a translation from Sanskrit into German of the *Kathopanishad*, by Charles Johnston; "Extracts from the Book of Dzyan"; a translation of "the Seven Principles of Man"; and "Philosophy and Theosophy."

Luz.—The second number of the Argentine Theosophical magazine contains a translation of Dr. Buck's article, "What has Theosophy done for the world?" "Theosophy and the Punishment of Death," and "the Development of the Will." Our Spanish brothers in S. America have begun practical work in very good style.

W. R. O.

HATHAYOGA PRADIPIKA.*

This is an expurgated edition of the best work on the subject of Hathayoga and it effects a reconciliation between the Hatha and Rájayoga Schools. It is by Svátmáráma Yogin, one in the long list of Hathayogis, beginning with Adináth, supposed to be an incarnation of Siva. The author learned this Yoga directly from Goraksha and Matsyendra: and in verses 5-9 is given a list of those Yogis who are supposed to move about in the world. The object of Hathayoga is to serve as a stepping stone to Rájayoga, which is the practice enjoined by the Upanishads. This statement carries with it no assurance that a perusal of the work will enable one to practise Hathayoga for himself without the assistance of a Guru: but we are warned of this by the Commentator, Sabajánanda Swami, in his Commentary to verse 11. Among other things described in the first chapter of the work, there is the description of a monastery (v. 13). Then follow the different ásanams or postures, each of which is efficacious for the cure of some disease or other, and with a few words on diet the first chapter closes. The second chapter deals with the practice of Hathayoga proper, dilating on such topics as Pránáyáma, and its different varieties. The third chapter is rather miscellaneous in its nature, treating as it does of the Mudrás, the Bandhas, Vajroli, Amaroli, and Sahajoli, and the higher yogic practices are spoken of in the fourth and the last.

The book is sure to be of interest to almost every class of readers. Bro. Tukaram's edition contains the Sanskrit original and the Commentary followed by an English translation of the slokas, and general notes based on the Commentary by our learned Bro. C. R. Srinivasa Iyengar, B. A. The translation is excellent, literal, and well conveys the idea intended by the author. But it must, at the same time, be pointed out that there are several errors in transliteration and printing, which we hope will be omitted in the second edition. The price of the book is only Re. 1-8-0, and ought, therefore, to find a large number of readers.

THE FUTURE.†

The magazine is issued monthly, and devoted to the Predictive Science, and Mr. A. J. Pearce, the well-known author of the "Science of the Stars," "The Text-book of Astrology," &c., is the Editor. In the July number sent to us for review, the most interesting of all the articles is that upon the "Disaster to H. M. S. Victoria." The exact moment of the ship's launching affords the data for an astrological survey of the influences which were guiding the warship to its untimely destruction. Several unequivocal rules from old writers upon this subject are quoted, and found to be fulfilled in the horoscope of H. M. S. Victoria. To use the terms peculiar to the astrological science, Mars and the Sun were in conjunction, in the sign Aries, and in the 8th House (that of dissolution) at the time of the Victoria being launched. Aries rules the head or "bows" of the ship, and it was there that the Victoria was rammed by the Camperdown, sinking in a few minutes in 70 fathoms of water. The argument is, that had an auspicious time been

* Translated by C. R. Srinivasa Iyengar, B. A., F. T. S., and published by Tukaram Tatya for the Bombay Theosophical Publication Fund. Can be had of the Manager, Theosophist Office, Adyar, Madras.

† Publishing Office: 29, Wellington St., Strand, London. Price 6s. 6d. per annum.

taken for the launching of the vessel,—all other arrangements, leaving nothing to be desired,—the vessel need not have come to its disastrous end, but might have been added to the list of our veteran training-ships. And, relying upon his time-honoured science, the Editor of the *Future* says:—

"We must not first violate the laws of Nature and then complain of fate. The very newspaper writers who are so eager to denounce Astrology and to vituperate all who practise it, write of the *Victoria* as that "ill-fated" vessel, without grasping the truth that if *Astrology* were heeded, there is no reason why a vessel should be so ill-fated as to be destroyed in a time of peace, in calm weather, and with all the resources of naval science at the command of her officers."

The article concludes by an appeal to the Lords of the Admiralty to order "an investigation of Astrology so far as it concerns battle-ships." The magazine is conducted upon lines which should not fail to make the science it advocates a subject of enquiry with impartial and truth-seeking scientists. At all events a subject cannot be "exploded" by ignoring it, and even this method has not caused the science to die out, as might have been expected, either in the Orient or Occident. The *Future* deserves a wide reading.

THE HIGHER LIFE.*

The sub-title of this little book, "Rules of the Raja Yoga prescribed by Bhagawan Buddha," indicates in some sense its contents. It is a neat production from the well-known press of Mr. Tookaram Taty. The Preface opens with a statement which seems intended to remove prejudice from Hindu minds, and is worth repeating: "It is admitted by the Hindus that Bhagawan Buddha was one of the incarnations of Vishnu, and Vishnu is said to incarnate when the world is immersed in sin and Dharma suffers thereby." The Introduction contains some paragraphs from the *Journal of the Mahabodhi Society*, setting out in brief the life and doctrine of the Buddha, the Rules and Marks of the Order, with other useful information. The text of the book contains definitions of the "Four Sammappadhana," the "Four Iddhipadas," the "Five Moral Powers," the "Five Mind-spiritualising Senses," the "Seven Baiddhangas" and "the Noble Eight-fold Path." To these are added a translation of "The Seven Jewels of the good Law" from the *Milanda Prasna*. The price and dimensions of this book are within the capacity of the smallest of pockets, while its contents might well engage all the powers of a great mind.

W. R. O.

THE HUMAN AURA.†

TRANSACTIONS OF THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

This publication is the substance of an address delivered at a meeting of the London Lodge of the T. S. on the 5th June 1893, by Mr. A. P. Sinnett, and its contents are of the most interesting character.

The writer opens with a statement of the concurrent testimony of all "psychics," or persons endowed with abnormal sense-faculties, as to the existence of a certain "more or less luminous and coloured atmosphere," which surrounds all bodies like a luminous cloud.

* Tatra-vivechaka Press: Bombay; Price 2 annas.

† London: Kegan Paul, Trench, Trübner and Co., Ltd., Charing Cross Road, 1898.

The existence of this aura, he says, is not known by means of the ordinary physical sight, but "becomes perceptible at a relatively early stage of clairvoyant development"; and with regard to the colours this aura may assume, we are told that "in the case of a child who has not generated any special characteristics, it is milk-white, but in the adult there is always upon this fundamental colour another one, such as blue, green, yellow, red, dark red, and even black." An important statement, quoted from Dr. Hare, man's translation of Paracelsus' teachings on this subject, institutes a view of the vital force which will be novel to most people. It says: "The vital force is not enclosed in a man, but radiates round him like a luminous sphere, and it may be made to act at a distance." Other references to the researches of Andrew Jackson Davis and of Baron Reichenbach tend to establish the belief in this subtle emanation of bodies. Mr. Sinnett then turns to his own experience and that of others in corroboration and extension of the recorded facts.

First, we are informed, that the aura of any person is "not a homogeneous and uniform effluvium," but a complex manifestation of the emanations of the physical, astral, and even more spiritualized principles of the human constitution. The description of the various auras are then taken up, and the normal and abnormal conditions of the vital principle are indicated.

The aura itself, as distinguished from the physically visible *linga sharira* (*subtlety*), extends to a distance of eighteen inches or two feet from the body in all directions, and is approximately oval in shape, in consequence of which, in most cases it has no very definite outline, but its edges fade very gradually into invisibility. Closer study of this luminous cloud reveals the fact, to which reference has already been made, that it has several distinct components. These components in fact consist of matter in different states; each of them is, as it were, a distinct aura, and would, if the others were withdrawn, be seen to have occupied the whole space covered by the entire mass."

Mr. Sinnett then enumerates and defines five distinct auras, viz.: (1) the physical; (2) the vital; (3) the emotional; (4) lower mental; (5) higher mental. With reference to the first of these, it is said to indicate the state of health in which a person may be from time to time.

"It is almost colourless—that is to say, it is marked by, or perhaps might be described as composed of, an enormous number of straight lines radiating evenly in all directions from the body. That at least is its normal condition when the body is in perfect health. They are each separated from one another, and as nearly parallel as their radiation allows; but whenever disease affects the body, there the lines in the neighbourhood of the organs affected fall into confusion, cross on another in all directions, and present the appearance of being all tangled together."

The same effect may be noticed in regard to the iris of the eye. In health the lines are straight and radial, and the colour firm and uniform. But in ill health the lines are broken and interlaced; blurred by spots of green, yellow, or brown, and the normal colour of the iris; and in persons suffering from internal and long-standing diseases, the iris is generally suffused with a foreign colour so as to present an irregular, particoloured or nondescript tint. I have seen a curious case bearing on this subject. It is that of a girl whose mother during pregnancy had great fright while looking at a clock; and the child has the twelve hours arranged in Roman figures around the iris of both eyes. The body colour of the child is pale blue, and the figures are in black. It is quite reasonable to assume that the effect was due to the disturbance created in the aura of the mother at the moment of her fright.—W. R. O.

Before concluding this interesting lecture, Mr. Sinnett touches upon the subject of auric colours.

"We do not find," he says, "that the spectrum can be traced throughout the catalogue of auric colours in any way which brings the two series into direct relation; but there is a broad relation discernible, that is to say, red (though by no means every kind of red) is directly connected with lower passions of various kinds, and especially with anger, while the middle tints of the spectrum, yellow and bright green, are associated with the more active forms of intellectuality, corresponding to the brightest light of the spectrum; while a lilac, blue and violet have to do with spiritual characteristics, and carry us towards a region of correspondence between the ultra-violet rays of the ordinary spectrum and certain colours unknown to ordinary optics, but which are nevertheless seen in the auras of persons endowed with psychic attributes."

This pamphlet of Mr. Sinnett's forms the 18th issue of the "Transactions of the London Lodge of the Theosophical Society", and will be sure to attract much attention; not only by the curious nature of its contents, but also by the orderly and scientific manner in which the subject is treated.

VASUDEVAMANANA.

W. R. O.

As the title imports, this book contains "The Meditations of Vasudava," and originally appeared as a series of articles in the pages of *Lucifer*. Of the two authors, Mr. K. Narayanaswamy Iyer and Mr. R. Sundareswara Sastri, B. A., the former remains alone to carry out the publication of those excellent articles in the present book-form. The book is inscribed to Bro. W. Q. Judge, "in token of his high appreciation of Aryan Philosophy and his ardent love of its ancient exponents, the venerable Rishis of Aryavarta. Of the value of this work as an exposition of Advaita philosophy, little could be said that would not be superfluous, since the work of Vasudeva is so well known and highly esteemed by all students of the Advaita philosophy. Its translation into English is the great point of interest to us, for thereby the teachings of the Sage are placed within the reach of so many thousands whose ignorance of Sanskrit is the only barrier to a wide reading of Oriental literature. The translation is free and lucid; a table indicating the order of evolution considered in the work, is prefixed by the translator for the help of the student, and the text is further explained by ample footnotes. The book forms a valuable addition to the category of Sanskrit works translated by members of the Theosophical Society and published under its auspices. The price of the present English edition is only 8 annas, exclusive of postage.

W. R. O.

THE GREENWICH NAUTICAL ALMANAC AND THE LUNAR ECLIPSE OF NOVEMBER 25-26, 1890.

From the Preface to the Nautical Almanac we find that the Eclipse calculations are made according to the methods and formulae given by Woolhouse in the Appendix to the Nautical Almanac of 1836. We have a copy of this Appendix, and we find the elements for the calculation of the Lunar Eclipse given in pages 128 and 135 of the work. The calculation gives naturally the result that the magnitude of the Lunar Eclipse in question is 0.002 (The Moon's diameter being supposed to be 1): vide page 402, of the Nautical Almanac of 1890.

Now we object to the employment of the value of $P' = (0.99929) P$, in the determination of the magnitude of the eclipse. P is the equatorial horizontal

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parallax of the moon, and P' the horizontal parallax of the moon at a place 45° from the equator. Now if the sun be supposed to occupy a place opposite the pole of the earth, the section of the earth's shadow will be a circle in any place. But if the sun occupy a place in the plane of the equator, the section of the earth's shadow will be an ellipse, the ratio of the minor to the major axis of which will then be least. For any other position of the sun, this ratio increases as the sun approaches the pole. Hence it is plain that this ratio varies with the declination of the sun, and not with the place of the observer.

Now the magnitude of the Lunar Eclipse = the semi-diameter of the shadow + the semi-diameter of the moon—the distance between the centre of the shadow and that of the moon at the middle of the eclipse, divided by the diameter of the moon. The semi-diameter of the shadow varies with the position of the sun and it is nearer to the polar (minor) radius of the shadow than to its equatorial (major) radius. Now the following formula is employed in the calculation of the radius of the shadow.

$$\text{Semi-diameter} = \frac{61}{60} (P' + \sigma - \sigma'). \text{ Vide page 135, Appendix.}$$

Now it is wrong to take the value of P' for 45° of latitude in the calculation of the magnitude of the eclipse. For it will give a semi-diameter of the shadow of a place 45° removed from the pole of the shadow, whereas we want one nearer the pole of the shadow, in which case the semi-diameter will be smaller than that actually adopted, and the resulting magnitude will consequently be smaller than that obtained (i. e.) 0.002. As a matter of fact, the correct calculation gives the magnitude of the eclipse to be—0.0004. In other words, there was no eclipse at all of the moon on November 25-26 of 1890.

Though it is now very late to say anything of this eclipse, yet, as the formula employed affects the magnitude of the lunar eclipse every time, we would purpose to take the value of P' for 75° of geocentric latitude, as in that case we find the formula is a little more approximate to the truth.

SUNDARASWARA SRONTHIAL,

(A founder of Jyothisharthra Sabha, Trivadi,) and

VENKATASWARA DIKSHATHAR,

(Mathematical lecturer, Sanskrit College, Trivadi.)

[Ed. Note.—The calculations which accompanied the above criticism are too complex for reproduction in these pages, but for the benefit of the Greenwich authorities we should like to see them published in an English science journal. They are made according to methods and formulae given by Sundareswara Sronthy in his work on "Siddhanta Kaustabha." It is most gratifying to know that competent Hindu astronomers are taking an active interest in modern astronomical methods. Our learned correspondents certainly show by their own methods that not a hairline of the Earth's shadow fell upon the moon's disc on the given date, but that on the contrary there was a minus increment.—W. R. O.]

Theosophy in all Lands.

[From our Own Correspondents.]

EUROPE.

LONDON, August 1893.

Not very much news to record this month. Our principal excitement has been the advent of our two Indian brothers, Mr. Dharmapala and Prof. Chakravarti. The former has been staying with Sir Edwin Arnold, and now comes to us at Head-quarters. As you know, both he and Professor Chakravarti are bound for the Parliament of Religions at Chicago, and we are only too delighted to have been taken *en-route*. The presence of two native scholars at our Lodge meetings has added not a little to their interest; Professor Chakravarti in particular is a capital speaker; all which tends to make one realise the intimate tie between East and West which Theosophy has welded, and is still welding. One very interesting feature at a recent Lodge meeting was the chanting, by Bro. Chakravarti, of some slokas from the Sanskrit of the Bhagavad Gîtâ, and one of the Purânas. It was most beautiful and impressive, and the rythmical vibrations sounded almost familiar to more than one of his Western hearers!

It occurs to me that our Eastern brethren might render invaluable and most material assistance in the carrying out of the scheme—started during Convention by Mr. Hargrove—for collecting references, which he copies and pastes into a book, to be kept for the purpose in the Head-quarters' Library. These references being especially in support of the teachings of the Esoteric Philosophy, it seems to me that those native scholars among you who are well versed in, and familiar with, their own sacred books might do yeoman's service by contributing to this reference collection, which, after all, is designed to be mainly in support of Eastern teaching. This teaching must of necessity be very much better known to them than to the vast majority of our Western students. The idea would be that Eastern students, when in the course of their reading, they come across passages bearing out the *real* interpretation of their sacred books, should note the same, and add their quota to the store of weapons of defence to be laid up at the European Head-quarters.

Herbert Burrows has already departed West, bound also for Chicago, as a Labour delegate specially. He will probably do a short lecturing tour before his return. Our own contingent leaves this week.

Dr. Keightley and his wife are now comfortably installed at No. 17 for the autumn and winter. Mr. Mead has been for a short holiday to Normandy, with Mr. Hargrove, and they have just recently returned, looking brown and well.

Mr. Kingsland is on the Theosophical tramp again; this time his lecturing tour is to be confined to the south coast; he has already done one or two lectures, the one at Eastbourne being fairly well reported in the local papers.

As I think I have already told you, the nucleus of a library at Ramsgate (to include Margate) has already been started, through the kindness of the Countess Wachtmeister; and now a little reading circle has been formed, which it is hoped may eventually develop into a Lodge. The little group meet at Miss Hunter's rooms in Ramsgate, every fortnight, and have started their study with Mrs. Besant's "Seven Principles." Miss Hunter is a most

ardent propagandist, and has worked most pluckily under very adverse conditions in Ramsgate, which is apparently given over almost entirely to clerical influence.

A reading circle, only on a very much larger scale, will shortly be started at Bath, as a result of Mrs. Besant's lecture there last time.

The Southport centre seems in a fair way to develop into a useful branch of Theosophical activity, and Mr. Sydney Coryn has been there lecturing quite recently.

The third anniversary of the opening of the Bow Club took place on the 22nd inst. About 150 girls were present, and a tea was provided, with every imaginable form of fruit and cake. A number of members went down from Head-quarters, including Mrs. Besant, of course. After the tea she made the girls a charming little speech, telling them what they owed to H. P. B., &c. Afterwards, while the room was being cleared and prepared for dancing, all adjourned upstairs, where the music and singing given by the girls themselves was much appreciated. On returning to the hall, and before the dancing began, Mrs. Besant recited two pieces of poetry, which were immensely enjoyed.

Our Librarian is away for a fortnight, on a well-earned and much needed holiday; meanwhile her place is being filled by the President of the Bristol Lodge, Mrs. Clayton, who has come up from Clifton (Bristol) for that purpose, in order that the comfort of our reading members may not be neglected in any way.

Psychical research abounds in every direction, e. g., a leading evening paper, the other day, had a prominent paragraph headed "Spookology in Vienna," in which we were told that a largely-attended meeting of the Psychical Society of Vienna was composed almost exclusively of physicians. The meeting, by the way, proved to be simply a séance! with "an amateur female medium." Extremes appear to meet in Vienna. Mr. Myers still continues to discourse on subliminal consciousness, in the "Proceedings" of the P. R. S. He and Dr. Myers have a very interesting paper therein, too, called "Mind Cure, Faith Cure, and the Miracles of Lourdes," which Mr. Stead notices in the current number of the *Review of Reviews*.

A recent number of *Light* gives some interesting extracts from an article by Dr. Karl Müller, which appeared in "Die Natur Halle," and was condensed for the *Literary Digest* for last month. Dr. Müller treats therein of the physical conditions of music, which leads him on to consider "the sympathetically vibrating sounding-board from the molecular point of view. How sounds produce mental sensations we do not know; all we do know is that molecular changes in the substance of the brain accompany the communication of sound vibrations to it. We see as a final result that there is an established relation between our spiritual life and the phenomena of sound." And so forth, which is merely the a, b, c of the "Secret Doctrine" teaching, but all tending of course in the right direction.

I find among my notes some extracts from a review of Prof. Friedrich Paulsen's "Einleitung in die Philosophie" which appeared in a back number of the *Westminster Review*. I must have missed noticing it, and do so now, in the hopes that it will prove not such very stale news, after all. The book seems to me to mark a very distinct stage in the progress of modern philo-

sophy. Says the reviewer:—"Prof. Paulsen's work takes the form of a discussion of the various questions propounded by philosophy and the solutions attempted." The Professor's own prepossession seems to be in favour of "an Idealist Monism, in which he hopes to find the reconciliation of the opposed systems of supernaturalist dualism and atomist materialism"; or, in other words, to reconcile the religious world-intention and the scientific explanation of Nature with one another. Professor Paulsen's book practically embodies the teaching given by him to his pupils during a series of years. In an appendix thereto "he briefly considers the ethical problem; rejecting Hedonism and Utilitarianism, he offers a transcendental basis for morality, upon which it may be reconciled or blended with religion. The new philosophy, for in a sense it may be considered new, does not revive the old intuitionist theory of a universal authoritative moral sense, but substitutes for it the authority of conscience in its highest development. At this stage the individual conscience (the individualisation of the spiritual life) may be regarded as self-acting and independent of rules"—which is just St. Paul's idea over again! The book seems to give an adequate statement of the grounds for accepting "a spiritualistic Monism."

Mrs. Frederika Macdonald, having been practically worsted in the debate between herself and Mrs. Besant at St. James' Hall, last month, is venting her spleen in a series of articles in the *Echo* (a journal, by the bye, which ought to be above printing such stuff), which are simply a reproduction of what she read out at the debate, interspersed with personal abuse which she was careful not to bring forward at St. James' Hall. Such tactics are beneath contempt, and can only ultimately benefit the cause, the spread and success of which seems so to exercise the poor woman's mind.

A. L. C.

AMERICA.

The great event during the past month among American Theosophists has, of course, been the preparation for and holding of the Congress at the World's Parliament of Religions. In connection with this Mr. Judge, who is acting for the President, as Chairman of the Advisory Council, has issued the following Unofficial Bulletin:—

THE WORLD'S CONGRESS AUXILIARY

Of the World's Columbian Exposition.

DEPARTMENT OF RELIGION.

THE THEOSOPHICAL SOCIETY'S CONGRESS.

September 15 and 16, 1893.

UNOFFICIAL BULLETIN.

COL. H. S. OLCOTT, the President, has written that he will send a message to the Congress, and it is also probable that he will send an official statement of the work in Asia.

PROF. GANENDRA NATH CHAKRAVARTI

will divide the first and seventh sections of the program with Mrs. ANNIE BESANT; that is, THEOSOPHY DEFINED, and

THEOSOPHY AND ETHICS.

He will also speak on the following subjects: THEOSOPHY HISTORICALLY CONSIDERED, in the Sacred Books of the East;

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PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY, taking up States of Consciousness; THE ORGANIZED LIFE OF THE THEOSOPHICAL SOCIETY, taking up The Mission of the Theosophical Society.

MRS. ANNIE BESANT, in addition to the topics divided with Prof. CHAKRAVARTI, will also consider, under the general head of

THEOSOPHY AND MODERN SOCIAL PROBLEMS, Unselfishness as the Basis of Community Life, and the Social Evils have their Roots in Mental Faults, and Karma and Reincarnation as the Basis of Public as well as Private Efforts.

HEVAVITARANA DHARMAPALA,

a Buddhist member of the T. S., who is to be at Chicago by invitation of the General Fair officials, and who is a very earnest Theosophist, will be asked to take up the division relating to

THEOSOPHY AS UNDERLYING ALL SCRIPTURES, under the head of the Sacred Books of the East: or as may be assigned some other as may be determined upon seeing him, as he has first to fulfil his duty to the officials who brought him over.

DR. J. D. BUCK

will deal with THEOSOPHY HISTORICALLY CONSIDERED, taking As found in Greek and Gnostic Philosophy, in

European Medieval Philosophy, in European Mysticism: and Esotericism in Religions.

DR. J. A. ANDERSON

has taken REINCARNATION OF THE SOUL A LAW OF NATURE, and under Theosophy and Modern Social Problems: ITS DOCTRINE OF EVOLUTIONARY REINCARNATION as Applied to the Sexes.

MISS F. HENRIETTA MÜLLER

will speak on THEOSOPHY AS UNDERLYING ALL SCRIPTURES, taking the sub-topic of As found in the Hebrew Books, and the New Testament of the Christians.

MRS. MERCIE M. THIRDS,

of the Chicago T. S., will deal with LINKS BETWEEN RELIGION AND SCIENCE, and REVELATION NOT THE SPECIAL PROPERTY OF ANY ONE Religion, under the general head of Theosophy Historically Considered.

MRS. ISABEL COOPER-OAKLEY,

who is expected from Australia, will be assigned a topic upon her arrival if her health permits. THE ORGANIZATION IN GENERAL will be dealt with by Bro. WILLIAM Q. JUDGE, or, if his voice shall not permit, then by Bro. CLAUDE F. WRIGHT, under the Fourth Section of program.

It is possible that other arrangements may be arrived at, but the above is a general statement of the assignments now made. Mrs. BESANT will lecture at one or two places before getting to Chicago, and it is also purposed to have her give a general free lecture to the public just after the Congress. If possible, arrangements will be made to have Bro. CHAKRAVARTI speak to the Chicago T. S. and those Branches which, in the time at his disposal, may be reached, but as to that nothing precise can be said until his arrival here and after consultation.

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I can also report that the fund for the expenses of the Congress has grown much faster than the present commercial crisis would have led anyone to hope, and if any surplus shall remain at the close of the Congress, it is proposed then to print for general distribution throughout the T. S. a full report of the proceedings and speeches. Bro. A. S. BROLLEY of Albany has volunteered to take stenographic reports of the proceedings.

It is well also to remind members that the President of the T. S. would have been Chairman of the Advisory Council were it not that he is so far away in India, and such being the circumstances he has extended his official sanction as President to me in the premises, delegating to me such of his powers as are necessary to carry this Congress to a successful conclusion. And I must also add that no success could attend these efforts were it not for the earnest and brotherly aid extended by individual members, to whom the thanks of the Society are due.

WILLIAM Q. JUDGE,

Vice.-Pres. T. S. and Chair. Advis. Council.

Another interesting piece of news which reaches us, and which shows the reactive effect of the expulsion of Miss Chapin, D. T. S., from her teachership in a Girls' School, because of her acknowledging herself to be a Theosophist, is taken from the *New York Sun*.

"The Theosophists, who recently established a retreat near this village, intend to enter upon a campaign of instruction, instead of adhering to the original idea to make their summer home a refuge, devoted to rest, contemplation and study.

"Not more than a month ago the Theosophists were living the retired life of studious men and women who enjoyed a respite from the rush and hurly burly of bread-winning in the city. To them came the rumor that they were misunderstood by the villagers and farmers round about, and that various wild and discreditable stories had been set afloat by scandal-mongers. They met the situation promptly. Circulars were distributed inviting all who desired to visit the retreat on the next Sunday afternoon and to listen to statements explanatory of Theosophy.

"This first meeting proved so satisfactory that the Theosophists arranged for a second one. Men, women and children came in carriages and on foot. People were present from Saratoga, Glens Falls, Luzerne, Hadley, Palmer's Falls, Corinth and South Corinth. The attendance aggregated 500. The great piazza, facing the mountains, on which the exercises were held, was crowded, and so was the adjacent lawn. H. Turner Patterson, of New York City, presided. Rurcham Harding of the Aryan Theosophical Society of New York, talked about "Theosophy and the Theosophical Society." Claude F. Wright, of Blavatsky Lodge, London, spoke on "The Common Sense of Theosophy." The singing was led by Mme. Meyer, F. T. S., of London.

"After the formal exercises the hosts mingled with their guests and supplemented the addresses with friendly talk. It was dark before the last of the visitors said "good-bye.

"Prominent members of the orthodox churches are interested. Preparations are being made to welcome 1,000 people to next Sunday's meeting. If that number attends, it will be the largest gathering ever known in the century-long existence of the town."

A report says that the theory of re-incarnation interested the visitors most of all. Mr. H. T. Patterson's absence from New York deprives us of more extended news this month; but we anticipate a full budget for our next issue in consequence of the Congress proceedings.

INDIA.

Our Kumbakonam Branch has been doing excellent work and now publishes two books, *Vasudevamanana*, translated into English by Bro. K. Narayanaswami Iyer, and our late Bro. R. Sundareswara Sastri, B. A., with notes to the English Text; and also "Thoughts on the Bhagavad Gita," by a Brahmin F. T. S. Our Bombay Branch is not so forward in this respect as it has hitherto been, and it is with some anxiety that we look to it, and some others of our branches, for visible signs of their continued activity.

We hear from London of the great success of our Bro. Dharmapala's visit to the West, and we record with great satisfaction the kind assistance given to him by Sir Edwin Arnold, whose guest he was while in London, and by Prof. T. Rhys Davids and others. Bro. Gnyanendranath Chakravarti has also been in London and has spoken at the Blavatsky Lodge.

The tours of the Head-quarters Staff, which have almost covered the list of our branches since the beginning of the year, have been very successful. Since July, Mr. Old has visited the Madanapalle, Coimbatore, Chittoor, Bangalore, Erode and Sholingur Branches, and long reports of his lectures have appeared in the public press. At Bhavani he was enabled to formally constitute and open a Lodge of the Society, consisting of ten founding-members, with Tahsildar T. M. Sundaram Pillay as President, and Mr. T. Simhachary, Medical Officer, as Secretary. At Bangalore an affiliation of the Branch T. S. and the Naoraji Literary Society was effected, and Mr. Old was formally elected an honorary member of the latter association.

Mr. Edge left on the 13th ultimo for the Northern Circars, proceeding to Vizagapatam by steamer, in order to visit the following branches; Masulipatam, Guntur, Narasawpatt, Bezvada, Ellore, Rajahmundry, Cocanada, Vizagapatam, and Vizianagram. Besides heavy routine work a good deal of activity has been occasioned by the prospect of Mrs. Besant's visit to India, and the arrangements have been thoroughly organized by Mr. Edge, who has been busy with the mathematics of an Indian Railway Guide and a calendar, alternating between these and a map of India, whereon a tortuous line indicates the route to be taken by Mrs. Besant and her party from Tuticorin through the Madras Presidency to Adyar; thence northwards to Calcutta and so on, with many a turn and retrogradation, onwards to Bombay.

We are glad to be able to record the formation of a branch at Almorah, Kumaon, N. W. P., which is mainly due to the activity of Mr. E. T. Sturdy during his stay in that locality. It has made a good beginning with a roll-call of twelve members.

At Saugor, in the Central Provinces, the Olcott Press has issued a Hindi translation of the following pamphlets: "Information for Strangers"; "Dnyan Marga"; "A Rough Outline of Theosophy"; "Why you should be a Theosophist"; and "The Second Object of the Theosophical Society." Mr. C. Kotayya, Inspector of South Indian Branches, is now at Head-quarters and is engaged on a translation into Telugu of some useful theosophical pamphlets. Pandit Bhavani Shankar is now about to resume his tour in Bombay and the Central Provinces. The following news is communicated by Bro. Kripaswami Swami of Amritsar:

Swamis Ram Soondar and Mahaderji have recently returned to Hindustan from Melbourne, and are now travelling in the East to give an additional strength to the cause of Theosophy. Baboo Kedar Nath Goswami is

agitating in Central Provinces, and F. Rajendra Nath Datta has been lecturing in Central India with his usual zeal and earnestness. The celebrated Soondar Saiah, A. M., has gone back to Bombay Presidency, and the venerable Swami Mangal Prasad is making the whole of Rajputana float on the surface of an agitation which was never witnessed before by the Merwas. Rai Lal Gopal Sastri, M. A., D. Sc., in company with Pandit Brij Kishore, has just completed his lecturing tour in the wide province of Behar; and Mr. Buxy (who has of late revived the Lahore Theosophical Society) is about to begin his inspection throughout the length and breadth of the Panjab.

For convenience, the reports of branches, hitherto published in the Supplement to the *Theosophist*, will henceforth appear in *Prasottara*, the most interesting events being briefed as above for the *Theosophist*.

AUSTRALASIA.

Sydney.—The membership in the Sydney T. S. is increasing, and much interest is taken in the proceedings of the branch. A good deal of literature is sold and pamphlets of information to strangers are widely distributed. The chief want experienced is that of an active person who can devote more time to the work than is possible with any of the members at present in the Lodge.

New Zealand.—The Auckland Lodge has lately been re-organized and equipped for work under the guidance of the Rev. S. J. Neill and Mr. W. H. Draffin—eleven new members were added to the list on the 14th ult. America is not the only country where the Inquisition against theosophical studies affects workers of good standing in public institutions. The result of a correspondence in a New Zealand paper is that a member of the Theosophical Society, who is also a Presbyterian minister, has been called upon by his Church Court to give an account of his having taught a heresy. No specific charges were preferred against him, and a request that such should be definitely stated has been made. The result is not yet known, but an *à priori* judgment of "heresy" has been given against Theosophy by those proprietors of the truth, the English Bishops in New Zealand.

The increased interest throughout Australasia is mainly due to Mrs. Cooper-Oakley's visit.

CEYLON.

Great preparations are being made by Mrs. Higgins, Mr. Peter d'Abrew, Dr. W. A. English, Mr. Buultjens, and Mr. Goonewardene, for the visit of Mrs. Besant and party. They will probably be all entertained in the Sanghamitta School buildings; the ladies, with Mrs. Higgins in the main building, and Col. Olcott and Prince Harisinghi in the detached cottage.

The reports of the General Manager of our Buddhist schools are very encouraging, both as regards their increase in number and their improved management. The last *Buddhist* gives accounts of the inauguration ceremonies in connection with new schools at Matale and Veyangoda.

The last *Government Gazette* announces that H. E. the Lieut.-Governor "has been pleased to revoke the appointment of J. Bowles Daly, Esq., LL.D., as Commissioner under Section 15 of the Buddhist Temporalities Ordinance, 1889." Particulars have not yet reached us.

CUTTINGS AND COMMENTS.

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

THE Indian papers have been telling a good deal recently about feats of magic and sorcery. A *bawa* (ascetic) of the Mahratta country is credited by the *Kathiawar Times* with having arrested the waters of the river Ramdhro with a wand. The story is copied from the journal in question without comment:

"During the late floods the bridge over the river Ramdhro was submerged, and it was feared that a Hindu temple, in which several people had taken refuge, would be swept away. The 'Bawa' of the temple, seeing this, lighted a fire on a grave in the temple compound, and poured some incense on it; he then with a wand drew a circle round the temple and the waters advanced no further, though the temple stood on lower ground than the bridge. All the people who took refuge there were saved."

Two rival snake-charmers of Lahore have just had a duel which recalls that of Moses and the Egyptian magicians before Pharaoh. They fell out at the tomb of Shah Abdul Mali and mutually reviled each other's skill, whereupon a public trial was arranged. In presence of a vast crowd each competitor produced the most poisonous serpent he had been able to find and challenged his rival to handle it. Muhammad Bakhsh bit off the head of Allah Yar's snake, but the latter was bitten in the hand by the other's serpent and fared badly. The *Tribune* says, "the matter has made a profound sensation in the snake-catching worlds." And quite naturally, one would say.

FACTS like the following help to show why so few Anglo-Indian possessors of psychical powers are now seen in India as compared with even the degenerate days of John Company. A most respectable paper, the *Behar Herald*, says that at Samaria Ghat lived a harmless and kind-hearted hermit in a palm-thatched mud-walled hut which he had built. The sick thronged to him, and he healed their diseases by prayer to an emblem of his patron Deity, which he kept in an inner room. The other day, while engaged in this compassionate work, two Sahibs—whether English or what not is not stated, but in any case unquestionably blackguards—deliberately set fire to the palm-thatch with a lighted match. The hut was burnt to ashes, but the inmates happened to escape. The poor hermit, says the editor, has left the place and gone to Jagaunath. The Sahibs are said to have been "two officials of high position." The high position they deserve is that of Haman, another high official mentioned in history.

THE *Indian Messenger*, a respected organ of the Sadharan Brahmo Samaj, suggests that a supplementary debate should be arranged between Mrs. MacDonald and Mrs. Besant upon the following issues:

"Are the 'laws' by which physical miracles are produced, *physical* or *spiritual*? If they are physical, how can they be held to be superior to other physical laws, with which only scientists are familiar, and of which the vast majority of men are quite ignorant? And what connection can they have with the spiritual growth of man? If they are spiritual, in what sense are they so? Is it necessary to have superior scientific knowledge or to be conversant with occult phenomena, in order to live a pure and righteous life? If not, why should any importance be attached to these?"

Our colleague's proposal seems to indicate that, whatever else he may have learnt at the University, he has not made himself well acquainted with his ancestral books on Yoga-vidya. In any case, however, Mrs. Besant's self-respect forbids her taking further notice of an antagonist who, after the debate was closed, has descended to vulgar abuse.

The influence of Indian epics. THE Lahore Tribune makes the following discreet distinction between the epics of India and the masterpieces of Western literature, as regards their influence upon national history:

"The Greece of Homer no longer exists. The modern Greeks have no national pride in the epics, and the ignorant Greek may not even have heard of Homer. Dante's vision has not passed into the lives of any people. Milton and even Shakespeare are read merely as literature; but the Rámáyana and the Mahábhárata are not mere literature; they are a part of the lives of the many millions of Hindus in India. They are living realities indissolubly bound up with the lives of the people. No change, no conquest, no foreign subjugation has had the slightest effect upon the devotion of the people to the ancient epics."

A STRANGE thing has happened in the family of a North Indian F. T. S., an orthodox Hindu. His wife had, it seems, been expecting an addition to the family during the extraordinary period of three consecutive years, and was finally delivered of a male child, who differed from other children physically only in having an unusually large head. But—and let Mr. Webb note this—"no sooner was it born than it cried aloud thrice 'Allah! Allah! Allah!'" Our brother F. T. S. was present and affirms the truth of the story. The child is doing well. Somebody ought to cast its horoscope. The hour was midnight, July 11th; the place Dehra Dun, Punjab. Can this be a re-incarnating *Pir*?

An infant prodigy. ANOTHER Lightning Calculator is born. • Says the Indian Journal of Education:

"A wonderful exhibition of mathematical talent was displayed last month by a child of five years of age in Pachaiyappah's Hall, Madras. 'The marvellous boy' is little Master Dudley Wyatt, son of Mr. Wyatt, partner in, and musical Director of, the Willard Opera Company. On the invitation of Mr. M. T. Quinn, M. A., Acting Principal of Pachaiyappa's College, the boy displayed his wonderful powers before a densely crowded hall of students and visitors. The boy was blindfolded and seated on the dais. Then figures

written on slips of paper throughout the hall were put in long rows on the blackboard till they were all exhausted, and they were then read out as quickly as possible in the boy's hearing. More than half an hour afterward, having in the meantime done a large number of sums mentally, the boy gave from memory every figure on the board as it had been read out to him at the beginning. He then correctly totalled all these figures, and on being asked at the end to add together all the totals of the various sums he had done, he did so correctly after a little thought; and when the parties at the blackboard had finished the same calculation—long after the little boy—they found his grand total was quite correct. The boy never forgot a single figure. This Infant Phenomenon, on being examined by a quartette of medical men in Bombay, was declared to possess 'the busy brain of a man of 35 or 40 years of age.'"

A good many old mathematicians, musicians and other deceased geniuses seem to be coming again into earth-life just now.

A MOHAMMEDAN ascetic (*Syad*) named Shah Gholam Hussain, exhibited at Lahore, on the 12th August last, *The firebath*: his power over fire and the fire-elementals. Four maunds of coal were lighted, and when in full glow the Syad passed through it, stood in it, and handled the coals without even a hair of his head or beard or a point of his skin being singed. He then called upon all present who chose to enter the fiery bath, assuring them that whoever had faith in the *Kalima* of the Prophet should receive no harm. Some did so with perfect impunity, others got their feet blistered, which the Syad puts down to their either having gone in without his permission or not having repeated the *Kalima*. The real inference is that he had the power of enwrapping with his protective aura those who had faith in his power. The medium D. D. Home did this with the late William Howitt, placing live coals upon his head and gathering his silvery hair over them without the least injury to Mr. Howitt.

PROFESSOR Léon de Rosny, of the Sorbonne, contributes an article to *L'Estafette* upon "Les Theosophes et les Mahatmas," in which he says some good things and some not quite so good. After noticing the widely manifested need or sentiment of religion at the present time, he says that to the faith which would discuss nothing, succeeded the scepticism which pretends to discuss, and then the positivism which pretends to believe nothing but that which is demonstrated. Faith has a greater philosophic value than is commonly supposed: it represents a high manifestation of the thinking-being if it results from the exclusive culture of intuition and the concepts of our interior faith; it is but a formula of brutalisation in one who accepts what is told him, without giving himself the trouble of reflecting as to what it is worth. Scepticism would be pardonable if it were simply the hesitation of the finished being in presence of the cloudy problems of the absolute. Usually it is but the easiest way to shirk

research into the laws of life and destiny, while giving to those who cultivate it the air of belonging to the world of thinkers. Scepticism is nearly always the synonym of laziness. As to positivism, it would doubtless be the sole doctrine acceptable to honest and independent minds, if this word did not invariably hide a feebleness of conception dissimulated under the ticket of simplicity and good sense. Prof. de Rosny sides with Prof. Max Müller in doubting the relations of the Mahátmás with H. P. B.—while admitting their existence—and doubts the existence of an esoteric doctrine in Buddhism. If there be such in possession of the Masters, he demands that they shall make it known to Western scholars that they may study it. He not only agrees with us in accepting the Mahátmás as living facts, but takes issue with Prof. Müller as to the learning of Sanskrit and Pali being an indispensable pre-requisite for knowing the depths of Buddhism. It is not in picking Sanskrit roots—he says—that one can succeed in acquiring the splendid apperceptions of Sakya Muni, one of the most brilliant meteors of thinking humanity. The sole method which is absolutely sure and independent of the vicissitudes of changing conditions of times and generations, is the development of the higher faculties and the conquest of the fatal tendencies of our corporeal nature, the slavery of the animal desires.

Bigotry. THE Rev. Hampden C. Du Bose, an American Missionary at Soochow, outdoes even the Abp. of Canterbury in reviling the scheme of the Chicago Parliament of Religions. He deprecates the welcome accorded to such "false teachers" as the representatives of Islam, Buddhism, Shintoism and Hinduism; which makes America "a partaker of their evil deeds" (*sic*); etc., *ad nauseam*. The high-minded editor of the *Japan Mail* mercilessly exposes his pettiness and ignorance, and adds these noble words:

"No man who has ever made a sympathetic study of the great religions of the world would dream of denying the indications of eternal truth that they contain: the desire for goodness, the inculcation of purity and mercy, the aspirations heaven-ward, the longing for a nobler and a higher life—imperfectly expressed, perhaps, inadequately carried out, mixed even with much that is wrong and foolish, but there nevertheless. It was of upright and conscientious men brought up among such systems as these that St. Peter said, "God hath showed me that I should not call any man common or unclean. In every nation he that feareth Him and worketh righteousness is accepted with Him." And bigotry is not only founded upon ignorance; it keeps the bigot ignorant, it leads to intellectual stagnation, it blinds the eyes to new views of truth.

"The study of comparative religions, as is pointed out by a correspondent of the Shanghai morning paper, has been undertaken in order to discover what is truest and best in all, and in this way to "hold fast that which is good". There was a time when nothing was really known of non-christian systems. The orthodox party—the majority—believed that they possessed absolute truth, and in their ignorance they denounced every Sacred

book but their own as false, diabolical, dangerous, and offensive to the God they worshipped. It has since been established that systems which in the dark Ages had been regarded as enemies are after all mostly friends. We find everywhere the recognition of an Almighty and Supreme Mind, over all and in all; we find it believed that by union with this Supreme Mind man reaches his highest development; we find it taught that the practice of virtue, gentleness, purity, and goodness is essential for the highest life, and that sin endangers everything. "These truths are acknowledged by the best qualified teachers to be among their fundamental truths. On these universal truths each religion builds its own peculiar superstructure. Whichever will elevate man nearest the Divine and bring about most good to one's fellow-men is the one which will command the most universal homage; and religionists who despise other religions which also teach righteousness and peace, love and mercy, can hardly complain if they are classed with the proud Pharisees rather than with Him who "lighteth every man when he cometh into the world."

SIR EDWIN ARNOLD describes in a letter to the *Daily Telegraph*, the forging of the peerlessly tempered swords of Japan in his usual charming language. Two sword-cutlers of past times were Masamune and Muramasa, who were rivals in skill, but between whose blades there was a mysterious difference, due, as it is said, to their singing. "A Masamune blade brought victory and luck everywhere. A Muramasa sword was always leading its owner into quarrels, though it carried him through them well; and it would cause accidents, and cut the fingers of friendly folks inspecting it, being never willing to go back to its scabbard without drinking blood. The real reason was, so runs the legend, that Muramasa, while he sate at his work in the forge, was ever singing a song, which had the chorus of "tenka tairan! tenka tairan," which means "trouble in the world, trouble in the world," whereas Masamune, gentle and the lucky sword maker, always chanted while he worked "tenka taihei, taihei," which signifies "peace be on earth—peace!" Japanese people of the old days firmly believed that both the kindly words and the unkindly got somehow welded into the very spirit of the steel, so that Masamune's blades prevented quarrels or brought to their wielders a quick victory, while Muramasa's had in them a lurking instinct for doing mischief—a sort of itch to hurt and wound. All sorts of tales were told to illustrate this. There was a splendid sword of Muramasa, which had killed by *hara-kiri* four of its possessors in succession. Once, too, when the Shogun was handling a spear-head embedded in a helmet of one of his warriors, the point wounded his august hand. "See quickly," he said, "what is the mark upon this accursed iron, for it must be Muramasa's!" And when they came to look at the maker's mark, it was indeed a spear-head from the grim sword-maker's, who had chanted the thirst for blood into his *yari* and *katana*.

Sir Edwin ought to have learnt while living in India that there is an ancient formula of worship and incantation by which an ele-

mental of a certain species can be attached to the weapon under construction. It is called *Ayuda Pujah*. To this day weapons of war are worshipped at stated times and by prescribed *mantras* by the Kshatriya (warrior) caste of India and also by the Sikhs. In both the Rámáyana and Mahábhárata are described the Astra Vidyá, a *manthrasiddhi*, or potent charm, by reciting which while drawing the bow, the discharged arrow may be made to flame and set fire to the object aimed at, if a fire elemental of Agni has been united to it by the charm, or discharge a flood of water, if the elementals of Varuna have been evoked. The *chakra* (discus or bolt) of Krishna, being imbued with his divine energy, would, when hurled by him, produce the effect intended and, like the Blackfellow's boomerang, return to his hand again.

Two more great men with whom I have had relations in my official capacity, are gone: Professor J. M. Charcot and the Hon. Kashinath Trimbak Telang, Vice-Chancellor of Bombay University and Associate Justice of the High Court of Bombay. In the former, France has lost one of her most eminent sons and science one of her most brilliant luminaries: in Telang, all India mourns an irreparable bereavement. Young, gifted, erudite, patriotic and universally respected, his death has been regarded as a calamity by the whole Indian press, Native and Anglo-Indian. Mr. Telang was one of our early friends in India, spoke at the celebration of our fourth anniversary at Girgaum, and wrote for the *Theosophist* the article upon Sankaracharya, which will be found in Vol. I, at p. 71.

Doctor Charcot, as all the world knows, was the most eminent of what may be called the Physiological School of Hypnotists, as distinguished from the Psychological School of Liébault and Bernheim. He was a dogmatic man by temperament, essentially one who was ready to fight all comers in defence of a principle or an opinion. I am sure that his death will be followed by decided changes in the attitude of some of his chief pupils upon the subject of thought-transference. My thanks are due to the members of his family for a copy of the notice of his death and funeral ceremonies.

(To be continued.)

H. S. O.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XX.

I SAT in the verandah at "Gulistan," my mountain cottage, this morning, looking Northward above the sea of clouds that hid the Mysore plains from view. Presently, the vaporous ocean dissolved away, and the eye could distinctly see the Bilgivirangam Hills, seventy miles off: with a good glass the details could be easily made out. By association of ideas, the problem of the connection between Stainton Moses† and our two selves—H. P. B. and I—came to my mind. As I turned over the facts of our intercourse one by one, the confusing clouds of subsequent events rolled away, and in the distant past the glass of memory brought out his relationship to us and our Sages more distinctly than ever before. It is now clear to me that one directing Intelligence, pursuing a wide-reaching plan covering all nations and peoples, and acting through many agents besides ourselves, had in hand his development and mine, his body of psychical proofs and those given me by and through H. P. B. Who "Imperator," its agent, was, I know not—I do not even know who H. P. B. really was—but I have always been inclined to believe that he was either S. M.'s own Higher Self or an adept; and that "Magus" and others of S. M.'s band were adepts likewise. I

* 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-one, 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.

† I use the distorted name under protest.

had my *band* also—though not of “spirit controls.” S. M. had an Arabian teacher, so had I; he had an Italian philosopher, so had I; he had Egyptians, I had a Copt; he had a “Prudens,” “versed in Alexandrian and Indian lore,” so had I—several: he had Dr. Dee, an English mystic, I also had one—the one previously spoken of as “the Platonist;” and between his phenomena and H. P. B.’s there was a striking resemblance. Until Mrs. Speer’s “Records” were published all these particulars were not known to me, but now everything is plain. No wonder that S. M. and I were so drawn together, it was inevitable. That he felt it too, his whole correspondence proves. He sums it up in these few words, in his letter of Jan. 24th, 1816: “My strongest attraction lies to you two; and I would give anything to be able to come to you”—in the Double, he means. The saddening thing to me is that he could not have fully known his “band” for what they were—or what I think they were, if you like. Supposing my surmise to be correct, the obstacle was his peculiar mental bias. His intellectual history resembles Mrs. Besant’s in certain respects: each fought desperately for old ideas and changed them only under the compulsion of cumulative proofs; each sought only truth, and each stood bravely for it. How pathetic the story of Mrs. Besant’s struggle against reason in the interest of her old faith, and her final brave yielding to logic! So, the reader of Stainton Moses’ published and unpublished personal narrative must see that Imperator and his colleagues had to contend against a combative incredulity in the mental man that would not loose its hold upon the medium’s mind, until it had been swept out, so to say, by a tornado of psychical demonstrations.* He was, by temperament, a conscientious mule; but once brought to accept the new philosophy, he was courage and loyalty personified, a lion for fighting and bravery. The first portrait he sent me represents him as a thin-faced curate, seemingly as mild as milk; and no one could have guessed that that inoffensive parson was destined to become a chief leader of the party of spiritualistic free-thinkers. So necessary is trained clairvoyance to show us what our neighbour is behind his *mâyá*.

It will be objected to my hypothesis about Imperator that he declared himself a spirit; and so he was as regards S. M., whether he still had connection with a physical body or not. Must not babes be fed with milk? See how ardently H. P. B. professed herself a Spiritualist in her first letters to the papers and her first interviews with reporters. See her at Philadelphia, doing phenomena in the Holmes séances, and allowing Gen. Lippitt, Mr. Owen and myself to believe they were attributable to the mediumship of Mrs. Holmes whom, in our Scrap Book, she brands as a common cheat. Was not I at first made to believe that I was dealing with disincarnate spirits; and was not a stalking-horse put forward to rap and write, and produce materialised forms for me, under the pseudonym of John King? That this delusion was shortly

* Among many corroborative passages, see what Imperator says in Mrs. Speer’s “Record,” XX: *Light*, July 30, 1892.

dropped and the truth told me, I attribute to the fact of my chronic indifference to theologies and to the identity of personalities behind the phenomena. My record is clear in this respect, as I had committed my opinions to print as far back as 1853.*

My bias of mind then was identical with my present one: which explains the fact why, with all my affection for H. P. B. and my reverence for our Masters—in neither of which do any of her most idolatrous disciples surpass me—I continually protest against the assertion that a fact or teaching is one whit better or weightier when associated with H. P. B. or one of our Masters or their *chelas*. No religion, philosophy, or expounder thereof is higher, greater or more authoritative than Truth: for Truth and God are identical. Having no sectarian barriers to be pulled down, I was soon disabused about my teaching intelligences; whereas S. M. was obstinacy incarnate, and it is the greatest of wonders to me that his “band” were so patient, kind and tolerant of what must have seemed to them the whimsies of a spoilt child. His health, never very robust, broke down from overwork, as he tells us, before the commencement of his mediumship; but we also see that the powers which were already shaping his destiny caused him to break down whenever there was a good chance of his reverting to ministerial work. He was compelled to keep out of it, whether he would or not.

We have seen in the previous chapter how, within a short time after our soul-lines were drawn together, his thought turned Eastward, and how he notices that the Adepts of Occult Science seem able to “mould the mind as they will, even in those who are unconscious of their influence.” It was true in his case, as in my own, only to the degree that his thought was turned towards the Wisdom Religion, but no farther: having shown him the path, his teachers obeyed the strict law of their initiation and abstained from obstructing his freedom and meddling with his Karma, “It does not seem”—he writes, “to be part of their plan ever to save one trouble”—the trouble of “wading through musty old tomes.” Left to himself, then, he could not break through the fixed mental barriers by which heredity and education had encompassed him. In his private letters he iterates and reiterates this; excusing himself for his lack of faith, which he finds me transcendently strong in and Massey a good second. From having been an Orthodox among the Orthodox, he had used his reason at Imperator’s bidding to such an extent that—as he wrote me—“the stick is bent in the opposite direction.” Again, he writes in another letter (Nov. 10, 1876):—

“I am not only unwilling but absolutely unable to make headway without personal intercourse with the Lodge in some way. My mind is so constituted that when it is fixed as it now is, I must satisfy myself or stop. There came a period in my intercourse with Imperator when I had the same struggle. Everybody except me was satisfied with his assurances, and content to respect his wishes that he and his friends should remain impersonal

* *I* vide the old *Spiritual Telegraph* journal, S. B. Britten, Editor, for 1853: articles of mine signed with my own name and the pseudonym “Amherst.”

and unknown save by their assumed titles. [Identically the policy and usage among the Adepts.—O.] I could not rest at that. He preached to me on the virtue of Faith, and argued for months. It was utterly vain. I absolutely could not rest without satisfaction on the point of Spirit Identity. He rebuked my pertinacity and—gratified it to the full.”

Did he, really? I doubt it. That he gave this child some barley-sugar to stop its crying, granted. But fancy an Adept, or great spirit of Emperor's class, if you like—wrangling and disputing with the medium “for months,” and then giving in to his superior pertinacity! I have not gone to the trouble of counting, but I should say that fully twenty pages of S. M.'s letters to us are occupied with explanations of his habit of mind, often apologetic.

One thing which sometimes made me suspect Emperor to have been a phase of his own Individuality, is his theological tone, his constant employment of Biblical illustrations, and the resemblance between his expositions of Christianity and the medium's own real feelings, as progressively exhibited. For, remember that S. M. was profoundly versed in Christian Theology. He studied that of the Eastern Church with the monks of Mount Athos; that of the Western Church at Rome; and Protestantism at the German and English Universities. His own mind was quite capable, then, of enunciating all the teachings ascribed to Emperor. Then the teaching about the several races and classes of spirits, our intercourse with them, and other matters reflects—so it seems to me—the reaction upon Emperor of the progressive illumination of S. M.'s mind from reading occult books, as much as the progressive unfolding of knowledge by the teacher to him. However, I have not the memory of personal observation to guide my judgment, as I have in the case of H. P. B. and the Masters, and will not venture farther in this direction than to make quotations with a few comments. The identification of Emperor is to me of but secondary importance. The chief problem is the verification of the grand hypothesis, that a ruling Intelligence was simultaneously working at London and New York, to create two evolutionary centres, through which to pass the spiritual power that was being focalised for the world's religious regeneration. The current through one of these centres to work inside, the other outside the limits of Modern Spiritualism. Two, I mean, out of many.

On August 1st, 1875, S. M. wrote to Mrs. Speer: “There is not a single man living who really knows how the physical phenomena are caused, or can get at the intelligence which moves behind them, so as to command them as the ancients did. We are on the very threshold of the subject: even those who know most. The vast mass of spiritualists have no sort of idea of the matter, and I doubt if this age ever will.” (*Light*, December 31, 1892).

As giving color to the theory that Emperor is an Adept, pupil of a higher Adept, who also is under a still higher Teacher, I cite the following passages from Mrs. Speer's *Record*. XXXV:—

1893.]

“My teaching comes to me from my Great Master whom I see face to face, and he has his teaching from his Great Master ——. I cannot yet enter into the spheres of contemplation [the Indian Brahma-loka.—H. S. O.], but my Master descends to me and has given me this mission. We are all links in a great chain which extends to the Most High. Spirits have rarely come to this earth from other planets. Besides the spirits who have passed from this earth there are many others, some of whom preside over the forces of nature. All spirits are not incarnated on your earth, but there are some special experiences that can only be obtained on your planet. In all worlds there are capacities for spiritual development, and all of them are inhabited. From time to time the higher spirits [Nirmanakayas?—O.] descend and become incarnated in order to teach and elevate mankind. [The Avatars of Vishnu, the appearances of the Buddhas, the Zoroasters, and the God-sent prophets of Islam, are examples.—O.] When exalted spirits are incarnated they have no remembrance of a previous existence; the incarnation of such is an act of self-abnegation, or what might be called expatriation. The present epoch is chiefly influenced by the operation of spirits from without, and a few progressed spirits are now incarnated on your earth. You are on this planet in nearly the lowest stage of being [Globe D.?—O.]; many worlds are in a much higher stage of development.” [The six superior ones of each planetary chain?—O.]

All this, one sees, might have been given by Mahatma K. H. to Mr. Sinnett or Mr. Hume, so closely does it agree with our teachings. At this point I must also quote what Emperor said at the séance of September 8th, 1874: “Those (spirits) who could most easily communicate are those who are most material and still remaining near the earth sphere, but they are not always allowed to do so. The lower class of spirits are those most ready to rush into circles, especially when those circles are not well guarded, and hence the danger of public séances.” Again Theosophical. On September 20th, he said that the chief part of their work was “out of sight, and had to do with the interior nature of man; deep down in the souls of men the work was being carried on, and the soil prepared to receive a further revelation of divine truth. Very much was doing that we knew not of.” For example, on that same evening I was engaged in my Eddy investigations of the spirits at Chittenden, Vt., and H. P. B. joined me there shortly after. “Incarnated spirits,” he said, “might wander beyond the realms of bodily existence to distant places:” in short, project the Double. If the reader will compare the teaching about Re-incarnation in “Isis” that I have quoted in former chapters, with that given by Emperor to the Speer Circle on November 15th 1874, (see *Light*, February 18, 1892) he will see that the two are almost identical. Emperor said that

“Spirits rarely incarnated on the earth a second time, but that they progressed through the different spheres, becoming less material as they rose upwards, and that in their transition from sphere to sphere [globe to globe?—O.] they passed through a kind of death, not painful. There were cases, most rare, of spirits so debased that they sank below the earth-sphere, and were in time re-incarnated.”...

And here is a significant remark by the Recorder: "Imperator did not appear to know much concerning the spiritual movement on the continent, as he was only concerned *with England and America*." With the Speer circle and H. P. B. and her solitary pupil, perhaps?

"Intuition is the highest of the spiritual faculties. In some of the planets these have been largely developed, with attributes you cannot understand, as your plane of being is a low one in comparison with theirs. God is no person... permeates and fills all space, and dwells in each and all of His creatures. Within the spirit body dwells the pervading essence of Deity." [Advaita.—O.]

Compare the following with what K. H. taught Mr. Sinnett:—

"With us thought is substance, and that which we think takes form and substance with you. Many of your most refined minds live in a world of their own creation. [e. g., H. P. B.'s old Platonist?—O.] Every act goes to build up the character that is perpetuated, and the home that you are hereafter to inhabit."

And this (Record, XLIX):

"The spirit before it is incarnated has usually led other lives, and thus gets a distinct individuality. Elementaries [Nature-spirits—Elementals—were so called in our letters to S. M. in those days.—O.] naturally represent themselves as the spirits of departed people, for the reason that people assemble expecting to receive messages from their departed friends."

And now observe this explanation of Imperator's to the Speer circle, which is identical with that given by H. P. B. scores of times when reproached with reticence:

"We deemed it undesirable to give information on these points before, as it is not a subject suitable to the masses. If we are to reach the minds of men it must be by slow degrees. Had we told you at first of the Elementary Spirits [He had been teaching S. M. and his friends some three years!—O.], you would one and all have refused to deal with us. We have led you on as you could follow, to clearer views, and to a higher platform. Many truths remain which we cannot put before you, as ye cannot receive them."

Am I very wrong in supposing that if S. M. had not been so very sceptical and combative, he would have received some of those "many truths"?

Here is something more about the class of Elemental spirits which are drawn from the four Elemental Kingdoms to compose the physical body of the human embryo:

"Some elementary spirits [i.e., Elementals.—O.] have progressed much more than others, previous to their incarnation."

And this, about the *pis'achas* and *bhûtas* that frequent mediumistic séances:

"Deception by elementaries is part of the necessary training men have to pass through, as spiritual training is not so much the assimilation of knowledge as the gaining of experience. It is not permitted that the human spirit should be dragged back at the will of any friend. In the majority of cases the communications or séances are not from departed friends. When the spirit ascends from earth it gravitates to its own place, and you must remember that there are engrossing interests apart from your world."

Warning, again, against unguarded indulgence in mediumistic séances and spirit messages, Imperator said (January 12, 1875):—

"The mental bias of friends gives color to communications, and they become (if we may use the expression) affectionate rather than precise, effusive rather than true."

In view of all the above, am I far wrong in suspecting a close connection between the Intelligence behind Statuton Moses and that behind H. P. B.? He writes me, December 31, 1876: "I do not know whether I rightly conjecture from Imperator this morning that she (H. P. B.) is about me, working about me, I mean,—for my good or enlightenment in some way. It is no use asking her: but *I believe she is*." October 10th 1876, he writes me that he had had

"A splendid and perfectly complete 'vision'—or, as I prefer to call it, interview with Isis.* It was late, or rather near midnight—I have an accurate memo. at home—when I suddenly saw Isis in my sitting-room looking through the open door into my study where C. C. M. was sitting and where I stood. I cried out and rushed into the next room, followed by M. He saw nil. I saw Isis as plain as possible, and talked with her for some time. I noticed my first rush into the room had the effect of 'dissipating' the form, but it soon reappeared and went into my study, where M. says I seemed to pass into a sort of 'trance' or abnormal state of some kind, and went through pantomimic gestures of masonic import."

Since copying this out, I find, endorsed in my handwriting on the back of a letter of M. A. Oxon's, the following: "If between now and the 15th instant M. A. O. does not see H. P. B., she will not visit him any more. (Sgd.) H. S. O." And that very night he did see her, as described above. A year before (Oct. 16, 1875) he thanks H. P. B. for her letter and says it "throws a flood of light, not only on the phenomena of Spiritualism at large, but on many hints made to me which were not before clear." In short, she had helped him to understand his own spirit-teachings. Here is a beautiful passage from his letter of Oct. 7, 1876:—

"One thing alone fills my eye—the search for Truth. I don't look for anything else: and though I may turn aside to examine what claims to be Truth, I soon leave the sham and return to the straight road. Life seems to me given for that alone, and all else is subordinate to that end. The present sphere of existence seems to be only a means to that end, and when it has served its purpose, it will give place to one adapted to secure progress. Whether I live, I live for Truth: if I die, when I die, I die to pursue it better."

There is a true man's heart opened out to the sunlight. He remarks farther on:—

"It is because I dimly see—and far more because he (Imperator) tells me that in Occultism I shall find a phase of Truth not yet known to me, that I look to it and you (H. P. B.). Probably the time will never come during my stay on earth when I shall have penetrated the veil, probably my life will be

* One of several nicknames H. P. B.'s intimate friends used to give her: others being "Sphinx," "Popess," and the "Old Lady."

spent in searching for Truth, through means of which you are to me the present exponent."

As regards "Magus" I have some very interesting data, and have come to a much clearer opinion than I have as to Imperator. I am almost certain that he is a living adept; not only that, but one that had to do with us. In March 1876, I sent S. M. a bit of cotton wool or muslin impregnated with a liquid perfume which H. P. B. could cause to exude from the palm of her hand at will; asking him if he recognized it. On the 23rd of that month, he replies:—

"That sandalwood scent is so familiar to me. One of the most persistent phenomena in our circle was the production of scent, either in a liquid form, or in that of a scent-laden breeze. The scent we always called 'The Spirit Scent' was this: and we always had it under the best conditions. This for the past two years. My friends always knew when our best séances would be by the prevalence of that perfume in my atmosphere. The house where we used to meet would be redolent of it for days: and Dr. Speer's house in the Isle of Wight when I was staying there got so permeated with it that when it was reopened again six months after, the perfume was as strong as ever. What a marvellous power is it that these Brothers wield... I had a curious manifestation last night which I associate with John King [my old stalking-horse—O.]. I stayed in my rooms all day trying to ease my racking cough.... At midnight I had a more than ordinarily severe fit of coughing. When it was over, I saw by my bedside, distant about two yards, and at the height about 5 ft. 6 in. from the floor, three small phosphorescent balls of light about the size of a small orange. They were arranged thus and formed an equilateral triangle, the base of which would measure 18 in. First I thought it was an optical delusion caused by my violent cough. I fixed my gaze on them, and they remained quiet, glowing with a steady phosphorescent light which cast no gleam beyond itself. Satisfied that the phenomenon was objective, I reached a match-box and struck a match. I could not see the balls through the match-light; but when the match went out they came again into view just as before. I repeated the match-striking six times (7 in all) when they paled, and gradually went out. It is the symbol that J. K. put at the back of your portrait [While in transit through the post from me to him—O.]. Was it he again? It was not any of my own people, I believe."

As I have elsewhere explained, the three luminous spheres form the special symbol of the Lodge of our Adepts; and better proof of their proximity to Stainton Moses no one of us who have been their pupils would desire. He, too, says:—

"Certainly all doubt as to the Brotherhood and their work is gone. I have no shred remaining. I believe simply, and I labour so far as in me lies to fit myself for such work as they may design me for."

"Do you know anything of my friend Magus?"—he writes in another letter, "He is powerful, and is working on me occultly." In another one—of May 18, 1877—he says to H. P. B.:—

"Some of your friends have paid me a visit of late rather often, if I may judge by the atmosphere of sandalwood—the Lodge scent, O. calls it—which pervades my rooms and myself. I taste it, I exhale it, everything belonging

to me smells of it, and there has recurred the old and inexplicable phenomenon which I have not seen for many months—more than a year—and which used to obtain with me in respect of other odours. From a well-defined spot just round the crown of the head [over the Brahmaraṇḍra?—O.] quite small (the size of a half-crown piece) exudes a most powerful odour. It is now, this Lodge scent, so strong as to be almost unbearable. It used to be Rose, or indeed that of any fresh flower in my neighbourhood... A friend gave me a *Gardinia* the other evening at a party. In a few minutes it gave out an overpowering odour of the Lodge perfume, turned a mahogany-brown before our eyes, till the whole flower was of that colour, and it now remains dead and saturated with the odour... I feel myself in a transition state, and wait what turns up. 'Magus' seems the presiding genius in many ways now."

Not at all strange, one would say, with S. M. saturated and all but stifled with the Lodge's scented atmosphere! It is a most persistent odour. In 1877, I sent him a lock of H. P. B.'s natural hair, and with it a lock of the Hindu jet-black hair that I have spoken of above as having been cut from her head when she was the subject of an *A'ves'am*. I cut this lock myself to send S. M. He acknowledged its receipt in his letter to H. P. B. of March 25th, 1877. Wishing to photograph the different kinds of hair for an illustration for this book, to show the actual contrasts in fibre and color, I asked C. C. M. to return these two specimens to me out of S. M.'s collection, and quite recently they reached my hand. The Lodge scent lingers still in the black tress after the lapse of sixteen years. Readers of Church history will recall the fact that in mediæval times this odoriferous phenomenon was frequently observed among really pious and ascetic monks, nuns, and other recluses of the cloister, the cave, and the desert. It was then called "the odour of Sanctity"; although this was a misnomer, for otherwise all saintly personages would have smelt sweet, whereas we know too well that it was more often the opposite! Sometimes from the mouth of an ecstatic, while lying in her trance, would trickle a sweet and fragrant liquor—the nectar of the Greek gods; and in the case of Marie Alacoq it was caught and preserved in bottles. Des Mousseaux, the demonophobe, ascribes this product of psychical chemistry to the Devil. Poor fanatic!

I find two curious and not very comprehensible statements in Mrs. Speer's 'Record,' LXI (*Light*, July 8, 1893). At the séance of January 9th, 1877—it is recorded—"Catherine rapped and Magus manifested": while immediately afterward Imperator, addressing those present, said, "The spirit of Magus has been incarnated." If he was then occupying a body of his own, and yet 'manifesting,' he must have been doing so by projection of his astral body or by distant control of natural forces, exactly as our Masters did with us; hence he too was an adept. It can hardly mean that Magus, unlike Imperator and the other guiding Intelligences of the circle, had once upon a time been a living man, for the other spirits had been so likewise. His presence seems to indicate that his re-birth was no impediment to his continuing his share of the important

work that was going on. Unless we are expected to believe the absurdity that he could be "manifesting" at one moment, and then, in the twinkling of an eye, have flitted off to some household somewhere, and taken to himself a new body. As Mrs. Speer's records are entitled to the fullest confidence, I take the narrative that she gives without doubt or question, and it suggests to me the deduction above drawn.

Shortly after we reached Bombay, in 1879, H. P. B. told me that a master had told her that "another Olcott"—i. e., another willing worker—was developing in Southern France, and she might perhaps be ordered there to meet him. I think some of us might now point our fingers at the very man, who seems to have since fallen into line. I only mention this to point my idea that simultaneously with what was being done with Stainton Moses and myself, the training of other potential agents was proceeding in other parts of the world. This impression must be shared, I am sure, by Mrs. Besant, Mr. Judge, and other colleagues who have travelled widely in the interest of our movement. And this accentuates the folly of those who give out that they are the special chosen instruments for the doing of the great work. The race is not yet so sterilized as to be able to bear only one gifted child in a generation.

H. S. OLCOTT.

THE ESOTERIC SIGNIFICANCE OF THE TEN AVATÁRS.

IN this my rather bold attempt at deciphering the underlying meaning of the ten Avatárs, I have a large area to travel over and many difficulties to encounter. Yet on that score the task should not be given up. It is worth a trial by all sincere workers in the spiritual field, though under its severe tension there is the probability of their breaking down. The field being large, involving as it does, in my opinion, a knowledge of the Hindu Cosmological and Anthropological theories, I have to build my theories upon many theories and facts already known to all practical and sincere Theosophists. Thus my present attempt in this direction may appear fraught with assumption and dogmatism to those not well acquainted with our Theosophic literature. To them I shall have to say merely that they will have to wait, and understand our fundamental doctrines first, ere they can understand my present essay. Meanwhile, I address myself here to all sincere and close students of Theosophy, believing my subject to be worthy of their attention.

Isolating a story from a whole book and then giving out its underlying meaning in a certain manner, will not be a matter of much difficulty. But the hitch arises when we take the whole book and begin to interpret the meaning of the whole, and the relationship in which a particular story stands with reference thereto. Great has

been my difficulty in fitting all the ten Avatárs into a consistent whole of sound theories. From my experience I can safely say that in order to interpret the occult and mystic portions of our Upanishads, Puránas, &c., the key given by H. P. B. must be used. As regards the Vedántic portion of our sacred literature, India is filled with it to satiety—to such a satiety that it has become the hotbed of bitter dissensions and acrimonious feuds. Therefore the chief mission, as I conceive it to be, of H. P. B.'s incarnation this time, is the giving out of some of the keys of interpretation of our sacred books. The more I think upon our mystic and other literature in the light of the keys divulged to us by H. P. B., the more I am furnished with keys to open the doors of the inner sanctuary of our goddess Sarasvati; and the greater is the gratitude that my heart feels towards that gracious soul who has shed this light on our path.

The word "Avatár" means literally *coming down*. What is it that comes down? The universal Spirit or Vishnu comes down. It should either concrete itself in the shape of a man, as Ráma, Krishna, &c., or should animate a person by the name of Ráma, Krishna, &c. It cannot be the case of a man who raises himself up to higher spiritual states through his own exertions, such as Rishis, Mahátmás, &c., since there is here only the going up and not the coming down. Besides, the appellation Avatár is not applied to them. Therefore, taking the first two cases, to which can the term Avatár be applied? The late Subba Rao has unravelled the knot by referring to some incidents after the death of S'ri Ráma and S'ri Krishna. After Ráma went to Vaikunta, there was yet his soul lingering in Svarga-loka, as will be evident from the statement of Nárada, when he was addressed by Dharmaputra, as given in Lokapála Sahákhya Parva. Therein Nárada says that he saw in Yama's Court two Rámas, one the son of Das'aratha and another the son of Jamadagni. This shows clearly that, that which animated the body of Ráma was a double personality, one going to Vaikunta-loka and another to Svarga-loka. In the former case it is the Vaishnavic essence and in the latter it is the ordinary ego going to and fro from Svarga to earth and back again. Similarly do we find a double personality in Krishna after his death. There is one other instance which I shall here adduce to substantiate this position. Paras'uráma, one of the incarnations of Vishnu, lives even after the birth of Ráma, who on his return from Mithilâ meets the former and engages with him in a conflict of breaking the bow, which Ráma does. Thereupon Paras'uráma is stated to be a S'iranjívi living even now as a candidate nominated for the position of Sapta Rishi for the coming Manvantara. If Paras'uráma is Vishnu himself, how comes it that he is defeated by Vishnu in another form; and how does Vishnu lapse into the condition of a Sapta Rishi along with Vyása, As'uastháma, Drona and others? The right meaning to be attached to this anecdote is that the Vaishnavic influence animating the ego of Paras'uráma, while in the physical body, was imparted to Ráma in the seeming encounter, and thereupon Paras'uráma began like any

ordinary ego—but of course a developed one—to inhabit the earth to prepare himself for his forthcoming office. In other incarnations this peculiarity does not arise of the higher influence wearing away even while living in the physical body. Then as regards the spiritual influence, what is that which animates the ego? Here also we have to form some intelligible ideas about it. But in entering this field we shall have to treat of the nature of the Absolute and the human goal. Unless this is wholly understood, I think the view of those who maintain that an Avatár must be some great Dhyán Chohán, or a Mukta, who is on the verge of throwing off all the shackles of his body, cannot be properly grasped. To them the Absolute is unreachable, and cannot incarnate. Hence that which animates, is to them a great soul who has reached the portals of the highest goal which mankind can reach during this Kalpa, and foregoes his bliss for humanity. Such an exalted personage is to ordinary humanity, for all intents and purposes, Vishnu himself. As this view of incarnation has greatly to be dilated upon in order that it can be properly appreciated, I shall drop this subject here with the remark that this theory has also to be taken into consideration.

The chief Avatárs are said to be ten in number. Herein there is a divergence of opinion as regards the name of one. But Bhágavata mentions 24 Avatárs or more, including Kapila, Dattatreya and others. Even this Purána mentions ten as the chief of them, the Vaishnavic influence being more in these ten than in others. The true names of the ten are: Matsya (fish), Kúrma (tortoise), Varáha (boar), Narasimha (man-lion), Vámana, Paras'u-Ráma, Ráma, Krishna, Buddha and Kalki. But on account of the antipathy of the modern day Hindus to Buddhism and its founder, the name Buddha has been eliminated and in its place they substitute Balaráma. They have even composed a s'loka wherein the name of Buddha is omitted and three Rámas occur. But this s'loka is not to be found in many of the authorised Puránas. The blunder arising from the insertion of three Rámas—Paras'u-Ráma, Ráma and Bala-Ráma—instead of two, is too patent. Bala-Ráma, the brother of Krishna, is an incarnation not of Vishnu but of A'dis'esha. In Rámáyana, Lakshmana, the brother of Ráma, is also an incarnation of A'dis'esha. Then why not include him as one of the Avatárs? Moreover Bhágavata clearly mentions Buddha as one of Vishnu's incarnations (*vide the stotra or eulogy of Vásudeva and others in Bhágavata, &c.*). A cursory reading of the names of the ten Avatárs will show that there is a gradation of births from animal to man, and the connecting link between them is Narasimha or man-lion, partly an animal and partly a man. Not only is there here the evolution of an animal into a man, but there is also the evolution of a human being into higher and higher grades. In his evolution as a human being, Ráma, the hunter, occupies the intermediate position of the seven incarnations. These incarnations not only refer to Vishnu or Spirit appearing in higher and higher grades in order to save humanity from the blackest waters when all human efforts fail; but also to the different stages of the progress of

the ego to Nirvána, *pari passu* with the growth of humanity. And, as everything progresses with time, we find there is progress as regards the earth and all else, which progress is depicted in the different stages. About the periods which these Avatárs cover there may be a race, one round, a day of Brahma or even a lifetime of Brahma. For instance, the Varáha Avatár described in Vishnu Purána, in Chapter IV, Ams'a 1, refers to Sveta-Varáha Kalpa, which is the second Parárdha or the latter 50 years of Brahma's life. Therefore, in order to know to what period these incarnations refer, we must note that the first three incarnations alone will give us a clue; the other seven incarnations being much the same in all periods and Puránas.

MATSYA.

Taking the Matsya Avatár, which is the first of the series, one version of the story says thus:—"One Somukásura stole the Vedas and carried them to Pátála, which Vedas, Vishnu, who incarnates as a fish, recovers and restores to Brahma, from whom they emanated in the beginning of creation." Another version is related thus in Mahábhárata: "While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves and places it in a jar, where growing larger and larger, it communicates to him the news of the forthcoming deluge..... Vishnu orders a ship to be built, in which Manu is said to be saved along with the seven Rishis;" the latter fact being absent from other texts. S'ri Bhágavata Purána, in VIII Skánda, 24th Adhyáya, relates the same tale with some differences. It clearly refers to the Naimittika Pralaya or the deluge occurring at the end of a day of Brahma. Here an Asura, by name Hayagríva, stole the Vedas, and a Rájarshi, by name Satyavrata, who afterwards incarnates as Vaivasvata according to the same Purána, was engaged in Tapas with water as his food. Seven days before the deluge the fish apprises him of the forthcoming flood. Vishnu prepares an ark for him similar to that of Noah, which he, with the Sapta Rishis and others, gets into. In which state they are preserved in the night of Brahma to serve as rudiments of fresh generations in the ensuing day. Brahma wakes up from his sleep when he is presented by Vishnu with the Vedas, which were recovered back by Matsya from Hayagríva, who stole them just before the night set in.

There is no doubt about the date of the last occurrence. Occurring as it does at the dawn of the day of Brahma, when the three worlds are destroyed, and with it all the Rûpa powers, under which come in the seven Rishis, &c., this story naturally refers to the Naimittika Pralaya. But as regards the Vaivasvata story, it is but right to think that it refers to this Round generally, or the time when this earth of ours, called the Jam-budvîpa, came into existence; the seven Rishis referring therefore to our seven Root-Races. In the former case it should apply to all the Dvîpas, or the seven earths mankind has to pass through during this Round. In the case of Vaivasvata there are some stories which bring in the seven Rishis

and others which do not do so. In the latter case the events should relate to the time of the Root-Race. Here H. P. B. says this:—"In the case of the terrestrial deluge, the story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction by the mortal woman being made the receptacle of the human seed at the end of the third race, and in the other to the real and historical Atlantean submersion."

Coming to the meaning underlying the whole story, the first version, which is, I think, general enough to include other stories, reveals some clues. The whole world is nothing but the breath of Brahma. Vedas are also the breath of Brahma, his exhalation being the Universe and his inhalation being Pralaya. Hence it is stated that the whole world is nothing but Vedas, or S'abda which is sound. The universe being nothing but a compound of septenary vibrations according to occult science, it is stated that Somukásura stole the Vedas just before the night of Brahma. In other words, the vibrations or activity of the three worlds ceased and passivity began to reign. But why should Somukásura be said to steal these vibrations? Just as when man dies, he goes to the moon, Soma, or the universe, when it dies, goes into the moon, which is not the present moon—that is, of the earth, but the spiritual moon of the whole Cosmos. Again, H. P. B. says that the Soma, in one sense, "embodies the triple power of the Trimúrti, though it passes unrecognized by the profane to this day." She further says, "lunar magnetism generates life, preserves and kills it." It represents also Jñána. Of course it is clear that Somukásura is connected with Soma. Again, when the day set in, Vishnu takes the Vedas or the power of activity, from the Asuras and gives them to Brahma, who through that power creates the universe and brings it into activity through Manu, his sons, Sapta Rishis, &c., who were preserved in the ark as seeds for the new creation. But in the story from Bhágavata, an Asura, by name Haya-gríva, is introduced. This word means horse-necked. It is difficult to see the connection between this figure and Soma. Perhaps it may be thus. Haya is number seven. Its root-meaning is to go. Seven being the number into which the other numbers from 1 to 6 enter, Hayagríva might be termed that into which the universe enters, viz., moon (here). In Kalki Purána the horse stands for time.

Why should the Asura take away the Vedas to Pátála? Even in the case of the third incarnation we find another Asura carrying away another thing, viz., earth, to Pátála. Therefore I shall here give some explanations concerning the same. It is stated in our Puránas that there are fourteen worlds, of which there are seven higher, Bhúr, &c., and seven lower, Pátála and others. The higher and lower refer only to states. When a certain progress has been made during a certain Kalpa, it becomes the starting point of the next Kalpa. Thus what was the highest point during one Kalpa becomes the lowest point during the succeeding Kalpa. But it should not be supposed that the two pairs of worlds mean

only this. This is only one of its meanings. They refer also to the spiritual and intellectual states in which mankind has to progress *pari passu* in every Kalpa. When applied to races, Pátála means America. It may also be remarked here that the ship or ark has many meanings. Metaphysically, H. P. B. says, it is "the symbol of the female generative principle." As such, Vaivasvata, &c., will represent the male principle which fructified it during the night. Noah's flood and other particulars contained in Genesis will, if compared properly, tally with the events narrated here. And the flood may also be explained. The ocean, when taken literally as flood, refers to the actual flood which takes place at the end of the stated periods; but when it is applied to the flood in a metaphysical sense, it means Space, as the *dhātu* (root) of the word Samudra is *su*, which means giving and receiving. That which gives out and receives all things is Space.

KURMA.

Coming to the next incarnation, we find there is not much difference in the stories except in the difference of the articles obtained in the churning of the ocean of milk. The story runs thus. Duvásas, an Ams'a of S'ankara, was roving over the earth, observing a Vrata, when he beheld a Vidyádhara with a garland of flowers the odour of which bewitched the senses of all. Having obtained this garland and decorated his head with it, he proceeded on his path, when he observed Indra mounted on his elephant Airávata. The frantic sage threw it over to Indra, who suspended it on the head of the elephant. The tusker, much attracted by the smell, took the garland off its temples and cast it on the earth. The sage grew irate at this and caused Indra to be overwhelmed in ruin along with his dominion. Then adversity came upon the Devas, who, unable to hold up their heads, fled away from their dominions to Brahma and then to Vishnu. The latter asks them to be friendly with the Asuras and churn the ocean of milk with the Mountain Mandara, which Vishnu promised to prop up. So every thing went on, and out of the churning arose Surabhi, the cow of plenty, the fountain of milk and curds, Soma and other things, 14 in all.

The whole story requires a good deal of explanation. But I shall give out some points only to throw light on this incarnation. In the previous state, the world (either the three worlds, or all the worlds, or a particular solar system, as ours) was brought from a state of passivity into the state of activity of an ocean (boundless chaos) with vibrations in it. Probably this refers to the state of primeval nebular matter condensing itself. "It is the milky way, the world-stuff or primordial matter in its first form." This was before differentiation into seven oceans, &c., set in. Hence this represents the second stage of the universe when primordial matter concretes itself a little. Should this be applied to the first cosmic flood, then the moon would represent the "mother from whom proceed all the life-germs."

Rishi Duvása being an Ams'a of S'iva represents the Rudraic or destroying tendency. The word Duvásas means ill-clad. About Vidhyá-daras H. P. B. says that "life is but the effect and the result of the intelligent action of the host—collective principle—the manifesting life and light. It is itself subordinate to, and emanates from, the ever-invisible eternal Absolute One Life—in a descending and a reascending scale of hierarchic degrees—a true septenary ladder with sound (or Logos) at the upper end and Vidyá-dharas (the inferior Pitris) at the lower." Hence Vidyá-dharas represents the principle of life on the lowest plane, and the flower garland represents Jñāna. Now Indra who represents the fifth principle, Manas, with its dual aspect, being the Lord of "Aindri (Indrāni), the personification of Aindriyaka, the evolution of the element of senses," misuses the Jñāna entrusted to him by putting it in the custody of Airāvata, or the ocean-born, representing the waters of Kāma. Humanity abuses this garland, whereupon the Rudraic tendency prevails and destruction is generated in the world by the curse of the Rishi, viz., the natural law working itself out.

VARA'HA.

Now that the eternal law of Vishnu has brought into existence Amrita (immortality), Visha (death) and other principles out of the primordial chaos which has the three gunas, Satva, Rajas and Tamas—representing the three first incarnations; a seat of action or a Tamasic seat has to be created, and this is performed in the third stage. That is, Prithivi is elevated out of the waters from Pátāla, to which region Hiranyáksha the Asura had taken it. In Vishnu Purāna, as I stated before, there is the mention of a Varāha, but it is Sveta Varāha of the latter-half of the life of Brahma. In it no Hiranyáksha occurs; but it is stated that the white boar was of the form of Yagna, which H. P. B. identifies with the Fohatic power of the universe. Its dimensions are so huge according to Vāyu Purāna that no person will mistake it for an ordinary boar.

Then as to the story of Hiranyáksha. In Bhāgavata a story is recorded of the two brothers Hiranyáksha and Hiranyakas'ipu, which I think will clear up many of the mysteries of the Avatārs hereafter. Two porters were stationed at the seventh portal of Vishnu's temple, which portal led into the *sanctum sanctorum* of Vishnu. Their names were Jaya and Vijaya. Sanaka, and other saints wished to get ingress into the holy of holies from the sixth aisle, but were refused admittance within by the two door-keepers, while others were allowed. Rishi Duvása—cursed the door-keepers with incarnations in Bhūloka or earth. Then Vishnu appears and ratifies the curse by stating that they will after three incarnations on earth return unto him. The first incarnation takes place as Hiranyáksha and Hiranyakas'ipu. Diti, the daughter of Dak-sha, becomes subject to the shafts of Kāma and implores Kas'yapa in Sandhya time to gratify her passion. Which having been done, she

conceives and carries the child in her womb for 100 years. After which she gives birth to two children, Hiranyáksha and Hiranyakas'ipu. Hiranyáksha with the boon of Brahma becomes very powerful and carries the earth to Pátāla. Hari (Vishnu) assumes the form of a boar, wrests the earth from him and places it in its original position. Then come the incarnations of Rāvana and Kumbakarna, and lastly of Sisúpāla and Dantavakra. But in Vishnu Purāna it is merely stated that Diti had two sons by Kasyapa, viz., Hiranyakas'ipu and Hiranyáksha, and a sister. Entering into the meaning of this Bhāgavata story, what do we find? Sanaka and other saints are those who refused to create at the bidding of Brahma. They are stated by H. P. B. to be in one sense the egos of humanity. It is they who incarnated during the third Race in the bodies already prepared for them in the first and second Races by the Pitris. Such being the case, why were they precluded from entrance within? After a day of Brahma, these egos not being sufficiently developed to reach Vishnu within, were stationed outside the seventh gate for a fresh incarnation in the next day of Brahma. What do the two porters stand for? I think the last portal stands for Mūlaprakriti and the two porters therein are Tamas and Rajas. Where is Satva, it may be asked? Satva need not incarnate, since Tamas and Rajas possess Satva in them. For we see in their next incarnation as Rāvana and Kumbakarna, they represent Rajas and Tamas principles, while Vibishana, who represents Satva, is only developed afterwards and appears later at the time of Rāmāyana, which I shall show to be proper when I come to that incarnation. There is a sister, Simhikā, to these two brothers, according to Vishnu Purāna, who corresponds to S'árpanakā.

Let us see by whom Tamas and Rajas are individually represented in this instance. Hiranyáksha means the resplendent eye. Hiranyakas'ipu means the resplendent clothing. The latter should refer to the Tamas principle, while the former is Rajas. Now it should be known that Vaivasvata's story, the curse of Indra by Duvása and Hiranyáksha's rolling up the earth into a mat and flying away to Pátāla, refer to a period anterior to Pralaya, as is clear from the first story, wherein it is clearly stated so. In the third story, the Rajas principle of Hiranyáksha having stolen or taken unto itself the principle of Tamas or Prithivi, the eternal law of Vishnu again resuscitates it in this third stage for fresh creation. The word Prithivi is used in more senses than one by our Purānic writers. It refers not only to this our gross earth, but also to the other subtle earths of our earth-chain, the solar systems and even the Universe in its gross state. So we should try to construe this word according to the light in which we interpret each story. Again, these three incarnations represent the triune stages of A'tmā, the one in three and the three in one. These three stages, though not distinctly separable from one another, can yet be metaphysically divided into three. This is that transition stage through which Satva, Rajas and Tamas, prior to their manifestation externally and the disturbance of their equilibrium in the Vyakta stage, pass from Avyak-

ta to Vyakta. My reasons for coming to this conclusion are as follow. The word Matsya comes from a root meaning pleasure. That which gives pleasure is Satva. Kırma is from Kru, action. Hence it implies Rajas. Varāha as in A'varana is from the root Yru, to cover.* Tamas is the covering of bodies for allegos. Hence it is clear from the derivations of these words what they typify.

(To be continued.)

K. NARAYANASWAMI IYER.

PHENOMENA OF SLADE WHILE SLEEPING.

[Mr. James Simmons, who for many years was the business agent and partner of the world-famed medium, Henry Slade, and whose private character I have never seen aspersed, has written the present paper at my request. Having confidence in Mr. Simmons' veracity, I thought it would be interesting to place on record his declaration as to the occurrence of mediumistic phenomena at night, when the medium, Slade, was asleep and incapable of playing tricks, if he had even wished to. For my part, I may say that I thoroughly believe Mr. Simmons' narrative to be true, and that the described phenomena did occur during Slade's sleep: and were perhaps more convincing proofs of his mediumship than those he showed his clients; for I have reason to suspect that, like all other mediums, he would supplement his genuine powers with trickeries when the former were not available. Such nocturnal pranks are played by the 'familiar' of all psychics, and by none more than those who thronged about H. P. B. in her childhood: as any one may see by reference to Mr. Sinnett's "Incidents in the Life of Mme. Blavatsky." Persons who slept with William and Horatio Eddy and with Charles Foster, told me they had witnessed similar marvels by night, while the mediums were asleep by their side. "Owossoo" is Slade's chief control. —H. S. O.]

IN all that has been published in relation to mediumistic phenomena I said to have occurred in the presence of Henry Slade, I can recall but one instance in which it was claimed that at the time the manifestation took place Slade was asleep. I refer to an account that was published some years ago by Moses Hull in a book entitled "The Question Settled." My not having the book at hand, compels me to clothe the ideas contained in the account in my own language. Mr. Hull and Slade were occupying a room together, in which there was but one bed. They had retired for the night: it being a clear night, Mr. Hull, who occupied the front side of the bed, was able to see the various pieces of furniture and other objects that were in the room. Under these conditions his mind was attracted by the sound of footsteps that seemed to indicate that some one was walking between where he was lying and the window. On looking in that direction he saw Slade's boots walking as if worn by a lame person, one having a longer and firmer stride than the other. Taking note of that he said: "Owossoo, you seem to be lame, why don't you walk off like a man;" when immediately the strides became even and regular.

* We cannot accept the author's derivations, but want of space compels us to hold over our remarks till next month. —Ed.

In the month of January 1864, I saw Slade for the first time at his office in Kalamazoo, Michigan, having called for the express purpose of seeing the person, of whom I had heard so many strange things reported. At that time he was practising as a clairvoyant-physician; having another office in the city of Jackson where he resided, and visiting Kalamazoo at stated periods. It being the closing day of his stay at that office, I invited him to accompany me as my guest to where I was staying, at a hotel in the village of Decatur, where I had formerly resided.

The room I was occupying was large, being sometimes used as a reception or sitting-room, containing one bed, with a liberal supply of other furniture. It being somewhat late when we retired, Slade turned his face to the wall, and in a short time appeared to be sleeping soundly. Probably I would soon have joined him in the land of dreams, had not a chair taken the liberty of leaping on to the bed and laying itself across my lower limbs. Before removing it I waited a short time, expecting to hear some remark from Slade, but he remained silent, his breathing indicating that he was enjoying undisturbed slumber; so I placed the chair back on the floor, wondering what next? By that time I had become thoroughly aroused, keenly alert, though not nervously excited, but earnestly wishing for more, with a determination to closely scrutinize whatever might occur.

I had not long to wait before my wish was realized far beyond my expectations. For in less time than it takes to tell it, every movable object in the room appeared to be imbued with life and powers of locomotion, each acting independently of the others. This continued long enough for me to fully comprehend the situation, after which all became quiet.

Again turning my attention towards Slade, for the purpose of ascertaining how he felt about it, I was quite surprised to find him quietly sleeping; and in the next moment he was entranced by Owossoo, who seemed to comprehend the situation, and good-naturedly asked me how I liked it? After briefly expressing my gratitude for the intense satisfaction afforded me by personally witnessing such extraordinary phenomena, I questioned him as to how he was able to apply physical forces necessary to produce the results I had just witnessed. His reply was, "Language is incapable of conveying to your understanding anything like a clear solution of the problem." Continuing, he said, "Slade's inability to control his nerves prevents us from doing many things when he is awake, that we find no difficulty in doing when he is asleep." As if anticipating what was in my mind, he proposed that I should mentally suggest whatever I would like to have done, after he had withdrawn his influence from his medium, who would continue to sleep. Any person having seen Slade when passing into or coming out of a trance, must have observed a convulsive tremor involving his entire body, that one near him could not mistake even in total darkness. Before proceeding further, I assured myself that Slade was not awake, when immediately chairs and other objects obeyed my unexpressed wish, each

moving with exactness and precision in the direction suggested. While witnessing those phenomena it was clearly demonstrated to my mind that physical forces were being applied, and directed by an unseen, intelligent individuality, to whom my mind was an open book. To my earnest desire for more light, Owossoo quickly responded by entrancing Slade, through whose lips he readily answered many questions that I submitted.

Although I had not had a moment's sleep when daylight appeared, Slade's heavy breathing assured me that he was unconscious of passing events, so after quietly arranging my toilet, I went down to the office, where I waited for him before going in to breakfast. Some time elapsed before he joined me, when we immediately repaired to the dining-room. On the way I asked him how he had rested, to which he replied, "Very well." During the conversation that followed no reference was made to what had transpired during the night; I having resolved to remain silent, in order that I might continue these investigations in my own way.

In the closing days of the year 1865 I called on Slade at his office in the city of Jackson, Mich. During that interview he proposed and I accepted terms by which I became an equal partner with him in his business, little thinking that those relations would continue uninterruptedly for over twenty years.

Being duly installed in apartments consisting of three rooms on the second floor, the office being in the rear, we lodged together in the front room that had two large windows facing the street. The desired opportunity had at length arrived, and from that time on, during several months, I have no recollection of passing a night with Slade without witnessing more or less phenomena of the character previously described after he was asleep. A rap or movement of a chair gave me to understand that an unseen visitor was present. Purposely leaving the window shades up, light from a street lamp favorably situated enabled me to see the general contents of the room quite distinctly: so that two senses, seeing and hearing, were both employed at the same time, to which would frequently be added the sense of touch. For instance, after I had been witnessing various physical phenomena, Slade was entranced by Owossoo, who asked me if I had ever felt him touch me: adding that he thought he could succeed in doing so. I replied that I was not conscious of ever having been touched in that way, though it would be a pleasure for me to realize that such a manifestation was possible. He then said he would be obliged to withdraw his influence from the medium before making the attempt, but would first turn him over on his side. That was done, and I took good care to know that Slade was lying with his face to the wall, to all appearance fast asleep, his hands and arms under the clothing that came well up to his neck. Then, while lying perfectly still, with my senses fully aroused, being determined to detect the slightest movement on the part of Slade, or touch from other sources, I was startled by a large hand falling upon my head

with such force that I would prefer to be excused from having it repeated. It was as if a person standing in front of me, brought the right hand down with the thumb and fingers extended, with far greater violence than I would have suggested. I am able to say that Slade did not move perceptibly, but slept on, unconscious of everything that was transpiring.

It is well known by persons who have had more than a passing acquaintance with Slade, that while entranced he has been the mouth-piece of several distinct personalities, each differing from the others in voice, speech, and general deportment, by which there was no more difficulty in distinguishing one from the other, than between persons with whom we are in daily association. Of these Owossoo claims precedence, he being (so far as is known) the first to take possession of Slade's organism and speak through his lips. He was followed by one who said his name was J. A. Davis, and that he was a practising physician while in the earth-life. Owossoo also claims to have been a medicine-man in the Indian tribe to which he belonged: it was through their administering to the sick that Slade came to be called "Doctor."

Having had so many opportunities of witnessing physical phenomena when Slade was asleep, the genuineness of which could not be doubted by one relying upon the evidence of his senses, more time was later devoted to conversation. In order to facilitate matters, I was given signals that would inform them that their presence was desired when Slade was asleep. To secure the attendance of Dr. Davis, I was directed to place the end of my finger at a given point on Slade's forehead; while applying it at another place would summon Owossoo. From this it will be seen that I had only to "press the button," when the one wanted would immediately respond. During years that followed this was frequently resorted to, and I have no recollection of a single failure. No matter at what hour of the night the signal would immediately be followed by that peculiar tremor, common to Slade when passing into a trance, and in the next moment the one summoned would announce his presence. During these interviews, among other things, Slade's peculiarities, natural characteristics, mental strength and weakness, were as freely discussed as though he was miles away. This will be news to him, for to this day I have never mentioned it in his hearing, nor do I remember speaking of it to others.

In the month of March 1866, Slade and I were staying for a few days at the Louisville Hotel, in Louisville, Ky. One evening while we were there several gentlemen called, which made it necessary to have a few extra chairs brought into the room. It must have been ten o'clock or later when they left. The cold, damp, chilling winds of the season made fires necessary. Ours having burned low, was replenished with a fresh supply of coal in the early part of the evening. Our guests having departed, we lost no time in retiring. Slade at the back side, turned his face to the wall, and in a short time had the appearance of being asleep. The burning coals in the grate filled the room with a

subdued light by which every object in it was made clearly visible. This being my first venture with Slade among strangers, my mind, which was too active to admit of sleep, was suddenly attracted by the movements of a chair at which I was looking. Without the slightest hesitancy it left its position, glided toward the hearth, turned half around, then moved to the right until it came against the mantel. Then another chair started from where it was standing and placed itself by the side of the other, both facing the grate. One by one the others followed suit without intermission, until every chair in the room helped to form a closely arranged semi-circle looking toward the fire. Soon after the last one had taken its place with the others, I noticed indications of Slade's being entranced, and in the next moment Owossoo informed me that he was "holding a circle, and that all were skeptics." At length, after bidding me goodnight, he withdrew his influence, leaving Slade naturally asleep as he had found him: then my mind reverted to the chairs, with which it was absorbed, until sleep put an end to my reflections.

Daylight filled the room when I awoke; my first thought was of the chairs, which still remained precisely as they were when last seen by me. Nor was this all: while I was looking at them, the one in the centre of the group drew itself back until it was free from contact with the others, then leaped from the floor, and revolving rapidly came toward the bed, landing on it at my feet. It may be said that daylight afforded no better view for all practical purposes than did the coal fire at the time the chairs were assembling. Their movements in taking their places indicated that they were impelled and guided by a force, acting with firmness and precision, clearly showing that they were handled with ease.

On several occasions I awoke in the night to find myself alone, Slade having left the bed in his sleep. At one time, I found him lying flat under it. It being easily moved far enough to release him, there was then little trouble in getting him back into bed, though I was unable to rouse him to consciousness. Several times after these occurrences, Owossoo informed me that if I would resort to harsh treatment and wake him out of that peculiar condition, it would have a tendency to break him of that habit. Later on, when acting on this advice, I was as severe as my conscience would permit, but all to no purpose. Finally, my adviser became impatient and said that unless I used more violence, *he would*. Shortly after that was said, Slade made another attempt to get out of bed, when I awoke in time to grasp his wrist with both hands, fully determined to hold on. At the same time he was pulling resolutely, backing down until he came near sitting upon the carpet, when, to my surprise, a slipper that was lying near was so vigorously applied to the exposed parts of his person, that he sprang into bed, pulled the blankets over him, and lay trembling by my side. Again, after remaining silent for some time, I said—"What is the matter?" His reply was, uttered in a grieving tone of voice and childlike innocence, "Owossoo has been spank-

ing me." On the following morning, in broad daylight, while my mind was contemplating those strange occurrences, that lively slipper rose from the floor until it neared the ceiling, then floated horizontally directly over the bed, to the opposite side of the room, where it came down.

From that time on, during several weeks, sleep-walking was not indulged in, which led me to hope the slipper treatment had been successful. One night, however, I don't remember whether his movements woke me, or whether I was awake, but he rose to a sitting posture, turned down the covering as if about to get out, when a sound, such as would be produced by violently striking the floor with the heel of a slipper, instantly brought him to his senses. Since then he never to my knowledge attempted it again.

It came to be almost an every-night occurrence, for Owossoo to warn me of his presence as soon as Slade was fairly asleep. At such times he frequently manifested traits of character that to some persons might seem surprising, if not beneath the dignity of a spirit. He would take good care not to disturb Slade while playing all manner of pranks with me. Being very adroit in handling a cane or other light object that could be used as a prod, with it he would rap me across the knuckles while my hands were groping in darkness trying to catch it. Generally speaking, after making several lively hits and thrusts, in which my wild endeavours to seize it had been successfully eluded, he would retire amid a shower of raps, which he said signified that he was laughing. While Slade remained asleep all was well: but if he chanced to wake up when some of these occurrences were taking place, he would become delirious, wholly incapable of reasoning until after his nerves gradually quieted down. To say that Slade was not frightened at these phenomena would be to contradict the evidence of my senses. Experience taught me that Owossoo was liable to call at any moment, so when I did go to sleep, my mind was in such a state of expectancy that a slight noise or movement was sure to awaken me.

Long before this I was fully persuaded that as a practical joker he was entitled to high rank. In severe winter weather, after the wood fire ceased to warm our sleeping-room, it would become very cold: when my watch that was lying on the marble top of the dressing table would come rushing under the bed-clothes against my lower limbs. So quickly would it awaken me that at times I fully realized what it was before it ceased moving; while continued rapping told too plainly that one invisible, and perhaps more, were enjoying the situation.

In justice to Owossoo I must say he was always as ready to lend his aid in caring for his medium, or when it would advance our interest, as he was to indulge in phenomena, with no other apparent object in view than my amusement or instruction.

Slade was subject to sinking spells, becoming suddenly limp and apparently lifeless. These conditions, which were at times of such continued duration as to cause alarm, were as liable to come upon him when

he was asleep as at any time during the day. Whenever they occurred in the night while we were both asleep, I would be awakened by loud raps, which I soon learned were to notify me that Slade required my immediate attention. We also relied on Owossoo to summon us at any hour of the night (if requested), when there was occasion for us to be up and stirring before morning.

In warm weather the watch was abandoned and a feather duster introduced. This was made to do duty in various ways, but I will only mention one. One night when the heated atmosphere rendered the slightest covering objectionable, my sleep was disturbed by what I took to be a fly running on the calf of my leg. On my attempting to brush it away, I received a rap across the back of my hand that I felt sure came from the handle of that feather-duster. My tormentor signified his pleasure in the usual way, emphasizing it by the rapidity with which the raps fell, and prolonged duration. At length all was quiet, when the feather resumed its work, though it was not again mistaken for a fly; nevertheless I made many frantic efforts to catch it. Although we were in total darkness my grasps would be eluded and my hands would be hit in various places with as much precision as if the duster was being wielded by an expert swordsman in the full light of day. Being determined to catch it if possible, I did not shrink from the warm reception my hands were getting by repeated blows that fell on them, regardless of their rapid and irregular movements. The situation became so ludicrous that it was impossible for me to refrain from laughing, when a piercing scream came from Slade, who was floundering like a fish just out of water, putting an end to the performance. The duster had fallen upon him, waking him out of sound sleep, and so frightening him that he went into rigid convulsions, which continued some minutes before his muscles began to relax. During this time I had removed the duster, and was waiting for further developments when he revived: though so delirious, that all attempts to appeal to his mind were unavailing. At times his sinking spells terminated in convulsions, though not as severe as those resulting from great excitement or fright.

On the day following he had so far recovered that Owossoo succeeded in entrancing him, when he said he regretted having dropped the duster: that seeing me making such wild and ineffectual efforts to catch it was so amusing to him that he lost control, when it fell upon his medium, causing a shock too great for his sensitive nature to withstand, whence the convulsions.

The foregoing is only a very meagre account of extraordinary phenomena that occurred in Slade's presence when he was asleep, during over twenty years that we were together, though they are sufficient to illustrate their varied character.

J. SIMMONS.

THE DOCTRINE OF MA'YA' AND THE HINDU SCRIPTURES.

THE cardinal doctrine of the Advaita philosophy—that which forms its warp and woof—is the celebrated theory of *Máyá* or illusion. It is that on which the whole super-structure of the system is based; the one is so bound up with the other that the two must stand or fall together. It is with the name of the celebrated sage, *S'ri S'ankará-chárya*, that the doctrine is identified, and he it was that gave it so much publicity and importance by making it the essential ground-work of his system. The Advaitis assert that *S'ankara* in his commentaries on *Brahma Sūtras* and the *Bhagavat Gítá*, has come to the conclusion that the theory of *Máyá* as propounded by him, is distinctly taught in the scriptures, and that without it they become altogether meaningless and self-contradictory. But the fact is that the doctrine of *Máyá* is nowhere taught in any of them, at least in the sense in which the followers of *S'ankara* understand it.

This theory of *Máyá* supposes that the whole of this manifested universe of mind and matter is a dream, an illusion. The duality that is seen everywhere in nature is false; the only permanent reality is *Parabrahm* which appears as the universe of things, consisting of knowers, knowable and knowledge. This system is called "Absolute Monism," as it allows *Parabrahm* to be the only existing reality; the universe with all its diversity of forms being a mere shadow and, as such, truly non-existent.

Thus the Advaitis in their analysis of the universe, both real and ideal, arrive at two factors, both of which are indescribable and incomprehensible, and involve all kinds of logical contrasts and impossibilities. The first is the one Absolute, unutterable, unthinkable, unknowable, thoughtless, actionless and unchangeable, which can neither be a cause nor the effect of anything. The second is the principle of "*Máyá*," which some define as "that which does not exist," and others as something "which cannot be called either *Sat* (existence), *Asat* (non-existence), or *Sat-asat* (existence-non-existence)." These two incomprehensible opposites are supposed to co-exist and evolve this universe of illusions or phenomena. But if asked whether this creation of the universe even in conjunction with "*Máyá*" will not limit *Parabrahm*, the Advaitis are ready with a reply that the creation is also an illusion and cannot limit it. They seem to think that *Máyá* or illusion is at the root of things. Some extremists among them are total deniers of everything; they deny the existence of the universe, deny themselves, and sometimes even the very philosophy which they so vehemently defend as true.

But they never deny the existence of their pet Absolute, even though they know full-well that this idea of its permanent existence is also an illusion, as its existence is only with reference to their egos—the cognising entities in them.

But some of our Theosophists who are acquainted with the philosophical systems of the West, think that they have solved the question by

supposing the Absolute only to exist and mind and matter to be its periodical manifestations. It is quite true that they have paraphrased into the more philosophical language of the West, the assertion of the Hindu Advaitis, but have not in the least solved the difficulty.

What is the meaning of the term "manifestation"? It cannot denote a real change in the Absolute, as the change wrought in a piece of gold that is turned into a chain or necklace. It must mean an illusory appearance, *i. e.*, appearing as something which it is not in reality. The very word manifestation presupposes an intelligent knower, to whom the illusory appearance should become an object of knowledge. Else it is meaningless. How can the Absolute appear as "Cosmic Ideation, and Cosmic matter," without itself undergoing any real change, and when there is no cognising ego at all to perceive its manifestations. This initial difficulty is passed over as a slight one; but it is this which makes the philosophy practically useless and Mâyavic.

Some want to escape from the difficulty by supposing that Parabrahm is the only reality, because it endures through all periods of time, past, present and future; but the universe is false, because it appears and disappears by turns after each Kalpa. They say that the world is real so long as it lasts. Even on this supposition, the Absolute must be limited by the Relative so long as it lasts. In other words, the Absolute ceases to be the Absolute when there is the Relative; then the doctrine of the one Absolute enduring for ever unchanged is gone. If the world cannot limit the Parabrahm when it lasts, then the world must become an illusion as held by the Advaitis, and the difficulty is not got over.

I remember to have read in some Hindu magazine that Parabrahm limits itself fictitiously without its own knowledge and appears as the egos and the world of matter. But Parabrahm is not a knower and can have nothing to do with any limitations, real or false; being itself unconscious and unchangeable. The falsity or the reality of a change can exist only in relation to a knower independent of it and cognising it. Before this first limitation of Parabrahm no ego exists; therefore, how can it be said that there is any limitation at all in Brahman, whether true or false, before the existence of a cognising intelligence, from whose standpoint alone the false limitation has any meaning.

It may be said that the Parabrahm appears as this universe of multiplicity to the egos that are themselves manifestations of Parabrahm. But the egos are phenomena that arise only after the manifestation of Cosmic Mind and Matter. These two have not yet been proved to evolve from the absolute. The Cosmic Mind is the father of all the egos and as such must exist before them. It cannot be said that the Cosmic Mind arises from, or is a product of, the cognising egos. The child that is born of a father cannot create him before he is born; nor can they be together one: if so, they can never be felt to be different, nor spoken of as two, even in delusion. Hence I think that it is wrong to say that Parabrahm appears fictitiously as Cosmic Mind and Matter to the egos

which are only the after-products of the Cosmic Mind. The absurdity of the supposition is apparent; and I leave the reader to judge.

The most serious objection against this philosophy which makes it an airy nothing, is that it preaches a *Moksha*, a release from bondage, which, if rightly understood, is no release at all: nor will any one desire it if he only knows what it means. The Advaitis can have no *Moksha* or final release. Their *Moksha* can only be a kind of self-destruction, which is figuratively termed *Moksha*. If the Brahman be the only existence, and the universe, consisting of knowers, knowable and knowledge, be illusion, what is release? To whom is it? If it be to the knowers, then they must exist even after liberation; and the doctrine of Absolute Monism is gone; if not, does it not involve the destruction of the egos? If *Moksha* be the attainment of Brahman, who obtains it if nothing else than Brahman exists in reality?

If it be said that *Moksha* is the disappearance of Mâyâ, the egos must disappear along with it; the Brahman only remains as before unchanged and unchangeable. Thus there can be no release for anybody; but how can Mâyâ disappear if it be a co-eternal existence with Parabrahm? If this be the goal preached to mankind quite against the instincts of self-preservation prevalent everywhere in Nature, who will accept it? Who will work for it? Does it not approach Nihilism as closely as possible? No wonder that Advaitism has been derided by the other Vedântic sects as heterodox, and as Buddhism in disguise. The creation, sustenance and the evolution of this universe are all the work of Mâyâ, and a mysterious something that must ever remain a mystery exists behind it always unchanged! Suppose, for a moment, that this mysterious principle which serves no other purpose in the system than to make it appear non-Nihilistic, be expunged altogether, would the philosophy lose one link of its coherence? It even then remains a perfect whole. It is then Hume's Nihilism, declaring the existence of a vast phantasmagoria of empirical co-existence and successions floating in a pit of non-entity (Parabrahm of the Advaitis).

The most curious thing about the doctrine of Mâyâ, is that it is nowhere explicitly put forth in our religious scriptures. Even in the *Brahma Sûtras*, on which all the Vedântic systems of India are based, no mention is made of the Mâyâ doctrine, nor is it even hinted at. Surely if the *Sûtras* were intended to teach Advaitism, this most important doctrine of the Advaitis ought to have found place in it. But unfortunately the word "Mâyâ" does not occur anywhere except in one instance, where it refers to something quite different (dreams according to S'ankarâchârya himself). It is stated there that the forms seen in dreams are very curious and quite unlike ordinary objects of the waking senses; they exhibit the wonderful power of Paramâtmâ. On the contrary the *Parinâma* theory of the other Vedântic sects is plainly put forth in the *Sûtras* "*Parinâmât* (परिणामात्) and *Kshîravaddhi* (क्षीरवद्धि).

There is not in it even the least reference to the Advaitic view

that Parabrahm cannot be the cause of the universe except in conjunction with a mysterious principle called "Mâyá," which being itself fictitious, falsely converts Brahm into I's'vara, the real cause of the universe.

The very first aphorism in the Sûtras of Vyâsa is (अथातो ब्रह्मजिज्ञासा), "Let us now turn to an enquiry about Brahm." The word Jignâsâ (जिज्ञासा) means "desire to know," which plainly excludes an Absolute that must ever remain unknown, unknowable and unutterable. The Brahm of the first aphorism which it is thought desirable to know and worship, is defined by the 2nd aphorism "जन्माद्यस्ययतः" which means that the evolution, sustenance, involution, &c., of the universe are caused by Brahm. It is plainly stated that Brahm is the cause of the universe and not "Mâyá," a mysterious and inexplicable principle. If the Mâyâ doctrine were held by Vedavyâsa, he ought to have stated in the 2nd Sûtra that Brahm is that which is infinite, eternal, changeless, actionless and thoughtless, and which cannot be the cause of the universe; he ought to have also an aphorism in the Vedânta, to the effect that the "universe is Mâyâ." But all through the book one finds no reference to the doctrine of Mâyâ, unless meanings which the aphorisms themselves cannot convey naturally be thrust into them at the risk of falling into mysticism and self-contradiction in the interpretation of the Sûtras that follow and precede.

Even in the Upanishads no explicit mention is made of the doctrine of "Mâyâ." The word "Mâyâ" occurs in a passage of the Svetâs'vatara, an Upanishad which, being interpreted, reads as follows: "Know that Mâyâ is Prakriti and the director of it (Mâyin) is Mahes'vara or the Supreme Lord." It does not say that Prakriti is illusion. What is expressed thereby is, that Mâyâ is the name given to Prakriti (matter); because it is able to evolve into any forms in accordance with the will of the Divine Lord who controls it. Nowhere else does the word Mâyâ occur in the sense in which the Advaitis use it. But there are, of course, many passages in the Upanishads, which declare that the universe is one with Parabrahm; not in the sense in which they are said to be identical; but that they form a unity as the pervader and the pervaded, the director and the directed. In other words, the one spiritual principle binds the real many in the universe; so that the totality or Parabrahm is one inter-related as the planets that compose a planetary system and the force of gravitation. Thus, for instance, the following line in the Upanishad "नेह नानास्ति किंचन" "there are not at all many here," if interpreted to suit the context, cannot mean that the universe is false; but that the many which seem to be independent here, are really connected with each other by a spiritual principle; so that the totality consisting of the many, and the one that pervades them and guides them, form a unity.

In the Vishnu Purâna also, this Mâyâ theory is nowhere found. I do not see even the word "Mâyâ" in the chapter on Creation, in which

it ought to be put forth. There are, of course, passages elsewhere in which the world is declared *illusory*, but not in the sense given to it by the Advaitis. The intention of the author in such places is to make people lose their attachment to the world and its concerns. The word "Mâyâ" is used in two senses in the Vishnu Purâna.

In some places it means the erroneous knowledge that the universe does not exist in Brahm, but independent of it; and as the attractions of the world affords are supposed to be the cause of all the miseries that men experience here, the universe is called Mâyâ. In other places it means the identification of one's ego and interests with the body and other ephemeral appendages of this world. This, the sage thinks, is the real root of all the miseries of Samsâra and ought to be guarded against.

In the chapter on Creation, Maitreya puts Parâsara the following question:—

निर्गुणस्या प्रमेयस्य शुद्धस्याप्यमलात्मनः ।

कथं सर्गादिकर्तृत्वं ब्रह्मणोभ्युपगम्यते ॥

"How can Brahm which, as you say, is without gunas, unknowable, pure and faultless, be capable of such actions as creation, &c.?"

If Parâsara held the theory of Mâyâ, this is the very place where he ought to have given out the right doctrine; especially as the questioner expresses a doubt and wants to have it cleared. But Parâsara replies:—

शक्त्यस्सर्व भावानाम चिन्त्यज्ञानगोचराः

यतोतो ब्रह्मणस्तास्तु सर्गाद्याभावशक्तयः

भवन्ति तपतां श्रेष्ठ पावकस्य यथोष्णता.

"Even as the potencies of all existing things are cognised only through knowledge far above our comprehension, even so creation and the like are in Brahm, as heat, O chief of sages, is in fire."

Whereas if he held the theory of Mâyâ, he ought to have said, "Brahm does not really create; it is all the work of illusion."

But it may be objected that, as Parâsara says, "the universe is Vishnu, and nothing exists but Vishnu"; we may infer that the world is illusory. This seems to me a misunderstanding of the author's views and quite against the spirit of his teachings. He does not say that the universe is false and Vishnu only exists. What he wants to express thereby is that the world is in Vishnu, is inseparable, associated with Him at all times (both in evolution and involution), and as such the two may be regarded as one, not absolutely one, but one in the sense in which the whole universe is unified and interrelated by an all-pervading principle which he calls Vishnu. He denies that there is anything which is not connected with the whole by that principle. Therefore, he thinks that the whole world is Vishnu, as there is nothing in which he is not.

Take again the Bhagavat Gîtâ which has so justly won the admiration of all the ancients and the moderns. It is considered to be a very high authority by all the Vedântic sects in India. Here also no mention

is made of a Máya principle shrouding the Absolute and forcing it to appear falsely as the universe of things known and unknown. S'ri Krishna says:—

“प्रकृतिं पुरुषं चैव विद्वानादी उभावपि” ॥

यस्मात्क्षरमतीतोह मक्षरादपि चोत्तमः ।

अतोस्मिलोकेवेदेच प्रथितः पुरुषोत्तमः ॥

उत्तमः पुरुषस्त्वन्यः ॥

मत्तः परतरन्नान्यत् किंचिदस्ति धनञ्जय ॥

मयाततामिदं सर्वं जगदव्यक्त मूर्तिना ।

मत्स्यानि सर्वभूतानि नचाहंते श्वस्थितः ॥

भूमिरापोनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयम्मे भिन्नाप्रकृतिरष्टधा ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।

जीवभूतां महाबाहो यदेदं धार्यते जगत् ॥

“Learn that both Prakriti and Purusha are without beginning.”

“Because I am superior to Kshara and Akshara (Prakriti and Purusha), wherefore in this world, and in the Vedas, I am called Purushottama.”

“There is another superior Purush.”

“There is nothing greater than I.”

“This whole universe is pervaded by me in my invisible form. All things are dependent on me. I am not dependent on them.”

“My Prakriti is divided into eight distinctions: earth, water, fire, air, ether, mind, Buddhi and Ahankára.”

“Besides this, know that I have another Prakriti of a superior nature (Purusha or Jivas) distinct from this and vital, and by which the world is worn (*i. e.*, the world is enjoyed in life).”

These two Prakritis of his are considered by S'ri Krishna to be the Upadhána of the universe and he is himself the Nimitha cause and gives impetus to evolution. He does not say anywhere that he is identical with the Prakritis; on the contrary he often reiterates the fact that they are in him and controlled by him and as such not different from him. Where he says that his Máya is very difficult to be overcome and that those who worship him only can do so, he does not mean that this world of Prakriti and Purusha is an illusion; a non-existent something. He means that the attractions of Prakriti make people identify themselves with this world and its concerns; so that they are rendered unable to realise their true nature, the nature of Brahman, and the nature of the universe.

From what I have been able to gather from our religious scriptures, I find that the doctrines of “Absolute Monism and Máya” are nowhere taught in any of them. Their teachings, as I understand them, may be summarised as follows:—

(1) There is one Universal Spirit, intelligent and eternal, omnipresent and omnipotent.

(2) It is the one principle underlying the known multiplicity, which must be known and realised.

(3) The manifested universe consists of two principles, Purusha (souls) and Prakriti (matter); the seers and the visual, coeternal with the Lord.

(4) This universe has alternate periods of evolution and involution for the sake of the liberation of the egos, in accordance with the eternal and fixed will of the universal spirit which guides these processes.

(5) These processes of evolution, &c., in accordance with the will of God or Universal Spirit, are called the laws of nature.

(6) As evolution tends to progress and ultimate good, the spirit which is the cause of it, must be supposed to possess all *auspicious* attributes, each of which is of an infinite degree.

(7) The egos are essentially of the same nature as the universal ego, and their goal is to attain it, in other words, to realise it in themselves.

(8) The evils arise from the free-will of the egos that have not realised their true nature, and their real position in the scale of things, and therefore act against the harmony of Nature.

(9) When they (the egos) realise their nature, the nature of the world, and the true nature of the universal spirit and guide their lives accordingly, they are released from bondage, that is, from the miseries of births and deaths.

(10) So long as this liberation is not attained, the law of Karma must prevail, and the miseries and joys must be endured.

(11) Moksha is the deliverance of an ego from births and deaths under the action of the Karmic law.

(12) In Moksha, the ego enjoys conscious immortality and full possession of its powers; it is then capable of knowing or doing anything *at will*, in accordance with the eternal will of the Spirit. It is nothing but eternal harmony between the individual will and the universal will.

(13) A liberated ego cannot only live in the invisible world of Noumenon, but can also appear in the world of Phenomenon *at will*.

(14) This liberation is final, not simply for a day of Brahma or a life of Brahma.

(15) The three aids for the attainment of Moksha are (1) Jñána, (2) Bhakti, (3) Yoga.

(16) Bhakti and Yoga are means to the attainment of Jñána which is the only door to Moksha.

(17) There is nothing unreal in nature; the evolutionary process of the world is real, the universal spirit is real, and the egos are real.

(18) Illusion is only *erroneous* knowledge in man, born of imperfect observation, experience and reflexion.

This can be got rid of by study, meditation, experience, and careful reflection, &c.

These seem to me the real views of the ancient Rishis on the subject. If their writings be carefully read, no other view seems tenable unless one wants to cover them with mystery and make them contradict themselves at every step. Of course many stanzas may be quoted off-hand from their works in support of the opinions criticised in the article. But their meanings will have to be distorted without any connection with the context, so as to make even a casual reader detect the truth on his first reading.

This article is not written simply for the sake of criticising. What I represent as truth, may perhaps be false; but I feel it my duty to publish it in the interest of the public and myself. It is placed before the public with a hope that those who possess a better knowledge of the subject, will enable me to correct myself if I am wrong, and clear my doubts expressed in the article on the subject dealt with.

N. RAMANUJA CHARYA, B. A., F. T. S.

AMERICAN INDIAN JUGGLERS.

THE wondrous tales, told by travellers who have visited India, of the dexterity and apparently superhuman powers of the native jugglers are heard by many with a feeling akin to awe; others are incredulous, while a small circle of intelligent folk admit that nothing is impossible, and, as a consequence, these "tricks" are facts. Few Americans, however, are aware that the marvellous doings of the Eastern fakirs are paralleled away down in the south-western corner of the United States, a section seldom visited by tourist, scientist or prospector. There may be witnessed to-day feats that are not minimized by comparison with the "tricks" of the much-storied East Indian magicians.

Every intelligent American will admit that the jugglers of India perform astounding feats, but how few of them know that there are as good Indian jugglers within the borders of their own country! The "Passion Play" at Oberammergau is within the knowledge of Americans who have travelled abroad, and those who have remained at home know of the peasants' performance through hearsay and reading—but few have yet learned the fact that every year sees in the United States an infinitely more dramatic *Passion Reality*—a flesh and blood crucifixion—wherein is represented in fact the death of the Nazarene. How many Americans know that there are Indians in the United States who are not second to the famous snake-charmers of the Orient, men who handle the deadliest snakes with impunity? How many know that the last witch in America did not suffer death at the stake in Salem.

Massachusetts, more than 200 years ago, but that there is still within the borders of the great American republic a vast domain wherein witchcraft is fully believed in to-day, and where some one is executed every year for the crime of "being a witch"?

Yet there is one travelled American—a man who is thoroughly acquainted with every nook and corner of the most inaccessible and rarely visited sections of the United States—who has personal knowledge of these wonders and who offers to the investigator and student food for comparative thought and speculative inquiry. The man is Charles F. Lummis,* a dweller for years among the Pueblo and Navajo Indians of New Mexico, during which time he made a very close study of aborigine manners, customs and religious practices. The account he gives of his experiences is interesting and at times the details are essentially dramatic. Mr. Lummis does not attempt to tear aside the veil of mystery enveloping the performances of the American Indian jugglers. He does not theorize; he tells his story and leaves the solution of the problem with the public.

The American Indian magician, according to Mr. Lummis, claims super-natural powers, given to him by those above. Everything which the aborigine does not understand he attributes to a super-natural cause, and to a personified one. The rainbow is a bow of the gods; the lightning their arrows; the thunder their drum; the sun their shield. Many very animals are invested with super-natural attributes according to their power to injure man or to do him good. In such a system as this a man who can do, or appear to do what others cannot, is regarded as having super-human gifts—in short, he is a wizard. The chief influence and authority with every aboriginal tribe lie in its medicine-man, and these are always magicians. They have gained their ascendancy by their power to do wonderful and apparently inexplicable things; and this ascendancy is maintained in the hands of a small, secret class, which never dies out, since it is constantly recruited by the adoption of boys into the order, to which their lives are thenceforth absolutely devoted. The life of a medicine-man is a fearfully hard one. The manual practice alone which is necessary to acquire that marvellous legerdemain is almost the task of a lifetime; and there are countless fasts and other self-denials, which are so rigorous that these magicians seldom attain to the great age which is common among their people. With the jugglers of India, as with those of America, conjuring is a means of livelihood, but in a different and indirect way. The medicine-man of the American Indian tribes neither charges an admission-fee nor takes up a collection, but receives less direct returns from the faith of his fellow-aborigines that he is "Precious to The Trues," and that their favor should be cultivated by presents. The jugglers of India will exhibit for a consideration; but no money in the world would tempt an American Indian juggler to admit a stranger to the place

* "Some Strange Corners of our Country." by Charles F. Lummis. New York: 1892.

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where he was performing his wonders. To him, as to his people, it is a matter, not of money but of religion. Mr. Lummis' graphic pen-picture of what he saw while living among these remarkable people follows:—

"The aboriginal magicians with whom I am best acquainted are the medicine-men of the Navajo and Pueblo Indians of New Mexico, and astounding performers they are. It is impossible to say which are the more dexterous, though the Navajos have one trick which I have never seen equalled by the world's most famous prestidigitators. If these stern bronze conjurers had the civilized notion of making money by exhibiting themselves, they could amass fortunes. They have none of the cabinets, mirrors, false-bottomed cases, or other appliances of our stage-wizards; and they lack the greatest aid of the latter—the convenient sleeves and pockets. Their tricks are done in a bare room, with a hard clay floor, under which are no springs or wires, with no accessories whatever.

"The principal occasions of Pueblo and Navajo magic are at the medicine-makings, when the people gather to see the shamans (medicine-men) heal sickness, foretell the year, or give thanks to the Trues for its prosperity, and perform other rites belonging to such ceremonials. These medicine-makings, among the Pueblos, are held in one of the medicine-houses—a great room sacred to the shamans and never to be profaned by any other use. * * * The Navajos hold them in the medicine-hogonda—a large conical hut, equally devoted to this sole purpose.

"After the preliminary prayers to Those Above, the dispersion of evil spirits, and other extremely curious and interesting ceremonies, * * * the medicine-dance is begun, to cure those who are sick or afflicted—that is, according to the Indian idea, bewitched. There is no giving of remedies, as we understand the phrase—all is magic. The 'medicine' (*waht*) is rather mental and moral than physical; and the doses are from nimble fingers and not from vials. * * * The shamans dance during the whole of their professional duties, and most of the time have in each hand a long feather from the wing of an eagle. Earlier in the performance these feathers have been used to toss up evil spirits, so that the wind may bear them away, but now they serve as lancets, probes, and in fact the whole surgical-case and medicine-chest. A shaman dances up to a sick person in the audience, puts the tip of the feather against the patient, and with the quill in his mouth sucks diligently for a moment. The feather seems to swell to a great size, as though some large object were passing through it. Then it resumes its natural size, the shaman begins to cough and choke, and directly with his hand draws from his mouth a large rag, or a big stone, or a foot-long branch of the myriad-bristling buckhorn-cactus—while the patient feels vastly relieved at having such an unpleasant lodger removed from his cheek or neck or eye! No wonder he had felt sick! Sometimes the magician does not use the feather at all, but with his bare hand plucks from the body of the sick man the remarkable 'disease,' which is waved aloft in triumph and then passed around to the audience for critical inspection. In the whole performance, it must be remembered, the wizards have not even the advantage of distance, but are close enough to touch the audience.

"Common to these same medicine-dances is the startling illusion of witch-killing. In the bowl of sacred water which stands before him, the chief shaman is supposed to see as in a mirror everything that is happening

in the whole world, and even far into the future. At times, as he bends to blow a delicate wreath of smoke from the sacred cigarette across the magic mirror, he cries out that he sees witches in a certain spot doing ill to some Indian. The *rum-pah-huit-lah-wen* (medicine-guards) rush out of the room with their bows and arrows—which are the insignia of their office, without which they must never appear to get the witches. In a short time they return, bringing their victims by their long hair. These 'dead witches' are in face, dress, and everything else exactly like Indians, excepting that they are no longer than a three-year-old child. Each has the feathers of an arrow projecting under the left arm, while the agate or volcanic glass tip shows under the right. Of course they are manikins of some sort; but the deception is sickeningly perfect. The guards swing them up to the very faces of the audience to be looked at; and sometimes drops of apparent blood spatter upon the awed spectators.

"Another remarkable feat of these jugglers is to build upon the bare floor a hot fire of cedar-wood, so close as almost to roast the foremost of the audience. Then the dusky magicians, still keeping up their weird chant—which must never be stopped during the services—dance barefooted and bare-legged in and upon the fire, holding their naked arms in the flames, and eat live coals with smacking lips and the utmost seeming gusto. There can be no optical illusion about this—it is as plain as day-light. Of course there must have been some preparation for the fiery ordeal, but what it is no one knows save the initiated, and it is certainly made many hours beforehand, for the performers have been in plain sight for a very long time.

"Another equally startling trick is performed when the room has been darkened by extinguishing the countless candles which gave abundant light on the other ceremonies. The awed audience sit awhile in the gloom in hushed expectancy. Then they hear the low growl of distant thunder, which keeps rolling nearer and nearer. Suddenly a blinding flash of forked lightning shoots across the room from side to side, and another and another, while the room trembles to the roar of the thunder, and the flash shows terrified women clinging to their husbands and brothers. Outside the sky may be twinkling with a million stars, but in that dark room a fearful storm seems to be raging * * * These artificial storms last but a few moments, and when they are over the room is lighted up again for the other ceremonies. How these effects are produced I am utterly unable to explain, but they are startlingly real.

"The characteristic feature of one of the medicine-séances * * * is the swallowing of eighteen-inch swords to the very hilt, by the naked (except for the tiny breech-clout) performers. These swords are double-edged, sharp-pointed, and, as nearly as I can tell, about two inches wide."

But the crowning achievement of the Navajo magicians, according to Mr. Lummis, is the growing of the sacred corn. At sunrise the shaman plants the exchanted kernel before him and sits in his place singing a weird song. Presently the earth cracks, and the tender green shoot pushes forth. As the magician sings on, the young plant grows visibly, reaching upward several inches an hour, waxing thick and putting out its drooping blades. If the juggler stops his song the growth of the corn stops, and is resumed when he recommences his chant. By noon the stalk is tall and vigorous and the ears are tasseled out; and by sunset it is a mature and perfect plant!

These are by no means the only "tricks" in the repertory of the Pueblo and Navajo conjurors, but they are sufficient to illustrate the marvellous magical education of these wonder-workers. Their performances have a deep interest beyond a mere bewilderment of the eye and the pleasing of a sense. Their magic is one of the potent factors in a religion so astonishing and so vastly complicated that whole volumes would hardly exhaust the interest of the subject.

Mr. Lummis' assumption that all of the mysterious performances witnessed by him while within the charmed circles of the Navajo and Pueblo Indians are mere "tricks," may not find general acceptance among readers of the *Theosophist*. The author of "Some Strange Corners of Our Country" was evidently a patient witness, but one whose organ of inquisitiveness was not thoroughly developed during the time of his stay in New Mexico. Investigation in this case might have led to circumstances justifying a separate work upon the subject that no doubt would have been of extreme interest to Eastern as well as Western students.

EXETER

Ed. Note.—If the described marvels were tricks in the usual sense of the word, *viz.*, deceptions, they are the finest experiments in a great chemist's laboratory: they certainly appear perfectly genuine. Hypnotism and control over elementals are the means employed for all the phenomena in question. Some interesting facts about the "fire elementals" will be found in the *Theosophist* for October 1891. The magicians, sorcerers and jugglers of the whole world employ but the one science, and acquire it by the same course of training.

COSMOGENESIS ACCORDING TO SU'RYA-SIDDHA'NTA.
The above work is the most ancient of

THE above work is the most ancient of extant works on the subject of astronomy. The date of its composition is unknown. In the book itself, it is stated that about the end of Krita Yuga, which takes us to more than two millions of years, Máya, the great Asura or Asura-Máyá, performed severe Tapas (austerities) to the God of the Sun from whom he got his knowledge of astronomy. This position of the Hindus is not likely to be conceded by the modern Orientalists and other men who do not fear to belittle the long periods of Hindu chronology. At any rate there can be no doubt about the fact that this work is the oldest on the subject and supposed to be a relic of the astronomical and astrological secret works of Máya. H. P. B. says that he was a famous Atlantean magician, who wrote many books on astronomy, astrology and other secret sciences, a native of Romakapura, the seat of the great Atlantean empire in those days. "The Secret Doctrine," Vol. II, page 49, gives out that "the chronology and computations of the Brahmin Initiates are based upon the Zodiacal records of India and the works of the above-mentioned astronomer and magician—Asura-Máyá."

Even to-day this work is considered by Hindu astronomers to be a high authority on the subject. The author advocates the geocentric theory. Why such a celebrated astronomer who got his knowledge from a divine source should adopt this theory which the moderns have given up as erroneous, is indeed very strange. Perhaps he knew the right one, but did not give it out to the public, as it was then one of the secret tenets of the occult fraternity to which he belonged. His theory of Cosmogensis is exactly that of the Occult schools as given out by H. P. B. The symbology used in this work is that of the Vaishnavites of the Pancharâtra school, which may give us a clue to the secret meaning of many Vaishnavite symbols.

The following is the translation of the stanzas that treat of Cosmog-
 enesis in *Sûrya-Siddhânta*.

1. Vāsudeva⁽¹⁾ is Parambrahm. Its eternal manifestation is the highest Purusha or Paramātmā, inconceivable, devoid of guṇas, unchanging, indestructible, beyond (or the substratum of) the 25 Tatvas.
2. He exists inside, outside, and everywhere in the manifested universe. He is called Sankarshana⁽²⁾.
3. This Sankarshana at the beginning evolved the (cosmic) waters, and poured out his energy into them and thereby endowed them with the power of evolving the universe.
4. This became a radiant egg surrounded on all sides by Tamas (chaos). In it Aniruddha⁽³⁾, an eternal Ams'a (essence) of Sankarshana, manifested itself.
5. Lord Aniruddha is called in the Vedas, Hiranyagarbha, being in the centre of the radiant egg; A'ditya (A'dibhūtātāt) being the first manifestation, and Sūrya (Prasūtya) since the world evolved out of him.
6. He is the light of lights, far beyond Tamas, and is called also Bhūta-bavana, since he is ever in motion in the centre of the radiant egg, giving light to the whole universe.
7. Aniruddha, the glorious light and the destroyer of Tamas, is called Mahat in Purāṇas and other scriptures.
8. He is the Vedic (spiritual) Sun of three forms; the Mantras of the Rīg (Rīg-Veda) are his abode; those of Sāma are his rays; and those of Yajus are his outward expression.
9. He is the spirit of Kāla (time)⁽⁴⁾ and the cause of it, all-per-

(1). *Vásudeva*: lit. that which manifests everywhere and in everything. This refers to the unknowable Absolute about which all speculation is impossible.

(2). This word here applies to the unmanifested Logos, whose eternal modes are Purusha and Prakriti, the manifested Logos. The word means literally that which attracts best (the whole universe).

(3). Aniruddha : lit. that which cannot be obstructed. It is the Mahat or third Logos, viz., the cosmic ideation.

(4). The conception of time arises only when Mahat reaches the state of Ahankāra and differentiation begins with Brahma who personifies Ahankāra.

vading, soul of all things, existing everywhere, subtle and imponderable. Everything exists in him.

10. The whole universe is his chariot; the human year of 12 months is the wheel of his chariot; the seven Chandas are the horses yoked to his chariot.

11. Three-fourths⁽⁵⁾ of Him who is the A'tmá (soul) of the Vedas is manifested in the higher spheres and known only to the Devas. It is a mystery to us. A fourth part of Him is our manifested universe composed of things moveable and immoveable.

12. This Aniruddha created Brahma, the principle of Ahankára, for the purpose of creating the world. He placed Brahma in the centre of the egg and presented him with the supreme Vedas. He is ever in motion in his own sphere manifesting his glory to the whole universe.

13. Brahma⁽⁶⁾ then willed to evolve the world and produced Chandra (moon) out of his Manas (lower), Súra the giver of light out of his eyes, A'kás'a out of his Manas (higher), Váyu out of A'kás'a, Agni out of Váyu, Ap (water) out of Agni, and Prithivi (earth) out of Ap, each (of the last five) having one more attribute than the preceding one.

14. The globes of Sun and Moon are of Agni and Soma (fiery and watery); then the globes of other planets were formed; Mars of Tejas (light); Mercury of Prithivi; Jupiter of A'kás'a; Venus of Ap (water) and Saturn of Váyu.

15. He then divided himself into 12 parts, called the signs of the Zodiac, and subdivided the 12 parts into 27 composed of stars.

16. After having evolved his own system, he created this world of things moveable and immoveable, Devas first, then man, and lastly, Asuras, out of the three-fold Prakriti, high, middle, and low (Satva, Rajas and Tamas).

17. Having created them as before in accordance with the Gunas and Karmas, good or bad, (in the previous Kalpa) he prescribed their time and work as stated in the Vedas.

18. He then prescribed in order the duties of the planets, starry constellations and the whole world of Devas, men, Asuras and Siddhas.

19. This Brahmánda (Brahma's egg) is in space and like a hollow sphere; one-half of this sphere is empty. The equatorial circle in the sphere is called Vyomákáksha, which is the orbit of the Sun.

20. Below him, in order, Saturn, Jupiter, Mars, Venus, Mercury and the Moon revolve in their respective orbits; below the planet of the Moon live the Siddhas and Vidyádhars.

21. This globe of earth is in the centre of the sphere located in space and supported by the power of Parabrahm, which is itself without any support.

N. RAMANUJA CHARRI, B.A.

(5). The three invisible universes are the higher planes of existence.

(6). The creation of Brahma here refers to a chain of planets, a Brahmánda, with a Sun, its life-giver. Brahma here represents the principle that presides over the evolution of a chain of planets.

PROOF AS TO MASTERS.*

ALWAYS since the first proclamation by Madame Blavatsky and Mr. Sinnett of the existence and work of Masters, there has continued a controversy as to the nature and sufficiency of the evidence. Most persons outside the Theosophical Society reject the doctrine and despise the evidence; many within it regard both as having some plausibility, though to be treated rather as a "pious opinion" than an actual fact; a few are convinced that Masters are an evolutionary necessity as well as a certified reality; and a still smaller number have had their belief fortified by a personal experience which is conclusive. To the first, Masters are a chimera; to the second, a probability; to the third, a truth; to the fourth, a certainty. Is there any reason to suppose that the assurance of the last can be made to extend to the others, and, if so, by what means and upon what lines? This raises the question of the evidence available in the specific case of Masters.

The asserted fact is that there exists a body of exalted men, with faculties, powers, and knowledge enormously transcending those we cognize, who, though usually unseen, are ceaselessly interested in the well-being of humanity and ceaselessly working to promote it. It is an assertion of much the same kind as that there are Angels, though somewhat more unfamiliar, and a not unnatural tendency to distrust novelty prompts to exaction of explicit evidence. Such evidence in such a case may be (a) direct sight, or (b) the execution of marvels impossible to ordinary human beings, or (c) the disclosure of truths unknown to humanity on our level, or (d) an interior influence or impression upon the soul referable to no other source. And yet it is clear that direct sight would not of itself identify a Master, since his physical body is like that of other men, and also that an interior influence or impression would prove nothing to one not already convinced. Hence the evidence demanded is a visible appearance of a Master, coupled with a conclusive display of Occult power or knowledge.

But even this evidence, in the form of testimony, is pronounced inadequate. Various witnesses have deposed to a sight of Masters—Col. Olcott having had repeated interviews with them—occult powers have been exhibited, and no small part of the early Theosophical literature is of letters written by them upon matters beyond the ken of any scientist or historian. The triple fact has received evidence copious in amount, more so, indeed, than have geographical explorations which the civilized world accepts as final. It is rejected, however, by very many readers because merely the assertion of others and therefore not demonstrative. "I must see for myself: if I am to believe that Masters exist, it must be because one has himself appeared to me or otherwise evidenced certainly his power. Testimony is not proof: only experience can be that." And so a frequent attitude is of entire incredulity until a Master gives direct and visible demonstration to each separate critic.

* From Path of October, 1893.

At this point two questions arise: *first*, to what class of persons have Masters, in fact, vouchsafed proof of their existence; *second*, with what object? Inspection of the cases shows that they were of individuals avowedly interested in the cause of humanity and actively at work on its behalf; not curiosity-seekers, not scientists examining a theory under test conditions, not indifferent members of the T. S. And the class discloses the object of their selection: *viz.*, that they should be equipped with facts needful for their efficient work, be assured that the work was actually fostered by the real Founders, be strengthened and impelled by the consciousness of near relation. To reward for zeal and to endow with certainty was the motive of the demonstration.

If this has been the purport of such evidential disclosures of Masters as have been recorded in Theosophical literature, it is fair to infer that it rules in later cases and will persist unchanged. The primary object is not to furnish tested examples whereby an incredulous world may be coerced into acceptance, or even to satisfy lukewarm Theosophists that there is more in the doctrine than they are yet ready to concede. Whether a scoffer or an indifferentist believes in the existence of Masters can hardly be a matter of moment to Masters themselves, for the absence of interest makes needless an attempt at conviction. Why should a Master concern himself with demonstrating a fact for which the recipient is unprepared, for which he cares nothing, and of which he would make no use? Why should any power expend itself on a soil suspicious of it, unwilling to receive it, unfitted to utilize it? And if it be urged that irrefragable proof is the first requirement from agents soliciting an intellectual conviction, the answer is that Masters solicit nothing; if that there can be no blame to doubt unremoved by evidence, the answer is that no blame has been imputed, no criminality incurred. The evidence has been to a specific class, for a specific purpose: no one outside of it has material for grievance.

Since the departure of H. P. B. the exhibitions of Masters' activity in the Society, and even of their interest in individual members, seem to have increasingly multiplied. In the published writings of those nearer to our Unseen Protectors than are we ordinary members, there are very striking indications of a loosening of reserve, a freer disclosure, a more explicit statement, than has ever yet been even supposed possible. Eyes not specially quick to discern have perceived marks of a changing policy, and are prepared for still fuller revelations in a future very near. Nay, on lower levels, in quarters where no favors had been anticipated or even coveted, this enlargement of Adept manifestation has had place. That in certain remarkable instances America should lately have been the scene, need surprise no one who remembers H. P. B.'s prophecies of its future. If no proclamation of facts has startled the Section, if no details have crept through the ranks, this means only that the purpose of such manifestation is now, as it was formerly, a reward to faithful workers and an aid to their better work.

Certainly it is conceivable that there are epochs in organized labor and in individual career when extraordinary measures of help are fitting. Crises in work, crises in character, crises in time arise, wherefrom may come a permanent issue for good if all can be guided rightly. It may be that the turning-point means a sudden evolution of energy invaluable in the mission of the Society; or that a wounded spirit, weakened by suffering, needs succour from the Masters of Compassion; or that a group of united workers have reached the stage of fuller union and richer labor. To the Wise Ones all forms of want in their servants appeal, and in the vast treasury of Adept resource is found every means to meet them. Counsel, sympathy, strengthening help, revelation of the past and of the future, every necessary aid is at their disposal; and whether it is transmitted in messages or letters or audible sounds, what matters it if the source is certain and the end secured?

In the more recent, as in the earlier, manifestations of Masters' interest, the recipients and the motive remain the same. It is to their zealous, faithful servants and friends that the demonstration comes, and it comes as a reward for work, an encouragement, a stimulus to more work. Even if in no one mind had ever moved a doubt as to the assertion "We always help those who help us", there might have been in many a need for help,—and then the help came. But it came on the lines of the assertion.

This very simple truth is filled with a lesson for all Theosophists. There is heard at times a question as to the reality of Masters, or of the sufficiency of its proof, or of their actual manifestation in the Society. Men say that they will not believe unless they see with their own eyes and test with their own organs. Very well: let it be so. But then they must furnish the condition to the manifestation. It is not intellectual interest or critical acumen or even open-mindedness to proof: it is that sincere and unselfish devotion to the Theosophic Cause, that continuous and whole-souled labor on its behalf, which identifies them in spirit with Masters and makes relations fitting. When they have demonstrated that identification, and when need arises for distinct disclosure, it will be given. Anyone solicitous for proof of Masters should first test his claim to it, and it is easy to query in himself whether he and they are so far alike in aim and effort that it is proper they should meet. If the life is indolent, indifferent, self-seeking, what have the two in common? Why should be conceded to curiosity what is avowedly reserved for service? But if the searching question shows identity of purpose and of zeal, the community of character is assured, and then manifestation in the hour of need becomes a promise. It may not be to the eyes, and it may not be in phenomena or marvel, but it will be abounding and conclusive, and the enriched soul, filled with peace and abiding trust, will rest as upon a rock, doubts and misgivings and forebodings powerless forevermore. "Though it tarry, wait for it; because it will surely come, it will not tarry." "We ALWAYS help those who help us."

ALEXANDER FULLERTON, F. T. S.

Editor's note:—Than Mr. Fullerton there is no more sincere person in our Society, no writer more entitled to respectful attention for his transparent honesty and earnestness. I am glad, therefore, to copy the foregoing article from advanced proof-sheets of the *October Path*, as evidence of my desire to make the *Theosophist* a forum rather than an organ. But Mr. Fullerton will be the first to admit, upon second thoughts, that he has not strengthened the position of our party of believers in, and knowers of, the Masters by his scholarly essay, since he leaves the question where it was before, *viz.*, unproven, save to first parties. No one knows more absolutely than I that there are Mâhâtmas behind our Society, as behind all contemporary active altruistic agencies. Yet I neither expect nor wish to have my assertions about them accepted without valid corroborative evidence; and as I cannot give this, I have always followed the policy of making my statement as clearly and truthfully as I can, and leaving the matter there. Whether people believe me or not it concerns them, not me. When it comes to a discussion of the Masters' connection with some special Theosophical work, *e.g.*, the writing of "Isis Unveiled", I then marshal my facts, bring forward my corroborative documents, and present my brief as though I were a counsel in Court, retained to procure a just verdict, but personally unbiassed by the interests in conflict. Mr. Fullerton does not do this in the present article; he merely affirms that fresh proofs have been given friends in America, without mentioning names, dates or incidents. Hence, as I have said, he has not strengthened our position. If anything, he has weakened it; for the deadly blight we have long suffered from is reckless assertion, glittering generalities, and sectarian dogmatism. Will our respected friend and brother kindly give out his facts? They will be most welcome.

H. S. O.

COLORS.

(Continued from page 599).

THE Editor of the *Theosophist* remarked in a footnote to my last article—"We cannot agree with our contributor's argument that the color of the physical body is proportionate to spirituality." I do not know what gave rise to this remark, for I said distinctly:—"But the essential colors do not always manifest themselves through the thick coating of man, which affords opportunities of dissimulation." Again, "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." However I must remove all doubts by saying that the color of the physical body is not proportionate to spirituality. In fact, the color of the physical body is not the real color of the man. The real man is the Astral Man, and the color

of the Astral Man is determined by his evolutionary progress. The color is in one sense the Aura of the man and becomes perceptible only to the psychical man. The evolution of man is attended with the evolution of colors. The text says:—"The destiny of black color is a very low one. By the influence of this color, the Jîva goes to Naraka. After suffering the pangs of Naraka for lakhs and lakhs of years, the Jîva 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 Jîva. Then that Jîva attains Nîla color. When Satva arises in its mind, the Jîva becomes free from Tamas, and, on 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 Karma that results in enjoyments and sufferings." Let us analyse these statements.

"Black" corresponds to the Mineral and the Vegetable Kingdom; "smoke" to the Animal Kingdom; "nîla" to the Prajâpati Kingdom; "red" to the Human Kingdom; and "yellow" to the Deva Kingdom. The Jîva in its course of evolution passes through all these different kingdoms in order. The experiences of one kingdom tend to counteract the root-forces that give rise to its particular color and to change thereby the color itself. The resultant color is a higher one, on account of the evolutionary force that acts on the ascending line.

Thus Naraka experiences counteract the Tamas in the black color of the Mineral and the Vegetable Kingdom. The downward force of Tamas leading to immobility and grossness is acted upon by the evolutionary current, the result being experiences which tend to cause motion. Rajas gradually comes into play. The immobility and obscurity of the lowest kingdoms are removed by Râjasika action, which generates consciousness.

Exposure to heat, cold and the like counteracts the Rajas in the smoke color of the Animal Kingdom. The miseries of life become a potent factor in the purifying process of Nature. In the Animal Kingdom they necessitate the development of intellect and prepare the ground for the same.

Next to smoke is the Nîla color of the Prajâpatis. But how do the Prajâpatis, Pitris of a high class, come in the order of evolution before the Human Kingdom? Men are not higher than Prajâpatis, nor is red a higher color than blue. Satva predominates in Nîla, while it grows in red. It may be very well understood how the Prajâpatis preceded the Human Kingdom on the descending line, but they could not ascend unto man.

Confining ourselves to the text itself, no satisfactory solution can be obtained. Theosophy, however, throws some light on the point. Man is not a development of the lower kingdom alone, but is a combination of the higher and the lower, the meeting ground of the Animal and the Divine. The Kumáras came into existence when spirit was descending into matter, and were brought into requisition in the economy of Kosmos for the evolution of the real man. The red in the *Jíva* is not a development of blue, but is a combination of smoke and blue. Acid fumes and litmus blue combine to form red. When the effect of acid fumes is neutralised by alkali, blue is restored. This may be a far-fetched analogy, but it is used simply by way of illustration.

It is to be noted here that the litmus principle is found in the Java flower (*Hibiscus rosa sinensis*), which is ordinarily bright red and becomes blue when drooping. This flower, as representing the human principle, is sacred only to the sun god and to S'akti. It is used largely in the practices of Black Tantra. The flower can never be used in Vishnu and S'iva worship.

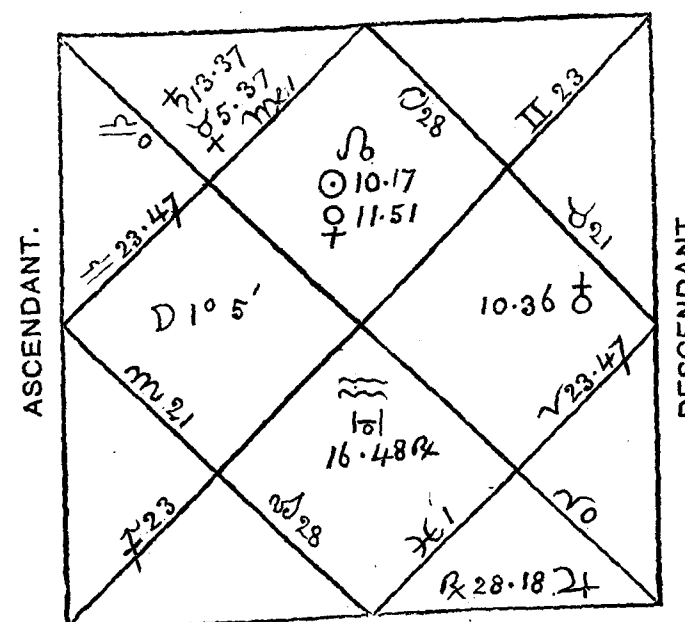
But we have strayed away.

A class of Pitris, called also Prajápatis, intervened to bridge over the gulf between the animal and the Deva. The Prajapati man and the animal man unite in earth-life and separate after death. This goes on for a long time. As the text says, "then for a hundred Kalpas, it enjoys the state of Devas and again attains the human state," i. e., there are repeated passages from Devachan to earth-life. At last this combination of Níla and red develops into pure yellow. The Rajas of Níla becomes subordinated, and Satva alone of both Níla and red becomes prevalent. Man then becomes a Deva or what is called a god or Dhyán Chohán. He does not again revert to earth-life. The text says:—"Finally it gives up the human state and once more attains the state of Deva and for innumerable Kalpas remains in Deva-loka." The higher Devas are but developed men of previous Kalpas. By the process of evolution, yellow, or predominant Satva, becomes white or pure Satva. The *Jíva* then becomes Mukta or free from the relativities of the lower colors. Once fixed in the white color, the *Jíva* rises above the law of Karma. "Then it successively passes through nineteen thousand states and finally becomes liberated from all Karmas that result in enjoyments and sufferings."

PURNENDU NARAYANA SINHA.

HOROSCOPE OF H. S. OLCOTT, P. T. S.

THE subject of my present delineation was born near New York on the 2nd of August 1832. The time of birth is calculated to be 11-15 A. M. New York Time, or 4-15 P. M. Greenwich Mean Time.



The horoscope shows the sign Libra to be rising at that time, its ruler, Venus, being in the meridian, conjoined to the Sun in the regal sign Leo.

There are no less than five planets in "fixed" signs, Leo, Scorpio, Aquarius and Taurus, and of these the Sun has a position of dignity in a double sense, accidentally by being in the meridian and essentially by being in its own sign Leo. This indicates a singular degree of patience, method, diplomacy, caution, fixity of purpose, and dogged resolution. He will never be turned away from a course upon which he has set his heart; and by waiting and working in silence and patience, he will always ultimately succeed in his greatest ambitions. This position also indicates a peculiar faculty for construction and invention. It gives strong attachments to persons, places, and even things; a tendency to contract habits of life which cling to the native, even through years of change and activity of body and mind, and reappear at the first opportunity. The native under these positions of the planets is careful in his speech, precise in action, orderly in his affairs, and generally has a good memory for past events and a strong sense of arrangement. The position of the Sun and Venus in the meridian indicates an ambitious turn of mind a keen sense of the fitness of things, a love of the arts, especially architecture, sculpture and poetry, having in some degree ability in these things himself. This position of the Sun will tend to make the native

fond of ornamentation, display, and publicity; while it will assuredly confer dignities and honors from noblemen and even kings. Saturn in the 11th house indicates false friends, especially among females, that planet being in a feminine sign and afflicting the Moon in a feminine sign also. Mercury and Mars are the two significators of marriage, and here we see Mercury well placed, but badly afflicted; and Mars in its "detriment" (Taurus) in the 7th house, that of marriage. Hence there would be some delay in contracting marriage, but it would fall out in the 28th year, *i. e.*, after the 27th birthday, when the Moon joins the Sun and Venus in the 10th house. Mars would produce, however, domestic disturbances, and the end would not be good.

The sign Libra rising gives the following general indications of the life:—The sign Libra confers upon its subjects an excellent sweetness and amiability, kindness, gentleness, and evenness of temper. It renders the native just, virtuous, sympathetic, and of courtly disposition and deportment. The affections are constant and the nature forgiving. The native is frank, outspoken, readily accessible to others, fond of company and very communicative; but when left alone, inclined to be melancholic.

Like the well-poised Balance, the subject is sympathetically moved to a decision and as gradually recoils, halting a long while out of a sense of justice before coming to a decision. If pushed too far, however, he will metaphorically "kick the beam," and send every one's calculations to "limbo." He is easily excited and as readily appeased. There is a good deal of flexibility in the nature, with a certain radical fixity of purpose, and though he may oscillate by persuasion to one side and another, he can never forsake the central stability of his nature. The native is inventive, has much ability for mechanics and construction, the applied sciences and navigation. He has a strong will, but it is not always effective, nor, for that matter, conducive to his welfare. Successful in his studies, quick in comprehension, the native will make the most of his mental powers and will turn them to the practical purposes of life. The appetites are keen, and the sense of pleasure strong and enthusiastic. The passions are both deep and sincere. The opinions of the native are volatile, and though there may be strong attachment to the prevailing theory, yet, the mind being very versatile, it is apt to undergo rapid changes. The occupation will be of a martial character, may be in the army, secret service, navy, or in surgery, chemistry and the like. Most likely of a public nature. But there will be opposition and probably disagreement with co-workers or partners. The native will probably have step-brothers or sisters, born of a different parent, and the father will die early in the life of the native if he be born during the daytime; children will be few and the loss of some is indicated. One of them will cause the native much trouble. There will be some peculiarities of relationship in the family, a double family or adopted parents. In the second part of life there will be ill health due to some affection of the bowels and bladder, and some dangers

to the hands and feet. The indications of marriage are not fortunate, and though the relations will be ardent, they will not endure. Natives of this sign generally become estranged from the father and closely attached to the mother. The subject will gain honors of a public nature, and in connection with his calling will come into numerous relations with persons of high rank who will render him assistance. Enemies will be powerful and numerous, but the native will always have cause to fear most from his own relatives.

Col. Olcott's mother died at 23 years, 11 months and 19 days of his age, when the Moon (ruler of the tenth, and natural significator of the mother) came to the conjunction of Saturn, by direction. Marriage had place in the 28th year, when the Moon was in conjunction with its radical position and in semi-square (evil aspect) to Venus and Saturn, which were conjoined in Virgo. Only one result could be expected from such planetary positions, a change, ending in disappointed affections.

The arc of life reaches to a point between the 23rd October and 5th November, 1915. It is to be hoped that the data afforded, warrant us in making so agreeable a prognostication, and in believing that so many years lie before him in which to complete the work upon which he has set his heart.

The Sun, by direction, will then be in the radical place of the Moon and conjoined to Mercury and in sesqui-quadrate to Jupiter. The Sun's radical place will be afflicted by Saturn and Uranus. The latter planet will be transiting the opposition of the Sun's place at birth, and the new moon of Oct. 23rd will fall exactly in the place where the Sun and Moon are conjoined by direction in the first house.

It will be observed that the Sun in the present nativity, conjoined to Venus, is in sextile (good) aspect to the Moon and Venus in the horoscope of H. P. Blavatsky. Such a position always cements friendship.

SEPHARIAL.

Remarks upon the above.—"Sepharial" has sent me his MS. for comment to Gulistan, which puts me rather in a quandary, since one really knows but little about oneself. However, I think his reading of the sign Libra hardly fits my case as that of Cancer did H. P. B.'s: still the horoscope, as a whole, is very interesting and satisfactory. My intimate friends rather than myself should have been asked to judge of its accuracy. It is true that I have suffered from the treacheries of female friends, yet I have also been blessed with many who were true as steel, and whose conduct towards me, confirming the influence of my mother, gave me that respect and regard for woman, which is certainly one of my characteristics. What "Sepharial" says as to the outcome of my marriage is true, but delicacy forbids further comment. I am not melancholic, however, in the least. On the contrary, I am constitutionally optimistic, which temperament has carried me through our Society troubles and others antecedent, with unwavering hopefulness and perseverance. He is right about

my inventiveness and love for the fine-arts; but Libra does not fit me as to having step-brothers; nor as to my father dying early in my life. I have had four children, of whom two died; have had very robust health, with the exception of camp-dysentery and fever, contracted in the army; my feet have given me some trouble now and again; and I was never estranged from my father, while my mother had my passionate devotion. As for my having had powerful enemies, there is not the least doubt of it. No man ever had more than I while occupying an important public position in my own country; and no man ever cared less or suffered less from their opposition. My mother's death and my marriage did occur at the times specified. Finally—to avoid being led into egotistic prolixity, or an offence against good taste—as regards the presumed date of my decease, it may interest “Sepharial” to learn that the same prognostic has twice been made me by Hindu astrologers. That is not saying much, perhaps, for poor Powell's Hindu-drawn horoscope prophesied that he would live to be ninety, and he died within the following fortnight!

Having now done up the two Founders, “Sepharial's” next venture will be upon the horoscope of the Theosophical Society.

H. S. O.

Reviews.

OUR MAGAZINES.

Lucifer.—We learn from the “Watch-Tower” notes of September that arrangements have been made to take a short-hand report of the Chicago Congress proceedings in connection with Theosophy, and that these will, if funds permit, be freely circulated. A very curious account of the effect of sound in the production of subjective colour-sensation is reported from *Pearson's Weekly*. It appears that some sensitives experience sensations of sound and color as concomitants, and research, if report be true, has reduced the sound-effects of wind and stringed instruments upon the retina to the following category:—

Wind instruments.—Trombone, deep red; trumpet, scarlet; clarinet, orange; oboe, yellow; bassoon (alto), deep yellow; flute, sky-blue; diapason, deeper blue; double diapason, purple; horn, violet.

Stringed instruments.—Violin, pink; viola, rose; violincello, red; double-bass, deep crimson red.

No authority is quoted for this arrangement, but if we might judge from the comparative irritatory powers of the several instruments and colors, we should willingly accede to the first mentioned. Some interesting archaeological researches in Colorado and Guatemala are given at great length in the “Watch-Tower” notes.

The first part of the *Kathopanishad* is translated by C. J. The version is elegant and attractive. Master Eckhart's discourse on the “Union of the Soul with God,” attempts conciliation of the “Freewill” and “Divine Grace” doctrines.

Jno. M. Pryse writes an exceedingly interesting article on “The Mummy,” and treats of it in relation to the doctrine of Re-incarnation. H. P. Blavatsky's highly suggestive and learned essay on “Elementals” is continued from the last volume of *Lucifer*. “Selections from the *Philosophumena*” are continued. Mr. Kingsland writes an extremely sensible monograph on “Esoteric Teaching: Authority in Theosophy,” pointing out that there can be no authority in any writings except the measure of truth revealed to us therein. Those who are inclined to stifle argument by quotations purporting to come from “authorities,” should consider well this word of Mr. Kingsland. “Notes from a Diary of Visions” is curious, but has little meaning for any one but the writer, the mental and psychic phases which gave rise to such “visions” not being chronicled.

The Path.—Jerome A. Anderson, M.D., subscribes a good article on “Astral Bodies and Voyagings,” which will be read with interest by those to whom the borderland is a matter for so much curious enquiry. Mr. Judge essays to “square the teachings” which emanate, in apparent contradiction, from higher authorities. We fail to understand what is meant by the statement that, “Even in 1888 it was *not the time*” to make clear teachings which, once stated, are either true or false as they stand. While trying to “square” the discrepancies, anent Mars and Mercury, existing between the statements of Mr. Sinnett and H. P. Blavatsky, Mr. Judge loses sight of the fact that the “Lodge” consists of individuals, who however wise, may yet have their problems and also may differ in their conclusions, unless of course they live in an atmosphere of omniscience. Mr. Judge considers that it is “*now the time*” when what he was taught in 1876 and 1878 may be told publicly. In fact there is too much suggestion of “awful secrets” in Mr. Judge's article to please us, and the question whether the earth has occult relations with Mars and Mercury, not enjoyed by the other planets, is one which seems to call for no mystery from our “Unknown Philanthropists.” It does not seem to come near enough to the problems of our present existence to be an element of particular confidence or reserve. “Faces of Friends” introduces Archibald Keightley, M.A., M.D., the near relation and colleague of Bertram Keightley, whose portrait was last given. “On the functions of a Doormat,” by Katharine Hillard, contains a very salutary lesson, pleasantly put.

Theosophical Siftings.—No. 10, Vol. VI, reproduces the admirable article on “Nirvāna,” by G. R. S. Mead, which originally appeared in the pages of *Lucifer*. Mr. Mead has rendered a valuable service to Theosophical students in bringing together so much scattered information on this much disputed doctrine.

Le Lotus Bleu.—The August number contains translations of Mr. Mead's “Notes on Nirvāna,” and “Letters that have helped me.” Mons. E. Coulomb continues his excellent article on “Cycles,” “Conscience,” by Guymiot, and “Is Creation possible?” by Dr. Pascal, present interesting questions. A translation of the late Pandit Bhāshyachārya's “Vis'ishtādvaita Catechism” is commenced in this number.

The Theosophic Thinker.—This energetic Theosophical organ contains a weekly instalment of very useful matter. The issue for September 30th has articles on “The God of Science,” “Gurus'ishyabhava,” or “the Relations between a Guru and his Disciple,” and a translation of the *Sataramanjanyam*

commenced by O. L. Sarina and R. Seshagiri Rao of the Madanapalle T. S. The supplement contains the first part of a good article upon "Yoga" by N. R.

Theosophical Forum.—No. 51 deals with the question as to why Masters do not make themselves visible to earnest seekers after truth, nor "effectuate peace on earth and right education of the young." "Is sympathy a quality of Kāma?" is another interesting question dealt with. Other questions and their answers make up an interesting number. We cannot help remarking that a "Forum" of two persons is running opinion on too narrow a gauge; and the Editors would do well to enlist other writers into the field of discussion.

The Sphinx for June begins with a translation of "The Abode of Peace," by Mrs. Besant. This number is rich in phenomenal experiences, ghostly and "spiritualistic." It has a most beautiful drawing by Pidus, called "In the Morning Wind," graceful, mystical, suggestive. In the July number appear important papers on Simon Magus, by Thomassin, and "On the influence of psychical factors in Occultism," by Dr. Carl du Prel. Ludwig Deinhard, under the title of "The riddle of the Astral Body," gives a remarkable "wehrwolf" experience. In the August *Sphinx* Dr. du Prel, Thomassin, and Ludwig Deinhard continue their papers. Other good articles are Kraft-Ebing's hypnotic experiments by Puységur, and "From the Life of an Atom," by O. Schultze. The delicately executed head- and tail-pieces are in these numbers as excellent as ever. There are in each number several well-chosen and instructive accounts of "occult" experiences, under the heading "More than school learning dreams of." This is one of the special features of the *Sphinx* that we recommend for imitation. Well-reported "cases" are always useful.

Lotus Blüthen.—The June number opens with an excellent paper on the Essence of Alchemy. "The metals are the passions which nature lends to us, in order that they may be transmuted into the gold of virtue and wisdom." Those who would know the great secret are reminded that all knowledge is included in the maxim "know thyself," for he who cannot find what he seeks within himself, will never find it outside himself. Extracts from "The Secret Doctrine" and correspondence make up the rest of the number. The July number contains "Extracts from the Book of Dzyan," and a continuation of the translation of Mrs. Besant's "Seven Principles of Man." In an epitome of Brahmin chronology 1,955,884,693 years are given from the evolution of our solar system to the present year; the author also gives figures for the first appearance of humanity on the planetary chain and for the beginning of the Vaivasvata Manvantara. These numbers were furnished to Madame Blavatsky by Mr. Subba Rao early in 1885. We should be much obliged to those of our readers who are learned in ancient chronology if they would give us the exact reference to the original Sanskrit work in which these calculations appear.

We have received German translations of "The Science of Breath," by P. Rama Prasad Kasyapa, and of Mdme. Blavatsky's "Key to Theosophy."

BRAHMA JNA'NA CHURUKKAM.*

The author of this small book, containing 86 pages, has placed the whole Tamil-knowing community under deep obligation. The book is written in the

* By Siva Row, F. T. S., and published by the S'ri Vidya Press, Kumbakonam, for the local Branch of the Theosophical Society.

Tamil language and the title explains the contents. The Tamil word "Churukkam," means abstract or epitome, and thus the book is an epitome of Theosophy in Tamil. While the Theosophical literature has been spreading rapidly in almost all the European languages, no attempt has ever been made to epitomise the fundamental tenets of Theosophy in Indian vernaculars, and this important task has been begun by the author of the treatise under review. Religion and philosophy, as they stand at present in India, are deformed, perverted, misused and priest-ridden, and as this book is the first of its kind on these subjects, it will give much useful information in consonance with science, and eradicate misconceptions concerning the important problems of God and Man; Karma and Re-incarnation; Re-incarnation and Transmigration; duty and moral responsibility; and, above all, altruism and unselfishness. The writer has used Sanskrit nomenclature in expressing his thoughts, and this is a great help to Hindu readers.

The book is divided into seven chapters, and the author has taken as his models "Esoteric Buddhism," "What is Theosophy?" and "Theosophical Manuals." The different relations of macrocosm and microcosm and the fundamental unity of nature; the different principles which make up man and the process of their integration and disintegration; the destiny of the "Ego" through all its evolutionary courses; the periods of macrocosmical and microcosmical activities and rest, and many more subjects are so ably treated that our Tamil-knowing friends will welcome this book as a guide to real study. The unthinkable horrors of the theological hell and the magnified bliss of its heaven will present new aspects to the readers, if the chapters on Devachan and Kāma Loka are read attentively. Even our English-knowing Hindu brothers will find this treatise a good companion for their young sons, daughters and wives, and the book will surely meet a demand in this direction.

Our critics must read this book carefully, compare notes and then see whether Theosophy is Buddhism, Christianity, Atheism, or the scientific foundation of all the religions, which is Truth. Before concluding this short review, we must state that it is the duty of Hindu Theosophists to purchase as many copies of this book as possible—the price being only four annas—and circulate them freely to the Tamil masses. We hope similar attempts will be made by other members to meet the necessities of the different Vernacular Provinces.

P. R. V.

AN ESSAY ON RELIGION.*

This essay, intended for the Parliament of Religions, Chicago, contains "Thoughts regarding the classification of information contained in the Religious books of the world for a philosophical treatment of the subject." The author divides his subjects into two heads: (1) The necessity of classification of Religious Information; and (2) Heads into which Religious Information may be divided; and in this essay he attempts to decide upon the essentials of religion, carefully putting aside all discussion of particular characteristics which form the lines of demarcation between sect and sect. Having shown that religious teachings have not hitherto been brought into array for the purposes of classification as a philosophical system of thought, necessary for deliberation as to the future of religion, he

* By Ishar Parshad, Lahore.

passes on to show that in the same way no common ground has been fixed either for the definition or functions of religion. Rightly estimating the scope of missionary work in foreign countries, he advocates preaching "devotion to God" as an alternative of the ineffectual and "nominal propagandism" at present carried on. The writer then goes on to indicate the points upon which research should be made and information chronicled. All the vital questions of theology are clearly set out for examination, and so wide and deep are the issues involved that the full consideration of all the points defined would be the work of many years for whoever may essay the task. The author concludes with an appeal to all who feel interested in the cause of Truth, and of Religious Truth in particular, that they should put forth their powers in the direction of bringing about this desirable object by submitting the subject of religion to a philosophical examination.

W. R. O.

THE LIGHT OF THE EAST.*

The September No. of this monthly review contains two articles of interest to Theosophists, viz., "Experiments in Telepathy" from the *Pacific Theosophist* and "The Mahátmas" by "A Chela." In the latter objection is taken to the Theosophic view of the Mahátmas. It is full of blind assertion and unsupported theory, but it should be read by Theosophists for comparison with other statements made upon what we may regard as higher authority. The journal is conducted by S. C. Mukhopadhaya, M.A., and gives excellent reading.

HARIBHAKTI SUDHODAYA, OR THE AMBROSIA OF VISHNU BHAKTI.

This book has been received from the S'ri Vidya Press, Kumbakonam. It contains in addition to the text the copious commentaries of Sridhara Swami, and forms part of Nārāḍīyapurāṇam, like Bhagavat-gītā of Mahābhārata and Sūta Samhita of Skāṇḍapurāṇam. It deals with the importance of Vishnu Bhakti in preference to all other modes of worship and Yogic practices. The attainment of Jñāna by Parikshit, Druva and Prahlāda through Vishnu Bhakti, is set forth in a fascinating and instructive manner. The closing chapters discuss the various points of Jñāna Yoga and Bhakti Yoga. The book is printed very neatly in Grandha characters, and great care appears to have been bestowed upon it in making it free from mistakes. All who are able to understand Sanskrit should not be without a copy.

SU'TRADI'PIKA'.

This is another book received from the S'ri Vidya Press. The name of the book is so familiar to all Theosophists that it is unnecessary to dwell in detail on its merits. It is annotated by the celebrated Jagannatha, and the commentaries are concise and sufficient to make one understand the book tolerably well. It is printed in Devanāgarī characters, and its execution is very neat, which does great credit to the press. The price is only 10 annas. It would be well if the manager of the press could issue translations.

* Calcutta: J. N. Mullick, Newton Press, Cornwallis Street.

tions of this and other important books on philosophy in Tamil also, as this course would be of great help to the Tamil-knowing public, the majority of whom do not know Sanskrit.

THOUGHTS ON THE BHAGAVAD GĪTĀ.*

The author of these essays is a well-known and able contributor to our Theosophical journals, and anything from his pen usually commands attention. The present work consists of a series of twelve lectures delivered before the Combaconam Branch of the Society by the author, and is an attempt to compare the Gītā with Theosophical teachings with the aid of Purāṇic symbology and its interpretation. There is much in these anonymous essays which is worthy of consideration, and much that shows the author to be a close student of Theosophical literature. This attempt on his part to compare Hindu religious belief and thought with Theosophical ideas is worthy of the highest praise.

Among the subjects particularly dealt with are the real meaning of Nārāyana; the septenary constitution of Man; the two schools of Yoga; the true meaning of Karma; the planes of the Universe; and these are more or less clearly treated of. Unfortunately a certain lack of arrangement in his books renders it difficult to follow the author's thoughts at times, and there are perhaps also an unnecessary number of parentheses. Apart from these defects, the present essays are well worth perusal, and afford evidence of the fact that Hindus who will take the trouble to read advanced Theosophical literature, as our present author has done, will, like him, be able to join in the work of interpreting India's sacred literature. The concluding portion of the essays is devoted to a consideration of numerals and symbolism.

Theosophy in all Lands.

EUROPE.

LONDON, September, 1893.

We are looking forward to welcoming back some of our delegates to the Parliament of Religions next week. Mrs. Besant, Mr. Chakravarti, Mrs. Cooper-Oakley, and (I believe) Miss Müller, are, we hope, at this moment on the high seas; at any rate they are due here next Wednesday, October 4th. Of course Mrs. Besant and our brother G. N. Chakravarti are only birds of passage, en route for India; however, they will be with us quite ten days, and the latter has promised to open the discussion at the first Blavatsky Lodge meeting in October, and start our new Syllabus with "Religion in India."

Mrs. Cooper-Oakley returns from her prolonged wanderings for nearly a year, to stay—we hope—at home for a while; but this we do not yet know for certain. You will have seen by the Australian papers, &c., what an immense impetus her visit to the Antipodes has given to the cause of Theosophy, and how renewed zeal and activity springing up wherever she went, proves that the ground was quite ready for the fresh sowing of the seed; and,

* By a Brahmin F. T. S. Published by the Combaconam T. S.

I am sure, you will be glad to hear that Mrs. Oakley's health is much improved; so that, in every way, her absence from us has resulted in great good.

A few American papers are in, giving an account of our two days at the Chicago Religious Parliament, and the news, briefly, amounts to "success," writ very large indeed. Every one seems to have been immensely anxious to hear what our leading Theosophists had to say, so much so that every meeting was crammed to excess, and overflow meetings were held in the adjacent corridors! Indeed so great was the crowd at one of the sittings that another hall had to be called into requisition, which was also filled, and the audience addressed by those of our speakers who were not engaged at the regular meeting.

A private letter from a Chicago Theosophist to a member at Headquarters states that from the very first day of the Religious Parliament the note struck was a strong desire for unity, and for the dropping of now useless forms and dogmas—almost anti-Christian indeed; anti-Christian only, of course, in the sense of such encumbering forms and dogmas being felt to be not only unnecessary, but as tending to prevent a unity which might otherwise be brought about. This, to my mind, is very significant, when we remember that America is the home of the already nascent sixth sub-race.

The Theosophical van has returned from its long tour, and reports progress all along the line. South-country folk in England are peculiarly difficult to tackle on matters which make for religious evolution, but our brothers seem to have met with what in some cases proved to be—quite startling success, considering the inevitable opposition encountered. Theosophy, however, proved to be "the death" of the horse! But the unwontedly kind treatment which alleviated the poor beast's last days has, we hope, made for him a happy Devachan, supposing him to have one at all!

News from Sweden is most encouraging, the Countess Wachtmeister's presence among our Swedish brethren proving a great pleasure and help. There is some talk of a Swedish sub-section being formed, but all is yet in *nubibus*. Two new centres have been organized since I last wrote.

Mr. Kingsland's recent round of visits to some of our south of England towns has resulted in great good. He always seems to inspire such confidence and hope, and as he is quite one of our best speakers, his lectures naturally form a prominent feature wherever he goes.

I mentioned our new Blavatsky Lodge Syllabus in my first paragraph, and as it is a particularly interesting one, you may like to have it in full:—

October 5th,	Religion in India.	G. N. Chakravarti.
" 12th,	The Path of Spiritual Progress.	Annie Besant.
" 19th,	The Vision of Odin.	Bertram Keightley.
" 26th,	The Gospel of Theosophy.	A. I. Faulding.
November 2nd,	The Action of the "Lives."	Dr. A. Keightley.
" 9th,	Gnostic Christianity.	G. R. S. Mead.
" 16th,	The Rosicrucians, their Religion, Ethics and Policy.	
" 23rd,	What proof have We?	Dr. W. Wynn Westcott.
" 30th,		Mrs. Keightley.
December 7th,	The Problem of Pessimism.	Isabel Cooper-Oakley.
" 14th,	Norse Gods.	Bertram Keightley.
" 21st,	Miracles.	R. Macchell.
" 28th,	The Birth of the Christ.	E. T. Hargrove.
		G. R. S. Mead.

Thus, you see, there are one or two papers promised here, which will be of special interest, e. g., Dr. and Mrs. Keightley's will both be much looked forward to. I say—papers, but it is nearly all extempore speaking. A capital plan has been lately brought into action for the conduct of the Saturday evening Blavatsky Lodge meetings. The old Syllabus came to an end about a fortnight ago, and "The Ocean of Theosophy" was then selected as the forthcoming subject for study, to be taken chapter by chapter. The new method I spoke of, is as follows:—All members are invited to write down questions (unsigned) and place them in a box provided for that purpose. These questions need not necessarily be confined to the particular subject in hand, but may bear on Theosophy generally: to quote from the Secretary's report for the next *Vâhan*:—"They are read out at one meeting and are answered at the next. During the week they are posted on a special 'question board' and classified under the heads of *The Ocean of Theosophy* and 'General,' in order that members may have the opportunity of copying them and writing answers to them. At the subsequent meeting the first hour is taken for the study of the special subjects with the questions and answers bearing on them, and the last half hour is given to considering the 'general' questions."

I saw a capital Syllabus drawn up (for the next three months) the other day, which the Bow Lodge has just issued. One special feature is "A general talk" for December 24th, which seems to me a good idea, and the year is brought to a conclusion appropriately enough with "The Bhagavad Gîtâ" for December 31st.

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Since I last wrote the British Association has met this year at Nottingham, and Dr. Burdon Sanderson has delivered his presidential address, which contains much that is noteworthy from our point of view. Especially so are his opening remarks, wherein the Professor of biology practically throws aside the attitude established by science in this branch of research during the last few decades; returning to what is, in the main, a much earlier form of speculation and belief. Dr. Sanderson talks much of "specific energy," in many connections, which on careful examination reveals the fact that the learned professor is unconsciously approaching the realm of occult research in these matters, as H. P. B. always prophesied that science would, and that at no distant date. Dr. Sanderson wisely points out that "the aim of the physiologist is not to inquire into final causes, but to investigate processes"; but in following the course of these investigations the fact is clearly elicited that he looks upon the human organism as an aggregation of lives, each having a separate existence,—and each worked, so to say, by its own "specific energy"—although incapable of existing apart from the whole body corporate. This is most significant. But what shall we say to the learned doctor's placid assertion that "We ourselves possess the *sixth sense*, by which we keep our balance and which serves as the guide to our bodily movements." This sixth sense apparently resides in the "aural labyrinth," but Dr. Sanderson does not clearly state what it is. Truly we are getting on; but Dr. Sanderson seems to me only to juggle with words when he substitutes the term "specific energy" for what he might just as well call "life principle." For he practically proves that "Life" is the one thing behind matter and material organisms, a thing which even yet evades the finger of science, a thing apart, not to be weighed or measured, but whose effects only can be observed.

Talking of science reminds me that Prince Krapotkin has been discoursing learnedly thereon in a recent number of the *Nineteenth Century*. I do not know that I quite follow him when he becomes very technical on the subject of atoms and molecules, but I gather that there has been quite an evolution of ideas concerning atoms represented as "grouped in space." Krapotkin has been talking of marsh-gas and its constituents, and goes on to say:—

"Starting from the same marsh-gas, they now represent an atom of carbon as located in the centre of a regular tetrahedron (a pyramid having an equilateral triangle for its basis and three equal triangles for its sides), and the four atoms of hydrogen at the four summits of the figure.....In all such symbols the atoms are, however, represented as immovable at the summits of a geometrical figure, but in reality they must be engaged in continual oscillations round a spot which may be described as the centre of gravity.....Chemistry thus gradually introduces the idea of mass and motion into its symbols, and considers the chemical molecule as a system of very minute bodies oscillating round a common centre of gravity.....The molecule thus becomes a picture of the universe on a microscopic scale—*microcosmos which lives the same life.*"

This is all very interesting, but I must in justice to Krapotkin add that he enlarges with evident satisfaction on the present tendency of modern chemistry to get rid of the metaphysical conception of "affinity." All I can say is,—so much the worse for modern chemistry!

I am much impressed by a little paragraph in the current number of the *Review of Reviews*, wherein Mr. Stead quotes from an evidently striking and original article in the *North American Review*, by E. S. Martin, on Prayer. Mr. Martin has certainly got an inkling, and more than an inkling, of the tremendous possibilities of what H. P. B. called "Will-Prayer." He says that "the more rational idea of prayer would seem to be not an argument or entreaty which influences the sentiments of the Deity, but a force which acts directly on some force which is included in God." For "God" read "Nature," and we have the occult postulate as plain as the proverbial pike-staff. Mr. Martin further believes that man is akin to, and shares the quality of, the supreme force (whatever that may be) of the universe; that "all things are possible to him if only he can learn how." Precisely; but we agree with Mr. Martin in believing that when man "can learn how,"—and only then, will the millennium have come; and that is not due yet awhile. Mr. Stead has also a very interesting page this month devoted to a notice of Mr. Myers' researches in the region of "Subliminal Consciousness," more particularly into the "Mechanism of Hysteria." Mr. Myers makes the phenomena of hysteria the peg whereon to hang some very pertinent suggestions as to the exceedingly limited condition of the normal man's consciousness:—

"He holds," says Mr. Stead, "the inspiring faith that we at the present moment have the use of a mere fraction of what he calls our pre-terrene faculties, and he sees in the extraordinary potency of subliminal action fresh witness to the existence of its habitual residence within us, in readiness, if we can contrive to summon it, to subserve our highest needs. In the progress and development of our conscious life we have lost faculties that existed in our ancestors—lost them so completely that we do not even desire to recover them."

Mr. Myers' suggestion, too, that from "some point of higher vision" we men may seem even as those "shrunken and shadowed souls," the hysteriacs, is very significant.

A. L. C.

AMERICA.

In addition to Mr. Judge's advanced brief report of the result of the Theosophical Congress at the Chicago World's Parliament of Religions, we have received private letters affirming the entire success of the gathering: in fact, the tone of one and all is most enthusiastic. The crowds which attended the several sessions of the Congress, the hushed attention with which they listened to the several speakers, and the fervency of their applause at the utterance of our tolerant and altruistic views, give one more convincing proof of the widespread interest and sympathy which is felt by the public in our movement. The demonstrations at Chicago give a dignity to the diploma of every member of our Society, and show how strong and firm is the foundation upon which our movement stands. This wave of popular enthusiasm sweeps away like chaff the sorrows and mortifications of past years, and should thrill every true heart among us with bright hope for the future. Our ship is now sailing on sunnier seas and keeping well to her course. For this great success we are indebted to the wise planning and tireless labor of Mr. Judge, Mr. G. E. Wright of the Chicago Branch, and other American Theosophists who have given the money for expenses or had a share in the preliminary arrangements. All honor to them!

All honor and loving gratitude, too, to Mrs. Besant, whose name was one of the potent attractions which drew the multitudes to the Parliament building and made it necessary for us to move from one hall to another, the largest, to accommodate the crowds in attendance. An American paper reports that some 4,000 persons listened to her grand oratory. The local papers speak very highly also of the addresses of our Indian delegates, Gyanendra-nath Chakravarti and H. Dharmapala. It seems that so much enthusiasm was aroused that people rushed forward to the platform to grasp their hands and even to embrace them in our Eastern fashion. It will be a lifelong consolation to these gifted young men to think that they were able to speak so boldly and effectively for their two national religions, Brahmanism and Buddhism, in the hearing of such multitudes of people of many races and creeds. Without my saying it, it must have suggested itself to every Theosophist who reads this report, that we have lived to see the brotherhood plank of the platform of our Society adopted by the most eminent representatives of all the world's great faiths. For the first time in history our Society set the pattern by gathering into our Convention at Bombay in 1880, delegates of the Parsi, Jewish, Mussalman, Christian, Buddhist, S'aivite, and Vaishnava religions, and now Dr. Barrows has bettered this by collecting High Priests, Rabbis, Pandits, Mobeds, Archbishops, Catholic Bishops and Priests, and clergymen of the chief dissenting sects of the whole world into one soul-expanding brotherly alliance, to clasp hands and utter vows of devotion to mankind. What a pity that H. P. B. did not live to see this day!

Following is Mr. Judge's report:—

NEW YORK, 21st September 1893.

COL. H. S. OLCOTT,

President, T. S., Adyar, Madras, India.

DEAR SIR AND BROTHER:—

The Theosophical Congress having finished its work, I have to report briefly to you, hoping that you may be able to find this of some use in advance of the printed

report which will be soon gotten out here when we have the transcript from the shorthand writers.

The foreign delegates were Mrs. Besant, Prof. Chakravarti, H. Dharmapala, Miss Müller, and Mrs. Cooper-Oakley. In addition to being one of the European Delegates, Mrs. Cooper-Oakley was also delegated by the Australian Branches. Brother Dharmapala had a delegation from the Ceylon Branches.

Summing up the Congress briefly in advance, I can assure you that it was an entire and extraordinary success. Public interest was roused to an enormous extent; every meeting was crammed with people, hundreds being turned away; the newspapers of the city gave us the first place in their headlines, and, as one of them said, the Theosophical Congress was a competitor of the entire Parliament of Religions. This is absolutely true inasmuch as the newspapers do not like the Theosophical Society and made the admission against their own desires. I am satisfied that if the entire building had been given up to us we should have filled every corner of it at each session. No recriminations were indulged in, and no attacks were made on any system of religion in our Congress.

The first day opened with all the delegates present, and the first in order was the reading of your Executive Order sanctioning the Congress; this was followed by the reading of your message by Annie Besant, and next the credentials were read. We then proceeded with three sessions a day, and were compelled to have two overflow meetings in extra halls assigned to us in the building. In accordance with my custom for many years at all such meetings, as well as in print, the fact was made quite prominent that the Society had no creed and spoke for no dogma whatever and claimed no authority. It is of course needless in view of my well known views on this point and constant publication thereof to state this, but I do so because it is an important point and the one thing on which the T. S. always insists. The Sessions continued for two days and public interest was so great that the managers of the Fair assigned us an extra meeting on Sunday night, the 17th, in the largest hall in the building. This meeting was held and was filled with 3,500 people, who stayed until half-past ten at night. And this closed the proceedings. A full report will be in the Path, and later on a verbatim report will be sent out throughout the world, if our fund is sufficient, which I think will be the case.

At the opening of the Parliament as an entirety on the 11th we were also represented, as the managers invited Prof. Chakravarti and me to be present. We were on the platform and he replied to a welcome and stated publicly that he was there for the T. S. Brother Dharmapala also replied, but of course having been brought over by the Parliament itself, he did not mention the Society at that meeting. Mrs. Besant was also invited, but, being engaged lecturing in another town, was not present until our own Congress. Your educational and literary statistics were read by Brother Claude F. Wright after the conclusion of his own paper. The shorthand reports were taken by two devoted Theosophists, Brothers Brolley and Solomons, who gave their services gratuitously. Uniform courtesy and appreciation were extended to us by the managers of the Parliament, and at the conclusion of our Congress I took occasion with Brother G. E. Wright, the local Chairman, to send a letter of thanks to them on behalf of the Society.

I think you might very well insert the foregoing in the magazine as an advance information.

Fraternally yours,
WILLIAM Q. JUDON.
Vice-President, T. S.

INDIA.

Mr. S. V. Edge commenced his tour in the Telugu Districts at Masulipatam on Thursday, September 14. He delivered two public lectures to large audiences and an address to the local College students. The Branch is working well, and a Students' Association, the Hindu Matha Bala Samajam, is also doing very useful work and deserves every possible encouragement. Mr. Edge left Masula on Monday, September 18, for Bezwada. The Bezwada Branch is unfortunately in an almost dormant condition in spite of the efforts made by Bro. Kotayya. A lecture was delivered there on Wednesday, September 20, to a rather small audience, and on the following day Mr. Edge left for Guntur, promising to visit Bezwada again on his return. The Guntur Theosophists form by their activity a marked contrast to their brothers at Bezwada. The two branches here, the Krishna (English-knowing) and Sadvichara (Vernacular-speaking), are both working steadily though a little more concentration of effort is required. Several lectures were delivered here. The Sanskrit school is doing a good work, and it is now proposed, if possible, to make Sanskrit compulsory instead of optional. At a committee meeting held for the discussion of the subject, the masters of the school promised to do their best to promote Sanskrit education. The school's financial condition is unfortunately not altogether satisfactory, and it remains for the good folk of Guntur to put this matter right as soon as possible. After staying four days at Guntur, Mr. Edge visited the Narasarpet Branch and then proceeded to Ellore, stopping en route at Bezwada to give one more lecture. From Ellore he went to Rajahmundry, where the Branch is beginning to work satisfactorily once more, owing to the efforts of Bro. Kotayya. Mr. Edge remained here five days, giving two public lectures and an address to students. During his stay the Branch celebrated its anniversary. We expect good work from Rajahmundry. After staying for two days at Cocanada, which Branch is unfortunately in a state of complete collapse, Mr. Edge proceeded to Vizianagram. The Branch here is beginning to work again, and it owes its renewed activity principally to Bro. C. R. Srinivasa Aiyengar. Bro. Dikshitaloo, the District Munsiff, is doing invaluable work by means of his Vedic class, and we wish him every success. Mr. Edge's tour was brought to a close at Vizagapatam on Monday, October 16, on which day he left for Madras.

The Telugu Branches will require some careful nursing by Hindu Branch Inspectors before they can be considered strong and healthy children.

Messrs. Old and P. R. Venkatarama Iyer visited Sholinghur Branch on the 29th September and stayed three days. The Branch is 9 miles from the railway and, thanks to the kindness of a lady at the Mission House, who put a trap at their service, the journey was performed in a comfortable manner. The Public Reading Room was gaily decorated, the place being en fête for the anniversary of its foundation. The local branch simultaneously celebrated its second anniversary. Several lectures were delivered, in addition to the Anniversary Addresses; P. R. Venkatarama Iyer speaking upon the subject of "Karma and Freewill," and Mr. Old upon the "Ethics of Theosophy." A morning journey up the hills to the Narasimha Swami Kovil, gave them an opportunity of witnessing the great esteem in which this ancient temple is held by devotees, who come in great numbers from all parts of the country. Mr. Old visited the Rajah of Karvetnagar by request, and was provided

with a relay of horses over 48 miles of open country. The Rajah very kindly entertained him, and presented some books to the Adyar Library. On returning from Sholinghur Mr. Old delivered a series of four lectures on Astrology to the Mylapur Literary Society, and they will shortly be published.

Col. Olcott left Head-quarters for Gulistan on the 1st October, and it is hoped that the change will benefit his health, which has lately been somewhat below par. He returned to Madras on October 22nd and will set out in a few days for Ceylon to meet Mrs. Besant.

AUSTRALIA.

Sydney.—As we have already sent you our Annual Report dated 14th May 1893, it only will be necessary to furnish our progress, and activities since then.

We continued our bi-weekly meetings until the arrival of Mrs. Cooper-Oakley, but during her stay of four weeks all Branch work was suspended. Since the departure of Mrs. Cooper-Oakley a weekly class for the alternate study of the "Secret Doctrine" and original papers has been held. The Branch rooms have been open every Monday evening for reading and exchange of books. Mrs. Cooper-Oakley arrived in Sydney, July 11th, having come overland from Melbourne by rail, and was met at the station by our Vice-President, Bro. T. H. Martyn, and several other members. A meeting was held the same evening at the Branch rooms, nearly all the members of the T. S. in Sydney, attached and unattached, attending; our President, Bro. Geo. Peell, occupied the chair, and introduced our most welcome visitor. After the delivery by Mrs. Cooper-Oakley of a very interesting address, the main business for which the meeting was called, commenced, *viz.*, the drawing out of a programme for work during the short time she would be in Sydney. Four public lectures and eight meetings for the study of the "Secret Doctrine" were decided on; arrangements were also made to hold meetings in the private houses of members and friends. All but Saturday and Sunday evenings were thus disposed of. The four lectures delivered were on the following subjects:—

- "Theosophy" (Introductory).
- "Life in Man, the Seven Principles, Re-incarnation, Karma."
- "Madame Blavatsky, her Work. The Mahátmás."
- "Spiritual teaching of Theosophy, Occultism and Psychic Powers in Man."

These lectures, as also two delivered on Sundays, one at the Unitarian Church, another under the auspices of the Socialist League, were all highly appreciated, the halls being filled on each occasion, the largest audience numbering about 700, or more. This does not represent all that Mrs. Cooper-Oakley did while in Sydney, as she was every day, being constantly interviewed by enquirers at the Hotel Metropole. After the termination of each "Secret Doctrine" meeting, some time was devoted to the formation of a league of Theosophic workers. Bro. T. H. Martyn was appointed

President, Bro. Hautricol, Treasurer, Bro. T. W. Willans, Secretary. Separate Committees were formed to forward the following objects:—

Branch Organization.	Public Lectures.
Press Correspondence.	Debating Club.
Elocution Class.	Theos. Reading Group.
Social Evenings.	Concerts in aid of Fund for Special Work.
Leaflet Distribution.	Scientific Psychological Research.
"Secret Doctrine" Class.	Theos. Class for Children.
Clothing for the destitute.	

Mrs. Cooper-Oakley before her departure inaugurated a new centre in one of our suburbs under the title of "Stanmore Branch of the T. S." (*Later*—I understand the charter is not yet applied for). As a whole the newspapers gave very fair, if sometimes brief, reports of the lectures, besides inserting a limited number of letters *pro* and *con.*; their attitude, without being distinctly hostile, was not particularly favorable to the movement.

Country correspondence has increased considerably, showing that a large amount of interest has been excited in the Theosophical teaching and a number of fresh members have lately joined.

C. D. CARVER,
Hon. Secretary.

CEYLON.

From early last month, all Colombo had been looking forward to the arrival of Madame Antoinette Sterling, so well known in the musical world as a most brilliant artiste, and preparations were made for her to sing at a concert at the Public Hall. Seats were booked from an early date, and it may be imagined how eager was Colombo to hear Madame Antoinette sing, when it is said that before her arrival every available seat in the spacious Public Hall was engaged. After experiencing very rough weather, the steamer bringing Mme. Antoinette hove in sight very gaily in the morning, and a crowd of people and newspaper representatives went on board to see Madame. She came ashore shortly afterwards, in company with the "upper ten" of Colombo. Leaving them behind, she made inquiries as to the location of the Sangamitta Girls' School, and soon found her way there. A most cordial welcome was given the visitor by Mrs. Higgins, the Principal, and Madame Antoinette remained for the most part of the day with Mrs. Higgins and the pupils of the institution. Our girls entertained the visitor with native songs, hymns and lyrics, and the chanting of the "Jayamangala," and she in return sang, in her usual style, throwing her whole soul in to the music, which was simply heart-stirring. After a meal of "rice and curry" with our girls in the institution, Madame Antoinette, Mrs. Higgins and Mr. De Abrew called on High Priest Sumangala, whom the visitor desired to see. They had a very interesting talk on Buddhism, and Madame Sterling declared that she was a believer in Re-incarnation, and that she was practically a Buddhist. After this interview, the visitor, by appointment, addressed a local meeting of the Christian Temperance Union. In her address she gave some wholesome advice to all Christians not to make Christianity into Christianity, and that they should not worship Jesus, but try to follow Him who preached "love" and universal brotherhood. Madame Sterling is a Theosophist in truth. Her watchword in life is Love, with its handmaidens Peace and Harmony. She left Colombo, leaving behind her several friends both among Christians and Buddhists. She mentioned to Mrs. Higgins,

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that she was coming back to Ceylon with her daughter in May next, and Mrs. Higgins will be their hostess. The object of Madame Sterling's visit to the East next year will be to study Buddhism, and she borrowed from Mrs. Higgins a Sinhalese-English grammar, to get conversant with the language, preparatory to her studies in Buddhism.

Friends of the Sangamitta Girls' School will be glad to hear that Mrs. Higgins and her assistants are doing excellent work in the institution. They are making every effort to raise the Building Fund in order to secure a 'Home' for the institution. For the sake of the rising generation it is to be sincerely hoped that the efforts of our friends will be crowned with success. The less said about the present condition of the "grown-up babies" of Ceylon, both among the men and women, the better.

It is cheerful to hear that the general public of Ceylon are looking forward to the visit of Mrs. Besant. Local journalists have heralded the news of the forthcoming visit of our distinguished sister, and Mrs. Higgins, with whom the visitors are to stay, has had several inquiries about Mrs. Besant. Mrs. Higgins and her friends in the Sangamitta School are making arrangements for the accommodation of the visitors at the school, and Mrs. Besant and her party will have a very cordial reception here.

I am glad to state that Dr. English is making endeavours to re-organise the "Lanka Branch" of the Theosophical Society. It has been for the last dozen years in a state of deep somnolence, and some life was given to it last Sunday when a few members met at the Sangamitta Girls' School and elected Dr. English as President and Mr. H. J. C. Pereira as Secretary, and two new members—ladies (not Sinhalese)—joined the Branch. The meeting was adjourned till next Sunday, when the rules of the Branch will be discussed and finally passed. It is hoped that the re-organised Branch will show much activity and vigor in the field of Theosophy in Ceylon. There are *Theosophists* and *Theosophists*, and a good many Fellows who call themselves Theosophists have made Theosophy, owing to their want of understanding, actually stink in the nostrils of well-known and respectable people. These people are a great obstacle to the progress of the cause. Excuse plain speaking!

P.S.—At a meeting of members held on the 8th October, it was decided to revive the Lanka Branch of the T. S. Dr. W. A. English was elected President of the Branch, and Mr. H. J. Chas. Pereira, Secretary. Two new members were admitted.

SINHALA PUTRA.

TASMANIA.

Hobart Town.—The annual election of President and Secretary of the Hobart Branch took place in July, Bro. H. H. Gill being elected President in the place of Bro. J. W. Beattie, who is retiring from office, and Bro. Joseph Benjamin to the office of Secretary. The valedictory address of the retiring President was greatly appreciated by the members of the Lodge. Although there are not many members of the T. S. in Hobart, yet the Lodge is working harmoniously and public interest in our work is extending.

CUTTINGS AND COMMENTS.

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

A RESPECTED F. T. S. of Behar, citing my remark *The Mattei* that "I am perfectly convinced that the mysterious electricities. 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", asks how this can be reconciled with Count Mattei's statement that they are "vegetable fluids possessing electrical properties." I answer that it cannot and can only re-affirm my personal belief, which, I fancy, does not greatly differ from that of Dr. Kennedy, Count M.'s chief British disciple and practitioner. The recent London analysis discovered nothing in them save pure water, which would not have been the case if they had been vegetable juices. Some of our Indian colleagues have reported marked curative properties in chromotised waters, and the efficacy of the Mattei electricities has been too often proven at Mangalore, Bombay, Colombo and elsewhere in India and Ceylon to leave room for doubt. I myself met at Rioli, Italy, a station-master whose child had been cured from a desperate illness, and on board ship I saw the marvellous result of applying a compress wetted with one of the "electricities" to a man's crushed hand within the space of a single night. It was applied by my friend Major Tucker, of the Salvation Army.

THE Dutch *Sphinx* gives an interesting account of the fakir, Soliman Ben Aissa, who, after inhaling the vapors of burning drugs and making mesmeric passes over his face, would so alter the aura of his body that he could transpierce his cheeks, ears and other parts with steel pins, remove his eyes from their orbits and replace them, allow poisonous adders to bite him with impunity, and hold a flaming torch to his arm as long as the spectators please without being even scorched. I myself saw a troupe of the Aïssouas do all these things, and was led to suspect that by a superior method of hypnotisation, and control over the elementals, the human flesh may possibly be temporarily changed into matter of an astral rather than a physical nature.

A CLOUD obscures the hitherto sunny sky of Pandita Ramabai, Ramabai's Widows' Home (*Sharadasadan*) at Poona; she shows the skin of the missionary beneath the garment of altruistic benevolence. Three of her most distinguished Hindu patrons have resigned from the

Advisory Board for her alleged breach of faith with the Hindu public, in that, after pretending neutrality, she is trying to convert her pupils into Christians. The *Mahratta*, the leading organ of the Hindus of the Deccan, uses most severe language about her. She says she "cannot undertake the responsibility of seeing that the girls who are admitted as Hindus will leave the *Sadan* as Hindus." Then s

ought to find a conscientious and capable Lady Principal like Mrs. Musæus Higgins, who finds no difficulty whatever in turning out her pupils of the Sanghamitta School even better Buddhists than they were on joining. If Pandita Ramabai had the will, the way would be found easily enough.

The Holy Beggars of India. MR. TILAK RAM, B. A., of Umballa City, appeals to his co-religionists to withhold charities from all fakirs, sannyāsīs and other holy beggars of India, except such as are really weak, helpless and poor. He puts his pen-point upon one of the greatest social evils of this country. It fairly swarms with sham ascetics, who robe themselves in the traditionally sacred garments of the pious mendicant that they may pass their lives in idle ease, seduce unsuspecting females, and stupify their senses with narcotics. Although the worthlessness and utter depravity of most of these wandering beggars is thoroughly well known in country as well as town, yet, so ineradicable is the force of national conservatism, that pious people go on giving to all comers who are clad in the reddish colored cloths and smeared with the sacred ashes, in the hope that, among the many unworthy their alms and tender respect may benefit at least one real saint. Since our first coming to India these facts have been known to us, and Mr. Tilak Ram does not exaggerate in saying what he does. It is a matter of history that this holy disguise was worn by some of the most ardent promoters of the Sepoy Mutiny; and the robes of the Buddhist monk were put on by Burmese patriots and dacoits throughout the recent war in that country. Within the past few weeks, too, a gang of desperate thieving and murderous dacoits, led by Jewna Maur, were captured in fakir costumes and brought into Umballa. The whole town swarmed to see the procession on its way to the jail. Mr. Tilak Ram says:—

"Fakirism has increased so enormously in India that if it be unsuppressed it will exceed all limits of toleration. It is disadvantageous in all respects, socially, morally, as well as when looked at from the point of view of religion. Morally, these people are the worst types of humanity. They are, as it were, the pests of society. There is hardly any fakir who is not addicted to an intoxicant. Some take bhang, which they hold to be the *Shibji ki bute*, others are given to ganja. *Charas* is the pet of almost all. Moreover I have to draw the attention of my kind reader to another very striking feature, viz., that it is in rare cases that we find these Mahâtmas sitting in an out-of-the-way place. On the contrary, we always meet them at places which are always crowded, such as a *tulab* or a shrine. It is there that they sit with a pile of wood burning before them and with their eyes shut just as if they were absorbed in heavenly contemplation. This serves to make the people hold these cunning scamps in their highest estimation."

The rising tide in the West. THE day prophesied to us by the Masters, in New York, in 1874-75, and the prognostics thereupon made by me in my Inaugural Address, is evidently dawning. For these vaticinations, how I was jeered at, and by the

Spiritualist press most of all! Yet the *Christian World* says:—

"There is no doubt that in his new departure Mr. Stead has caught a rising tide. Occultism is the new European fashion. 'Paris,' we learn from a paper by Napoleon Ney, 'is the focus of an occult agitation participated in by thousands of adepts belonging principally to the intellectual classes. In their secret meetings the Adepts, Cabalists, Spiritualists, Theosophists, produce phenomena which the ancients would have called prodigies or miracles. And the movement is spreading everywhere.'"

The Editor says—and very justly too—that there is great danger in encouraging the study of these phenomena by the uninformed and unprepared masses. This is what H. P. B. and I have been saying from the beginning. I quite agree with the remark of the Editor of *Light* that "the responsibility resting on the heads of those who pour inadequate information of the occult broadcast is very great; it is very much as though aconite or some such drug should be distributed heedlessly among the people to do with it what they will." The warning applies most particularly to the School of De Rochas, Papus and Luys, who have not only produced the terrible phenomena of transfer of sensitiveness to clay and waxen images that are in psychic relation with a hysteriac patient, but have published and vaunted of the facts to the whole world. The murderous *Aqua tofana* of the Borgias, which was not so perilous to society as this *envoutement* of De Rochas, was prepared in the most guarded secrecy. It is to be remarked, at the same time, that the very critics who are now raising the cry of alarm against the Occultists, have been all along demanding that our Mahâtmas should give out their last secrets of psychical science to convince the doubting scientists. And our own most influential members have joined in the clamor. Yet the iron rule is, KEEP SILENT.

WITH deep sorrow I record the untimely deaths of *Deaths of two Japanese student Priests.* two young Japanese priest-students who had been sent out as pupils under Sumangala, Maha Thero. They are Origo Higashi San and Tositura Hogen San. The former died recently at Bombay, the latter at Kioto, Japan. These were two of the seven young priests whose expedition to Ceylon by their superiors was a result of our successful effort to bring the schools of Northern and Southern Buddhism into a brotherly relationship. Of the whole number I thought Hogen San had the promise of the most brilliant future; his intellect being of the finest order and his perseverance remarkable. He is an immense loss to his country and religion.

The control of the Fire-elementals. PARAGRAPHS are circulating throughout the press about the survival of the fire-bath ceremony in different parts of the world. Miss T. Henry reported to the *Journal* of the Polynesian Society, of Honolulu, that whereas formerly the phenomenon was common among the heathen priests of Raiates, it can now be worked by only two, Tupua and Taero by name. As we have explained before, this impervious-

ness to fire is effected by subordinating to one's will the fire-elementals, and by acquiring from them enough of their pyrogenous nature, the man's body becomes, so to say, electrically positive and repellant to the fiery element. He may even surcharge his body with this elemental quality, so as to discharge streams of fire from any part of his body. The Buddhist books narrate many instances of this kind; and in some cases fire poured out of one side while water streamed from the other, of the adept ascetic. In "Isis" it was explained that the body of the child embryo is composed of certain grades of elementals, and that what we call the "temperament" is given by a preponderance of one or the other kind of spirits of the four kingdoms of elementals. By knowing the right procedure to follow, one may intensify either of the four component classes in one's physical body, and this even happens spontaneously in aggravated hysteria and mediumship. In his recent article on Eastern Magic in the *North American Review*, Mr. H. Kellar describes a case which he saw in Zululand, which vividly illustrates this principle. He saw a "Witch-doctor" levitate the form of a young Zulu by waving a tuft of grass over his head: the elementals of the air having, of course, been compelled to assist in changing the polarity of the subject's body. He then tells of the experiment with the fire-elementals—without, however, being able to understand the rationale of it:—

"One of the Zulus who were sitting with him about the camp-fire, stole away, and after some minutes returned with their own conjuror, the witch-doctor, in question. After considerable solicitation from the natives, the conjuror, who at first seemed reluctant to give his consent to an exhibition of his powers before me, took a knobkerry or club and fastened it at the end of a thong of raw hide about two feet long. A young native, tall and athletic, whose eyes appeared to be fixed upon those of the conjuror with an apprehensive steadfastness, took his own knobkerry and fastened it at the end of a similar thong of hide. The two then stood six feet apart, in the full glare of the fire, and began, all the while in silence, to whirl their knobkerrys about their heads. I noticed that when the two clubs seemed in their swift flight, almost to come in contact, a spark or flame passed or appeared to pass from one of them to the other. The third time this happened there was an explosion, the spark appeared to burst, the young man's knobkerry was shattered to pieces, and he fell to the ground apparently lifeless. The witch-doctor turned to the high grass a few feet behind us and gathered a handful of stalks about three feet long. Standing in the shadow and away from the fire, he waved, with a swift motion, exactly similar to that of the clubs, a few minutes, the bunch of grass around the head of the young Zulu before, who lay as dead, in the firelight. In a moment or two the grass seemed to ignite in its flight, although the witch-doctor was not standing within twenty feet of the fire and burned slowly, crackling audibly. Approaching more closely the form of the native in the trance, the conjuror waved the flaming grass gently over his figure, about a foot from the flesh. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about three feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to

the ground the body returned to its position on the ground, and after a few passes from the hands of the witch-doctor, the young Zulu leaped to his feet, apparently none the worse for his wonderful experience.

From all accounts Dharmapala has received the greatest kindness and every possible attention from everybody he has met since he left for Chicago. He writes me enthusiastically upon the subject, and his letters are full of hope for good results from his mission to the World's Fair as Buddhist Delegate. By my advice, when Dr. Barrows wrote and offered to pay his expenses if he would come, he asked for second-class steamer tickets, and went thus very comfortably as far as London. For economy's sake I almost invariably travel so myself. But when Mrs. Besant learned that he intended to cross the Atlantic in the same class, she, with her usual noble generosity, insisted on his coming first-class with herself, Miss Müller, and Gyanendranath Babu, and supplied the money to pay the difference in price. The New York papers, hearing of the arrangement for second-class tickets, chided the Chicago Fair Managers for their supposed meanness, and our New York Theosophists resented what they regarded as an insult to Dharmapala. This was most unjust to Dr. Barrows, and I shall be glad if he will make use of my present explanation if he thinks it necessary. Dharmapala writes me that he has met our dear Mr. Noguchi and several other educated Japanese friends at the Parliament of Religions, and that he intends to return home *via* Japan, where he has business to attend to for the Mahā Bodhi Society.

Under a new Act the Senate of the Madras University is to be enlarged by the election of a certain number of new Fellows. Some influential friends of mine were good enough, at the recent meeting of the Senate, to present my name for one of the appointments; speaking of me in kind terms. The nomination was made by Mr. A. Sankariah, Naib Dewan of Cochin State, a Hindu Brahmin, and seconded by Mr. Mir Ansuruddin, Sahib Bahadur, an Orthodox Mohammedan; which I value as the best evidence of my having officially preserved a strict impartiality in religious questions, as in duty bound. As I at once declined the intended appointment, I think it due to the gentlemen who most kindly offered it, that I should reprint the text of my letter to the Madras papers in this place, for the information of our colleagues in the Society:—

GENTLEMEN,—Were I not so retired from secular affairs, I should feel very thankful to you for bringing forward my name as a candidate for Fellowship of the University in the pending election; and, in any event, I regard it as a high compliment that an orthodox Brahmin should have made, and an orthodox Mussalman supported, the nomination. Could I see that, as a member of the Senate, I should be better able to promote the philanthropic ends of the Theosophical Society, and especially the interests of Aryan Literature, I should not hesitate to stand for election. I take an interest in

the spiritual and moral welfare of India, that is even deeper than that I have in the secular education of her youth, and have directly and indirectly been the cause of the opening of many Sanscrit and Sinhalese schools wherein special attention has been and is given to religious teaching. After full consideration of the subject, and with every desire to recognise your kind intention, I have decided not to be a candidate for Fellowship. Within the limits of my official duty, there is ample scope for all my energy; and as I do not value worldly honors in the least degree, and several gentlemen have been nominated who need the office and are eminently qualified to fill it, I request you and my other friends to make your choice among their number.

From the *Fukuin Shimpo*, a Presbyterian organ in Japan, the *Japan Mail* of August 5, 1893—from which I copy it—translates an article upon the present state of Japanese Buddhism, in which the following statistics of the temples enumerated in the year 1890, are given:

Sect.	Temples.
Shin-shu (Sect.)	19,142
Sodo-shu	14,077
Shingon-shu	13,065
Jodo-shu	8,301
Rinzai-shu	6,152
Nichiren-shu	5,064
Tendai-shu	4,809
Obaku-shu	609
Ji-shu	515
Nembutsu-shu	357
Hosso-shu (not yet organized)	48
Kigon-shu do	21

Total... 72,154

The Missionary paper consoles itself by saying there is one Christian in Japan to every two Buddhist temples. Really the Buddhists had better bestir themselves! It may console them meanwhile to know that the *Boston Record*, *New York Journal*, *New York Advertiser*, and other American journals report that converts to Buddhism in that country number hundreds; that they are found "especially among the most highly educated classes;" and that "it is the most interesting and curious fact of modern times, that the religion of the oldest nations is getting a firm footing in this new country." Did the Missionaries in Japan ever read of the flanking of an army and of a fire in the rear? If not, perhaps, the effect of the addresses and reports of the Buddhist Delegates to the Chicago Parliament of Religions may suggest the advisability of their so doing.

H. S. O.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXI.

IT would almost seem as if the Records of the Speer circle put our friends the Spiritualists in a dilemma. If they say that Imperator is a disincarnate spirit, insensible to any reactive influence of his medium, S. M.'s mind, then they must reconcile his very Theosophical teachings with those of other alleged spirits of an equally elevated character, which will be difficult; and with themselves, which is sometimes not easy to do. The venerable Mr. Luther Colby, Editor of the *Banner of Light*, and one of the most sincere men I have ever met, launched his heaviest editorial bolts, the other day, against Theosophy and our views as to Other World order. It was *apropos* of Mrs. Ella Wheeler Wilcox's article on "The Body of Desire" and cognate matters, in the *Arena* for September. He will have naught to do with the astral light; repudiates its picture-records of human experience; pishes and pshaws at the ethereal Double; indignantly denies that after death spirits ever pass beyond the attractions of kinship, friendship and other worldly concerns; and will not have the elementals and elementaries at any price.† Mr. Colby is the most orthodox among the leaders of the Spiritualists, and, as above stated, perfectly sincere in his belief as well as consistent

* 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-one, 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.

† *Banner of Light*, Sept. 16, 1893.

in his acts. Yet we have seen Imperator corroborating our statements about the elementals, earth-bound souls, the projection of the double, the wisdom of the ancient sages, and other matters of great importance, that Spiritualists regard as heterodox. If, on the other hand, the Spiritualists deny that Imperator is a disembodied spirit, they must—since S. M.'s evidence to the facts is absolutely unimpeachable, and it is supported by that of several witnesses equally trustworthy—concede that he is an adept, who communicated with them as our Masters did with us. Let them choose either way, the facts inure to the profit of our movement. Of course, the answer will be that in the spirit-world there are as great diversities of opinion as in this, and that Imperator is alone responsible for his teachings. Admitted; yet nothing can be clearer than that, whatever he may be or have been, Imperator was a learned, high-minded, and most interesting teacher; and that he flooded the Speer circle with such a multitude of striking, instructive and beautiful psychical phenomena, as no other similar gathering of investigators has placed on record. If a spirit, he is a high one, and one to be listened to respectfully. The most prejudiced Spiritualist cannot afford to sneer at or ignore these facts; and so, as I say, their party is in a dilemma not easy to escape out of.

To still farther illustrate the Theosophical tone of some of Imperator's instructions, and make more conspicuous their resemblance to those which H. P. B. and I received in the early days, let us utilise some more quotations.

At the séance of December 21, 1875, (Record, LX) a question was asked Imperator as to the good of studying occultism. He replied:—

"It is a natural step, and helps in the study of the phenomenal aspect of spiritualism, in the spiritual communications of ideas, and is of assistance in diagnosing the nature of the communicating individualities. The occult helps in the gathering up of precious knowledge and evidence from the wisdom of previous ages; and it may help the medium to advanced experimental knowledge, but it depends upon his will-power, his faith, and his perseverance. *It is the complement of our teaching*, looking into the records of the past, and comparing them with those of the present. We wish every avenue of knowledge opened for him, and by so doing we shall have a more potent instrument for our work, and a stauncher advocate, as one who has looked at the question on every side, and is convinced that there is substantial truth in the cause that he undertakes to plead."

But at the meeting of February 4, 1877, he said about S. M.: "He is concerned in an attempt to put together the relations of Spiritualism and what our friends have called Occultism, and *it is not possible to do so with his present information*. These relations cannot yet be established." Could anything be clearer than that the confusion and unrest in S. M.'s mind alone prevented his getting the truth told him about Occultism?

How different the sentiments above expressed from the abusive language employed against us by nearly every other "spirit control" and public medium! In view of Mr. Colby's ardent protest against Mrs.

Wilcox's views in the *Arena* article, I should wish he might read and ponder the following words spoken by Imperator, July 16, 1876:—

"The medium's mind has also been turned to the existence of a lower form of spirits, those amenable to invocation—elementaries [elementals.—O.], whom we prefer to call undeveloped spirits—and he has rather lost sight of one element, namely, that of fraud, the action of the unprogressed spirits of humanity [our elementaries.—O.]. Spirits that have been incarnated, as well as spirits inferior to man [elementals.—O.], are at work in the world, and they are cunning, evil, and dangerous. *These are now the spirits that are dominant; hence it is undesirable to seek for spirit communications at present. We speak from knowledge, and we urge upon you our solemn warning to beware of the adversaries [i. e., this class of spirits.—O.] in the near future.*"

This is just what we say, and surely we have had no motive to preach falsehood to our natural brethren, the Spiritualists, nor could we have reaped the least advantage from doing so. But our kind words and friendly warnings as to the danger of mixed circles and the untrustworthiness of mediumistic messages, and even of astral portrait forms have been repaid with insult and abuse. This great Unknown, Imperator, solemnly warns us that spirit communications should be avoided, because the depraved and otherwise most earthly spirits for the most part control mediums. Yet our respected Mr. Colby, in the leading article above-mentioned, prints, in small capitals, to give it greater emphasis, the following slogan:

"THE WHOLE HISTORY OF MODERN SPIRITUALISM, FROM ITS ADVENT TO THE PRESENT DAY, IS ONE UNITED TESTIMONY TO THE UTTER FALSITY OF THIS POSITION!" And adds—

"The multiplied thousands of honest, intelligent men and women, all over this continent and the world, who know that they have received direct and reliable messages from their 'loved ones gone before,' should hurl back with indignation this theosophic vaporing to 'the Hindoo huts,' wherein (as the veteran Eastern traveller, Dr. J. M. Peebles, rightly states,) it mainly originated!"

We may leave him to settle the question with Imperator and the other sages of S. M.'s "band." It is no concern of ours. And while he is engaged in this hard task, he may as well settle this point of Imperator's also:—

"Those who usually manifest 'at circles' are spirits who have lately left the earth and are not on a high plane. The higher spirits only communicate when it is their mission to do so." [*Light*, April 9, 1892]. "The higher spirits can only exist for a short time in your atmosphere, and it is often difficult for us to approach you. I myself am now far away from the medium, and unable to draw nearer to him on account of his mental and corporeal conditions. When out of health I cannot approach him."

Hindus who fret because the Mahátmás have not visited—or at any rate, made themselves known to them—will note this statement of a law which equally applies to the relations with living adepts as to progressed spirits. On another occasion Imperator stated a fact calculated to throw grave doubt upon the genuineness of every message or manifestation

through a medium. "Unfortunately," said he, "the lower powers can counterfeit almost everything that we can produce." That is just what the Roman Catholic Church has for ever been affirming in regard to mockeries of God's miracles by Diabolus Cornutus! And here is another crow to pick:—

"Some elementary [elemental—O.] spirits have progressed much more than others, previous to their incarnation. Deception by elementaries is part of the necessary training men have to pass through...It is not permitted that the departed human spirit should be dragged back at the will of any friend. In the majority of cases the communications at séances are not from departed friends." [Light, June 17, 1893].

The Eastern idea of the unconcern of pure spirits with what passes among us, is supported in various passages in the teachings of the Speer circle. For instance, Imperator said at the meeting of July 12th (year not stated, but see *Light* for January 7, 1893):—

"Strange to say, we are as ignorant of the conditions of your earth as you are of our world."

My readers may recollect that I said in a former chapter, that I had been told that there were adepts who had had so little educational training, in the worldly sense, that they could barely write their names, if even that: while spiritually, they were possessed of all the qualities necessary for the attainment of *jñānam*. At the Speer séance of March 24, 1878, Imperator said:

"There are men who, though on a low plane of development intellectually, have done their duty to the best of their ability, and these rise quickly through the spheres [of adeptship?—O.]; while those who may be very intellectual, but of a low moral type, sink into states into which we cannot follow them [Aritchi?—O.]—whether they are annihilated or not we cannot say."

Is "cannot" or "will not", meant? Would not a presumably very highly progressed spirit like this, be likely to know the truth about so momentous a question as this? Or does he use the "can" in "cannot" as meaning that it is not permissible for him to reveal this mystery?

And then he has a good word for us:

"The Theosophists say much that is true and right for men to know; the wise man [Mr. Colby, please observe.—O.] is he who takes the good and refuses the evil. There is no monopoly of truth, yet the more men learn the more dogmatic they often become. One thing we have learned through seeing your world in many of its phases, which is that a man is wise in proportion as he can throw himself into the position of others [even among the deeply learned Brahmans in 'Hindu huts'—dear me, what a biting sarcasm!—O.], not only in his own times, but in those of the past, and can estimate the motives and make due allowance for the failures."

At the same time he affirms—and it now seems to me with good reason—that some professors of the Occult philosophy push their assertions, especially their negations of spirit intercourse, too far. "If," says he, "the existence of the world of spirits is denied, the action of

the human spirit cannot take its place; as its action can only be studied in connection with the world of spirit." That is true, since the super physical man is an astral-stuff-sheathed spirit, but I am not aware that Theosophists have denied the existence of the world, or plane, of spirits: they have only doubted the identity of the spirits communicating through mediums. And Imperator fully sustains us in this view—as will be seen from what has preceded. He makes, moreover, the following very important declaration:

"The higher spirits who come to your earth are influences or emanations. They are not what you describe as persons, but emanations from higher spheres. You must learn to recognize the impersonality of the higher messages. When we first came to this medium (S. M.) he insisted on our identifying ourselves to him. But many influences come through our names. Two or three stages after death spirits lose much of what you regard as individuality [personality.—O.], and become more like influences."

No Eastern religionist will contradict this: quite the contrary, the Hindu would define the three stages of posthumous existence as Antariksha, Pitri Loka and Svargam; the Buddhist, as Kāma Loka, Rūpa Loka and Arūpa Loka.

Genius, he defines as "the power of receiving spiritual ideas, and working them out to perfection." "Intuition," he says, "is the highest of the spiritual faculties; it gives the power of discerning spirits and reading the thoughts of those men. A medium very often reads thoughts and discerns the motives of others." Which is what we have always believed, and which explains seventy-five per cent. of genuine spirit-messages; so-called.

"Malign spirits are ever trying to thwart mankind on their course towards excellence, as they love to check progress in all its forms..... They assume that their view of truth is the right one, and that all others must be wrong. You must bear in mind that there is always around your earth a dense ring of spirits on a low plane, who have no desire for progress, and who have a complacent belief in the fitness of things as they are. They are very terrible, and they cast around you a pall of darkness..... You do not sufficiently estimate the nature of this opposition, which we would characterize as a dead weight..... Cultivate the power of the will, and discernment, in order that you may get a clear insight what to do and what not to do."

It is now currently believed among Theosophists that the close of every (spiritual) cycle is attended by physical, political, psychical, and other cataclysms and upsettings of the established order of things: such throes being the necessary precursors to the ushering in of a new and higher condition of humanity. That this belief is not confined to our party only, is clear from what Imperator [supposing him to be what S. M. thought him, viz., a spirit—O.] said at the Speer circle, October 21, 1877, as follows:—

"Before each new epoch there comes a period of unrest, war, and tumult, social, religious, and political, and those who pass through it will suffer distress. You know not the wide and far-reaching work which we have in

charge... You live in an age of dire disturbance, there is no sign of peace, and rest in the future; but in the far future the listening ear can catch the notes of the angels, and their hymn is the anthem of peace. There are hopes in the future, but between now and then there is the shadow of death."

S. M. and a brother clergyman once witnessed the extraordinary mediumistic phenomena of the noted Dr. Monck. A full-grown form condensed itself from a vaporous aura which poured out of the medium's side, walked about the room, and carried heavy objects—a musical-box among others—and, after awhile, dissolved again into mist and was re-absorbed into the medium's body. Once—if I remember aright—this male figure and another, of a little girl, were formed and walking about the room at one and the same time. Speaking of this circumstance, Imperator said:—

"When they are being materialised, the medium's astral spirit is withdrawn and a human form moulded."
Which is our explanation as well; is it not?

Compare, now, the following explanation with what I said about H. P. B.'s own self going away on other occult business that she could transact in the astral body, after having loaned her physical body to the Masters to write "Isis" through, as one might lend one's typewriter. (See *Theosophist*, June 1893, p. 518). Now Mrs. Speer's Record LXIII, was not published in *Light* until the following July 22nd, so I could not have taken my theory from it; yet here is Imperator's explanation of the state that S. M.'s "spirit" is thrown into, while his body is being used by his band for giving out their teachings, and doing their marvellous phenomena:

"While I control this medium," he said, "his spirit is removed from the body and passes through phases of education; sometimes it is simply lulled to sleep."

S. M. wrote us a most interesting account of what sometimes happened to him in his professorial line of duty. I now quote from his letter of September 4, 1876, from Loch Inver, Sutherlandshire: it is about the self individuality, the Ego. He says:—

"I have followed out the train of thought myself of late. Myself, what is it? I do things one day, and especially say things of which I have no remembrance. I find myself absorbed in thought in the evening, and go to bed with no lecture for the morrow prepared. In the morning I get up, go about my work as usual, lecture a little more fluently than usual, do all my business, converse with my friends, and yet know absolutely nothing of what I have done. One person alone, who knows me very intimately, can tell by a far-off look in the eyes that I am in an abnormal state. The notes of my lectures so delivered—as I read them in the books of those who attend my lectures—read to me precise, accurate, clear, and fit into their place exactly. My friends find me absent, short in manner, brusque and rude of speech. Else there is no difference. When I 'come to myself' I know nothing of what has taken place, but sometimes memory recurs to me, and I gradually recollect. This is becoming a very much more frequent thing with me, so that I hardly know when I am (what I call) my proper

self, and when I am the vehicle of another intelligence. My spirit friends give hints, but do not say much." I am beginning, however, to realise far more than I once could how completely a man may be a 'gas-pipe'—a mere vehicle for another spirit... Is it possible that a man may lead the life I do, and have no individuality at all? I lead three distinct lives, and I often think that each is separate. Is it possible for a man, to ordinary eyes a common human being, to be a vehicle for Intelligences from above, and to have no separate personality? [used here as a synonym for individuality.—O.] Can it be that my spirit may be away, learning perhaps, leading a separate spiritual life, whilst my body is going about and is animated by other Intelligences? Can it be that instruction is so ministered to my soul, and that growth in knowledge becomes manifest to me as now and again I return from my spirit life and occupy my body again? And is it possible that I may one day become conscious of these wanderings, and lead a conscious spiritual existence alongside of my corporeal existence?

"Once or twice—once very lately in the Isle of Wight—my interior dormant faculties awoke, and I lost the external altogether. For a day and a night I lived in another world while dimly conscious of material surroundings. I saw my friends, the house, the room, the landscape, but dimly. I talked, and walked, and went about as usual, but thro' all, and far more clearly, I saw my spiritual surroundings, the friends I know so well, and many I had never seen before. The scene was clearer than the material landscape, yet blended with it in a certain way. I did not wish to talk. I was content to look and live amongst such surroundings. It was as I have heard Swedenborg's visions described."

Is not this exactly like the experiences of H. P. B., as she has described them to her friends? (*Vide* Chapter XIV). She led the double life; she met and was instructed by her 'friends'; she was at such times an automaton as to the physical body; her eyes had the vacant look; her tongue uttered scarcely any words that could be avoided; and gradually she learned to keep her complete consciousness while in the extra-corporeal existence. The difference between the two psychics was in degree, not in kind. M. A. Oxon was in the primary school of occult education, and that he stuck there was due simply and solely, as I believe, to his pertinacious intellectual doggedness, which surrounded his higher spiritual faculty like an iron shell about a lighted lamp. This unsubdued pertinacity prevented his seeing clearly his spiritual surroundings, and caused him to 'mingle pictures of fancy with the realities amid which he psychically wandered.

"Was it a vision?"—he asks H. P. B. in the above quoted letter; "a subjective fancy? or was my spirit for the nonce awake (partly) to what it has often before seen, but which memory has not recorded? You can tell me: for you were there. You: yet changed. Not as your pictures show you. Yet, if I mistake not yourself—if you have a self. I suppose you have: but I am not sure whether what I have been saying about myself does not apply in far higher measure to you. The idea is not new to my mind."

In a letter of February 5, 1878, to H. P. B., he recurs to this topic. "What are you?" he writes—

"Heaven knows. A machine run by a Company who promulgate one nostrum. What am I? Perhaps another machine, driven by another Company, of whom your friend Imperator is Boss, and promulgating another nostrum. Which is right? Perhaps *neither*: perhaps *both*. Time will show, and you and I will one day know."

Dear friend! if there was ever an honest man, who loved truth and hated deceptions, it was himself. He never said a truer thing than this—in his letter of 21st April, 1878, to H. P. B.: "But, Oh my dear Sphinx, what a problem we are! You and I!!" Well might he add: "Let us unriddle ourselves." He concludes in his sweet way by saying: "For—, and for M., and for you, and for O. I do entertain profound affection. True Bill."

I do not find that Imperator distinctly affirms the law of Karma, though the tone of his teachings supports the theory of inherent justice, which is Karma. At the Speer séance of June 1, 1879, he used language quite explicit enough—

"Not those who raise themselves in this world are the most spiritually advanced, and it is here *the law of compensation* steps in. The elements most favourable to worldly success are those least conducive to the progress of the spirit. This need not be so, but will be until men cultivate the highest part of their nature, as the spiritual element is antagonistic to the world's present ideas."

The above is not copied from Hindu S'ástras, although one would think it might have been; nor is the following passage taken from any of our Theosophical treatises or discourses upon human Brotherhood:—

"Your state of human life is all bad. There is yet little knowledge of true spiritual life, and in consequence the physical portion is not conducted properly. No one raises himself to any position without giving suffering to others. Each one presses upon another selfishly, and often raises himself at the other's expense. Physical life so conducted is detrimental to the spirit."

Here is some fair Vedánta from Imperator, which was reflected into S. M.'s mind, if I mistake not, from the *Magia Adamica*, which he read at my suggestion:

"Did you ever think that none of your fellow creatures have ever seen you? They have seen your body, but not yourself; they only see the veil of matter, not the spirit that underlies it; but when your eyes are purged you will see the spirit, and know that the spirit animates all: builds up the animal body, informs and controls it, and will remain when all that you now think so solid has vanished into space."

Compare this with what Philalethes says on p. 11 of his great book: "The earth is invisible..... on my soul it is so, and which is more, the eye of man never saw the earth, nor can it be seen without art. To make this element invisible, is the greatest secret in magic..... as for this faculent, gross body upon which we walk, it is a compost, and no earth, but it hath earth in it..... in a word all the elements are visible but one, namely the earth, and when thou hast attained to so much

perfection as to know why God hath placed the earth in *abscondito*, thou hast an excellent figure whereby to know God himself, and how He is visible, how invisible." (Copied into "Isis Unveiled," vol. I, pp. 255, 256). Was it Imperator or S. M. who had read *Magia Adamica*? The latter, at any rate, writes me, August 10, 1875, as follows:

"Following in your track, I have had a great direction lately towards the Occult. If you read our papers you will have seen that I have been stirring up the British public in favour of the Sages of old. I have got a great number of books lent to me from many quarters, and am hard at them. I have got the *Magia Adamica*, etc., etc." And on the December 16th following, he wrote me: "I have also read *Magia Adamica*, and find in them much that H. P. B. has put on paper. I wish Occultism could be put in plain English..... At present I don't see an inch beyond my nose. The books which I have got are dry and chippy and manifestly written to bewilder."

Was it Imperator's or S. M.'s mind which formulated this prophecy, of July 7, 1878?—"Those who keep their eyes fixed upon the dawning light may see it *creeping over the Eastern landscape*, soon to flood it with a brilliant glow." This was shortly before our Head-quarters were shifted to India.

His explanation of the occasional appearance of forms of the dead upon photographic plates used in photographing living sitters is also theosophical. It is this:

"The forms you see on the plates are pictures made by the spirits and impressed on the plate. The spirits themselves are *not always present*, but very generally when a spirit wishes to manifest in this manner it gets other spirits to help it in making the form or face, as you see it on the plate. Sometimes it is made from the thoughts of those present."

Exactly: and since the creative power of thought is limitable only by the relative intensity and fixity of the thinker's mind, it easily follows that, with a certain definite power of thought conjoined with WILL, one person present, perhaps several, may be able to create and make objective full phantom forms of their personal friends or connexions, or of any historical personage of whose personality a vivid impression exists in the thinker's mind. This would be nothing more nor less than a normal extension of the present accredited phenomena of hypnotic suggestion. The principle covers, also, the weird tape-climbing and other "psychological tricks" of Oriental and African jugglers and *mantrikas*. The performer first creates his own mental picture of the successive details of the phenomenon, and then transfers this to the brain of every hypnotically sensitive person in his audience: but to no others, nor to any concealed onlooker whom his eye has not caught.

It may well be imagined that with so copious a correspondence to quote from and annotate, this study which has occupied the last two or more chapters might be extended until it became wearisome, but I forbear. Very reluctantly, however, for his letters contain many highly interesting points that I would gladly dwell upon. When I take up the incidents of our social life at the "Lamasery," and describe

H. P. B.'s phenomena, I shall have to tell about a most interesting feat of hers—the duplication of a long letter of Stainton Moses', which, I think, will compare with the most extraordinary of psychical marvels. Enough has been given above, I hope, to make it seem probable that Stainton Moses, his sages and circle, were in close psychical and spiritual relations with H. P. B. and myself. It appears reasonable to infer, also, that if one guiding Intelligence did not actually control and direct the personalities at the two centres, both were managed according to one plan and directed towards a common end. This goal was the checking of materialistic tendency, the ennobling of scientific ideas, and the revival of religious aspiration.

H. S. OLCOTT.

CONVICTION AND DOGMATISM.

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit has shown itself very clearly among the members of the Theosophical Society, some of whom are unable to distinguish between the holding of convictions and the desire to dogmatise as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate, the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness." So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I also hold the yet more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established and its reality becomes a conviction, can it be of value to the world. A man of science, expounding scientific truths to the people, does not say, "It may be so, think as you like": he says, "It is so; disregard it at your peril." All that still awaits verification in the realm of may-be can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut, definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reiteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them: but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak it out. Without such speech no intellectual progress is possible, and, historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the speaking. Let him tell forth the truth, let him show its bearing on life, the conse-

quences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abstruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truths are not to be held back to suit the meagre efforts and capacities of the indifferent and the slothful; they have their right of rejection; let that suffice them.

The application of all this as regards members of the Theosophical Society is clear. We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educed ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been educed and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties, whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest. To take but one illustration: the existence of the Masters can be proven to the spiritual faculties, and their existence as

Masters cannot be proven on the physical and intellectual planes. On the physical plane the existence of certain men with certain powers could be shown; on the intellectual plane, their possession of certain knowledge: but the Master is a spiritual life, the spirit triumphant, and only to the eyes of the spirit can he, as such, be shown. Let those who have been happy enough to catch but one glimpse of him keep that memory ever, and be willing at fit times to bear reverent witness to him. But what can avail words on this high theme? The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.

ANNIE BESANT.

THE TRUTH OF ASTROLOGY.

BHRIGUSAMHITA' HOROSCOPES.

SOME years ago I had read in one of the numbers of the *Theosophist*, an account of a member of the Theosophical Society having come across a horoscope of his at Meerut, N. W. Provinces, in which not only the general events of his life were correctly stated, but even the time when he would come across the horoscope was put down. This was one of the horoscopes prepared by the Rishi Bhrigu, who, it is said, at the beginning of the Kaliyug, wrote an elaborate treatise on Astrology, and indicated the would-be destinies of all persons according to the time of their birth. I had since that time intended to try, if I ever went to Meerut, to get a copy of my Bhrigusamhitá horoscope, in order to see whether the predictions in it tallied more with the actual events of life than those put down in horoscopes prepared by Indian astrologers of the present day. Such an opportunity offered itself to me during my travels through Northern India from February to July last, chiefly for purposes of pilgrimage. After finishing my visit to most of the holy places, I arrived at Meerut on the evening of the 30th of June 1893. Within a couple of hours after my arrival, I called on Pandit Ramprasad, M.A., Pleader of the High Court, N. W. Provinces, and President of the Theosophical Society, Meerut Branch. After a short conversation with him on different topics, theosophical and others, he insisted on getting me removed from where I had put up to a place near him, in order that we might be able to see one another frequently and utilize to the utmost the short time during which I had intended to stay at that place. That very night I had told him that the chief object of my visit was to see the astrologer who was reported to possess Bhrigusamhitá copies of horoscopes, and to find out, if possible, the one which corresponded with my *Jannákundali*, or delineation of the positions of the planets at the time of my birth.

Next morning, 1st July 1893, Pandit Ramprasad called at 8 A. M., the astrologer, Pandit Nandkishor, to his house where I was seated. When the astrologer came, I jotted down on a piece of paper my *Jan-mākundali*. I had with me a horoscope of mine prepared at Baroda by an astrologer from Tanjore. Pandit Nandkishor said that his *rumāls*, that is, the bundles of loose sheets of the Bhrigusamhitā horoscopes, arranged and tied up in pieces of cloth, were at his house. I volunteered to accompany him there, and we both immediately proceeded to the place. After conversing for about a quarter of an hour on different topics, he went into the room where these *rumāls* were placed, and in about ten minutes he came to me with a bundle. On opening it, I found on inspection that he had brought out a wrong bundle, and told him so. He ought to have brought the bundle which contained horoscopes in which the subject thereof was born in the zodiacal sign of Virgo (केन्या), whereas he brought out the bundle for the sign Leo (सिंह). On my pointing this out, he took the bundle back and brought out the one containing horoscopes for the sign Virgo. On opening it, we both began to turn over the loose sheets to find out the horoscope in which the *Jan-mākundali* corresponded with mine. Only a couple of minutes' search was enough to enable me to alight on a horoscope which answered the above condition. I told the Pandit that the horoscope I had found answered the description. He took out all the leaves, about thirteen or fourteen, containing the said horoscope, and immediately began to read it out, line by line, and explain the meaning, in order that I might judge whether the events of life detailed therein corresponded with the events of my life up till then. I need not say that Sanskrit is the language in which these Bhrigusamhitā horoscopes are written. As he went on reading and explaining the horoscope, I was wonder-struck to find how every detail of my life up to my present age was most correctly and accurately stated therein. I requested the Pandit to have a copy made for me as early as possible. It took three days to make the copy. I compared it myself with the original, and after making the necessary corrections and getting the necessary explanations of the technical things in it, I got my copy on the 4th of July, after gratefully paying to the Pandit his fee for the trouble he had taken. The object of my stating these details is to enable the reader to judge for himself whether there was any room for suspicion of any fabrication or fraud on the part of the Pandit. The whole affair, from the broaching of the subject to the Pandit, to his reading and explaining the horoscope to me line by line, was got through in one sitting. The horoscope was found out within half an hour from the moment he and I reached his house, though the reading and explanation thereof took to the full two and a half hours. I shall proceed now to note the chief particular events mentioned in the horoscope, and state how far they agree with the actual past events of my life. I may mention that I am at present in the fifty-third year of my age.

EVENTS AS MENTIONED IN THE
BHRIGUSAMHITA' HOROSCOPE.HOW FAR THEY CORRESPOND WITH
THE ACTUAL EVENTS OF MY LIFE.

1. *The exact time of birth*:—from sun-rise, fifteen *ghatis*, ten *palas*, eleven *vipalas*, and two *trutis*.

Note.—Sixty *truties* (त्रुटी) = one *vipala* (विपल); sixty *vipals* (विपल) = one *pala* (पल), sixty *palas* (पल) = one *ghati* (घटी) = twenty minutes.

2. *The day of birth*:—the ninth of the bright half of the month of *A'shādha*, Sunday; the *Nakshatra* (constellation) being *Chitrā*.

3. The subject will be born a *drija* (twice-born).

4. He will be born south of the river *Kāṇḍi* (Jamná).

5. His chief malady will be pain in the head.

6. He will have one elder brother, who will be his guardian. One other brother will be born, but he will die in his infancy.

7. Between the second and sixth year of his age, his father will go away from home towards Benares, &c.

8. *The chief events of life between the 15th and 18th years of age*:—

(a). Death of father.

(b). First marriage.

(c). Commencement of gain from king.

(d). There will be obstacles to the completion of education.

1. In the horoscope prepared by the Tanjore astrologer, the time put down is fifteen *ghatis* and ten *palas*. He has not investigated the minuter portions of *vipala* and *truti*.

2. These details exactly tally with the details in the Tanjore horoscope.

3. I am a Konkanastha Dekkani Brahman.

4. I was born at *Vāi*, near *Mahā-baleshwar*, and therefore of course to the south of the river Jamná.

5. The chief malady which caused reverses in my life was an affection of the brain, producing loss of memory, melancholia, &c., &c. It caused failures at examinations in the latter part of my college career.

6. Exactly so.

7. In the third year of my age my father went towards Benares and remained there for seven years, I being brought up by my elder brother.

8.

(a). My father died in the 15th year of my age.

(b). My first marriage took place in my sixteenth year.

(c). I got my first Government scholarship in my sixteenth year.

(d). The affection of the brain caused failures at examinations in the latter part of my college course, which forced me subsequently to take to Government service. I passed my B. A., after taking service, when the state of my brain was somewhat improved.

9. *The chief events of life between the 19th and 38th year of age:—*

(a). Will finish his education.

(b). Will get gain and renown by Government service, which, however, will have a break in the interval.

(c). The first wife will give birth to many daughters, all of whom will be short-lived; there will be several miscarriages; a son will be born, but he will die.

(d). The first wife will die, and the subject will marry a second wife, but he will have no issue by her.

10. *The chief events of life between the 39th and 48th year of age:—*

(a). Death of the second wife and the subject marrying third wife.

(b). The mother of the subject will die.

11. *The chief events of life between the 49th and 52nd year of age:—*

(a). Internally the subject will be disliking worldly pleasures.

(b). Daughter will die.

(c). There will be miscarriages and no son.

(d). In external relations of life, the subject will have greater honor and renown than before; will be loved by the good; will be deeply occupied in devotion to God; though in the stage of a *grihastha* (householder,—the married state of life), internally he will be as if free from worldly ties.

12. *The chief events of life in the 53rd year of age.*

(a). The subject will have two daughters living.

(b). No son, no parents.

9.

(a). I passed my B.A. and LL.B. examinations in this interval.

(b). I entered British Government service first, which I resigned after passing my B. A., in order to pass my LL.B., after passing which I commenced to practise as a Bombay High Court Pleader, but entered Baroda Government service in my 35th year.

(c). All this is literally true. Two daughters who survived infancy died, each about the age of twenty. The son died on the sixth day from birth.

(d). The first wife died in my 36th year, and the second marriage took place soon after. I had no issue by her.

10.

(a). My second wife died in my 42nd year, and the third marriage took place soon after.

(b). My mother died in my 39th year.

11.

(a). Just so.

(b). The surviving daughter by first wife died.

(c). Two miscarriages of third wife—both sons, who died within a few hours of birth.

(d). I was promoted to the post of Judicial Member at the Huzur in the Baroda State, for the rest it is not for me to say.

12.

(a). Just so.

(b). Just so.

(c). The elder brother his helper.

(d). He will have become tired of State pleasures.

(e). His wife will be *enceinte*.

(f). In the above state, the subject will start on a long pilgrimage with the object of seeing holy places, when the Sun will be in the sign मृग (the tenth sign).

(g). While so travelling in foreign lands, my word, says Rishi Bhrigu, (that is this Bhrigusamhitá horoscope) shall fall into his ears when the Sun will be in the sign of Gemini to Scorpio.

(कामाकदिलिगेभागौ).

(c). Just so.

(d). I resigned the State service and retired on pension.

(e). Just so.

(f). I started on pilgrimage on the 30th of January 1893 = 13th of the bright half of the month of Magh Sháke 1814, 18 days after the sun had entered the sign I visited Benares, Allahabad, Gaya, Jaggannath, Ayodhya, Nimisharanya, Hardvár, Badri Kedár, Badri Náráyan, Kurukshetra and other holy places.

I arrived at Meerut on 30th June 1893 = the 1st of the dark half of Adhika Ashádh Sháke 1815, that is, 17 days after the Sun had entered the sign Gemini. The word of the sage Bhrigu in the shape of this Bhrigusamhitá horoscope fell into my ears the next day, that is, as stated above, on the 1st of July 1893 = 2nd of the dark half of the month of Adhika Ashádh Sháke 1815.

The above is a short outline of the chief events mentioned in the Bhrigusamhitá horoscope and their correspondence with the actual events of my life. Many minor events were mentioned, and there is not a single event mentioned which has not turned out to be true. In the horoscopes prepared at present in India, I have not found, at the best, more than sixty per cent. of the events predicted turning out to be true, but in the case of this Bhrigusamhitá horoscope there is no discount to be made as far as the events up till now are concerned. I think it always a delicate matter to expose to public view the events of an individual's private life, and I should never have been induced to do it but for the consciousness that the cause of truth and science may be served thereby, especially as the subject of Astrology is attracting special attention in this magazine. From the facts mentioned above, the reader has to draw his own conclusions. One thing to my mind is pretty plain. If these Bhrigusamhitá horoscopes will assist in establishing the truth of the science of Astrology, they will also assist in establishing the truth of many other things doubted in these days. These horoscopes mention, in addition to other things, the lines on the hand treated of in books on Palmistry; and they also mention the ceremonies to be performed, the *Mantras* to be repeated, the medicines to be taken to avert the avoidable evil events in the life of an individual. Pandit Nandkishor has, as he mentioned to me, one hundred thousand of these horoscopes, and they are open to all by the payment of a reasonable fee.

In them are included horoscopes of all castes and creeds. I saw two horoscopes of Englishmen therein, who are described as *Mannás*. In *Shrímat Bhágavat*, 12th Skanda, among those who are mentioned as rulers of India, are mentioned the *Mannás*, and these are identified as Englishmen. These horoscopes throw light also on the question of past and future births, as they make mention of the past and future lives of the subject of the horoscope.

In the cause of truth and science therefore I place the above facts before the public; for the sake of those who may wish to make further investigations, I give the following address of Pandit Nandkishar:—Pandit Nandkishar, Bhṛigusamhitáwálá, Kanogoyán, Dhobioki Gali, Meerut, North-Western Provinces.

J. S. GADGIL, F. T. S.

IDEALISM.

(From "Light," October 14, 1893.)

IN *Light* of September 9th, a correspondent, "C. Y. L.," propounds the following questions: "Does Idealism imply a denial of any objective reality whatever of the seemingly external world, or merely an assertion that it is totally different from its sense-mediated representation in human consciousness—thus allowing our conceptions no other validity than as *idea*?" And: "Wherein does Idealism, as understood to-day, differ from that phase of it against which Kant wrote under the heading 'The Refutation of Idealism,' in the second edition of the 'Critique of Pure Reason'?"

Just 180 years ago, Berkeley, in the "Dialogues between Hylas and Philonous," very pithily met the objection that he allowed for our conceptions of an external world "no other validity than as *idea*." "Can anything be plainer," says Hylas (the opponent), "than that you are for changing all things into ideas?" "You mistake me," is the reply, "I am not for changing things into ideas, but rather ideas into things." (It will be understood that "ideas," in this phraseology, stand for percepts.) Now, although, as will presently be seen, this "idea," or percept-being, is by no means Berkeley's last word on the subject, it was for him exhaustive of reality as against any supposition of a material subsistence altogether out of mind. For it was this, and not a transcendental noumenal or "intelligible" world—a world of archetypal ideal reality—which the philosophy of his time conceived as the reality of objects. The idealism of Berkeley stands in opposition to every theory of representative perception which postulates an objective reality of things as distinct from percepts.

By Berkeley, as in all the philosophy of his time, the function of thought in relation to perception was conceived as entirely *a posteriori*. For although, in the "New Theory of Vision" (now "the acknowledged

modern theory"*) he demonstrated the empirical-psychological processes which combine for the conception of distance, it is hardly necessary to say that those processes are quite different from *a priori* functions of pure intelligence in the presentation of an object of sense. It was from an analysis of the object into its elements (not yet distinguished into "formal" and "material"), as it exists for developed sense-consciousness, that the earlier idealism emerged as the proposition that *esse* is *percipi*. As regards the so-called "secondary" qualities, however (colour, sound, taste, odours, &c.), it had already been seen that they, as sensations, belong exclusively to the sensitive subject, and what Berkeley did was to extend the proof to the "primary" qualities, (extension, figure, solidity, &c.), which had been supposed independent of consciousness, and to be the "real" attributes of "things." The ideality of the percept-object was thus established, Berkeley's position being that ideality is the whole truth of things; in other words, that mind is their supporter, or substance; matter, as distinguished from sensible qualities, being the fiction of a false philosophy, not a postulate of common-sense. He claimed to be in agreement with "the vulgar," who hold that the things perceived are the very things that are, and who make no supposition of an unknown and not immediately knowable matter, without the sensible qualities which belong only to sensibility. Equally, too, did he repudiate misconceptions objected to his view, and which (he would say) are implied in the terms of "C. Y. L.'s" questions—"denial of any objective reality," and the qualification of the term, "external world," by the word "seemingly." What common-sense believes concerning the objective reality of things is that they are external to, and independent of, the individual percipient, and that our perception of them is the impression they make upon us. Beyond that, common-sense, left to itself, makes no assumptions, and asks no questions. Now on the point of "externality" it must be remembered that spatial externality is only predicable as between things which are themselves represented as in space. It is because we so represent ourselves, through our bodies, that the world is perceived as external. In short, as Professor Caird says, speaking of a later development of thought on the subject, "existence in space is not an externality to consciousness, but an externality *for* consciousness."† In other words, an externality which is wholly *within* the field of consciousness, and is thus "for" consciousness, is not an externality which can find a second term of spatial relation, in the fact of consciousness itself. Such second term is indeed found in the percipient *as an organism*, because that organism is itself within the field of spatial consciousness, being, as brain or percipient centre of that consciousness, itself the point in relation to which, primarily, other points of space are external. There is, as will presently appear, a most important sense in which Berkeley failed to perceive the significance of objectivity for the conscious subject; but his view is not in contra-

* See Professor Fraser's Preface, Vol. I., of his Edition of Berkeley's Works.
† Caird: "The Critical Philosophy of Kant." Vol. II., p. 88.

diction to known externality. The "objective reality" of the world, conceived as out of relation to consciousness, is, of course, and rightly, denied by Berkeley. But equally of course did he, affirming the complete agreement of his philosophy with facts of experience, recognise the non-contingence of the objective world on the individual percipient. He was led immediately from the discovery that objects cannot exist otherwise than in consciousness, to the conclusion that there must be a Mind as permanent and universal as the world. "To me it is evident," he says to his opponent in the "Dialogues," "for the reasons you allow of, that sensible things cannot exist otherwise than in a mind or spirit. Whence I conclude, not that they have no real existence, but that, seeing they depend not on my thought, and have an existence distinct from being perceived by me, there must be some other mind wherein they exist. As sure, therefore, as the sensible world really exists, so sure is there an infinite, omnipresent Spirit, who contains and supports it."* It is in this sense that *esse = percipi* is to be understood. It is true that we have here something very like a transition to a distinction between phenomena and noumena. For after seeming to waver for a moment between our particular percepts and their archetypes ("either themselves or their archetypes") as permanently subsisting in the Divine Mind, Berkeley becomes explicit: "Mark it well; I do not say, I see things by perceiving that which represents them in the intelligible Substance of God. This I do not understand; but I say the things by me perceived are known by the understanding, and produced by the will of an infinite Spirit."† The "Divine Mind" of Berkeley is the hypothetical "intuitive (perceptive) understanding" of Kant; the understanding which is not "regulative" only, but "constitutive." But it is not the equivalent of the Ideal of Reason, as that appears in Kant's *Dialectic*.

We now see, in general, what "Idealism" was understood to mean, at the time when Kant re-conceived the problem of knowledge, and made Epistemology (doctrine or critique of Cognition) the new departure for philosophy. I shall, of course, not consume the brief space at my disposal by an attempt to do more than indicate the main transitional moments in the conception of idealism. And, recurring to the second question of "C. Y. L.," I think the present standpoint of idealistic philosophy, as compared with the earlier, may be succinctly expressed in a single sentence which I take from a recently published essay by Professor Edward Caird.‡ We have seen that the old formula was *esse = percipi*. The correction of that formula, partially

* "Dialogues between Hylas and Philonous." Berkeley's Works, Fraser's Edition, Vol. I., p. 304.

† Op. cit., pp. 307-8. According to Berkeley, the existence of things is "actually in the Divine Conception, and potentially, in relation to finite minds, in the Divine Will, the evolutions of nature being the constant expressions of that Will."—"Of the Principles of Human Knowledge," p. 178. (Professor Fraser's note.)

‡ Caird: "Essays on Literature and Philosophy"—"Metaphysic," p. 487 (Glasgow: Maclehose, 1892).

since Kant, and altogether since Hegel, has been: "the *esse* of things is not their *percipi*, but their *intelligi*." In other words, Thought has taken the place of Sense as the reality of the world, and is recognised as constitutive of Sense itself. By Kant, Thought was conceived as constitutive of "experience," that is, of the objective world as related in consciousness; by Hegel as constitutive of reality. I must try briefly to discriminate these two positions, and show how the latter has developed from the former, but for this purpose some general remarks must be premised.

The problem of philosophy is to resolve or explain the dualism of subject and object, intelligence and the world. At first sight, to this enterprise is presented only two alternatives: either to assume the reality of the world, and to bring the subject under the concept of the world, as a part of it; or to assume the reality of the subject, and to show the dependence of the world upon that. The first attempt is materialism, the second is the earlier form of idealism. Now, the mistake of materialism, as it is more gross and detectable than that of an immature idealism, seems to give the latter just such a triumph as was expressed by Hume, revolving it into Scepticism, when he said: "It admits of no answer, and produces no conviction." The reality of the world as perceived or conceived is certainly not a reality which can be attributed to it out of relation to consciousness. But the progress of thought consists in overcoming its own one-sidedness. And true though it be that the world presupposes consciousness, it is equally true that consciousness presupposes the world. The unity of the subject is an empty abstraction except in relation to the manifold of the world; identity is not known till it finds itself in difference. The affirmation of the subject (self-consciousness) itself emerges in relation to the object as its "other";* and the true statement of Idealism does not negate this otherness by drawing it originally within the subjective sphere of the self thus known only in relation to it, but lays the stress on its relativity to and for the self. The object is in consciousness; but if we think only thus of its relation to the self, we have forgotten that its otherness for the self is nevertheless just the fact of the relation. "Berkeley," says Professor Caird:—

"Reflecting on the relativity of the object to the self, maintained that the *percipi* of things is their *esse*, in the sense that the real and only objects of our consciousness are our own "ideas" or sensations, as states of our own subjectivity. He did not see that a reflexion which would resolve our knowledge into the affections of an individual subjectivity, is in contradiction with itself. For the subject which is conscious of its idea as its own, and refers them to objects, is not the individual sensitive subject as such, but an ego which, as it is conscious of itself only in distinction from, and in relation to, objects, cannot reject the consciousness of objects as unreal. If the object be reduced to a state of the subject, the subject ceases *ipso*

* "In Hegel's language, that which presents itself as other than mind is its other—an other which is not another."—Caird: "Essays," Vol. II., p. 525, "Metaphysic."

facto to be an ego; and a self which knows nothing but its own states is an absurdity, a cross between a sensitive subject which does not know but merely feels, and a self-conscious subject which can be conscious of itself only as it is conscious of objects. If Berkeley had realised this, he would have seen that the true meaning of the reflexion that objects exist only for a subject is, not that objects are reducible to the sensations through which we know them, but that we know no objects except those which are relative to a self, which therefore require to be contemplated in that relation in order that their true nature may be seen. But this implies, not that the objective consciousness must be reduced to the merely subjective, but that we must retract the abstraction in which we regard it as merely objective, and correct errors into which we fell in so regarding it. Of course, at the same time, we must equally retract the abstraction in which we regard the subject as having a pure inward life of its own, or a consciousness of its ideas as mere states of itself apart from their reference to objects.*—We may describe the error of Berkeley (says the same author further on) as essentially this, that he confuses the true Idealism, i.e., the refutation of Materialism by the proof that matter as an object is relative to the conscious self, with the so-called Idealism which is really Sensationalism, and which is as inconsistent with the reality of spirit as of matter.†

The ordinary consciousness, with its ready-made distinction of Ego and Non-Ego, regards each, in a false abstraction, as independent of the other. Intelligence demands a unifying concept, and this demand is at first interpreted as requiring the reduction or subjection of one of the contrasted terms to the other. But this is to do violence to the testimony of consciousness itself, and further reflection discovers it to be as fatal to the one antithesis as to the other, to the consciousness of the Ego, as such, as to the objectivity of the Non-Ego. Thought can only reconcile opposites through the recognition that their opposition is mutual relativity. To understand this relativity is really to conceive the underlying identity of Reason and the world, and the process by which the former comes to self-consciousness as the truth of the latter. The dualism of subject and object becomes intelligible by the light of the distinction between consciousness and self-consciousness, and its final resolution is only another expression for the perfect realisation of spirit as fully adequate to the world, for a knowledge comprehending the world, in which conscious reason no longer finds an alien element, but a universe without any alogical residuum—its own explicit word and revelation. Thus the opposition of the world to the Ego signifies nothing but the partiality of a self-consciousness which it at the same time mediates and furthers. Objectivity confronts the Reason already explicit in us with the Reason that is implicit without us. To overcome the world conceived as opposition is to find ourselves, as intelligence, in it, to raise the relativity of the object to the subject from the form of opposition to the form of expression.

* Caird: "The Critical Philosophy of Kant." Vol. I., p. 420.
† P. 664, note.

"All ignorance of the object (says Professor Caird) is ignorance of the self, all development of consciousness is also a development of self-consciousness. An object that we may, but do not, know has for its counterpart a potentiality in us of perceptions which we have not realised, a 'faculty which we have never used.' The consciousness of defect in our knowledge of the world is a consciousness of disunion in ourselves; or, what is the same thing, it is a consciousness of union with, and at the same time of separation from, a perfect intelligence for which the process of development* is completed."

And, again, (to quote further from this author, to whose penetrating and luminous expositions students of philosophy are deeply indebted) :—

"The final interpretation of the world must be idealistic or speculative; it must be correct, not only the materialism which springs out of our natural abstraction from the subject, but also the dualism which treats subject and object as co-equal factors, by showing that the correlativity of the object and the subject is a correlativity for the subject. Thus, it must 'raise consciousness to the form of self-consciousness,' and show outer experience to be an element in inner experience; or, what is the same thing in other words, it must explain the world as the self-manifestation of a spiritual principle, which, therefore, must be a manifestation not only to, but in, spiritual or self-conscious beings."†

Let us now glance at the stage which Idealism reached in Kant, and then at its subsequent development. Kant distinguished his own idealism as *formal*, from that of Berkeley, which he called *material*. By formal idealism he meant that all objects are perceived by us under necessary *a priori* forms of sense and understanding (time, space, and the categories of pure conceptions), which are, however, "determined" for sense in relation to a "given" matter or material content. It must be well borne in mind that this "given" is nothing for consciousness till it has undergone the formal application to it of the *a priori* synthetic activity of the subject, by which it results in the "object" of perception. Kant, indeed, speaks of it as an original affection of sensibility, thus seeming to imply a sensation consciousness prior to all objectivity, as also to all self-consciousness, which, as he shows, arises first as a reflexion of consciousness on its own unity in the synthesis of the object. This was an incurable inconsistency, consequent on Kant's insistence on the distinction of formal function and material element as final or insoluble. What he succeeded in proving was the presence of the concept in the percept, an original activity of thought in constituting the elements of experience. For it is not only that all objects, all the material manifold externally related in space, have a unity only in relation to the unity of the subject which finds itself as one and the same in relation to them; that statement, while it negatives the possibility of the object, as we can at all imagine it, existing out of consciousness, is still insufficient to show its possibility,

* The process conceived logically, or *sub specie aternitatis*, in which there is no temporal separation of the moments—the Divine Self-Consciousness—C. C. M.

† Caird: "The Critical Philosophy of Kant." Vol. I., pp. 423, 424, 425.

as we perceive it, in consciousness. The mere unity of apperception—relation to the unity of the self—though a necessary presupposition for the determination of the object, is not alone adequate to such determination. This unity, to be brought into difference as objective, must have itself an internal principle of determination that the object may be known, as it is known, in and as the very fact of perception. For the object, as object, and prior to every empirical classification, is already quantified, qualified, and related. It is already brought under general concepts or forms of intelligence;—it has been "thought." The following is a clear summary statement of Kant's position:—

"It was Kant who first—though with a certain limitation of aim—brought this idea of the relativity of thought and being to the consciousness of the modern world. In the 'Critique of Pure Reason,' thought, indeed, is not set up as an absolute *prius* in relation to which all existence must be conceived, but it is set up as the *prius* of experience, and so of all existences which are objects of our knowledge. Experience is for Kant essentially relative to the unity of the self; it exists through the necessary subsumption of the forms and matter of sense under the categories, as, on the other hand, the consciousness of self is recognised as essentially dependent on this process. On this view, the *a priori* and *a posteriori* factors of experience do not really exist apart as two separate portions of knowledge. If they are severed, each loses all its meaning. Perceptions in themselves are void; categories in themselves are empty. We do not look outwards for one kind of truth and inwards for another, nor do we even, by an external process, bring facts given as a contingent under principles recognised as necessary; but the *a priori* is the condition under which alone the *a posteriori* exists for us. Even if it be allowed that the facts of inner and outer experience contain a contingent element or matter, given under the conditions of time and space, yet neither time nor space nor the facts of experience conditioned by them exist for us, except as elements of an experience which is organised according to the categories. This is the essential truth which Kant had to express. . . . The lesson of the 'Critique' may be gathered up into two points. . . . The place, it is a refutation of the ordinary view of experience, as something immediately given for thought and not constituted by it. In the first place, it is a demonstration of the merely phenomenal character of the objects of experience, i. e., the demonstration that the objects of experience, even as determined by science, are not things in themselves. Both these results require to be kept clearly in view, if we would understand the movement of thought excited by Kant. On the one hand, Kant had to teach that what is ordinarily regarded as real, the world of experience, is transcendently ideal—i. e., is determined as real by *a priori* forms of thought. On the other hand, he had to teach that the world so determined is empirically and not transcendently real—i. e., its reality is merely phenomenal. With the former lesson he met the man of science, and thing which exists in independence of the mind that knows it, as a we know is a world which exists only as it exists for us, for the thinking subject; hence the thinking subject, the ego, cannot be taken as an object like other objects, an object the phenomena of which are to be explained like other phenomena by their place in the connexion of experience. Having,

however, thus repelled scientific materialism by the proof that the reality of experience is ideal, Kant refuses to proceed to the complete identification of reality with ideality, and meets the claims of the metaphysician with the assertion that the reality of experience is merely phenomenal. Hence he rejects any idealism that would involve the negation of things in themselves beyond phenomena, or the identification of the objects of experience with these things. The reality we know is a reality which exists only for us as conscious subjects, but this, though it is the only reality we can know, is not the absolute reality.*

Thus dualism survives in Kant, but not as the old dualism of subject and object, and in a form which itself suggests the development necessary completely to resolve it. Let us again listen to Professor Caird for an account of this transitional germ in Kant. After remarking that the truth in Kant "is marred in his statement of it by the persistent influence of the abstract division between contingent matter given from without and necessary principles supplied from within, a division essentially inconsistent with the attempt to show that the contingent matter is necessarily subsumed under these principles, and, indeed, exists for as only as it is so subsumed," he proceeds:—

"But Kant himself puts into our hands the means of correcting his own inadequacy, when he reduces the inaccessible 'thing in itself' (which he at first speaks of as affecting our sensibility, and so giving rise to the contingent matter of experience) to a noumenon which is projected by reason itself. The *Dialectic* exhibits the idea of thought as not only constituting finite experience, but also reaching beyond it, though as yet only in a negative way. The mind is, on this view, so far unlimited that it knows its own limits; it is conscious of the defects of its experience, of the contingency of its sensible matter, and the emptiness and finitude of its categories; and, by reason of this consciousness, it is always seeking in experience an ideal which it is impossible to realise there. Thought measures experience by its own nature, and finds experience wanting. It demands a kind of unity or identity in its objects which it is unable to find in the actual objects presented to it. It is this demand of reason which lifts man above a mere animal existence, and forces him by aid of the categories to determine the matter of sense as a world of objects; yet, as this finite world of experience can never satisfy the demand of reason, the consciousness of it is immediately combined with the consciousness of its limited and phenomenal character. The student of the 'Critique of Pure Reason' cannot but recognise the strange balance between the real and the phenomenal in which it ends, allowing to man the consciousness of each so far as to enable him to see the defects of the other—so that by aid of the pure identity of reason he can criticise and condemn the 'blindness' or unresolved difference of experience, and by means of the concreteness and complexity of experience he can condemn the 'empty identity of reason'."

It is possible that a reader unacquainted with the "Critique of Pure Reason" may fail to understand the full scope and significance of this opposition between the ideal of reason and what we call reality. We are wont to think of this opposition rather in its higher or distinctively spiritual aspect, in relation to the social and moral problems, than as

* Caird: "Essays," Vol. II., "Metaphysic."

the ultimate embarrassment of all science or conception of the objective world. It is due to this partiality of our apprehension of the opposition in question that it is possible so to invert its true terms as to speak of an experience inadequate to its ideal as the "real." It is therefore necessary to understand that the demand, or "ideal," of reason is definable, not as any perfectibility which, for all we positively know, may not be in the nature of things, but as a *complete determination of the thing itself*, without which it is not really known at all. Thus, for instance, a real science of the world requires a thorough application of the principles of causality and relation. But we at once see that to this process we can set no limit in a possible temporal experience; we can find no absolute beginning or end, only an infinite regress and progress of causal conditions, and likewise an infinite extension of reciprocal conditions. Thus the world is not *res completa*, and cannot be known in the experience we call "real." If, on the other hand, the true real is the Reason which imposes its own logical demand as an "ideal," it follows that the complete determination of the world is the completion of the thought-process itself, in a self-consciousness of the world, identifying its own concreteness with the unity of Reason, and knowing itself now as Spirit for which no element or residuum of externality remains. All imperfect determination, whereby an alogical "other," or "matter" opposed to spirit, remains, is incompleteness of the thought-process, whose completion is consciousness raised totally and exhaustively to the form of self-consciousness. The essence of present-day Idealism may be described as the doctrine of knowledge as a self-identification of the principle of knowledge, which is Reason, with its own process; reflexion or return of that process upon itself, laden with the wealth of concrete articulation gained in its own external movement of differentiation and explicit relation. This return upon itself, as spirit or personality, is the progressive recognition of its own unity in difference, all externality being that difference as yet unidentified or untoned. But what we are now concerned with is the transition of philosophy from the conception of this unassimilated crudity as "given" by a "thing-in-itself" heterogeneous to consciousness, to a conception of it easily capable of development into the conception of the unsatisfied demand of Reason itself. So we will let Professor Caird resume his account of this interesting logical moment in Kant:—

"The nature of this opposition, between phenomena and things in themselves, seems to change as we advance from the *Analytic*, where the existence of such things is presupposed, to the *Dialectic*, where the grounds of that presupposition are examined. At first the opposition seems to be between what is present in consciousness and what is absolutely beyond consciousness. The matter of experience is regarded as given externally in the affections of the sensitive subject,—affections caused by an unknown thing-in-itself, of which, however, they can tell us nothing. On the other hand, the form of experience, the categories and principles of judgment which turn these affections into objects of knowledge, are not pure expressions of the real nature, the pure identity, of the subject

in itself, but only products of the identity of the self in relation to the sensibility and its forms of time and space. Hence, on both sides, we must regard experience as merely phenomenal, alike in relation to the noumenal object and in relation to the noumenal subject, which lurk behind the veil and send forth into experience, on the one side, affections which become objects through their determination by the unity of thought, and, on the other side, an identity of thought which becomes self-conscious in relation to the objects so determined by itself.

"Kant, however, having thus answered the question of the possibility of experience by reference to two things in themselves which are out of experience, is obliged to ask himself how the *consciousness* of these two things in themselves, and the criticism of experience in relation to them, is possible. And here, obviously, the opposition can no longer be conceived as an opposition between that which is and that which is not in consciousness. For the things in themselves must be present to consciousness in some fashion, in order that they may be contrasted with the phenomena. If, therefore, phenomena are now regarded as unreal, it must be because we have an *idea of reality* to which the reality of experience does not fully correspond. In the *Analytic* Kant had been speaking as if the real consisted in something which is not present to the conscious subject at all, though we, by analysis of his experience, can refer to it as the cause of that which is so present. Now, in the *Dialectic*, he has to account for the fact that the conscious subject himself is able to transcend his experience, and to contrast the objects of it as phenomenal with things in themselves.

"Now it is obvious that such an opposition is possible only so far as the thought, which constitutes experience, is at the same time conscious of itself in opposition to the experience it constitutes. The reason why experience is condemned as phenomenal, is, therefore, not because it is that which exists for thought, as opposed to that which does not exist for thought, but because it imperfectly corresponds to the determination of thought in itself. In other words, it is condemned as unreal, not because it is ideal, but because it is *imperfectly* ideal. And the absolute reality is represented, not as that which exists without relation to thought, but as that which is identical with the thought for which it is. In the *Dialectic*, therefore, the noumenon is substituted for the thing in itself, and noumenon is, as Kant tells us, the object as it exists for an intuitive or perceptive understanding, i.e., an understanding which does not synthetically combine the given matter of sense into objects by means of categories, but whose thought is one with the existence of the objects it knows. It is the idea of such a pure identity of knowing and being, as suggested by thought itself, which leads us to regard our actual empirical knowledge as imperfect, and its objects as not, in an absolute sense, *real* objects. The noumena are not, therefore, unknown causes by whose action and reaction conscious experience is produced; they represent a unity of thought with itself to which it finds experience inadequate."*

The above must suffice, that quotation may not exceed allowable limits, for Kant's share in the development. One other passage shall be added as the best expression I can find, in brief, of the pure realistic Idealism which inevitably followed:—

* Caird: "Essays." Vol. II., pp. 405, 406; 400, 419, 411, 412.

"The great step in logical theory which was taken by the idealistic philosophy of the post-Kantian period, was simply to dissipate the confusion which had prevailed so long between the bare or formal identity, which is but the beginning of thought and knowledge, and that concrete unity of differences, which is its highest idea and end. It was, in other words, to correct and complete the two imperfect conceptions of thought, as analytical, and as externally synthetical, by the conception of it as self-determining, to show that it is a unity which manifests itself in difference and opposition, yet through all the antagonism into which it enters, is really developing and revealing its unity with itself. This new movement might, in one point of view, be described as the addition of a third logic to the logic of analysis and the logic of inductive synthesis, which were already in existence. But it was really more than this; for the new logic was not merely an external addition to the old logics, but it also put a new meaning into these logics, by bringing to light the principles that were involved in them. At the same time it broke down the division that had been supposed to exist between logic and metaphysic, between the form or method of thought and its matter. It showed that thought itself contains a matter from which it cannot be separated, and that it is only by reason of this matter that it is able to ask intelligent questions of nature, and to get from nature intelligible answers."*

Not the least interesting part of the essay I have so largely quoted is that in which Professor Caird exhibits the relation of the Platonic and Aristotelian philosophies to this idealism. And it seems to me evident that future philosophy will tend more and more to conceive the problem of reality in a development of it. At all events it may be predicted with confidence that there will be no ultimate retreat upon an insoluble dualism, and that every reaction in this direction will serve only to make clearer the conditions on which it can be finally overcome.†

C. C. M.

MODERN INDIAN MAGIC AND MAGICIANS.

DEVIL-DANCING.

WHILE on tour in the South of India I had an opportunity of witnessing that remarkable psychological phenomenon known as *A'karshanam* or Invocation; by which a *pisacha* or demon is drawn into a body, whether that of a human being, an idol, effigy, or other lay figure. In the present case the patient was a boy of some 14 years, respectably connected, and pursuing his studies under the guardianship of an uncle who holds a high position in his profession.

* Pp. 498, 499.

† Readers of *Light* who cultivate philosophy will be interested in an important work, just now published, by a young but accomplished metaphysician known in the columns of this paper—Mr. E. Douglas Fawcett. Without describing the import of "The Riddle of the Universe," beyond the intimation that it is in opposition to the Hegelian idealism of Reason as the *prius* of the world, it may be said that the qualifications of study and thought brought to its production are of a very high order.

It was reported to me by a member of the T. S. that an invocation was to be performed on the morrow with a view to determine the cause of the boy's affliction. It appears that he had suddenly lost his moral balance and had several times attempted suicide while under some strange influence, his character at such times undergoing an entire reversal. Ordinarily he was a shy and quiet boy, very desirous of succeeding in his studies, and bearing himself with proper dignity while paying due respect to his elders and teachers. But when seized by this unknown influence he at once became crafty and subtle, insolent, obstinate and capable of all kinds of mischief and even violence.

Of course I did not lose the opportunity of seeing the invocation, and accordingly I went to the house of the boy's guardian at the appointed time. Arrived there, we found the boy in conversation with his guardian and we formed a circle in one of the rooms facing the street. I had opportunity for conversation with the boy and found him fairly intelligent. He spoke English very well indeed. I drew him out upon the subject of his "illness" which he lamented very much as he said it hindered his studies. In answer to my question he told me that when a seizure came upon him he first of all saw the gigantic figure of a black and hairy man, with red fiery eyes appearing from beneath a mass of matted black hair which fell over the face of the apparition; and then a giddiness would come upon him, everything would go black, and, after the last glimmer of light had gone, he would pass into an insensible state.

As we conversed I noticed that his eyes began to roll in an apprehensive manner and that he repeatedly cast a suspicious glance over his shoulder as if fearing the approach of an enemy. After a short interval his English began to break down, his answers became more guarded, and even equivocal; he began to show signs of restlessness and frequently half rose from his seat as if desirous of leaving us.

At this point my friend asked me to show him a *Yantra* which I had prepared and brought with me. I drew it from my pocket and passed it to him, telling him not to let it be seen. The boy's eyes were riveted on the paper as it passed from hand to hand; he was absorbed in it with a hungry and anxious curiosity which expressed itself in every feature. The brows were contracted and lowered, the eyes wore a hunted look like those of an animal at bay, the face visibly paled and the lips were drawn as if he were in pain. Suddenly he rose up, and half turning, yet keeping his eyes on the paper, he hastily made an urgent excuse and would have been gone in another moment, had I not stood up and commanded him to sit down, well knowing that his excuse was only a foil.

Just then, there was a stir outside and the boy immediately arose and went to the further side of the room, crouching rather than walking, and settled himself upon a chair where he remained huddled in a half-recumbent position, trembling from head to foot. In another moment, the *Mántrika*, who was to conduct the ceremony of *A'karsh-*

anam, entered the room, and without further ceremony *advanced towards the boy and untied his hair, which fell to the waist in glossy black ripples. The Mántrika then took some white chalk and inscribed a Yantram on the floor in the following form:

Six parallel lines were laid transversely upon six others. The twenty-five squares thus formed were filled with the Tamil letters arranged in the form of a Mantram. The ends of the lines projected upon the four sides of the lettered square and were barbed like tridents. Upon the four diagonal squares nearest the central one, some red *kunkuma* powder was placed, and upon the four corner squares and the central one, some camphor. In front of the square was set a small brazier of burning incense, and upon either side of it the two halves of a broken cocoanut.

The Mántrika then seated himself upon the ground at the left hand front corner of the Yantra, and taking some holy ashes in hand, lighted the five pieces of camphor and began chanting his Mantram. I turned my attention to the boy. He sat upright now and his expression was savage and haughty, his eyes gleaming with a kind of malicious enjoyment. Suddenly, he rushed forward and threw himself upon the ground, beating out the lights with his hands; then, throwing himself into a sitting posture in the centre of the circle, he drew up his legs and span round and round for about 30 seconds, and coming suddenly to a halt in front of the Mántrika, he gave forth a series of diabolical howls like those of an infuriated beast, and then sitting bolt upright he stared defiantly at the Mántrika and said in Tamil, "Well, what do you want with me?"

"Who are you?" said the Mántrika.

"My name is Kōlli."

"Where do you come from?"

"From *Smashāna* (the burning-ground)."

"What is your class?"

"I am a Tamil Koralī" (a class of elemental demons).

"Why do you come here?"

"I have been bound to possess this boy."

"Why do you come to the boy at times when you are not called?"

"Because I am commanded to do so."

"Who commanded you?"

"One Kurupati Ramaswami, a magician, sent me to the boy."

"Why?"

"To induce love."*

"With whom?"

"With—"

"Have you seen me before?"

* It is worthy of note that the seizures happened every Tuesday and Friday, the days said to be ruled over by Mars and Venus.

"Yes, at Maljaram."*

At this point the Mántrika kindly handed over the interrogation to me, and I commenced by asking why the commands of the magician to obsess the boy were obeyed. My friend translated both question and answer for me.

The intelligence said that it was agreeable to his nature to do so, but he needed help from the magician. The following dialogue then ensued:—

"Who am I?", I asked.

"You are one like him!" (pointing to the Mántrika).

"Do you know I have come to help the boy?" "Yes, but please do not beat me."

It must be explained that the invocation of a *pisácha* is referred to by that intelligence as "beating." At times when the Mántrika, who all the while continued his recitations in a subdued tone, threw some holy ashes on the head of the obsessed, the *pisácha* would howl as if struck with a stick.

Suddenly the boy looked up and said, "Why do they make me dance now?" I said, "Because they say you uttered falsehood last time and so made you dance again."†

"Well," he said, "are they truthful people? They promised to feed me with a fowl and a sheep." By "feeding" he meant having the blood of these creatures spilt on the ground, a process sometimes used by the Mántrikas in order to give the *pisáchas* the necessary strength to respond to their calls.

I asked if such things had been promised, and on learning that it was so, I told them that the promise would have to be fulfilled if the *pisácha* was to be exorcised and expelled. It was then arranged that at 8 o'clock in the evening the "food" should be given, and I gave the intelligence notice that it would be the last meal that he would get in that place; for, at midnight, he would have to leave the boy and never return again. He said that he was bound to go at twelve, but that if he were expelled he would either kill the boy or the magician.

"You cannot kill the magician and you shall not kill the boy," I said. "Why cannot I kill the magician?" was the reply.

"Because he is your master."

"He is not my master!"

"Why then do you do his bidding?"

"Because it is agreeable to my nature and I gain power by it." Finally, I told the intelligence that after 12 o'clock the boy would sleep, and in the morning, after his *Sandhyāvandhanam* I should give him a Yantra which would effectually prevent him from molesting the boy

* I cannot be sure of this name as I caught it but indistinctly.

† The process of interrogating a *pisácha* is popularly known as "devil-dancing."

any more. This was answered by one of those unearthly howls to which I think no amount of experience would entirely accustom one, and which, I fancy, owes its thrilling and horrifying nature to its demoniacal source.

Then, with an imperious snap of the fingers in the face of the Mántrika and a toss of the head, the devil resumed his "dancing." It may be explained that this "dancing" only extends to the head and reminds one somewhat of the 'whirling dervish.' The subject is seated on the ground in the *padmāsana*, the arms are folded and the body bent down so that the arms rest upon the legs. At the outset the head is swung round and round, its velocity increasing until the head seems attached to the body by a piece of string rather than a set of fleshy muscles. The long black hair, whirling in the form of a comet's tail, sweeps the ground at every revolution, scattering cocoanuts, powder, camphor and brazier in turn to various parts of the room, the smoke from the incense following the swish of the hair, and escaping from the little cyclone to float leisurely in the stiller atmosphere of our own circle.

The "dancing" ceases at one moment to permit of a question being put, and at another for the demon to give vent to his feelings in the manner already described. After each question the Mántrika, uttering his Mantrams the while, throws a little powder upon the head of the subject, who thereupon resumes his "dancing" and suddenly sits erect and answers the question put to him.

The séance was brought to a close in a manner I was hardly prepared for. The Mántrika changed his Mantram, and immediately the boy began to whirl round and round with his legs in the air; then, sitting erect, he raised three successive and deafening howls, sprang to his feet, and half turning as if to depart, fell at full length upon the ground, insensible. He remained so for some minutes, apparently lifeless, and then raised his head slowly while the Mántrika sprinkled some water upon him.

On the following morning the boy came to me with his guardian, who is a member of the Theosophical Society, and I attached a little silver cylinder containing a Yantra to his holy thread. He expressed his gratitude, with tears in his eyes, in a quiet way natural to him in his normal condition, and said that he felt as if a great weight had been lifted from his head during the night. I have since seen his guardian, and although several months have elapsed, the boy has not had a seizure since the day that the scene I have been recording took place.

MENTAL MAGIC.

W. R. O.

In the *Theosophist* of January 1886, there is a very interesting article by Col. Olcott, on the faculty of *Ashtāvadānam* or the doing of eight different things at the same time. It appears that there are in India to-day many professors of this mental art, and it was only the other day that I met two of them, while on a visit to Masulipatam, who

were kind enough to give me an exhibition of their talent. Most of the followers of the art have by birth a faculty in this direction, which they cultivate by assiduous practice; but I understand it is possible for almost any one to develop the faculty after a time. There are also those who practice *Shodasāradhānam*, the doing of sixteen things at a time, and even those who, it is said, can do no less than one hundred!

The subjects of the present narration contented themselves, however, with eight different things, but the performance was sufficiently remarkable as both performers were very young men. Their training had commenced as early as fourteen, and even in their 7th years, they had the faculty of poetic composition partially developed. Their method seems to have been to go out of doors and picking out a large number of palmyra trees compose a set of verses in honour of each, gradually increasing the number. The programme was very much the same as that witnessed by Colonel Olcott and described very graphically in his article. The performance took place in a large *pandal* after one of my lectures and was witnessed by a very large gathering. The repertoire of the gifted performers included:

- I. Chess-playing.
- II. Counting the strokes made on a bell.
- III. Composing verses for six or more different persons on various topics.
- IV. Reciting other verses.
- V. Composing a verse on an outside subject.
- VI. Repeating a doggerel mixture of Latin, Greek, French and English given them piece-meal.
- VII. Teaching Sanskrit.
- VIII. Incidental conversation.

The gentlemen in question having as stated considerable poetic faculty can compose extempore verses on any subject, and in this case they had each six different sets of verses to compose. They proceeded to give the first line of the verse to each individual in turn, and then the second line, without forgetting the subjects chosen or in any way confusing them, and so on till the verses were completed. At the same time I was engaging one of them in a game of chess and close by another gentleman was ringing a bell. The doggerel mixture referred to was also being delivered, verses on another subject being composed, a Sanskrit lesson being taught and conversation going on. In the midst of all this, the performer whom I had selected was placidly playing chess, stopping every minute to bawl out the line of verse belonging to A. B. or C., or to perform one of his other numerous duties, which he did without any hesitation. The whole performance was most successful, and the two young Pandits accomplished their tasks to the entire satisfaction of the large audience.

I tried to ascertain if they had any system of association of ideas, such as is prevalent in our modern mnemonic systems, but it seemed not; in fact they appeared to have no idea of the subject at all. It is very evident to a spectator that *Ashtāvadānam* is a severe tax on the

brain, and I sincerely trust that these two gifted young gentlemen will take every precaution against a mental breakdown.

Any modern European cases of remarkable cases of memory would be valuable for purposes of comparison with these Eastern examples.

S. V. E.

THE GLOBES OF THE EARTH-CHAIN.

MR. A. P. Sinnett has lately contributed a remarkable article on "Esoteric Teaching"* in which he tries to give a tardy reply to one of the alleged mistakes in "Esoteric Buddhism", commented on, and explained by Madame Blavatsky in the "Secret Doctrine." Speaking of the correspondence that he had with his Occult Teachers, he states that he gave copies of the greater part of these writings to several London Theosophists under a "solemn pledge" not to make use of them in any way without his permission, and he adds—"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." This statement does not appear to me to be quite correct. Madame Blavatsky came to live in London in April 1887. It must have taken some time after that for her to acquire 'overwhelming influence' so as to get from one of the members copies of the Master's letters, which, according to the statement of Mr. Sinnett, were then used in the preparation of the "Secret Doctrine." The fact however is that a goodly portion of the "Secret Doctrine" had been written out before she came to England.

It was in December 1884, when I went to Adyar for the Convention, that I saw the manuscript of the letters written to Mr. Sinnett. They were in the possession of a member of the Society and were lent to me without any condition whatsoever; neither was I aware that the copies thereof had been given to a few members only under a solemn pledge. A few other members also saw the manuscript which was quite accessible to Madame Blavatsky, and which, or a copy thereof, was sent to her in Europe a few months after she left Adyar in 1885. It is scarcely fair therefore to make the insinuation above alluded to. After her arrival in England it is just possible that some other member showed her his copy of the letters, but it is a fact that from December 1884 forwards she had at her free disposal a copy of the letters, and the possessor of this copy never made any objection to let his friends have the use of it. It was scarcely necessary therefore for Madame Blavatsky to use

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her "overwhelming influence," in 1887 or 1888 (Mr. Sinnett does not give us the exact time) to make a member believe that her orders must "override the original pledge."

Mr. Sinnett in his "Esoteric Buddhism" speaking of the seven globes which form the Earth-chain, over which Humanity is said to evolve in seven rounds, thus writes, "Besides the Earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes—the one behind, and the one in advance of it. These two worlds as a matter of fact are Mars and Mercury, Mars being behind and Mercury in advance of us." In the "Secret Doctrine" however it has been taught that "neither Mars nor Mercury belong to our chain. They are along with other planets septenary Units in the great host of 'chains' of our system and all are as visible as their upper globes are invisible." According to this teaching the six sister globes of the Earth are different states of the Earth itself, and all these six are invisible as they require states of consciousness different from our physical consciousness to sense them. Mr. Sinnett takes exception to the explanation of H. P. B. on this point. He writes:—"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 on 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.'" A most important quotation however is wanting in Mr. Sinnett's article. Although he has quoted the question and answer regarding Mars, he has not given us the exact words of the question and answer wherein it was stated that Mercury was one of the planets of the Earth-chain. On the signification of the exact words of the Teacher on this point, a good deal would depend, and probably those words would throw some additional light on the laconic and somewhat confusing answer as to Mars.

In the manuscript of Mr. Sinnett's correspondence with the Teachers the question as to Mars quoted above is numbered 21. The next question and its reply, No. 22—are as follows: "Is the Sun the vertex of our manvantaric chain and of the other chains in the Solar system also?" Ans.—"Not unless we call it the vertex of an angle. But it is the vertex of all the chains, collectively. All of us dwellers of the chains, we will have to evolve, live, and run up and down the scale in that highest and last of septenary chains* (on the scale of perfections) before the Solar Pralaya snuffs out our little system."

Reading these two questions and the replies thereto one cannot help remarking the difference in the phraseology. In the first question

* The italics are mine.—N. D. K.

the words are: "Our system of Worlds." Surely these words suggest a somewhat different idea than the words "Manvantaric-chain" and "Septenary-chain". The expression "our system of worlds" may have been meant by Mr. Sinnett as an equivalent of the "Earth-chain," but to others it would suggest a different ideal. Mars and Mercury may belong to "our system of worlds," meaning thereby an assemblage of globes which function under strikingly similar laws, which were closely interrelated; and yet these two planets would not thereby be the two immediately superior globes of our Earth-chain. Not only is each objective globe with its six higher states a septenary ring or chain in itself but probably seven such chains form a little "system of Worlds;" and the seven objective and most material globes of such a system may have a most intimate relation one with the other. The answer in the question as to Mars may very fairly be taken to mean that Mars, the Earth and Mercury, with four other material yet invisible planets, form a peculiar system of worlds, closely interlinked. The hint that has been given us as to a material yet invisible intra-Mercurial planet can very well suggest to us the existence of globes in our circle or system of worlds. It may probably be that some mysterious process of evolution takes place on the other globes of a "system" after the evolution on a single ring of united globes has ended. As to this we have something like a vague and dim suggestion in the reply to the 22nd question quoted above, where it is said of "still higher evolution," that "all of us dwellers of the chains will have to evolve in that highest and last of the Septenary-chains before the Solar Pralaya snuffs out our little system."

In the "Secret Doctrine" H. P. B. states that "when the present work was commenced, the writer feeling sure that the speculation about Mars and Mercury was a mistake applied to the Teachers by letter for explanation and an authoritative version. Both came in due time and *verbatim* extracts from these are now given." In these extracts we find the following: "Again both (Mars and Mercury) are Septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of 'the principles of Daumling' (Tom Thumb)—which were perhaps his six brothers with or without night-caps."

Again in answer to 'certain scientific objections on this same point, raised by a young Theosophist,' H. P. B. received a second letter from the same Teachers, which has also been quoted in the "Secret Doctrine." In it we read:—"Our globe as taught from the first, is at the bottom of the arc of descent where the matter of our perceptions exhibits itself in its grossest form * * * "Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short as Globes they are in co-adjunction but not in consubstantiality with our Earth, and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to

the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others, can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter."

These two letters fully and clearly support the teaching put forward by H. P. B. as to the Earth-chain not being formed of planets like Mars and Mercury. Regarding the first of these letters Mr. Sinnett remarks—"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 parenthesis must not be understood to have existed in the original." Any one reading the first letter could see that the omitted passages must refer to side issues which are not exactly pertinent to the point, and it is scarcely likely that these passages would "materially alter the interpretation." The words "Mars and Mercury" put into parenthesis after the words "again both" exactly express and apply to the meaning of the context, and even if H. P. B. put these words in parenthesis she was not at all wrong in doing so. Mr. Sinnett wants summarily to dispose of the important statements in this letter and suggests that the letter would yield a different meaning with the omitted passages restored; but there appears no ground for forming such a conclusion. Mr. Sinnett has not noticed the second letter at all in which the same point has been explained in a different way, quite against him, and in favour of the view put forth by H. P. B.

Mr. Sinnett states that after the publication of his "Esoteric Buddhism" he got a letter from the great adept Teacher, saying—"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 these generally commendatory words there is a good deal of reservation. "Esoteric Buddhism" was the first book written on occult teachings. It is the merest fragment of a fragment. The much larger and comparatively more exhaustive and suggestive work of H. P. B., viz., the "Secret Doctrine," was not then written, the courage and ability that the writer of this book had shown, and the pains that he had taken to put forward a lucid and coherent exposition of the few teachings that he had got, needed a word of praise, and it was duly given by the Master.

Mr. Sinnett, to strengthen his position, quotes from a recent letter of the Master received by him "within the last few months since this

* The italics are mine.—N. D. K.

subject has been under discussion." Herein we read:—"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."

These words simply refer to the several attempts of H. P. B. and others to explain how the mistake as to Mars and Mercury arose out of the Teachers' short reply. These explanations as to the public occurrence of the mistake by misinterpretation may not be correct. Nobody said that the Teacher was "palttering with the truth." He alone knows the truth and yet does not choose to give it out *fully*, and it is preposterous to suppose that the whole of the truth in regard to the constitution of the Earth-chain is to be found enclosed in the few words of the reply to a chance question of Mr. Sinnett. The above words from the recent letter to him are a somewhat vague personal explanation, and they do not at all elucidate the point in dispute. After the two letters quoted in the "Secret Doctrine" from the same Masters, and the very clear and convincing explanation about the Earth-chains given by H. P. B., Mr. Sinnett's correspondent has thought fit to shirk the disputed question and to satisfy himself by showing a little displeasure at some attempted amplification of his former words. This shows that he is evidently disinclined to speak more on the point, as it would perhaps be treading upon forbidden ground. How complicated and recondite the subject must be, may to some extent be gathered from the following quotation from one of the Master's letters to Mr. Sinnett, where, in some explanation is given as to the passage of the monad in rounds, rings and sub-rings in the various kingdoms—"but besides all this being incomprehensible to you, volumes upon volumes out of the books of Kiu-te, and others would have to be written. Their commentaries are worse still. They are filled with the most abstruse mathematical calculations the key to most of which is *in the hands of our highest adepts only*. Since, showing as they do the infinitude of the phenomenal manifestations in side projections of the *One* force, they are again secret. Therefore I doubt whether I will be allowed to give you for the present anything beyond the mere Unitary or Root-idea."

It is easy to talk of the human tide-wave going from planet to planet, but we have first to know what this "tide-wave" is made up of, and how it is closely bound up with the life of the planet on which the wave evolves. There is no satisfactory teaching given on this all important point. It is more reasonable to suppose that the human tide-wave bound up as it is with the very life of our Earth would go completely through all the seven different states of our planet before it was able to give up the attraction of our Earth, than that it would be able to break through the attraction and leave our planet in only a partially developed condition, to go to a different planet altogether.

It is not as Mr. Sinnett thinks that "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." In "Esoteric Buddhism" the statement as to Mars and Mercury stands bare and isolated, and it is somewhat in conflict with the author's statement in another place that "in reality the worlds with which we are connected are very unlike each other not merely in outward conditions but in that supreme characteristic, the proportion in which spirit and matter are mingled in their constitution." Spirit and matter are said to be equilibrated on our Earth, whereas in the two immediately superior planets, roughly speaking, there would be two-thirds of spirit to one-third of matter, and Mercury and Mars, so far as we know, stand on a level with our Earth as to the proportion of materiality to spirituality.

Not out of mere regard for Madame Blavatsky but from the whole of the logical teachings given in the "Secret Doctrine" the majority of the students of Occultism have preferred her teaching to the statement in "Esoteric Buddhism." In the "Secret Doctrine" the statements as to the peculiar constitution of the Earth-chain are not a bare assertion, but they go to the very root of the teachings and harmonize the whole. The teaching on this point has a far wider significance than would at first sight be supposed, and were that teaching not correct, several chapters of the "Secret Doctrine" would have to be rewritten. It was not a mere matter of explaining away a few sentences in "Esoteric Buddhism," but it was a point on the verification of which a most important doctrine of evolution depended, and we may feel sure that Madame Blavatsky must have had very strong grounds for putting forward her view of the teachings, and that she did not take up the task without fully informing herself on the point. Mr. Sinnett thinks that by means of his article all unbiassed minds will be brought to the conclusion "that Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the occult teachings of the Masters." The capability of making mistakes in expanding occult teachings is an attribute that may apply to all writers on Occultism, but it may justly be said of H. P. B. that owing to her special training and natural intuition she was far less capable of making such mistakes than other writers.

Mr. Sinnett's article does not prove that she was wrong in this particular question about the Earth-chain and that he is right. There is a great deal of secret explanation behind the statement that Mars and Mercury belong to "our system of Worlds," and when some part of this explanation is forthcoming it will be found that the statement in "Esoteric Buddhism" and the different teaching on the same point in the "Secret Doctrine" are not parts of two opposing systems, but form allied portions of a harmonious chain of Esoteric knowledge not yet fully made known.

Col. Olcott in his note to the article rightly observes that Mr. Sinnett has rendered inestimable services to our movement in the past and in his present article—however we may differ from him in some

of the points noted above—it must be said that he has done signal service, in publicly stating, that apart from the letters that he got in the first instance through Madame Blavatsky, he had, during her lifetime, communications from the same Master through channels private and personal of which she knew nothing, and that since her death also he has very recently received fresh communications from the same source. This will go a great way to silence those unconscionable calumniators who by distorting facts and adding positive lies of their own try to keep up their public attacks upon the Society.

It is to be regretted that Mr. Sinnett should have for several years after the publication of the "Secret Doctrine," kept quiet and not tried to open the question during the life-time of H. P. B. Had he done so, some further explanation would certainly have been forthcoming. We may hope with him, however, that as it had been his duty in the past to put the teaching of the Mahátmas before the world, so it may soon be his lot to give out such further teachings which may, among other things, reconcile the seeming discrepancy to which he has now thought fit to allude.

N. D. K.

KRISHNA'S JOURNEY TO MOUNT KAILAS.

(Continued from page 39.)

INTRODUCTORY.

WHAT strikes us most in reading the first three chapters of this story, is the anxious solicitude with which Krishna tries to provide for the safety of the town Dvaraka during his absence. He says that disgrace will follow if anything miscarries in its administration, or if the watchers neglect their duty. The Indian tradition has it that a house long unoccupied by men is liable to become haunted, and the statement can with equal truth be applied to people who want to practice yoga, and thus try to divert the energies of existence heavenwards. To go heavenwards while still in the body and on earth! What a glorious idea! Who is there in the thinking section of humanity that is void of the divine spark—a spark that only needs fanning to develop into a flame? But how many have succeeded in the great quest? But few, must be the answer of any one who has studied India with its Sanyásis, Bairágis and Fakirs. And why? Is it from want of earnestness? Most decidedly not, for many of these people are quite unattached to objects of sense, and life to them seems useless if it cannot be used for yogic development. One of the most weighty reasons for their failure is their allowing their homes to get haunted. They imagine that Samádhi consists in withholding attention from every thing of the world. The mind is thus left blank, and is consequently open to all sorts of influences from the psychic plane. The mental faculties become deranged and the body itself gets out of gear.

Individuals of this sort are hence not highly esteemed and are void of all power for good.

The reader who thinks deeply on the dangers of keeping the mind blank, and also on the subtle connections that may exist between the different human principles in the state of Samádhi, may be able to appreciate to some extent the solicitude with which Krishna advised his followers to keep watch and preserve stability during his absence, and thus protect the town from the attack of, and occupation by Pundra, his worst enemy. The nature of this Pundra is not very clear from the passage under translation, but subsequent passages in the Harivamsa, in which Krishna is made to fight and kill Pundra on his return from Kailas, indicate that Pundra is a sort of counterfeit Krishna. He is an image made to resemble the eternal Lord and having his functions in the shadowy realm of nature. He is so mighty that none but the Lord can vanquish him. He is naturally anxious to oust Krishna from the city Dvaraka and become the ruler himself, but cannot do it so long as the Lord protects it. Before the nature of Krishna's protective influence can be properly understood, it is necessary to consider for a minute the nature of the Lord himself. Confusion is sure to arise in the reader's mind if he takes Krishna as one of the seven Logoi in the bosom of Parabrahmam, as a cursory reading of Mr. Subba Row's lectures might make one think. In spite of the tremendous significance generally attached to the word *Logos* in theosophical writings, I think I shall not be misleading the reader by informing him that the idea of seven Logoi is a perfect myth. The reader may seek among all Sanskrit works available, and he will nowhere find any mention of seven Logoi. Again nowhere in the Bagavad-Gîtâ does the teacher point out that he is a being associated with six other beings. The truth is that the Logos is treated in Sanskrit works as only one. In the order of manifestation the One manifests the Three and the Three are called Trimúrti. When the Three manifests the Seven—the theosophical emblem of the interlaced double triangle with the point in the centre—the seven are called the seven Rishis, seven Prajâpatis (Lords of existence) or seven Brahmas—seeds for growth. Various may be the modes of expression, but the meaning is one. Nature is seven-aspected, each aspect having its physical and ideal sides. The "seven aspects of the eternal type" might be used to express the idea; but to call them seven Logoi against ancient usage, is a little misleading. The Eternal Lord is ever one, but works on a seven-fold basis. The seventh and last basis,—i.e., the basis best suited for human life—which we all occupy, is the Higher Manas which sometimes guides a human being during his more spiritual moods.

Following out the above idea we have the unknowable Lord manifested as Krishna in the town Dvaraka, or the Father manifested as the Son. As already stated, the effort of the Son to ascend and make himself one with the one Father is the Samádhi effort. But here one very important point has to be borne in mind. It must not be supposed that a

town is absolutely ungoverned when the king is away, or that all physical energy completely ceases the moment the human Lord passes into a higher loka. Just as spiritual energies are not completely absent in an ordinary human being, living a physical life, so likewise physical energies cannot be entirely absent in a human being who has passed into a spiritual condition. The manifestation of such energies may be difficult to observe, and the human body may resemble a lifeless corpse when its owner is in Samádhi; but for all that the body retains its vitality. A certain physical adjustment is necessary before the mind can be raised to the Samádhi state, and this must be maintained to the last hour. We must remember this if we would understand the anxious solicitude with which S'ri Krishna impressed on his clansmen the importance of preserving strict order and discipline until his return, and the disgrace that would attend neglect of his injunctions, in the subjection of the town by a foreign lord and false king.

S'ri Krishna does not stop here. He requires (*Vide ch. ii*) that only one gate out of the many should be kept open for use. Our readers know that the human body is a several-gated city. Evidently it is one of these gates that Krishna wants to be kept open and used for purposes of going out and coming in. What is this gate is a question that is more easily asked than answered? I myself think that the most likely answer is that it is the navel. Several considerations lend themselves to this idea. It is the navel which is most connected with the nourishment of a foetus in the womb of the mother, and it is likely to be the same plexus that has a connection with the nourishment of a human body from the womb of mother Nature, on a sub-physical basis. It is precisely that adjustment of the human body to the conditions of the surrounding world that is required to keep the body intact during the Samádhi period. Our readers may be aware of the common saying that the cosmic lotus grew out of the navel of Vishnu,—a saying that is to be found in almost all the Puráṇas. The navel therefore was connected by the ancients with the material and Kámic matrix of nature.

The Sanskrit original of the fourth chapter affords extremely interesting reading. It describes, as the reader will see, the symbol of the eagle—the vehicle of the Lord. It is the power wielded by a yogi, and by means of which he transfers himself to the higher spheres of nature. The first s'loka indicates that it is a motive power of the thought-plane capable of being summoned by intense concentration. It is a bird, for it flies, and in its flight carries the consciousness of the yogi to the highest point attainable. It is called the Vedic bird in India, for it is the form which the "speech of the Absolute," or the word that was in the beginning, or the eternal Veda, assumed when preparing to construct the manifested universe.

In this connection, I may say in conclusion that the pastoral song theory of the Veda held by Max Müller and his school is simply child's babbling to the ears of a Brahmin. He who has learnt to believe in the possibility of mantrams will alone have a glimpse into the

grandeur of the Aryan Veda. What the Brahmins urge, is that their chanted Veda is a representation in human sound of the entire song of Nature. Whatever complicated groups of motions were produced by the Great Breath in primordial substance before the manifested cosmos in its complete form sprung forth, these same groups of motions are represented in the chanted Veda in miniature. Hence there are mantric formulæ in the Veda that can be applied to the influencing of every principle in Nature. While such is the claim of the Veda, what means the infant prattle of German professors to the effect that the Vedas are but pastoral songs?

I now give a translation of Chapters III and IV, asking my readers to read between the lines and not merely on the surface.

CHAPTER III.

1. "Hearken to my words, O Sátyaki, best of warriors. Be ever watchful, armed with thy sword and club, thy bow and armour also.
2. "And with every effort, O best of Yádavas, protect this city, the abode of many kings, keeping thy watch even during the night.
3. "Well-versed though thou art in the S'ástras, yet spend not thy time in criticism or controversy.
4. "But since thou art strong, warlike and wise, well-instructed also in the Dhanur-Veda, act so that this city may not become an object of derision."
5. Sátyaki:—"I will carry out thy commands to the best of my power, O Lord, for thy word is ever fit to be obeyed by me.
6. "I shall act as a slave, O Lord, under the orders of Kámapála,* and shall so continue with every effort until thy return.
7. "If only thy grace be extended unto me, O Lord, what is there impossible for me in war and conquest of enemies?
8. "Be the enemy whom he may, Indra or Yama, Várna or Kuberá, I can subdue him. Why then should Pundra, the great king, merit consideration?
9. "Depart then on thy mission: and I—I shall ever be watchful, O Hari." Then Krishna of the lotus-like eye addressed Uddhava as follows:—
10. "Hear my commands, O Uddhava, and execute them with diligence. This city Dvaraka has to be protected by thy prudence.
11. "And so be ever watchful and alert, assisting the Yádavas. Yet, I am almost ashamed to give thee advice now.
12. "For thou art the leader of all and a master of S'ástras; and what clever man indeed is competent to speak in the presence of a man of knowledge like thee?
13. "You know all that ought to be done, or not, and from henceforth, O leader of Vrishnis, I need speak to thee no more."

* Balaráma—Krishna's elder brother.

14. Uddhava:—"What is this, O Lord, that thou sayest unto me? What shall I say of thy gracious kindness towards me?"

15. "I see it all, O Lord of the world, the extension of thy grace. What can be wanting to one so blessed?"

16. "Thou art the chief maker and unmaker of the universe, the origin of all effects, the speaker, the hearer and the knower of the law."

17. "The knowers of Brahman say that thou art the object and subject of contemplation, even contemplation itself. Thou art the protector of the devas and the conqueror of their foes."

18. "We live without foes (since destroyed) only that we are slaves unto thee, the Lord; but this protection of the city, I think, is but an effort of policy of which thou art the originator."

19. "Except thyself who is there that knows it? It is my firm belief that thou art that policy itself which rules all actions."

20-21. "The knowers of it say that its ways are inscrutable. Fourfold is its action, as conciliation, gratification, disorganization and punishment, in matters of attack and defence. Punishment is dealt out in the case of the punishable and conciliation in the case of equals."

22. "Gratification is resorted to in the case of the stronger; and in the case of men who cannot be reached by these three, disorganization is the only policy in the opinion of the knowers of politics."

23. "But it is thought by the wise that thou art the authority followed in all these courses of action. What is the use of saying more? All this is established in thee."

24-25. With these words Uddhava, the best of the knowers of policy, finished speaking. Then, O King, Lord Vishnu spoke turning to Kāma-pāla of mighty prowess, the King Ugrasena and Hārdikya all sitting in the conclave of the Yādavas.

26. Then turning to Kāma-pāla, the truth-knowing-Lord spoke as follows:—"Let there be no negligence, be ever on the watch."

27. "While thou art alert, O man of might, what harm can occur to the world? Remain therefore ever armed with thy club, and let there be no amusement."

28. "Protect, O my ruler, with all thy might the city of Dvaraka, and see that we fall not into disgrace. Ever remain armed with thy club."

29. "Be ever cheerful, otherwise thou can'st not prevail." To these words of Krishna, born in the family of Vrishnis, Rāma assented.

30. Then the Vrishnis all went each to his home, and the Lord of the universe determined to proceed to the glorious Kailas.

CHAPTER IV.

1. Then the Lord of the universe, Vishnu, concentrated his mind intensely on Garuda, the best of birds, saying within himself, "Come soon, O son of Thāksya."

2. Thereupon the lordly bird Garuda appeared. He, says the tradition, is the group of Vedic verses and a Yogi ruling over the S'āstras.

3. He is the form of Yagna, ancient-born. Sāma is his head and the Rig-Veda is his wing. He has a form covered over with matted hair and tawny-colored.

4. He has a copper beak, and it is he who brought down the Soma from heaven. He is the conqueror of Indra and the great enemy of serpents. He has lotus eyes and a magnificent head; in truth, he looks like another Vishnu.

5. He is the vehicle of the Lord of lords and the destroyer of the Asuras. He conquers with the power of his wing the hosts of Rākshasas and Asuras.

6-7. It is this mighty bird that appeared before Krishna and dropped down on the ground, kneeling and crying, "Salutation to thee, O Vishnu, King of the universe, Deva of devas and all-assimilating lord." Whereupon Krishna touched the bird with his hand and welcomed him.

8. And said unto him, "I am going to the Kailas Mount, anxious to visit S'ankara, the deva with the trident, and the producer of happiness."

9. Garuda said, "Be it so." Then the Lord mounted on him and said unto the Yādavas who were standing near, "Stop behind."

10. Then the Lord of the universe proceeded in a north-easterly direction, and the bird rushed along with tremendous speed, shaking the three lokas.

11. The flying bird bearing on his back the lord Janārdana, agitated the oceans with his feet, and shook the mountains with his wings.

12. Then the Devas and Gandarvas residing in the A'kāsh, praised the lotus-eyed lord with suitable words.

13. "Triumph to thee, O Deva, and all-pervading lord of the universe. Salutation to the Cause of causes of manifested bhūtas."

14. "Salutation to the Supreme One, the destroyer of Asuras and Rākshasas. Triumph, triumph be to the all-assimilating deva, the object of yogic contemplation and the last abode."

15. "Salutation to Nārāyana, Krishna, Hari, the prime maker and ancient-born, the origin of the Vedas and the Eternal."

16. "Salutation to the Lord of all, devoid of qualities and yet their supreme factor. Salutation to Him who is full of kindness towards the devoted, and yet the devotee, the destroyer of Asuras."

17-18. "Salutation to the Lord of unimaginable form ruling over all." With such words was the eternal Ruler praised by the Devas, Gandarvas, Rishis, Siddhas and Chāranas. Hearing those words of praise, the Lord of the universe proceeded to where, in times of yore,

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He, Lord Vishnu, had performed most austere Tapas, followed thereunto by Devas and Rishis who had crossed the ocean of Vedic lore.

19-20. It was here that the potent Lord Vishnu, the cause of the world's growth, performed Tapas for 10,000 years for the good of that world.

21. It was here, too, that the Lord who had undergone a course of Tapas, divided himself into two, known as Nára and Náráyana.

22-23. That best of rivers, the purifying Ganges, flows right through the middle, and it is here that Indra, who himself killed Vritra, well-versed in Vedic meaning, performed Tapas for 10,000 years to eliminate the sin of Brahmin-killing. It is here again that Siddhas became such by the contemplation of Lord Janárdana.

24. It was here that Rama performed the most austere Tapas, firstly to kill Rávana, and subsequently to eliminate the sin of killing.

25. It is here again that Devas and Munis attain unto the Siddhis by right observance, and here forever lives in person Lord Vishnu.

26. Here are set on foot by the hosts of Rishis the courses of Yagna, and the very thought of this holy place is sufficient to confer Svargam on men.

27. It is this holy place again that the Munis regard as a stepping stone to Svargam; and here enemies ever remain as friends.

28. It is said that this is the resort of the righteous who tread the path of law, and this is the place from whence Devas attain unto Svargam after service rendered to Vishnu.

29. This place is called the Siddha town by Rishis void of all hostile elements, and towards this Badari hermitage Lord Vishnu, the Lord of all, proceeded now.

30. This most holy place full of Tapas and Rishis, was reached in the evening by Lord Krishna, accompanied by hosts of Devas and truth-seeking Munis.

31. Then the place was full of Agnihotrams and the sounds of birds that had come to their nests. The cows were being milked.

32. And all about the venerable Munis were sitting, and Siddhas were contemplating Janárdana in their Samádhi.

33. Fire-offerings were being consumed, and fires were burning, and new offerings were constantly being given.

34-36. Guests were being revered and the universe was plunging into Sandhyá. At such a time did the Lord, accompanied by the Devas, enter the Badari hermitage full of Rishis and Tapas. He proceeded to the middle of the hermitage and dismounted from the bird. Then the lotus-eyed one, in company with the Devas, sat down in a place illuminated by the light of many lamps.

(To be continued.)

A. N. S.

THEOSOPHISTS AND INDIAN SOCIAL REFORM.

RIGHTLY or wrongly an impression exists in many parts of India, that our Theosophists for the most part are not only indifferent to social reform but many actively oppose it. It may be useful perhaps in view of future developments of the Society's work in India, to consider in the first place how far the assertion that Theosophists discourage social reform, may be true; and, in the second place, to estimate to what extent a Theosophist can conscientiously lend his aid to the furtherance of the aims of the modern-day Indian reformers.

We may, I think, in studying Theosophists as regards their views on social reform, divide them into four classes under the following heads:—

(1). Those who have entirely merged the particular aims and objects of the Theosophical Society in their general reformatory efforts, and who, in fact, devote most of their spare time to the latter.

(2). Those who combine Theosophical work with practical social reform.

(3). Those who take no interest in general social questions at all, believing that reform must begin with the individual.

(4). Those who actively oppose all attempts in the direction of the betterment of social conditions.

It is but natural, perhaps, that those of the members of our Society who are by nature students, who are engaged more or less in abstract thought, should have but little interest in social questions. These are by their nature precluded from entering into the spirit of reform, and were they to endeavour to do so, they would be fishes very much out of water. We can hardly object to the attitude of these individuals, rather we may sympathise with it, if we recognise that it is far better to turn one's efforts where they will be appreciated, than, from a false sense of duty, to spend energy uselessly in aims and objects with which we are quite unfamiliar. Many of our members, on the other hand, have preferred the claims of public social work to the objects of the Theosophical Society, and we consequently find them at the head of the social reform movements in many parts of India. Of the class of those Theosophists who combine social and Theosophical work, we have not many representatives, and this is perhaps a matter for some regret, when we come to consider that it was the Theosophical Society which was one of the first bodies in India to strike the keynote of co-operative effort.

It has been frequently asserted that there are Theosophists who strongly and strenuously oppose all attempts at reform, who belong in fact to our fourth class. These individuals, it is stated, are wont to affirm that Theosophy teaches the absolute truth of the precepts of the Shástras, and demands that Hindu Theosophists shall adopt a conservative attitude in regard to their national customs and religious observances. Public opinion on this matter may be true or it may be

false, but certain it is that, in some parts of India, the name Theosophist is associated in the public mind with an attitude of stubborn and unbending orthodoxy and conservatism in regard to all progressive movements—the very reverse of the mental attitude that one would expect from a member of the Society. Now as the public opinion of the failings of any particular movement is usually an exaggerated one, we cannot believe that the above opinion concerning some Theosophists and their attitude to social reform, is entirely true, but we are forced to believe that there are grounds for the opinion, and that some individual Theosophists have used Theosophy in a way that it was never intended to be used: *viz.* as a prop for orthodoxy. This is not, however, the fault of Theosophy, but of the individuals in question, who, without doubt, would as willingly use any other means that lay in their way for the furtherance of their particular ends.

Thoughtful observation shows us that the Theosophical movement occupies an unique position in India of to-day. At first sight this may appear but a quotation from the "Prospectus of the Company," but it is not quite that; it is a plain statement of an actual fact. The Theosophical Society stands now between the extremes of materialism and utilitarianism on the one hand, and those of orthodoxy and superstition on the other, while the adherents of either would willingly open out their ranks for the reception and incorporation of the entire movement. The first object of the Society, its idea of Universal Brotherhood, seems to some reformers a sufficient reason why every Theosophist should be a reformer, and the "promotion of Aryan and other Eastern literatures, &c.," the second object of the Society, is dextrously wielded by our extremely orthodox friends in defence of their own religious views. The position reminds one of a verse in Macaulay's "Battle of

And fiercer grew the fighting
Around Valerius dead,
For Titus pulled him by the foot
And Aulus by the head."

Except that in this case the *res disputandi* is very much alive. To put the matter more seriously: Theosophists have now, without merging their individuality, very many spheres of useful work held open to them, which they had not in the past; and they have need of considerable discretion in the making of a choice, if they desire a wider field of work. Though the Theosophical Society limits itself to certain declared objects, as every individual Society must, yet it is possible for every member by his individual good work to widen the sphere of the Society's usefulness, and in fact, it is the duty of every member to do so. Or, to express it in other words, we might add, that the Society is concerned not only in the work falling within its declared objects, but also with all endeavours tending to promote the good of humanity; otherwise our idea of Universal Brotherhood would be a mere force. A more general recognition of this by the members of the

Society, would perhaps do much to dispel the distrust with which our body is regarded by our fellow-workers in other fields.

Let us take, for instance, the first object of our Society—the formation of the nucleus of a Universal Brotherhood free from all distinctions. This is a very, very wide object, and doubtless many of us are often puzzled as to how we should act up to it, nor is our task made easier by the fact that this particular object has always been the subject of much adverse criticism. In the Society there is the greatest diversity of opinion concerning the best means to promote Universal Brotherhood in India, and this is only natural when we consider the existing difficulties in the shape of social and religious custom.

Many of us are very fond of asserting that Brotherhood does not mean eating together, living together and so forth, does not in fact demand any change in externals but in internal attitude alone; while, on the other hand, our reforming friends claim that Brotherhood, if it is to be a reality, must admit of no restrictions whatsoever. Between these two opinions there is necessarily a great gulf fixed and it would be interesting to show in what way, if at all, this chasm could be bridged over. This is, of course, the real question at issue, whether members of a Society which carries the word *Brotherhood* on its banner, ought not to work more practically towards its realisation. We are not now dealing with the other two objects of the Society, but with this its principal one, especially in its connection with what is ordinarily called social reform, since our friends the reformers have frequently called our attention to the fact that we would do well to pay more attention than we do, to practical work for the betterment of the social conditions around us. Should we not, they ask us, by doing so, add a greater dignity to the word Theosophy, increase the sphere of usefulness of the Society and enlist as sympathisers many outside workers, who are at present inclined to be hostile to those whom they believe to be talkers rather than doers? What have we to say?

Presumably most of our Theosophists believe that religious and social reform must go hand in hand, that the former is the stepping-stone to the latter and in consequence they find it somewhat difficult to work with those who rather incline,—setting on one side the religious side of the question,—to an absolute utilitarianism. It is to a great extent a fact that the Theosophists in India occupy a somewhat ill-defined relation as regards the practical work of reform in India, and it is also evident that, were their position more clearly defined, there would be less danger, on the one hand, of fanatical Hindu religionists, claiming the Theosophical Society as a special agency for the support and propaganda of their ideas, and, on the other, a smaller chance of alienating the sympathies of our philanthropic reformers.

Now the true criterion by which to judge of a movement like the Theosophical Society, is not so much the number of its adherents, but rather, the amount of influence which we can honestly assign to it, among the various agencies working to-day for the good of India.

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If we can make the estimate honestly and without prejudice, and if we find, in dealing with this particular question of social reform, that the influence of our Theosophists is not so marked as it should be outside the sphere of mere individual improvement, considering the wide views which they hold, then it is evident that our members are not using to the full the advantages offered to them, by the sincere and honest efforts made by the social reformers. Should we not therefore seriously consider whether our sphere of Theosophic effort cannot be enlarged, cannot be made more practical, more sympathetic, more human? We probably most of us believe in what has been called the *fastina lente* policy: for it seems to us that in making reforms in a country like India, we must "make haste slowly," and we at the same time probably consider that some people are going on too fast. But is this any reason why we should withdraw our sympathy, or withhold our aid? Would it not be better to work as far as we can, bearing constantly in mind that after all our ends are one and the same. No one, it is to be presumed, actually believes that India will ever be the same as it was: history shows us otherwise as regards other countries, and every thoughtful Theosophist must see that the India of the future must necessarily be a new growth. Consequently much of the religious and social customs and observances of the past, will in the religious and social customs and observances of the future, will not reappear in the India of the future, for the simple reason that it is no longer wanted. Much too will remain, many fundamental ideas will stand, those ideas which are a part of the life and soul of the nation, which cannot be lost: and it is only on these pure and basic ideas of its religion, that a Theosophist believes that India can be truly reformed. But let us at the same time beware, lest, by reason of a mere sentimental regard for observances, which dispassionate reason would whisper have had their day, we throw stumbling blocks in the way of progress: we do anything to hinder the advancement of the race.

This question is one that seems to stand on the threshold of every Theosophist, demanding an audience. Surely if the Theosophical movement in India is to move with the times, its members must be found not only in active service for the immediate objects of the Society but sharing in the work of other good and noble causes. Theosophy should never limit us, the Theosophical Society by the very terms of its first object can never do so, and there exists no apparent reason why Hindu Theosophists should not combine a veneration for their ancient religion with a recognition of the fact that progress always involve change and readjustment.

Each one of us, without doubt, must have an absolute right of choice in these matters and this must be unbiassed by the opinion of others, unmoved by the weight of any written or spoken authority. Let each consider the obligations resting upon him, measure his capacity, and work wheresoever it seems to him he may do good. We cannot

and the all be active reformers, but many who have up till now been indifferent, who have used Theosophy as an excuse for idleness, rather than as an incentive to activity—while having the ability for public work, would surely do better to join in some such labour, bringing to bear thereon the spiritual truths which they have found through the light of Theosophy. The object of these few words, is not so much to ask Theosophists to work in the field of social reform, as to call their attention to the daily increasing importance of this work in India, to ask them to study more closely the relationship of the Theosophical movement to its fellow-movements of to-day and to strive that the influence of Theosophy in their lives and those of others, shall be towards open-heartedness and a sincere and liberal spirit, not towards dogmatism, selfishness and narrow-mindedness. Every good and honest work surely deserves our co-operation and at least our sympathy, and we cannot but feel that much good work is going on India among our social reformers which we might aid more than we do by that co-operation and sympathy. Let there be no pretence in our lives, no profession of what we do not practice, no needless criticism of others, but a steadfast adherence to our ideals, a warm sympathy for those of others and a fraternal feeling for all fellow-workers in the cause of PROGRESS.

SYDNEY V. EDGE.

THE ESOTERIC SIGNIFICANCE OF THE TEN AVATARS.

(Continued from page 86.)

NARASIMHA.

Coming to the word Matter as opposed to A'tmá (Spirit), we find things are reversed. So it is that the order, Satva, Rajas and Tamas, is reversed to Tamas, Rajas and Satva in the seven Avatárs beginning with the present one. These seven Avatárs correspond to the seven principles of the esoteric classification. The first two refer to the Tamasic stage; the next two, Puras'u-Ráma and Ráma, refer to the Rájasika stage; the third two, Krishna and Buddha, refer to the Satvic stage. The last, Kalki, refers to the Turiya or fourth stage, when these are destroyed and merge into one. As stated before, Hiranyakas'ipu refers to the vesture which each ego has to invest itself with, *viz.*, the physical body; he standing for the dress of the cosmic ego or the ego of humanity. Hiranyakas'ipu, the arrogant ruler over Pátála, had four sons, who were all named Hládas, with some prefixes before them, such as Anuálhda, &c. Of these Prahláda was one who was always devoted to Vishnu even in his boyhood, in spite of the strict injunctions of his father not to meditate upon Vishnu. Prahláda not complying with his father's mandates, the father subjected his son to a series of ordeals by fire, water, &c., against all which the son was proof. After all these trials were over and the son returned unharmed to his father, the great Asura became reconciled to his son, and wishing to have a real test of his devotion to Vishnu—who, as the son said, was present in every

whether in a pillar or any other thing, asked his son to bring out
 a pillar. Whereupon it is said that Narasimha issued out
 of the pillar and slaughtered the Asura father.

The significance of this story is clear. The ego encased in the physical body identifies itself so much with it that it is entirely oblivious of anything else. Out of this body arises *Hléda* or bliss which cognizes the spirit. But the physical body tries to torture this bliss, its offspring, in all possible ways; yet spirit eventually arises to slay this identification with the physical body; and in what form? In the form which is most suited to its present perception, *viz.*, a man-lion. This word is also spelt *Nrisimha*. *Nara* is from the root *Nrī*, to lead or guide, and *Simha* is allied to *Himsa*, coming from the root *Hisa*, to injure. Hence Narasimha is no other than the torturer and the guide within. For, in the case of a person revelling in the material pleasures of the body and entirely oblivious of a higher influence, even intellectual, the mind is no other than the torturer of the body, though its guide.

VA'NAVA.

Now that we have passed *Patāla* and *Prithivi*, or *Bhūloka*, which both represent the two poles of one and the same plane, the former representing in one view extreme selfishness and the latter perfect innocence, we come to the Astral or second stage, when the inner state is perceived and with it all the septenary divisions of the Cosmos. The great Asura, *Bali*, the grandson of *Prahlāda* through his son *Virochana* (having been defeated by *Indra*, performed a sacrifice named *Virochit* (*Ud* all-subduing) to conquer *Indra*. Accorded with all the necessary implements, &c., furnished by *Bhrigu-rishis* and others in the sacrifice, he went and conquered *Indra* and drove him away from his kingdom. *Aditi*, the wife of *Kas'yapa*, invoked her husband for a son, in order to extirpate *Bali* and reinstate on the throne *Indra* and the other Devas who were the mind-born sons of *Kas'yapa*. Accordingly *Vishnu* incarnated in her as *Vāmana*, the dwarf, otherwise called *Thrivikrama* (of three steps). He went to the *As'vamedha-Yaga*, performed by *Bali* in three steps of ground. *Bali* having acceded to the request, *S'akra*, his guru dissuaded him from it, explaining to him the real position. *Bali* would not recant his original words. Thereupon the dwarf magnified himself everywhere, and having taken the first step he measured the whole earth. With the second step he measured all the seven *Lokas*. Then there was no space for him to measure with his third step. *Bali* asked *Vishnu* to put his feet on the Asura's head, which being done, the lower seven *Talas* beginning with *Patāla*, were also measured. After this, *Vindhya-vāli*, the wife of *Bali*, and *Prahlāda* eulogised *Vishnu*, who on account of this remarkable devotion to himself locates *Bali* in *Sutala*, and places himself as a porter to him under the name of *Upendra*. It is stated that even now they are so situated, with the prospect of *Bali* becoming the *Indra* of the next *Manvantara*. It will be evident from

this story that it is at this stage that the idea of the higher and the lower worlds arises in man. Before this, there was an entire oblivion of such states. In the nascent growth of this second state, Spirit appears at first as a dwarf and then expands itself everywhere in all the worlds, higher and lower. That is to say, the Spirit potential became patent everywhere. *Thrivikrama* goes thrice or takes three steps. He is said here to stride the seven worlds with three steps for various reasons. The three steps may mean the three well-marked stages, as I stated before, of the spirit in man, or the three earths, *Lokās* and *Patālas*. When applied to the earth-chain it means the four planes which can be passed over in three steps. As evolution proceeds in a cycle, the seven earths require four planes only, the higher three being *Arūpa*.

Man's progress lies in both spirituality and intellectuality. There cannot be even progress in him unless both sides are developed proportionately. In the phraseology of the Purānic writers, man has to develop his Deva side as well as the Asura side. The seat of Asuras is the *Talas* and that of the Devas is the *Lokas*. Man begins first with the spiritual stage and then goes down into matter, and again returns to the spiritual with increased experience. Likewise in the second stage of the Astral are these pairs of septenary differentiations generated for man to progress in. *Bali* is sacrifice. It comes from a root *bal*, to live. Hence it is the sacrificial ego which is hurled from the higher worlds into the lower for its own progress. It can go to the higher only after it has worked its way up in the lower. *Bali* as a personality will become *Indra* again after his experiences in the lower are worked out.

Now the place to which *Bali* is consigned is *Sutala*. Correlating, as I did before, *Bhu* with *Patāla*, *Sutala* corresponds with *Janaloka*. *Vishnu Purāna* says that this *Loka* is the abode of *Sanaka* and other *Kumāras*. Whether *Sanaka* and others stand for the developed egos of great *Jīvanmuktas* or the incipient egos ready to start on the pilgrimage of life, it does not matter; for both significations are admissible here. As a personality, *Bali* is the protector of the lower worlds from the high plane of *Sutala* in which he resides. In this stage it is that *Vishnu* is born in a *yoni* (womb). *S'akra* stands here for the Fourth-Race men.

PARAS'U-RA'MA.

The third principle of the septenary classification should be *Kāma*, as *Prāna* is not strictly an individual principle but universal like *A'tmā*. Hence it is we find in this stage that a war begins, now that the *Kāma* principle commences to wax. The *Kshatriyas* or the warrior class had begun to overspread the land and wrought tremendous mischief. Consequently we find *Vishnu* incarnating as a prince of warriors to set a limit to those extremes to which the *Kāmic* tendencies in a person will lead him. If no check from the other side comes, then there will be no chance of oscillation to the side of the spiritual, and the ego in the man will be irretrievably lost in the folds of *Kāma*. *Paras'u-Rāma* is com-

pounded of two words; this is evident. Paras'ua means axe and is literally killing another, and Ráma is the sportsman. Unless amidst the gust and tempest of passions and emotions within, the sportsman lays his axe upon our Kámic tendencies and produces a revulsion of feeling towards, or disgust in the same, there is no chance for the ego to progress. The sacrificial ego is here Kárta-Vírya-Arjuna. The story of this incarnation runs thus. The Kshatriyas had grown in great numbers and become quite insolent and intolerable. Their leader, Kárta-Vírya-Arjuna, instead of confining his ravages to ordinary people, went and invaded the privacy of Rishi Jamadagni, the father of Paras'uráma, by injuring his cows, &c., when the males of the household were absent. Paras'uráma on his return is apprised of the fact and at once rushes into conflict with this thousand-headed Arjuna and puts him to death. His sons in revenge killed Rishi Jamadagni, whereupon Paras'uráma vows to eradicate Kshatriyas from off the earth, and it is said that in the conflicts which took place the Kshatriyas were utterly annihilated. The parentage of Paras'uráma is also significant. Rishi Gádhi had a daughter by name Sat-yavatí, who was married to Rishi Richika. This son-in-law of a Rishi gave his wife and mother-in-law one charu each (*viz.*, a dish of rice, barley and pulse mixed with butter and milk). The charu in the case of his wife was intended to produce from her womb a son of great wisdom; and the other was intended to produce a son of martial prowess. The mother and the daughter exchanging their dishes, the former bore Visvámitra and the latter Jamadagni, the father of Paras'uráma.

Now that Arjuna is the ego is clear from Krishna's dialogue with him in Bhagavad-Gítá. It comes from a root meaning to gain. Hence it is the ego that gains its liberation. Prior to the ego becoming the pure Arjuna in the Mahábárata period, and able to sit in the "chariot of the body" with Krishna, the Paramátna, before it, it is Kárta-Vírya-Arjuna. He is the son of Kírta-Víryá, and as such is in this stage doing the duty of his life with the Vírya or energy of Káma. In the close of this Kámic stage, there is the perception of ego-hood amidst the coils of this Rájasic serpent, that is, Káma-Manas begins to germinate. He is said to have had 1,000 heads, probably referring to the thousand-headed Káma-serpent.

Coming to Rishis we find Visvámitra and Jamadagni appearing first in this period. In the Puránas the word Rishi has many significations according to the light in which we interpret a particular story. No doubt these Rishis were living personages who incarnated on earth in a particular period. Yet they have other meanings. For how are we to interpret passages from the Das'opanishads which run thus? There is a cup inverted. In its right and left eyes are Visvámitra and Jamadagni. In its two ears are Gautama and Baradvāja. In its two nostrils are Vasishta and Kas'yapa. In its mouth is Attri. Regarding this cup as the head and correlating these Rishis with the seven

principles, we get this result in the case of Visvámitra and Jamadagni, that they represent Buddhi and the Higher Manas. Visvámitra is literally the friend of all and Jamadagni is the Jnána fire. Paras'uráma, the son of the Higher Manas, therefore stands for the Lower or Káma Manas, which is developed in the conflict with Káma. As regards the other Rishis I shall reserve the question for a separate occasion. Rishi Richika is the uniter or divider of the Higher and Lower Manas as well as Buddhi, since the term Richika is from a root meaning to unite or separate. It should not be supposed that Buddhi or Higher Manas are developed in this stage, but they are only latent. In order to trace the genealogy of Puras'uráma, this order of the Rishis comes in.

K. NARAINSAWMY IYER.

(To be continued).

Reviews.

OUR MAGAZINES.

Lucifer.—The October number gives some very interesting "Watch-Tower" notes upon "Prehistoric Giants," dealing with the account of the excavation of earth-mounds in the Ohio Valley near Toledo, O., in the United States. Some mention is also made of Sir Benjamin West Richardson's latest work upon "A Theory of Nervous Atmosphere," and some suggestive extracts quoted therefrom. Che-Yew-Tsang in an article entitled "Some Modern Failings," uses a good deal of old argument to prove that all men are not turned out of the same mould, or, in other words, that some prefer reason and others faith as the means to the knowledge of higher truths, and that few know how to combine them. It is a familiar but unpleasant truth that we are all a little lop-sided. Perfect symmetry is not the product of the age we live in. B. K. contributes the first of a series of articles under the head of "The Fundamental Problem of the Theory of Knowledge," beginning with a statement of "Naïve Realism." The series promises to be an interesting one. "Fierce Impetuosity," by G. R. S. Mead and "Elementals," by H. P. Blavatsky, are concluded. "Science and the Esoteric Philosophy," is as interesting as ever. "A Rosicrucian Adept," reprinted from an old alchemical work, by William Cowper, published in the year 1680, is highly suggestive and interesting, showing the perpetuation of the magic art among the Hebrews in Europe. "Karma and Astrology," by Rai B. K. Laheri, is a partial vindication of the Theosophic idea of Astrology, but is particularly weak in the effort to bring it into relations with the doctrine of Karma. Thus it is said:

"For instance, if a man, in his past incarnation, had struck another on the head and shed his blood, then by the Karmic law of retribution he will have to undergo similar suffering in his next or subsequent incarnation to that of his victim in the past. Thus if he receives a wound on the head by some one striking him, he has worked off his past Karma. This can be ascertained from his horoscope if the planet Mars (blood) is found to be in the sign Aries, which represents the head in the human system. If the man had struck his victim, say when the latter's age was only five, then in the next incarnation in which he is to suffer this result, the planet Mars will come to Aries exactly at his fifth year."

To all of which we say, 'pretty and convenient; but not in accord with facts.' Rai B. K. Laheri seems to forget that the karmic agent is the Ego itself, and has yet to learn that Mars in Aries signifies a good many things besides broken heads.

Path.—"Occult Arts"—*Precipitation*, is the first of what we presume will form a series of articles upon this subject. The present article is timely, but the subject is treated in a loose manner, far from systematic; many of the statements being of a type suggestive rather of a rabbit-warren than the groundplan of a person who is treating a familiar subject. "Faces of Friends" gives us the portrait and a short biography of Gnanendra Nath Chakravarti, who was lately at the Congress of Religions in Chicago, as the Indian Delegate of the T. S. "That everlasting Personal Equation," by J. D. Buck, is a well-written and stirring monograph upon work and ideals as opposed to dogmas and idols. "The Name of 'America' Indigenous," opens up the question of the derivation of the name, and Mr. John M. Pryse attempts to show in this article that the name has affinity with, if it does not take its origin from, many names formerly applied to the cities of the Incas.

Le Lotus Bleu.—"Notes on Nirvâna" comes to a conclusion. "Reincarnation," by L. D'Errieux, presents a familiar subject in a vigorous and pleasant form. "Cycles," by E. J. Coulomb is continued. "Notes and Reflections," by Guymiot, is a new feature in our contemporary, which will certainly add interest to its pages. "The Fall of the Angels and the Fall of Man" opens up an enquiry into this much-discussed Biblical subject. "The Vishishtâdvaita Catechism" is continued.

Sophia.—The September number of our Spanish journal has two important translations, "Reincarnation," by Annie Besant, and "Thoughts upon Elementals," by H. P. Blavatsky.

Irish Theosophist.—The September number completes the first year of our plucky little Irish representative. Its promoters may congratulate themselves on a year of useful work well done. In the present number "Theosophy in Plain Language" is continued. Mr. Russell's suggestive article on "The Element Language" is concluded. The poetical contributions of G. W. R. to this journal are uniformly rhythmical and expressive. The October number contains a good article "Notes on the Advaita Philosophy."

Theosophic Gleaner.—The October issue has an original contribution from N. D. K., "From Materialism to Metaphysics." "Theosophy and Buddhism," by Zepher, and "The Magnetic Light and Human Aura," by D. D. Jusawala, follow in the November number. Both issues have a very entertaining and instructive series of reprints from Theosophical journals.

The Buddhist.—Vol. V, No. 41, contains a good article by Mr. C. W. Leadbeater, who quotes Kinza Hirai, the Japanese Delegate to the Parliament of Religions, to show the progress of Christianity in Japan. It is said, "Christianity had brought riot, bloodshed and rebellion in its train. It is said, it had brought, instead of peace, a sword. The Government was forced to drive out the missionaries in self-defence." Dr. W. A. English contributes a robust little monograph upon the question, "What shall we teach our children?"

The Theosophic Thinker.—"Faith, Reason, and Intuition," by N. B., is continued. The translation of "*Sita Râmanjaneya Samvadam*" is going forward in good form. "Parallel Texts from Scripture," by B. Everitt,

is a very interesting and useful work which, we are glad to see, is to be continued.

Journal of the Mahâbodhi Society.—Vol. II, No. 5, contains an interesting article on "*Patid'ca-Samuppâda*—or the Chain of Causation, as explained by Mr. Henry Warren, of Cambridge, Mass.," wherein the "Insoluble problem" of Prof. Oldenburg, relinquished by Bishop Coplestone in despair, is dealt with in a very satisfactory manner. "The philosophical views of the six contemporary teachers with Buddha" also yields very useful information.

PUNARJANMA.*

This translation of Annie Besant's Theosophical Manual upon "Reincarnation" is the first of a Gujarati series published by the H. P. B. Theosophical Propaganda Society of Surat. As the opening of a newly-organised and practical system of Theosophical activity, this publication is most welcome. The book is neatly printed and will be a serviceable work for all our Gujarati-reading members.

EVOLUTION ACCORDING TO THEOSOPHY.†

Katharine Hillard, F. T. S., has produced in this work a very useful compilation of Theosophical teachings in regard to (1) The evolution of the Earth, and (2) that of Man, under which heads the present pamphlet of some 40 pages is divided.

The work is really intended as an aid to students in the use of a much wider field of information on these subjects—the "Secret Doctrine." As such it is especially commendable, inasmuch as for every statement made the reference to the original work is given. Theosophic students will find this compilation very useful when studying the original work.

REMINISCENCES OF H. P. BLAVATSKY AND THE "SECRET DOCTRINE."‡

The above work is mainly from the pen of the Countess Wachtmeister who was for so long a time the constant companion and co-worker with H. P. Blavatsky, and whose long and earnest efforts in the cause of Theosophy has made her testimony upon all Theosophical matters to be so much trusted and esteemed.

In the present volume the private life and correspondence of H. P. Blavatsky, and her relations with many earnest members of the Theosophical Society, are very candidly placed before the reader, and numerous remarkable and interesting incidents in connection with the writing of the "Secret Doctrine" are recounted from the personal experiences and correspondence of the Countess Wachtmeister. In an Appendix to the main record constituting this volume, several intimate co-workers, and also one or two of H. P. B.'s relatives, give additional experiences of their associations with H. P. B. during the period of the writing of the "Secret Doctrine." The records of Bertram and Archibald Keightley are particularly valuable, as

* H. P. B. Theosophical Propaganda Society, Surat.

† Published by the Path Office; New York: 144, Madison Avenue.

‡ Theosophical Publishing Society; London: 7, Duke St., Adelphi, W. C.; New York: 144, Madison Avenue; Madras: Theosophist Office, Adyar, Price eighteen pence.

those gentlemen had more to do with the arrangement and press work of the "Secret Doctrine" than any others, and moreover, were so closely associated with H. P. B. in her life at Maycot and in London.

We are sure that the book will be gladly welcomed and widely read by Theosophists and others, and possibly by many outsiders to whom the career of Madame Blavatsky is more interesting, and perhaps as marvellous as her voluminous writings.

VICHA' RASA' GARAM.*

This book is the Tamil translation of the original which was written in Hindi by Swami Nichal Das, a great practical Vedantin of Northern India. The title is aptly chosen and means the "Ocean of Enquiry". The subject-matter treated of in the book fully endorses the title. The author explains the system of philosophy he believes to be true, and thoroughly supports the views of S'ri Sankarāchārya. He maintains that all the other systems are either defective or misleading and exhorts his readers to follow the Advaita School. The concepts of evolution and involution; Purusha and Prakriti; Māyā, its quality and function, bondage and liberation and many more philosophical points, are so lucidly expressed that the book may be called an epitome of Advaita doctrine. As to the work of translation which has occupied Mr. Siva Row for the last two years; the easy style in which he has rendered the profound metaphysical ideas; the lucid way in what he has explained the different points by copious foot-notes, and the excellent arrangement of headings, reflect much credit on the translator. The Tamil-reading public ought to encourage the translator and show their appreciation of his work by purchasing as many copies of this book as they can.

Theosophy in all Lands.

EUROPE.

LONDON, October, 1893.

Since I last wrote Mrs. Besant and Mr. Chakravarti have come and gone. On Wednesday, 4th instant, they, Mrs. Cooper-Oakley and Miss Müller, all landed from New York, Mrs. Besant and Mrs. Oakley—who look immensely improved in health—coming straight to head-quarters, while Mr. Chakravarti went to stay with Mr. Bertram Keightley and his mother. As I told you in my last, Mr. Chakravarti was to open the new Syllabus at Lodge on the 5th instant, which he did in a wonderfully interesting speech, his voice alone being quite charming and holding one's attention rivetted, even if he were not—as he is—a master of the English tongue, and having much that was new and profitable to tell us therein. Our Indian brother was fortunately able to give us a few days at head-quarters before he left, a time which will ever be pleasantly remembered by all who had the good fortune to come in contact with him, and to feel the charm of his presence and conversation. He left us a week before Mrs. Besant, urgent business compelling his return to India, so that his short stay only numbered ten days in all; while Mrs. Besant was able to be with us just a week longer. She left on the 20th instant, and proceeded overland to Marseilles, where the Countess

*Translated by R. Siva Row and published by the Kumbakonam T. S.; S'ri Vidya Press. Price Rs. 2-6.

was to join her, and before this reaches you, I hope you will have welcomed them to India.

The quarterly conversazione of the Blavatsky Lodge was held on the second, instead of the first, Tuesday this month, in order that all might have an opportunity of seeing Mrs. Besant before her departure, and of meeting Mr. Chakravarti, as so many of our members were away when the special reception was held. The hall was full, and many strangers were present, amongst them a newspaper reporter, who recorded his impressions—eminently favourable ones—next day, in the *Western Morning News*.

Three Japanese, one a priest, visited us, and attended the Lodge meeting last Thursday. They were on their way home to Japan, and one of them proved to be the gentleman who acted as our President's interpreter in Japan; he alone of the three could speak English. The priest spoke at Lodge, however, being interpreted, in sections, as he went along. He expressed his great pleasure with all he saw and heard, and his delight at knowing of the Theosophical Society and how they would take the news back to Japan, where, he said, all would be so glad to hear of our Society and its valuable work. The Library has recently been enriched by a most valuable gift, from Mr. Moore, who has presented Trübner's Oriental Series—fifty books in all. For this our brother deserves, and will get, the grateful thanks of all Theosophists, such a series being priceless to students of Eastern literature.

Miss Stabler, who accompanied Mrs. Archibald Keightley from America, and is now living at No. 17, and working here, has suggested a new form of activity in the shape of the "Lotus Circle" for children, a mode of Theosophical work which has been immensely successful in America, where Miss Stabler has had great experience in the work. The idea was taken up by the League of Theosophical Workers—or rather by its Secretaries, Mrs. Oakley (who has resumed her place again) and Miss Hargrove—and Miss Stabler has, under its auspices, commenced her class here with nine children. In future I believe the class, which meets on Sundays, is to be held in the Lotus Club room, where the piano will come in most usefully for the songs, written and composed for the "Lotus Circle" work in America, and which will be taught the children. Every one seems delighted with the idea, which certainly ought to work well, in our American sister's experienced hands.

Southport centre has blossomed into a Lodge since last I wrote, and both the Southport and Liverpool Lodges have recently had the benefit and help of Mr. Bertram Keightley's presence among them for a few days, when much good propaganda work was done, and lectures delivered. A new centre has been opened at Streatham, under the auspices of Mrs. Raphael, an old and valued member and worker, who has generously thrown open her house for meetings, &c.

* * * * *

There can be no sort of doubt that our Theosophical Congress at the Parliament of Religions was a phenomenal success, and Mrs. Besant's interesting article in the *Daily Chronicle* of the 18th instant amply confirms this, even if we had not the accounts published in the *Chicago papers* at the time, to judge from. The one great object for which our Society was founded, and exists, viz., the formation of a nucleus of a Universal Brotherhood of Humanity, seems really to be coming to the front and to be meeting with intelligent sympathy and coöperation all the world over. A short leader in

the *Cincinnati Times Star* last month, headed "Universal Brotherhood," strikes a very significant note, and some of the sentences might almost have been written by the pen of a Theosophist, so entirely are we at one with the writer. He says:—

"No more inspiring scene has been witnessed since the present era was born than is now being witnessed in Chicago in the daily sessions of the Congress of Religions, the initiatory steps possibly toward the establishment of a universal brotherhood. . . . There is a bow of promise in this magnificent assembly that the fierce and relentless wars between creeds are forever over, that so far as religion is concerned the day of universal peace has come. . . . the delegates all stand on one common platform, that of humanity and mutual benevolence, and that kind of a platform is as wide as space. . . . Who shall measure the happiness, supernal and eternal, which may date from this universal grasping of the hand?"

And much more in the same strain. Then again, in the *Daily Chronicle* of the 23rd instant appears another account of the great Congress, this time from the pen of the well-known and popular London preacher, the Rev. H. R. Haweis. Naturally enough, his words have as distinct a Christian colouring as Mrs. Besant's may be said to have a Theosophical (using the word not in its very widest sense) bias; still both accounts agree upon the remarkable spirit of unity and harmony which characterised the meetings of the vast assembly, and point to the breaking down of prejudice, and the enlightenment of hitherto bigoted and invincible ignorance which has resulted therefrom. Says Mr. Haweis:—

"The spectacle of Christians, Jews, Turks, infidels, and heretics met together for a few brief days in fellowship, if not in unity, 'gives,' as the French say, 'to reflect.' The experiment, endorsed by the Pope, discountenanced by the Archbishop of Canterbury, embraced by the Heathen Chinese, welcomed by the Hindu, Parsee, Cingalese, and the chiefs of almost every acknowledged religion of the world, has resulted in a demonstration the like of which has perhaps not been seen since the days of Constantine, Arias, and Athanasius."

"Nothing succeeds like success, and all those, myself included, who attended these earnest and enthusiastic meetings, seemed to feel that the Chicago religious demonstration, with its cosmopolitan cry for unity and its practical plan for toleration, would leave a mark upon Christendom equal to, though differing from, the new departure created by the Protestant Reformation."

"Then, listening to the eloquent Dharmapala of Ceylon, and the subtle and incisive utterances of the gorgeously-robed Vivekananda, it dawned upon many for the first time that so much high Christianity having been taught before Christ did not cheapen the Christian religion, but merely pointed to the divine Source from which both it and every other devout and noble teaching has come."

"Last, not least, people may feel together, even when they cannot think or believe alike, and there may be 'difference of administration,' and yet 'the same spirit.' The brotherhood of man transcends all the 'isms' These are some of the voices from Chicago, which no scorn of the world can daunt and no indifference of the Church will silence."

With all which we are most heartily in sympathy and accord. The italics throughout are mine, of course, and serve to mark the extraordinarily liberal spirit which now seems to characterise the utterances of many of the most advanced Christian thinkers of the day—more of true Christianity, and less of Churchianity, in fact.

The instalments of Mrs. Besant's wonderfully interesting autobiography which have been appearing in the *Weekly Sun* ever since the spring, have now

come to an end, and have formed the subject, not unnaturally, of a good deal of comment in the public press. Not unnaturally, also, much of that comment has been—well, not altogether—of a favourable character, especially that published in the various Christian organs; but a leader from the *Northern Echo* of the 19th instant has just reached me, which gives an entirely sympathetic, yet evidently unprejudiced, view of "Through Storm to Peace." The writer, after briefly running over the salient points of the autobiography, speaks of "the significant evidence of the extension of Theosophy," which is to be found in the notice which it now begins to receive "at the hands of clergymen and other representatives of recognised creeds"; of a certain uneasiness, "not to say alarm," which marks the utterances of these representatives on the subject of Theosophy. Then we have a very fair testimony to the fact that Theosophists "do not violate their cardinal principle of 'universal brotherhood' by any attempt at retaliation", in that "they fully recognise the splendid service which Christianity has already rendered in the cause of humanity", and so forth. In conclusion the writer pens a most striking and impressive paragraph, in words which every Theosophist ought to take to heart, meditate over and act upon; for truly shall we so be judged. The paragraph runs thus:—

"It is the lofty assumption of Theosophists that they dispense with the concrete forms of Christian belief as being not so necessary for soul-growth as the abstract truths which have given these forms birth; and that they take for their guidance the primitive truth which they say underlies all forms of religion and is the sole possession of none. It is by this standard that the world will judge them: greater things will be expected from those who, having thrown away as hindrances what the world has hitherto regarded as helps, walk the path of life with no other perceptible support than the strength gained from their belief that 'Stronger than woe is will: that which was Good doth pass to Better—Best!'"

The second number of *Borderland* is out, and it seems to be a decided improvement on the first issue. Mr. Stead, in the "Chronique," only voices the Theosophical position in regard to the "Coulomb affair" when he says:—"I have no confidence in the administration of justice when a professor of the occult sciences stands before the judgment seat." The occasion of this utterance is the recent prosecutions for palmistry, but the idea is the same. Under the heading "Has Man Two Minds or One?" are given various views of multiple personality, and among them H. P. B.'s, in a lengthy quotation from her article, "Psychic and Noëtic Action," Part II (*Lucifer*, November 1890), which by the way is erroneously given as being found in *Lucifer* for June 1890. Turning to the section marked "Theosophy," we find it to consist entirely of quotations from Mrs. Besant's autobiography, to which I have already alluded—nothing else! Mr. Douglas Fawcett's just published book, "The Riddle of the Universe," is reviewed at great length; and an extremely interesting section on Coloured Sounds is given.

Mrs. Bloomfield Moore's long-promised book, "Keely and his Discoveries," &c., is at last out, and has been noticed here and there in the press. Mr. Stead gives a very sympathetic and peculiarly intelligent review of it in the current number of the *Review of Reviews*, saying that, with regard to the theoretical part of the book, many of the probabilities or even authoress contends, have now been reckoned among the probabilities or even certainties of science. He very sensibly concludes by saying that "every great thing that has ever appeared on this earth began by being somebody's 'fad' and somebody's 'eccentricity'"; therefore he feels that "we should be very receptive to fads and eccentricities, even when they don't happen to

appeal to us personally"; adding, truly enough:—"In a universe where so many unknown powers surround us, it is possible there are more things in heaven and earth than are dreamt of in our philosophy."

I hope that Sir Edwin Arnold's inaugural address as President of the Birmingham and Midland Institute may already have reached you. He delivered it early this month at Birmingham, and a very full account was published in the *Birmingham Daily Post* of the 11th instant. I hear that the address was to be shortly issued in pamphlet form, so a copy may possibly have been sent to you. Needless to say Sir Edwin enlarges a good deal on the aspect of life and consciousness as it presents itself to the Hindu mind. Some of it is well worth giving *verbatim*. Speaking of the ever-pressing riddle presented to our minds by the Cosmos around us, he says:—

"No spot is empty of life to the Indian mind. India would never, indeed, have invented the locomotive or the Gatling gun; but her poorest peasants, by inheritance from profound philosophies, and by the religious atmosphere of their land, stand at a point of view far beyond the laboured subtleties of a Priestley or a Hegel. And if they could be familiar, as you are, with the splendid achievements and vast researches of modern science, they would not, any the more, abandon their fixed faith in the Unseen and the Unknown. Rather would they think it odd that Western savants should teach the law of the conservation of forces only to abandon it when the highest and most elaborated of all forces comes into question.....since it is not the eye which sees or the ear that hears, but the self behind those instruments, they believe in that self and discount by peace its assured perpetuity. Masters of metaphysics, they sweep the puzzle of Being aside with one decisive maxim—'Never can the thought know the thinker.'"

Much more there is, in equally delightful strain, but which the limits of this letter forbids my attempting to give; neither can I record much else of interest to us, accounts of which have appeared in the press since I last wrote; I am simply "crowded out" with news this month.

A. L. C.

AMERICA.

Mr. W. Q. Judge writes to us with reference to the report of the Theosophical Congress:—

"I desire to give notice that two earnest members of the American Section having given their services as stenographers freely at the Congress, I have thus been able to secure a *verbatim* report of the proceedings and speeches from beginning to end. As the event seems to justify the expense, I will issue, as soon as possible, a printed complete report of the Congress. The transcripts of the notes have been received and are now in the printers' hands; the number of copies to be printed is 2,500.

"One copy will be sent to each T. S. Branch in the world, several copies to each donor who gave \$ 25 or over, one copy to each of the other donors, and several copies to the different head-quarters.

"When the reports are all done and distributed I shall be able to issue a full statement of the fund and how it was disposed of."

A later letter informs us that "So generous has been the response of brethren to my appeal that there will be a surplus left over after all expenses, which will be sufficient to enable me to publish all the Theosophical addresses in full, and the pamphlet is now under way."

INDIA.

A new Branch has been formed at Bustee-Goozan, Jallandur, Panjaub, with eight members.

The Surat Branch has just issued a translation in Gujarati of Mrs. Besant's excellent little manual on *Reincarnation*. The work of translation was performed by Dr. Edal Behram. The Combaconam Branch has just issued from its press Mr. Siva Row's Tamil translation of the *Vichārasāgara*. The book is noticed in our Review columns.

Pandit Bhavani Shanker has visited the following Branches: Nassick, Nagpur and Jubbulpore, and after visiting several more places will attend at Adyar for the Convention.

Mrs. Besant and Countess Wachtmeister have arrived. An account of their work is given in the *Supplement*. We learn that Miss Henrietta Müller is to revisit India this winter, arriving in Bombay about November 27th. She will be present at the Convention in December.

The Bhārata Dharma Mahāmandal at a general meeting recently held at Delhi has passed resolutions in appreciation of the Theosophical Society and its work in India, and invites the cordial coöperation of members of the Society.

AUSTRALASIA.

SYDNEY BRANCH.

The Sydney Branch slowly, but steadily, continues to grow. Since the formation of the "League" (by Mrs. Cooper-Oakley) all "Open" meetings have been left to it, the Branch giving itself to the study of the "Secret Doctrine" (conducted by E. W. Minchin, and well attended) and "The Key to Theosophy." Alternate Wednesday nights are for members' short original papers, and also readings from any of our Theosophical periodicals, or suitable articles, and followed by discussion. We have a weekly Library night, and already possess a very fair Library, which is being added to as the Executive find means, and by the unselfish consideration of one or two members. A monthly "Executive" meeting is a matter of course: but there is on five days a week a small gathering principally of prominent members of the S. T. S., including the President, and Vice-President, in the Branch room at lunch hour, at which all matters of general Theosophical Society interest come on for impromptu discussion.

The League has also its Debating Club, conducted by Mr. Rego, and fairly attended. Also a "Beginner's" class for study of the "Secret Doctrine" under another F. T. S. with very encouraging results. Another item is the collection and distribution of clothing for the destitute, under the management of Mrs. M. A. Minchen, who has found sympathetic contributors as well as needy clients in growing numbers. And still another item of importance indeed is the courageous work of this sister, who went out alone, and has by degrees drawn together over a dozen children from the streets, who now eagerly watch every Saturday afternoon for her coming. She has at least made in these young lives a little additional brightness. Bro. Chappell, and another good friend, Mr. Walden, are now taking active part in this loving labor. All Theosophists send them the help of good wishes!

The last item at present is the institution of "Social Evenings," to afford opportunity for cultivating and extending our fraternal activities, among inquirers who fear Theosophy is only suited to the solemnly intellectual. Our inaugural "Social" will come off on the 24th of the present month, and is to include music, singing, &c., as also the cup of tea so potent in sociability.

The S. T. S. and League quarters, and Theosophical Book Depôt of Messrs. Willans and Co., adjoin each other, at 91, Hunter Street, in the very heart of the city.

E. M., F. T. S.

CUTTINGS AND COMMENTS.

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

In last month's *Theosophist* under "Reviews" a question was raised concerning the age of the Solar System. The figures, which our reviewer states were furnished to Madame Blavatsky by the late Mr. Subba Rao, give the number of years as 1,955,884,693. In reply to the question raised as to the source from which this information was obtained, Babu Ishan Chandra Dev of Dehra Dun writes: "The numbers 1,955,884,693 seem to be wrong on comparison with the figures I supplied in the *Theosophist* for November 1888 (pages 99-100). These figures were taken from the *Sārya Siddhanta*, 1st chapter." The figures given in this work are; 1,972,948,990, and it is stated that the system has still 2,347,051,010 years to run.

The calculation worked out from another basis, that of the Manus, gives yet one more set of figures; thus:—The present Manvantara is the 7th of the Mahāmanvantara. The period of each Manu is 306,720,000 years, and the Sandhi between each is 25,920 years. Then, for 6 Manvantaras expired, we have $306,720,000 + 25,920 \times 6 = 1,840,471,520$ expired up to the time of Vaivasvata Manu. Now, for the time expired in the present Manvantara, we must take the half of Manu's period for the outbreathing or manifestation and one-half for the inbreathing or retrogression. Each of these periods must then be divided into 4, 3, 2 and 1 tenths respectively, for the duration of the yugas. As we are now in the period of manifestation, not yet having reached the middle of the Kaliyuga, we must deal with that period only; thus, $306,720,000 \div 2 = 153,360,000$ multiplied by 4, 3 and 2, gives the durations of the Satya, Treta and Dvāpara yugas in the manifesting half of the whole Manvantara. The sum of these three yugas is 138,024,000 years. Then, to the sum of the six Manvantaras and Sandhis already expired, viz.: 1,840,471,520, we must add the sum of the three expired yugas of the outward arc of the present Manvantara, i.e., 138,024,000, and also 4,990 years of

the Kaliyuga, expired to the year A. D. 1888. The sum total is 1,978,500,510 years, and this is the period of the Mahāmanvantara expired; leaving 2,341,499,490 years in which to think out our little problem!

It would be interesting to know which of these three sets of figures is entitled to the greatest credence. Those given by the late Mr. Subba Rao and those by Mr. Ishan Chandra Dev differ by some 17 millions of years, while those of the latter gentleman and our own leave an interval of some 5 millions not accounted for, which may be of importance to some of us who have to make "a bold little run at the very last inch" of this long prospective journey.

It is some time now since we have heard anything in the public press about the "Divining Rod." The following from the *Westminster Budget* may be of interest to our readers:—

"A few weeks ago took place some operations with the divining rod by Mr. Stears, of Hull, who was called to Mr. S. Campion's farm at East Heslerton, near Malton, to search for a water supply. At that time he marked two places near the farm-house, where he said the presence of water was indicated by the rod. Since then Mr. E. Halliday, plumber, of Malton, has bored an artesian well at one of the places indicated, and found a very copious supply of water at a depth of 87 feet, after going through sand, clay, and a bed of what Mr. Halliday says is quartz and lead ore. Mr. Campion, who was previously without a supply of pure water, is delighted with the results of the visit of the "diviner," and has faith in his power with the rod. Mr. Stears has since been called in to experiment on several farms on the Birdsall estate of Lord Middleton, the operations being conducted in the presence of Julia, Lady Middleton, the Hon. Geoffrey and Mrs. Dawnay, Mr. Persons (Lord Middleton's agent), and others. Other farms were visited, and Mr. Stears, after employing the rod, indicated the presence of water at each. Mr. Halliday has also received instructions to make tests at these places, and operations are now in progress. Mr. Stears has successfully "divined" for water on two of Mr. Lett's farms in the East Riding, and also at Amotherby, near Malton; and his success is drawing fresh attention to the "divining-rod" and its capabilities in the hands of a duly "inspired" professor. Mr. Stears claims that he can also discover metals as well as water, and he alleges that not one person in 10,000 can use the rod successfully. His explanation of the power he possesses beyond the ordinary run of his fellow-men is that it is what he would call "animal electricity," because at times, after using the rod for a long period, he loses his power with it, and only recovers it after short rest and refreshment. In the presence of Lady Middleton and the rest of the company he made several interesting experiments—for instance, standing on a china dish, to show that china is a non-conducting agent (the rod ceasing to oscillate even when over water); finding metals hid in the ground, &c."

The late Mrs. Louise Cotton in her valuable book on Palmistry gives a useful list of books and magazine articles dealing with this

branch of divination. Speaking of the operation itself she says :—
 “When a sensitive person who has the power of feeling the existence of water or mineral under the surface of the earth, steps exactly over the course of a spring or running water, or metallic vein, &c., the piece of wood or other medium used, turns in the hands: in most cases upwards for water and downwards for minerals. The motion varies according to individual temperaments; in some hands the turning is slow and but slightly felt, or scarcely perceptible by lookers-on; with others it rotates rapidly, and when held tightly by the thumb, the bark of the branch, or twig, often peels off; and with very susceptible operators, I have seen the rod fly out of the hands, or, if very tightly held, break.”

It appears that Mr. Stears explains his faculty as “animal electricity.”

A newspaper report of the undignified and inharmonious proceedings of the recent Church Congress in England, affords a striking contrast to the accounts that have reached us from all sides of the harmony and fraternal feeling that have reigned supreme in the recent Parliament of Religions. Surely it is a striking sign of the times when we find on the one hand a sectarian and bigoted church divided against itself on matters of creed and ritual; while, on the other, a mass of earnest, truth-seeking enquirers meet together to discuss in a friendly spirit the different great religions of the world.

The chief subject under discussion by the present Church Congress was the possibility of its reunion on certain lines with other churches. However, we learn, that the presence of the celebrated Father Ignatius tended rather to prove the great disunion which exists in the church itself. The Reverend Father, it appears, saw fit to protest against the Rev. Charles Gore's right to speak, and in spite of cries of “order” and “chair,” advanced to the platform crying “I say, Charles Gore has no right to speak. In the name of Jesus he has no right to speak.” Then followed “the greatest confusion” for a considerable time. Further comment is needless; for we all know that a house divided against itself cannot but fall; and yet it was the Archbishop of Canterbury who refused to allow the Church of England to be represented at the Parliament of Religions. This is indeed a marked instance of the irony of fate; but the Archbishop was surely wise in his generation in having taken steps to prevent a similar scene at the World's Congress.

Babu Avinash Chandra Kaviratna, who is now translating and publishing in parts this valuable Indian work on medicine, seems to be receiving much encouragement from Western medical practitioners. A well-known Philadelphian physician writes: “As I go over each fasciculus, I always arrive at one conclusion, and that is

this:—If the physicians of the present-day would drop from their pharmacopæia all the modern drugs and chemicals and treat their patients according to the methods of *Charaka*, there would be fewer chronic invalids in the world.” This is indeed unstinted praise, and while we are not in a position to speak from a medical point of view, we may congratulate the translator on the warm recognition which his labours are receiving. There is much useful translation work being turned out just now by our Calcutta Hindu friends.

The *Madras Mail* has the following suggestive notice
Dream of a curious psychological question connected with
Smells. the sense of smell :—

“The nose is by many physiognomists accounted to be the truest index of character, as it is undoubtedly one of the most unalterable marks of race. The olfactory sense, again, stimulates the memory with extraordinary force, many of our most vivid recollections being associated with scents and smells. And yet, strange as it may seem, the nose plays no part whatsoever in the world of dreams. Such is at least the conclusion to which ‘G. P. W.,’ who communicates his discovery to the *Spectator*, has been driven, not merely by his own experience, but by that of a number of his friends. They all agree that one dreams of eating, talking, walking, flying, hearing both conversation and musical sounds, but never of smelling. As he points out, nothing would be more natural on the face of it than that the smell of cooking should conjure up a dream, say, of a delicious dinner. But it doesn't. And yet it is possible to derive some negative consolation from this curious omission. Think, for example, how terribly tantalising would be the lot of the epicure, if he were doomed to dream of bouquets and aromas which he could never fully realise in his waking moments. Think, too, of the misery of a nightmare hinging on a concatenation of horrific odours! On the whole then we think it is better to bear the smells we have than dream of odours that we know not of. All this of course is based on the supposition that ‘G. P. W.’s proposition is based on a complete induction. It is a little early in the day to regard the question as settled.”

Baron Swedenborg affirms that the spirits (elementals) can obsess every sense but that of “taste.” Now smell may be regarded as a superior-taste sense, inasmuch as it depends upon a deposit of particles from an odorous body upon the olfactory membrane, and not upon a mere vibration of the conducting medium as is the case with hearing and sight. How often have we, dream-hungry, sat down to a feast which satiated the sight; but when did we ever recall the taste of a dream-pudding? We have heard of persons who have taken medicine in their dreams and have been thereby cured of long-standing sickness, but the dream-stuff thus taken was neither hot nor pungent, nor sweet, nor cold, nor insipid, nor sour. In fact, to the waking consciousness it was tasteless. And yet, curiously enough, the sense of smell is generally the first to become subjectively active, as many a student of occultism will certify.

There is a mode of incineration, says the "Little Electric Cre- Electrician," which surpasses in rapidity that which has been long practised in Italy. This system is employed in Philadelphia and is thus carried out:—The body, wrapped in an asbestos sheet, is placed upon a table of refracting terra-cotta. At the head and feet of the corpse are placed two plates of copper which constitute the poles of a powerful dynamo. The current is then set in circulation and traverses the body which takes the place, as it were, of the incandescent carbon of an electric-lamp. In the twinkling of an eye the carbonisation is complete; and this process of instantaneous volatilization is the more readily brought about on account of the air which freely surrounds the corpse and so assists combustion.—*Lux.*

The *Madras Mail* says:—

The evidence of Special-ists. "In a recent number of the *Journal of the Franklin Institute*, Professor C. F. Hines suggests that scientific experts who are called upon to give evidence in courts of law on the merits or demerits of an invention and the infringement of patent rights, ought to be appointed by the Judge or Jury, and not subsidised by one or the other party to the suit. The latter practice is calculated to produce a bias, for, although science ought to be absolutely free from partiality, men of science are only human. It is no secret that scientific witnesses have gained a very bad name for romancing in the Law Courts.

In the Imperial Courts of Germany, such experts are temporarily employed by the State on the appointment of the judge. Such an expert must publicly follow the scientific art of which it is a question, as his means of livelihood, and not merely as a theorist for the time being, or for legal purposes. The payment hardly compensates him for his loss of time, and he has no obvious inducement to illustrate the proverbial three degrees of comparison—positive, Liar; comparative, D—d Liar; superlative, Scientific Expert."

The crusade against H. P. B. corroborates this theory. Mr. Nethercliff, retained by the S. P. R., certified that H. P. B. had forged the K. H. letters: Herr Ernst Schütze of Berlin, certified to Herr Consul Gebbard that there was no resemblance between the two handwritings. The German expert is even more renowned than the British one and, being a Government official, holds the higher social position. Moreover, the hired expert of the S. P. R. testified, as an expert fully competent to give an authoritative opinion as to handwritings of Mr. Parnell: whereas, they proved to be forgeries, and Pigott, the forger and perjurer, killed himself in prison after leaving a written confession of his crime.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXII.

THE early story of the Theosophical Society is almost told. Little remains for me but to complete my first series of reminiscences, with some sketches of our social life in New York, up to the time of our embarkation for India. Should I undertake a second series, it would cover our voyage out, our life at Bombay, our early travels in India—so vividly idealised in H. P. B.'s "Caves and Jungles of Hindustan,"—our Simla adventures and vicissitudes, the foundation of *The Theosophist*, and our varying activities, down to the removal of Head-quarters to Adyar. This, however, is a matter for later consideration.

From the close of 1876 to that of 1878, the Theosophical Society as a body was comparatively inactive. Its few public appearances have been described above, and the signs of its growing influence are found in the increase of the Founders' home and foreign correspondence, their con- versal articles in the press, the establishment of Branch Societies, and the opening up of relations with sympathizers being London and Corfu, and the opening up of relations with sympathizers being India and Ceylon.

* I shall be under great obligations to any friend who wishes well to the Society, to send me for reference any portion of his or her collection of documents, or any letters written during the years 1875, 6, 7 and 8, in the history of the T. S., or any newspapers or cuttings from 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 sender in travelling between London and Corfu, and the opening up of relations with sympathizers being India and Ceylon. I may not live to get out a second Edition of the *Diary*, but I shall be glad to make the first as interesting and trustworthy as possible, as a great monument to the Society. I may not live to get out a second Edition of the *Diary*, but I shall be glad to make the first as interesting and trustworthy as possible, as a great monument to the Society. I may not live to get out a second Edition of the *Diary*, but I shall be glad to make the first as interesting and trustworthy as possible, as a great monument to the Society.

The influential Spiritualists who joined us at first had all withdrawn; our meetings in a hired room—the Mott Memorial Hall, in Madison Avenue, New York—were discontinued, the fees formerly exacted upon entrance of members were abolished, and the Society's maintenance devolved entirely upon us two. Yet the idea was never more vigorous, nor the movement more full of vitality, than when it was divested of its external corporateness, and its spirit was compressed into our brains, hearts and souls. Our Head-quarters' life was ideal throughout those closing years. United in devotion to a common cause, in daily intercourse with our Masters, absorbed in altruistic thoughts, dreams and deeds, we two existed in that roaring metropolis as untouched by its selfish rivalries and ignoble ambitions as though we occupied a cabin by the seaside, or a cave in the primeval forest. I am not exaggerating when I say that a more unworldly tone would not be found in any other home in New York. The social distinctions of our visitors were left outside our threshold; and rich or poor, Christian, Jew or Infidel, learned or unlearned, our visitors received the same hearty welcome and patient attention to their questions upon religious and other subjects. H. P. B. was born so great an aristocrat as to be at ease in the highest society, and so thorough a democratic altruist as to give cordial hospitality to the humblest caller.

One of the best read of our guests in Greek philosophy was a working house-painter, and I well remember how gladly H. P. B. and I signed his application-form as his sponsors and welcomed him into membership. Without a single exception those who published accounts of their visits to "The Lamasery"—as we humorously called our humble suite of rooms—declared that their experience had been novel and out of the usual course. Most of them wrote about H. P. B. in terms of exaggerated praise or wonder. In appearance there was not a shade of the ascetic about her: she neither meditated in seclusion, practised austerities in regimen, denied herself to the frivolous and worldly-minded, nor selected her company. Her door was open to all, even to those whom she knew meant to write about her with the over which she could have no control. Often they lampooned her, but the articles were witty, she used to enjoy them with me to the handsomest extent.

Among our constant visitors was Mr. Curtis, one of the cleverest positions on the New York press, and later, a member of our Society. He was an expert in the art of good 'copy' out of the Lamasery, sometimes sober, sometimes sarcastic, but always bright and smart. He led us into a writing, the evening: taking us off to a circus where, he said, two of Mr. Curtis were exhibiting certain marvels that might be ascribed to the forger and ten confession of the Frenchmen, with whom we had a long talk in

the Manager's Office between 'acts'. They had not even seen an Egyptian magician of the real sort described by Mr. Lane in his well-known work. On leaving the place I consoled with Curtis on the barrenness of his experiment, but he sent us into fits of laughter by replying that, on the contrary, he now had a free hand and could supply all needed facts to make a sensational article. He did. The next day's *World* contained an account headed "Theosophists at the Circus", in which our stale talk with the two Frenchmen was converted into a highly mystical interview, accompanied by no end of weird phenomena of spectral apparitions, *apports* and disappearances; the whole description proving, if not the reporter's veracity, at least, his fertile fancy. Another time he brought us a paper giving an account of the night-walking of the ghost of a defunct night-watchman, along the wharves of a certain district on the east side of the city, and begged us to go and see the phantom: the police, he said, were all agog, and the inspector of that district had made all preparations to have it seized that night. Forgetting our circus experience, again we accepted. It was a rather bleak starlit night, and we sat for hours well wrapped, on a pile of lumber, by the river side, beguiling the time with smoking and chaff with a score of newspaper reporters detailed to describe the events of the night. But "Old Shep" did not manifest his disreputable *eidolon* that time, and in due course we returned to our Lamasery vexed at the waste of a whole evening. The next day's papers, to our ineffable disgust, paraded us as a couple of crack-brained persons who had expected the impossible, and half conveying the idea that we had kept "Old Shep" away to cheat the reporters of their lawful prey! We even got into the illustrated papers, and I have preserved in our Scrap Book a picture representing us two, and the worshipful company of reporters as "Members of the Theosophical Society watching for Old Shep's ghost." Fortunately, the portraits of H. P. B. and myself looked no more like us than like the Man in the Moon.

One evening Curtis was present when the Countess Paschkoff was relating an adventure she had with H. P. B. in the Libanus, she speaking in French and I translating into English. The tale was so weird and interesting that he asked permission to print it, and this being granted, it duly appeared in his paper. As it exemplifies the theory of the latency in the A'kâs'a of pictures of human events and the power of calling them out which may be attained, I will quote a portion of it in this place, leaving the responsibility for the facts with the fair narrator:—

"The Countess Paschkoff spoke again, and again Colonel Olcott translated for the reporter. * * * I was once travelling between Baalbec and the river Orontes, and in the desert I saw a caravan. It was Mme. Blavatsky's. We camped together. There was a great monument standing there near the village of El Marsûm. It was between the Libanus and the Anti Libanus. On the monument were inscriptions that no one could ever read. Mme. Blavatsky could do strange things with the spirits, as

I knew, and I asked her to find out what the monument was. We waited until night. She drew a circle and we went in it. We built a fire and put much incense on it. Then she said many spells. Then we put on more incense. Then she pointed with her wand at the monument and we saw a great ball of white flame on it. There was a sycamore tree near by; we saw many little flames on it. The jackals came and howled in the darkness a little way off. We put on more incense. Then Mme. Blavatsky commanded the spirit to appear of the person to whom the monument was reared. Soon a cloud of vapour arose and obscured the little moonlight there was. We put on more incense. The cloud took the indistinct shape of an old man with a beard, and a voice came, as it seemed, from a great distance, through the image. He said the monument was once the altar of a temple that had long disappeared. It was reared to a god that had long since gone to another world. "Who are you?" asked Mme. Blavatsky. "I am Hiero, one of the priests of the temple," said the voice. Then Mme. Blavatsky ordered him to show us the place as it was when the temple stood. He bowed, and for one instant we had a glimpse of the temple and of a vast city filling the plain as far as the eye could reach. Then it was gone, and the image faded away."

About the end of 1877, or beginning of 1878, we were visited by the Hon. John L. O'Sullivan, an American diplomat and an ardent Spiritualist, who was passing through New York on his way from London to San Francisco. He was kindly received by H. P. B. and stoutly defended his beliefs against her attacks. Some instructive phenomena were done for him, which he subsequently described in the *Spiritualist* for February 8, 1878, in the following terms:—

"She had been toying with an oriental chaplet, in a lacquer cup or bowl, the aromatic wooden beads of which, strung together, were of about the size of a large marble, and copiously carved all round. A gentleman present took the chaplet in his hands, admired the beads, and asked if she would not give him one of them. 'Oh, I hardly like to break it,' she observed. But she took it presently, and resumed her playing with it in the lacquer bowl. My eyes were fixed upon them, under the full blaze of a large lamp just above her table. It soon became manifest that they were growing in number under her fingers as she handled them, till the bowl became nearly full. She presently lifted out of it the chaplet, leaving a considerable number of loose beads, of which she said he might take what he wanted. I have ever since regretted that I had not the presence of mind, or the venturesomeness, to ask for some for myself. I am sure she would have given them freely, for she is all kindness, as well as, apparently, a woman of all knowledge. My presumption about the beads thus created under our eyes was that they were 'apports,' brought in by spirits, in compliance with her wish or will. I believe (though not quite certain) that her ideas, and Olcott's is that these phenomena are produced in some way by a great brother 'adept' in Thibet—the same one from whose old spinnet I was made to hear in the air overhead (as I have before mentioned, and as many other friends had done before) the faint but clear tinkling music which I was told came, borne on a current of 'astral fluid,' from Thibet; to which home of her heart Madame Blavatsky said she was going back (never again to leave it), after she should

* N. Y. World of 21st April 1878, article entitled "Ghost Stories Galore."

have completed her mission, task and business, which was chiefly that of publishing her book.

"Another case of fabrication of material objects out of apparently nothing. Coming in late one afternoon to her little parlour, where she usually spent seventeen hours out of the twenty-four at her writing-table, I found Colonel Olcott with her, occupied in correcting her earlier proof-sheets. I had by this time become somewhat intimate with her and Olcott, for both of whom I shall always retain a strong attachment as well as profound respect. He told me how there had taken place that afternoon one of those 'little incidents' (as he calls them) which were constant occurrence there. There had been a group of visitors, and an animated discussion on the comparative civilisation of the ancient Orient and the modern West.

"The subject came up of the tissues fabricated in the one and the other. Madame Blavatsky is an enthusiast on the Orient side of this dispute. She suddenly put her hand to her neck and drew forth from her ample bosom (from beneath the old dressing-gown, which is the only garb in which I have seen her), a handkerchief of silk crape, with a striped border, very like what is called 'carton crape', and asked whether occidental looms produced anything superior to that. They assured me (and I have ample warrant for believing them) that it had not been there before that moment. It was in smooth, fresh folds, and the conversation had arisen accidentally. I admired it, recognised in time the peculiar sickly sweet and pungent odour which attends all those 'apports' from Far Cathay (including the beads above mentioned), and observed the peculiar signature on one edge of the handkerchief, which I had seen on various objects, and which I was told was the name (in pre-Sanskrit characters) of a great brother 'Adept' in Thibet to whom, by the way, she says she is very far inferior. When we were afterwards summoned to their very simple repast (to which had been added a hospitable bottle of wine for me, though they never touch it), she remarked to Olcott: 'Give me that handkerchief'. He gave it to her, out of the sheet of letter-paper in which he had carefully folded it in its smooth unruffled condition. She at once made a careless twist of it and tied it round her neck. When we returned from the dining-room to her warmer snugger of a parlour, she took it off and threw it on the table by her side. I remarked, 'You treat it in a very unceremonious fashion. Will you give that one to me?' — 'Oh certainly if you would like to have it'; and she tossed it over to me. I smoothed out its creases as well as I could, again wrapped it in a sheet of paper, and put it in my breast pocket. Later on, as I was taking my departure, and we were all on foot, she said, 'Oh, just give me that handkerchief for a moment.' Of course I obeyed. She turned her back to me for an instant or two, and then, turning again to me, she held out two handkerchiefs, one in each hand, saying: 'Take which ever you please; I thought that perhaps you might prefer this one (handing me the new one) since you have seen it come.' Of course I did so, and after travelling about fifteen miles by rail that night, I gave it to the lady best entitled to receive a favour thus conferred upon me by another lady, which latter lady, by the way, claims to be a septuagenarian, though looking only about forty. When I left America, a few days afterwards, the handkerchief had not yet melted away, nor wafted back to Thibet, on a 'current of astral fluid.' I should add that the second handkerchief was a perfect fac-simile of the first, down

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to every detail of the name in ancient oriental characters; which, by the way, was identically written or painted in some black pigment or ink, not stamped mechanically."

My recollection of the handkerchief incident differs slightly from Mr. O'Sullivan's narrative. The original specimen was made out of nothing—to use the faulty common expression, for something never was nor could be made out of nothing, theologians to the contrary notwithstanding—during a conversation between H. P. B. and our friend Monsieur Herrisse of the Haytian Legation. He had said that a relative of his had brought back from China some fine crape handkerchiefs which Western looms had not yet equalled. She thereupon produced a handkerchief of the same description and asked M. Herrisse if that was what he meant, to which he assented. I took possession of it, and, at the interview with Mr. O'Sullivan, mentioned the incident and showed him the article, whereupon he asked H. P. B. to give it him. She did so, and when I humorously said he had no right to give away my property without my consent, she said I was not to mind, as she would give me another. At that moment we were called to dinner and were moving towards the door, when she bade Mr. O'Sullivan lend her the handkerchief for a moment. Standing as we were together, she turned her back for an instant, wheeled back again with a duplicate handkerchief in each hand, one of which she gave Mr. O'Sullivan, the other myself. Returning from the dining-room and resuming our former seats, she felt a cold draft from the partly opened window behind her chair and asked me for something to put on her neck. I gave her my magic handkerchief, which she loosely put about her neck and went on talking. Observing that the ends were not long enough to be properly twisted, I got a pin and wanted her to let me fasten them; but she exclaimed, "Bother you and your pins: here take back your handkerchief!" at the same time jerking it from her neck and throwing it at me. At the same instant we saw a second copy of the original still about her neck, and O'Sullivan starting forward and reaching out his hand, said—"That one—please give me that one, for I saw it formed under my own eyes!" She good-naturedly gave it him, and the one he had was restored to her and the conversation proceeded. The original one made in Herrisse's presence I have still in my possession, the second one my sister has.

I have thought it worth while to tell this story and others still to come, to show the nature of proofs she constantly afforded us of her wonder-working power in those early New York days, before there were missionaries encamped across her path, and it was worth their while to invent, purchase, or honestly come by evidence or enlist witnesses to cast doubt upon her personal character. If nothing else had subsequently been given me, those early phenomena would have fixed forever my belief in her possession of certain of the *Siddhis*, and made me very wary about discrediting her teachings on the psycho-dynamical laws behind them. It was not at long intervals, but frequently, that her

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The Riddle of the Universe.

further application of it differentiates this into activities, which must, as we saw, be spiritual. A further advance shows that these latter are, again, reducible to individuality which are ever changing their relations. This view accounts for the work-a-day appearances of integration and disintegration of objects, the parts of which may be drawn from, or put into, quarters of space. It is further requisite to account for objects stable as to mass—*isolable, hence individuated*, for prescribed metaphysically re-readable as *spiritual*, being in both the physical and the spiritual.

On these lines "ether-vortices", "atoms", "molecules", "ether-waves", and so on, of physical science become, when turning to atoms, &c., into monads and their aggregates, and, I thought, activities of those monads. And thus we are ready to see, in the glibly and coherently the entire sum of results, illuminated by the To illustrate what is meant, we may quote still another of Shepherd's author:—

"I am lying back, let me see the subjects as they are. . . . of bunches of violets. to the grand strains of the, for a moment, from the presence, I determined conditions of vision, to note the bearing of this Mass, and the road and sensation? Aceptions. n. 1.

atmospheric note of Hindu religious thought, struck in my ear, propagating Rig-Veda, and elaborated in the Puranic mounds of various adds physiology, me to the thought that all nature, in tone, timbre, &c., is but a consciousness.

The proximate metaphysical re-reading of this series of physical changes on the lines of a monadology is generally as follows:—

"What for physics are atmospheric condensations and rarefactions, have an extra-experimental reference to the relations of monads. Not having yet established a universal subject*—the metaconscious I prefer to term it—I stumble on a difficulty in dealing with these 'relations.' Suffice it, however, to anticipate a little, and regard these monads as grounded in, and connected by this subject, for which they objectively hang together, while regarded by themselves they are *discrete*, self-contained centres. For each monad viewed separately there are simply changes of states which vary, rise and fall, and in this mutation exhaust their import—all we confront is a self-contained subjective activity, doubtless unilluminated by (self-)consciousness. But of monads viewed together—as upheld in the universal subject—free interactions must be posited. It is just such an interplay we reach to in the case of the problem under survey. Each monad projects new states which a moment before were latent, and these states well up from the depths of its own nature, co-operating with stimulus from without. For each the mere having of the states is the sole concern, but in the mere having of them it effects its contiguous neighbours, and these their neighbours, and so on. Finally, this mediation of change flashes into the monads of the auditory centres. What now ensues? Well, it has been shown by various writers that our sensations of sound are a complex, the aspects of which answer to what physically is a variety of combined nervous shocks in ganglia. All

* Which, however, the author does in a subsequent chapter.

to every detail of My subject duplicates in itself the isolated states of the gan- way, which identically themselves. When I hear the harmony my subject mirrors stamp a mechanical stamp on itself certain specially intense states, of which these gan- My recollectionally considered, now in part consist..... A curious corollary Mr. O'Sullivan's raised. Though my subject projects its states as a whole, nothing—to use the have to 'unify' them, it, nevertheless, undoubtedly effects a nor could be made oolook at the affairs from the standpoint of the discrete standing—during a city of states separately present in separate monads are sieur Herrisse of the d in the glassy essence of my subject."

his had brought back, the whole chain from brain to instruments we have Western looms had no moving and going incessantly in ceaseless unrest." kerchief of the same dweccett's standpoint, the mechanical universe of science is he meant, to which had into ted, utureplay of spiritual activities arising from view with Mr. O'Sulthe rmentiscious—the universal subject—as states of article, whereupon he asked H. P. Etages of unfoldment, those monads being I humorously said he had no right lf in revelation. The mechanical view of my consent, she said I was not to mper sed, as she ying place to an essentially At that moment we were called to dience and wel, called "mechanical laws" the door, when she bade Mr. O'Sullivan, lend her the handke. what are in a moment ystanding as we were together, she turned her b. The broad an general unifoi back again with a duplicate handkerchief. These laws, are the othe gave Mr. O'Sullivan, the other myself. These terizing the sunng-room and reaving acuar puer sea ment charac-

The work partly opened v of this hew, the re-ibain pretation in detail of the various departments of science in this light, is obviously a gigan- tic task. But it is clearly a possible one; and more, it promises to be the only one which will lead us ultimately to a thoroughly consistent and logical view of the whole range of experience.

The passage just quoted indicates the general drift of Mr. Fawcett's views, but a few more details may be acceptable.

In the first place, then, it is clear that there must be almost infinite- ly various grades of monads, differing in grade of consciousness, that is, in the degree and kind of unfoldment or realisation of their potential- ities. In a subsequent chapter, the author gives a preliminary classi- fication of the leading stages in this monadic unfoldment, so far as our present range of experience affords data upon which to reach such con- clusions. These leading levels of subjectivity, he arranges as follows:—

1. The metaconscious: as *prius* of the world-order.
2. The a-conscious (e. g., atom or sub-atomic monad).
3. Sub-conscious (amœba or worm).
4. The conscious (mouse or ape).
5. The self-conscious (e. g., man, as reflective).
6. The intuitively conscious.
7. The fully conscious.
8. The supra-conscious.

"A subject completely realising stage 5 would represent, a sive, rationalizing intellect running into its negative, a talsu, a h advanced, must inevitably in the course of the race-progress declarc conhty, brief but ject in stage 6 might either possess the higher clands, it et. consciousness met with in some religious enthusiasm, ae ion, h dream consciousness is obviously a mere echo of the ous th ness) in which case the inner spontaneity of the subj, reache, l itself with no extra-subjective reference at all, or enjoy, for je, prescribed seizure of the states of other monads subjects, with a fr, ang Hill and tive reference. Thus, were astronomy the theme, the whe, sen turning to, intuite and understand at a flash the whole of the phenom, ung to the left richness and complexity; were it geology, the st, y of th, ould, I thought, would lie before it as this page lies before the time retired, and completely realising level 1 would be fully, o walk through the reality in one blaze of gorgeous splendour, by T, avour of Shepherd's individual among individuals..... on the opposite side fusion of these developed subjects as Dei, 847, "of bunches of violets.

But let us turn aside, for a moment author's exposition, to note the bearing religious conceptions. n. : ec. P.M. death, I determined the road and

The keynote of Hindu religious hymns of the Rig-Veda, and elab orateN. back in, a venerable hnic mythologies, has always seemed to me to be the thoug, ure, the entire uni- verse, is throughout distinct with life and usness. Nothing is devoid of life, nothing destitute of consciousness. from the tiniest atom to the mightiest sun, every-where life and consciousness. This is the conception of nature which our modern materialists stigmatise as "animism"; but to me it has always seemed to be the only true one, as it certainly is the only one which can be called thoroughly and entirely spiritual.

Now it is to exactly this conception of nature, of the Universe, that Mr. Fawcett's Monadology directly leads. All the gods and devas of which Hinduism tells us so much, from highest to lowest, here find a place. They are the personified stages of monadic un- foldment as represented in the 33 crores of devas, while the great gods may well stand for individual monads bearing sway, as con- scious powers, over whole realms and aspects of nature. It is true that such a conception has its dangers. It may readily degenerate into blind, ignorant superstition—as indeed has happened historically. But because of this danger shall we fear to face the truth? Because in this dark age of materialism, well-styled Kali Yuga, but few of us can grasp and realise the spiritual grandeur of such a conception in its purity; because we can no longer commune with and feel the presence and action of this consciousness and life which pervades the All; because in our hands the rythmic mantrams which assisted in this intercourse have lost their efficacy; because of all this, shall we shut our eyes to the truth

Mr. O'Sullivan^{ave} to our account of the work itself.

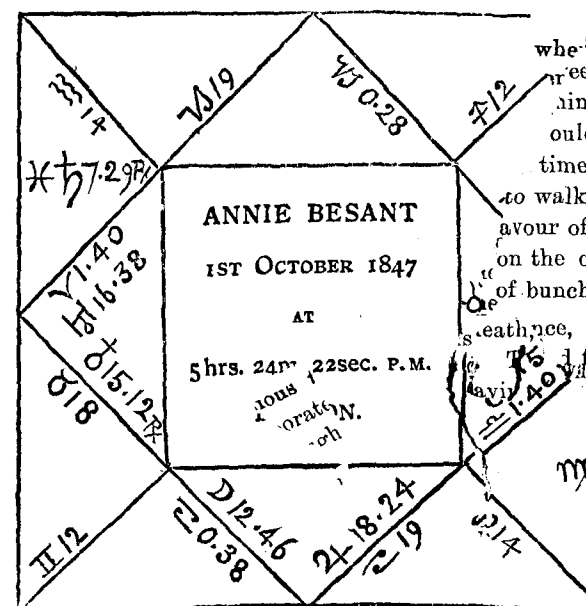
The following chapters we were to give persistence of the individual and established the back again with synthesis or Re-birth as a philosophical necessity, and she gave Mr. O'Brien from the premises already established. Over thing-room in the concluding chapter of the book, I must pass very briefly. They are of very great importance to the student of philosophy as well as to every Theosophist, and on several points I should be disposed, myself, to modify some of the author's conclusions not a little in matters of detail, where he seems to me not to have given sufficient weight to certain of the factors whose influence he himself admits. But in such a work as this there must of necessity be room for much divergence of view as to the correct solution of detailed questions; and this seems to me to add rather than detract from the its value as a whole.

What its influence upon current thought will be, it is impossible to foresee. It should be very great indeed; for seldom has so thorough, candid and original a work issued from the press. And so in conclusion let me most strongly urge its perusal and careful study upon all who are interested in those weightiest and most important problems which have always occupied the mind of man: Whence, and whither? What are we? What is the world? Why, and to what end have we come into being? Why do we suffer? What have we to hope for?

BERTRAM KEIGHTLEY.

THE HOROSCOPE OF ANNIE BESANT.

The following is the figure of the heavens for the ^{preache,} _{for ie}



The general signification of the 2nd degree of Aries is given as follows:—

“A man, standing, armed with sword and spear; richly dressed in scarlet and purple, with jewelled clasps and helmet of fine brass or gold—apparently prepared for battle and confident of victory. It denotes a proud, warlike nature, with much self-reliance and confidence in his own powers. One who will have few friends and will be very independent in his way of living; at all times willing to assert his opinions and to evidence his powers. A nature somewhat fond of display.”

This, while touching some of the leading elements of our subject's character, to nevertheless needs ample modification in some particulars, evident to those who have the honour of her friendship. The required adjustment is evident as soon as we turn to a more critical and detailed view of the horoscope itself.

In the "Celestial Mirror" of Johannes Angelus, translated originally from the Greek, and having its origin in Egypt, a very different symbol is given for the 2nd degree of Aries. It is as follows:—

"In the second degree of Aries there ascends a man having a head like a dog, stretching out his right hand towards the skies, and holding a staff in his left hand."

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Measure of the Egyptian Anubis, "the Awakener." He it was who led the souls of the dead and led them to the Hall where they were weighed.

My recollection of the first decanate of Aries, to which Mr. O'Sullivan assigns, is "firmness of character, contempt for obstacles, nothing—to use the characteristics which enter very fully into the complex of standing—during the East and West. Varaha Mihira represents it by a lion, as formidable as able to protect, holds a raised kerchief of the East. The description given by Angelus in the 16th century, he meant, to the hand." Boldness and fortitude are the characteristics eminently under the influence of the planet Mars.

I humorously said the person born under its influence straightforward, my consent, she said disposed to leadership and command, enterprising. At that moment working difficulties with a view to conquest, generous. When determined, aspiring, active, manly, enthusiastic in the political, subtle, combative, and often bigoted, though, generally making progress in his tendencies; liable to change in views and objects, but at all times enthusiastic in the pursuit of a prevailing idea. The tastes are disposed to be fastidious in many things. The native will desire to shine, to gain honours and prominence, but will have difficulties, equal only to his own courage and determination. The powers of a person born under Aries are more versatile than profound, and he is more successful in executive than mental work, more capable of command than organization. Often a strong reformer, but more destructive of existing orders than constructive of new ones. The temper is quick, vivacious, fretful and capricious. Eloquence of a declamatory and sometimes of a more violent kind, is given by this sign. 'Where there is much smoke the fire burns long'; but here it is all flame, and the anger of the Aries man is a thing of the hour only. Quick to anger, but soon pacified, the native does not bear long resentment. He gains by marriage, but will have difficulties in monetary affairs through a female; may be a legal suit. In business matters generally he will be successful. He is likely to be an only child, or to become such by the death of a younger brother or sister. In early life he will have difficulties in connection with his profession or business affairs; disputes in the family, and if the Sun be below the earth he will lose his father early. Journeys will be caused by family matters or by reason of disputes and enmities. He will be disposed to ballooning or climbing of high mountains. In the married state there will be strife, and danger of divorce or separation. The sign gives few or no children, but should any live they will rise to good position and receive honours, but should any likely to marry early, and there will be disaffection and inconstancy as a consequence.

"The maladies to which Aries predisposes are intestinal disorders, inflammation, cholera, accidents to the head and eyes.

"The native will travel by sea and will probably make discoveries and become noted for his explorations.

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The Horoscope of Annie Besant.

"The profession will be of a creditable and elevated kind, many difficulties and will be subject to changes and reversals in connection with the occupation is shown, and jealousy of the office held by the native is almost certain. Friends in the profession, and if the Sun be above the earth, the to eminence through his supporters. Friends will be numerous but feminine influence must be carefully watched, or treachery trouble. There will be many enemies and many causes for strife, but such will not last long."

Such, in brief, are the effects of the sign Aries, when the horoscope by being in the Ascendant at birth; and we have seen turning to that, making the necessary changes in deference to the delineation,—written several years ago and without time retired, and individual, but merely as a type of the Aries person to walk through the case very fairly.

But the individuality is brought out when we consider the affections of the planets in the horoscope of the opposite side of bunches of violets. we may consider the influence of the planets in the the horoscope.

Uranus in the 1st House confers extreme eccentricity, love of the strange sights, curious knowledge, &c. It renders the individual romantic, wayward, disposed to self-assertion, and liable to be estranged from the family circle and relatives. A cosmopolitan by nature.

Mars on the cusp of the 2nd House indicates a liberal nature, inclining to extravagance, hardly knowing the value of money except as an immediate means to an end in view. Money slips through the fingers. Such position of Mars indicates large earnings, but little likelihood of a reserve fund. The native lives close to the income.

The Moon in the 4th House denotes many changes of residence, an unsettled life; much intercourse with the people of the native town; popularity, with a reversal at the end of life; voyages, especially in the latter half of the life; close sympathy for the mother; inheritance.

Jupiter on the cusp of the 5th House gives advantageous speculations; temperate pleasures; dutiful children to whom honours will come.

The Sun, Venus and Mercury, forming a satellitum in the 7th house, indicate many open enemies, public disputes, legal affairs which will cause much trouble; complications in partnerships, contracts and business relations; troubles in the married life.

Saturn in the 12th House denotes troubles through relatives; secret enemies among women; some privations in early life, and dangers through water, and large quadrupeds.

To be more particular we should need to take into account all the various affections of these planets; their aspects to one another, their dignity or otherwise in the horoscope, the signs they occupy, &c.

to every detail of the way, was a stamp and mechanism. My recollection of Mr. O'Sullivan's nothing—to nor could be standing—(sieur Herri's his had brought Western loom kerchief of thurg he meant, to what view with Mr. (soy article, whereupon I humbly said he my c she saidsp At ment writt who, at the for, plit, he progress ch, later is on the sympathy, between are other indications Luminaries are chiefly considered, and when in conjunction or good aspect are productive of the closest friendship between those concerned.

Note:—As a curious coincidence it is to be noticed that H. P. Blavatsky sailed for India in the 47th year of her age, and occupied herself with the formation of Theosophical centres in various parts of the Peninsula; and now in the 47th year of Annie Besant's age, we find her lately arrived in India and actively engaged in the same work.

H. P. Blavatsky died in her 60th year of life, and the same year in the case of Annie Besant has already been indicated as fatal.—S.

VIOLETS AT THE NECK AND THREE BARS.
A PSYCHOLOGICAL STUDY.

A PSYCHOLOGICAL EPISODE.

I AM not what is ordinarily called a sceptic, nor do I aspire to the ranks of the devotees of modern psychology. I am perfectly willing to admit that there may be forces, or intelligences, among us of which we know nothing, but at present I am content to move with the crowd, possibly because I find it easier to do so. Only once in my life have events outside the run of ordinary experience befallen me, and these, if they have failed to awaken an ardent investigating spirit in me, have at least shown me the possibilities lying outside our bodily senses. The facts connected with the case of *Regina v. Prescott*, which I am now for

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Violets at the Neck and Three Bars.

the first time making public, form a psychological incident, perhaps drawn to a
ing as anything I have yet come across. Believing that this in his advanced,
psychology may be furthered—as a friend suggested—I have written a brief but
teller for the nonce and now record the facts in the strange and
which fate made me one of the principal actors. I shall attempt
explanation of the strange occurrences—this I must leave to the
ualists and Theosophists, who make these matters their special
of Benjamin Prescott was, as cases of this nature

The case of *Regina v. Prescott* was, as cases of this nature are, very ordinary one. A young man was committed on a charge of robbing; appearances were absolutely against him; circumsoning; appearances were absolutely against him; circumdence was cumulative, but by a series of circumstances, he-between turning to proved innocent, and his supposed victim was shown + turning to the left death accidentally. A common enough case this, e, I would, I thought, inside novels; but the incidents which enabled r some time retired, and innocence of the accused lay entirely outside the reat to walk through the sel, solicitor or detective. The facts of the case wer favour of Shepherd's

William Prescott Murchison was a banker residing in the County of Southwester, England. On the 15th of March, 1881, he suddenly died of apoplexy. At the time of his death, he was assisted by his nephew Hartley Prescott. The nephew was the son of the banker's only brother who had died, leaving young Hartley to the care of his uncle—William Prescott, who, on succeeding to a fortune had taken the name of Murchison, by which he had been known for some ten years before his untimely death. Young Hartley Prescott and his uncle had never—to use a common phrase—hit it off well. The young man was impetuous and apt to be impatient, but frank and sincere to a degree; the elder was oppressively pompous and arbitrary; in fact, an overbearing man. For all that he had a sincere affection for his nephew, and his magisterial airs were often assumed for the benefit of the young man, with a view of impressing him with a proper respect for the house of Mynors, Garrett, Murchison and Co., in which young Hartley was one day to be a partner. There had never been any serious quarrel between uncle and nephew until within a few months of the former's death, when Hartley engaged himself to a Miss Kathleen Clarence, without, to quote his uncle's own words, seeking from him that advice and counsel which his maturer judgment rendered invaluable. Kathleen was a charming girl in every way. She had seen a good deal of the world, and having lost her mother at an early age, had learned to think and act for herself. Murchison, however, was strongly opposed to the engagement for various reasons. He had plans of his own regarding his nephew's future, and the fact that Clarence père was an artist, seemed to him quite sufficient in itself to render an alliance between the two families impossible. From which, it will be seen, that Mr. Murchison had old-fashioned notions,—to put a polite veneer on a worse phrase.

There had been more than one sharp quarrel between the old gentleman and his nephew on the subject of the latter's attachment, the elder, in a not very delicate manner, urging the younger to break off

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to every detail; the latter stubbornly refusing to do so. Matters ultimately, in a crisis one summer evening as the two were sitting over stamp a mechanical coffee. Things had gone wrong at the bank and Mr.

My recollection usually testy. On his way home, a well-meaning friend had Mr. O'Sullivan on his nephew's engagement to "that charming Miss nothing—to and this, as may be supposed, had not improved his temper. nor could binner, while the servants were present, he had kept his rising standing—deck, but as soon as the two were alone, he opened his batter-sieur Herrissed. Words ran high between the two men, and Murchi-his had brought and from his nephew an instant breaking-off of the Western loon in a long paternal peroration with that distinct kerchief of thurt, matters which is usually embodied in the phrase—he meant, to what a shilling. The out-come of the matter was an view with Mr. O'Sullivan, Murchison household. Hartley rising from his chair article, whereupon, down on the table, vowed he would no longer I hurly said he were his betrothed was insulted. He then left the my c she said, spelling after him that the sooner he went to that At t ment with better.

When he never met again, for on the morning of the next brought in a finding that William Prescott Murchison had met his death through a dose of strychnine, and a verdict of wilful murder was recorded against his nephew, Hartley Prescott. The Magistrates had confirmed the verdict of the Coroner's jury and Hartley was duly committed to take his trial at the forthcoming Assizes.

Mr. Clarence and his heart-broken daughter had been indefatigable in their efforts on behalf of the prisoner, but so far, as we have seen, without success. Both of course were firmly convinced of his innocence, but unfortunately facts were against them, or at least apparently so. Acting on the advice of a mutual friend, they had engaged me to defend Hartley Prescott.

My interviews with the prisoner, had strongly prejudiced me in his favour, while the strength of character and charming disposition of his fiancée, had quite won my heart. It was after an interview with the latter and her father, that, overcome, in spite of my long training, with the poor girl's nobly-borne grief, I had pledged myself to do my very best to save her lover. Even, Drayson, my solicitor, who was not usually given to any display of feeling, seemed touched.

It wanted three days to Prescott's trial, as one evening I sat late over the papers bearing on the case. I had not fulfilled my anticipations; in fact, I had been quite unsuccessful. Drayson had not been able to give me definite help, nor had his agents in their turn furnished anything to disperse the heavy clouds hanging over the prisoner's head. My facts were particularly stubborn, and sift and rearrange them as I might, I could not break down the formidable evidence arrayed against Prescott. Let me now detail the facts that I had to contest.

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Violets at the Neck and Three Bars.

nce.

all students;

As the reader will remember, Murchison and his nephew have drawn to a anger on the evening of June 13th. Murchison died on the 15th. The chief witness as to the incidents attending his death was Joseph Symmonds, the butler. Symmonds was an old retainer, thoroughly reliable. His story was to the following effect. On the evening in question he had heard his master and his nephew in angry tones in the dining-room, and he had remarked to the keeper that he feared Master and Mr. Hartley were having a quarrel;—the "something" being Miss Clarence. It was at this time that he heard the dining-room door banged to and had seen Mr. Hartley quickly upstairs. Shortly afterwards the latter came down, and he heard that he had retired, and Murchison himself had retired about half-past ten. On the following Sunday, the banker remained at home. On the 16th, a favour of Shepherd's house early and did not return till late. As it appeared on the opposite side had spent the day with the Clarences. Symmonds had seen bunches of violets going out, and, as an old and privileged servant, he had determined the difference of opinion between Hartley and his uncle, and he had over. Hartley replied in angry tones, that as far as he was concerned, he would put up no longer with his uncle's interference, and added some words to the effect that when old men got as arrogant as Murchison, it was time they retired from the scenes. Hartley had also spoken very bitterly of his uncle to the Clarences, so bitterly in fact that they had remonstrated with him, but apparently, as they admitted, without affecting his attitude. The young man left their home about 9 in the evening, saying that he felt tired.

Early the next morning, Symmonds had come to his room to ask him about some Bromide of Potassium powders, which Mr. Murchison was in the habit of taking for headaches, to which he was occasionally subject. Symmonds who knew about the powders had gone to a box which he knew was kept on the mantel shelf of the library and which usually contained the powders. Finding the box empty and not wishing to disturb his master again, he had gone to Hartley to ask him if he knew where there were any more powders. Hartley impatiently replied that he didn't know where the old man kept his wretched powders, but after a minute said that he thought he could find some. He led the way to Murchison's study. Arrived there, he opened the drawer of the large ink-stand and pointed to several small gray packets inside, telling Symmonds to take one. Symmonds recognised the packets as similar to those he had seen in his master's possession, containing Bromide, and took the packet lying on the top. It was Murchison's custom to take the powders in coffee, and as he usually took that beverage the first thing in the morning, he often prescribed himself a powder then, if he was not feeling well. Symmonds accordingly waited till the coffee was ready and then took it up. Murchison poured

[illegible]

Now, there were several facts which proved very unfortunate for poor Hartley. Firstly, his pocket-book could not be found at all; secondly, the packet taken out of the ink-stand drawer by Symmonds was in all respects similar to those containing Bromide, and Hartley was in all say what the paper was like that he had used when he transferred the powder; and thirdly, it was Hartley himself who had indicated the powders. Then of course there were Hartley's violent words against his uncle. The absence of the pocket-book was indeed an unfortunate incident, but Hartley protested that he had it with him on Saturday and had placed the powder in it. He supposed he had lost the book on Sunday. The pocket-book in question was a plain leather one with a table of postage rates and some other information stamped on the inside. Advertisements for the missing book brought no result.

Advertisements for the missing book brought no result and things began to look very black indeed.

Such in brief was the case that I had before me that July evening, and it was one, which, I felt, unless I had fresh evidence, I should have the greatest difficulty in meeting. The presence of the poison in drawer in a wrapper similar to those of the innocent powders, the absence of the pocket-book and Hartley's violent expressions against his uncle, certainly pointed to the conclusion that in his hot anger he had bought the poison meaning to place it in his uncle's way. It was a mad act, and suspicion must necessarily fall on him, but anger is often uncalculating, and Hartley's disposition was impetuous to the last degree. And yet I could not bring myself to believe it; I could not realise that Kath-

ince.

leen Clarence—a discerning, right-minded girl, would ever have drawn to a
to the suit of one who had the potentiality of a murderer in him advanced,
she believed in him now, when all others believed him guilty a brief but
that there was something here which had not been explained
incident, trifling it might be, which would, if brought to
the cloud hanging over poor Hartley's head.

Tired out and thoroughly dissatisfied, I left my desk myself into my arm-chair—that tried and trusted friend; pany I had solved many a problem! Were we to be tried, I prescribed Was there no answer? Were the facts really as they were? Notting Hill and thought again of Kathleen Clarence and her firm, between turning to, her lover's innocence, and I wished with all my soul, turning to the left, her I had saved him. I would, I thought, some time retired, and

Suddenly I experienced a feeling entirely strit to walk through the indescribable. Perhaps it is what some people, favour of Shepherd's "presence," when you can see nothing. I felt as if on the opposite side at me, trying to attract my attention, and yet I felt of bunches of violets. rose, walked across the room and opened the door. I determined room. I looked in; there was no one there. I retraced the road and to my astonishment—I might almost say terror—I saw a girl a shilling, in the chair I had just quitted but a moment before!

My door was locked, according to my usual custom, when I went into the late at night, and there could not possibly have been any entrance from the bed-room. I had heard, of course, of ghosts, but my visitor, not seem to belong to this mournful class; for the occupant of my arm-chair was a child, and formed a prettier picture than my old bachelor apartments had perhaps ever seen. Surely the old arm chair must have felt pleased with its new company! A little girl of some ten or eleven years, with wavy-brown hair falling in disorder round her, her pretty little face flushed with excitement (nothing ghost-like here!), and her bright eyes opened wide with the expectancy of a child who has a secret to tell. She was wrapped in a simple night-dress, and a shawl was thrown over her shoulders; below the robe two bare feet peeped out.

I felt it incumbent on me to speak. "Little girl," I said, "isn't it time you were in bed?" It was a foolish remark perhaps, but at the time I could think of nothing better. The contrast between this fairy child's presence and my gloomy thoughts of the previous few minutes fairly staggered me for the moment.

I had thought it probable that my visitor might disappear when addressed, after the manner of ghosts; but she did not. She moved her little head restlessly on the cushioned chair and opened her lips: "Don't you know, I've something to tell you?"

"Indeed!" I replied, "and what may that be?"

"Oh, don't you know,"—with the least inflection of childish scorn—
"Hartley never did that. It's all a mistake and I've come to tell you?"

ment and any detail that I was surprised, would be to very much minimise my state of mind. I feebly gasped "the dence you have!" and waited. "My recollection," my visitor continued, "I've come to tell you what you know."

Mr. O'Sullivan, on a slight frown contracted the fair young brow and she nothing—nor could binne at all. I am sure I don't, but I think it will all come right. standing—deck, 't down, that's the best thing."

sieur Herriss, his had brought a piece of paper, a pencil and a book. She took them and Western loom, in a sh effort, wrote for a minute or two.

kerchief of thurt, my said when she had finished, "that's it. To-morrow, I he meant, to wht h, y put all about it, only you must please remember what view with Mr. So e, lgh it does seem nonsense. But I am sure it will article, whereuponignit, a I am going to bed, for I am so tired and I think I hu y said he yey too."

my c she said, she chair, and in an instant flitted across the room to At ment with at second the lamp shone on the little white-robed who, the golden-brown hair, standing out against the darkness another piom,—and then the child suddenly vanished!

then placed it, light, rushed into my bed-room, searched everywhere—and his uncle's hg! There was no one! My outer door was locked. The Now, actually gone!

poor F'Well," I thought, "this is a queer sort of experience!"

Then I suddenly remembered the writing. "Had that too disappeared?" No, there was the paper. I seized it. On it was written in a childish hand the following extraordinary sentence:

"Violets at the Neck and Three Bars."

"Well," I exclaimed, "Belshazzar's writing on the wall is nothing to this! But what on earth does it mean? What has it to do with poor Hartley's case?" I repeated the sentence several times. It sounded like one of those idiotic compilations which one occasionally wakes up in the morning, repeating solemnly and continuing to do so, till the utter want of meaning of the composition dawns on the fully-awakened mind.

"And my charming young visitant who had come and gone with so little ceremony, who, or rather, what was she? An astral body, as the Theosophists call it, or a spirit, or what?" I was not dreaming; it was no hallucination; for there was the writing before me. I was utterly overcome; in no way could I account for the incident.

At last, thoroughly tired out, I carefully locked the mysterious paper in my desk and sought my bed.

Next morning I was inclined to regard the whole matter as a dream. "Perhaps I had fallen asleep in my chair; or I might have had a species of vision," I went to my desk, quite expecting to find no paper; but my mysterious message was there, precisely as I had put it the night before!

During breakfast, I revolved the matter in my mind, but could find no possible explanation of my *Mene Mene Tekel Upharsin*. "Violets at the neck," seemed certainly to suggest a woman; but then any number of women wore violets in their dresses; and where could I find my particular one, if one there were?" The "three bars," I could make nothing of.

After breakfast, feeling distinctly tired and worried, I prescribed for myself a morning walk. I set out in the direction of Notting Hill and finally came out in High Street. Here I hesitated between turning to the right and going towards Shepherd's Bush, or turning to the left towards Kensington Gardens. In the former case, I would, I thought, look in on a friend of mine—a shrewd old lawyer, some time retired, and ask his opinion on my case; in the latter, I meant to walk through the Gardens to the other side. I had just decided in favour of Shepherd's Bush, when my eye caught sight of a flower-girl on the opposite side of the road. She had with her a large basket full of bunches of violets.

Smiling, as I thought of my last night's experience, I determined to buy a bunch in honour of my little visitor. I crossed the road and asked for a bunch of the sweet flowers, tending the girl a shilling, the smallest coin I had on me. While she was collecting my change—as it seemed from various parts of her clothing—I looked idly into the window of a bookseller's shop outside which the girl had stationed herself. I was not paying much attention to the window display, my mind being occupied; when in an instant my whole attention was roused and I uttered a loud exclamation of surprise. The flower-girl who had tended me my change, evidently regarded me with suspicion, for she moved on, casting uneasy glances behind her. Probably she took me for a lunatic. Indeed, I think my appearance must have been strange, for in that shop-window was a book bearing the title "Violets at the Neck and Three Bars"!

So my sentence was after all nothing but the title of a book! My first feeling was one of intense disappointment, almost disgust. The affair seemed to be taking a ridiculous aspect. But my curiosity soon overcame other feelings. I entered the shop and asked to look at the book. It was a fair representative of that vapid, modern fiction, in which authors seek to atone for the defects of what is between the covers, by placing a startling and mysterious title on the outside. Judging from the exclamation marks scattered freely throughout its pages, the book was a veritable "Shocker". I glanced through its pages, and was about to leave the shop, without buying the book, when a shadow fell across the page and I heard a pleasant voice addressing a question to the shopman.

I looked up. The voice belonged to a fair-haired, bright-faced young lady, with a quick alert look about her, that suggested short-hand and type-writing. She had on what is called a tailor-made jacket, of a light shade, and, as I noticed with amusement, a bunch of violets pinned at her

I looked at her and at the violets, and then I noticed a peculiar 232 about the flowers. They were not pinned to the jacket, but were fastened through the back of a heavy gold brooch, for the throat. I was struck with this curious idea, for the brooch seemed to combine the functions of a flower-holder as well. I noticed the coincidence of the violets and what an association they seemed to have. And this morning. Any other day, I thought, I should not have thought of it. Here are plenty of violets, I mused, but what about the brooch in an instant my whole attention was roused, and I had an noticed the applicable feeling that something was about to happen. The "bars" upon that young lady's jacket,—I had just noticed it as she assured me—was formed of three heavy gold bars! I trembled with brooch and excitement! Here seemed a veritable answer to my Delphic turned to the young lady was leaving the shop having completed her purchase. Like the poor flower-girl, she seemed uneasy. I certainly saying very hard at her.

She gasped, "could I—would you allow me to speak to you?"

"Madam," she said, coldly, and waited. This was disagreeable. I cast about in my mind for something to say in answer. She turned and found I had absolutely no fixed idea of how to begin. I was at a loss. I began to glimmer in my mind. Here was a faintly discovered

I had an inspired wa and took the bull by the horns. "Excuse me, Madam, but are you acquainted with Mr. Murchison, the Banker, who is at St. Heliers. The Li

She started and said, "I felt that somehow I was on the track, and that I was looking for some one who would unriddle the mystery of Murchison's death."

There was no time to be lost, and I turned to the shopman, who knew me by reputation. "Mr. Fuller," I said, "you know me and can guarantee to this young lady that I am a man of position and respectability." The shopman bowed, and turning to the young lady, whose face amazement was plainly written, said, "Certainly, Madam, Norman is well known to me and indeed to the public. You have ably heard his name too."

To cut a long story short, in a few minutes, Miss Marriott (as I frequently ascertained) and I were closeted in a private room, at the back of the shop. Yes, she knew Mr. Murchison. He had been very kind to her and she was deeply shocked to hear of his death. She had not heard of it before having only just returned from the country. Before questioning her further, I thought it best to tell her all I could. I unfolded the sad story of the death of Murchison and the suspicion that attached to his nephew. Finally, as it were,

throwing myself on her compassion, I recounted my strange experience of the previous night, showing how I had by some fatality, been led to meet and speak to her that morning; begging her, if she knew anything, to tell it me without reserve.

For some minutes after I ceased speaking she remained silent, her head bowed in her hands, as if in deep thought. I waited with an anxiety, it is impossible to describe. Suppose after all she could tell me nothing! Suppose the whole thing was simply a coincidence and nothing more! After a minute she lifted her head. Her face was white, and she was deeply affected.

Her first remarks seemed characteristic of her disposition. "I have always thought," she said, in a voice full of deep feeling, "that there were higher influences either inside or outside ourselves, of which we know but little and which often strangely affect our lives. Mr. Norman, I cannot explain your experience, but I can tell you, it has probably saved Mr. Hartley Prescott's life. Yes, I can relate to you what I believe will clear up everything. It is really a very simple matter, and now I have thought it out everything seems quite clear."

"Mr. Murchison, you said, died on Monday, June 15th. I saw him alive at his house on the previous day. You will think it curious that I have not been mentioned in connection with the sad events that have transpired, but when I think over things, it seems evident that no one but the poor man himself knew that I had been there. It was a Sunday, and I suppose most of the servants were out. I had several times come to see Mr. Murchison who was very kind to me. My father had been a clerk in his employ, and when he died, I was about fifteen years old. Mr. Murchison had helped me in several ways, and on that day I had called to see him about an offer which I had received to act as typewriter to a friend of his."

"I reached his house about half-past twelve, having come down by the morning train from town. I generally came to see him on Sunday, as he was usually at home. It was my custom to come in at the side-gate by the conservatory which adjoins his study, and if I saw him in the study, I would come in direct to him. I preferred doing this as I was very sensitive about the servants. It was foolish of me, but I was afraid they would think I was begging."

"On this particular morning, Mr. Murchison was writing in his study. I knocked at the conservatory door and came into the study that way. He received me very kindly as usual. He was to give me a letter to his friend as a sort of introduction, and I waited while he finished some letters he was writing. He was perhaps about ten minutes over this and then he asked me to open his pocket-book which was lying at the back of his table near me, and see if there were any stamps in it. I lifted up and opened the book and found some stamps. As I raised the book, a little packet, like those that Seidlitz powders are put up in, fell

out. Mr. Murchison saw this, and I remember his saying 'Ah, one of my Bromide *pick-me-ups*. I hope you will never want them, my dear.' I gave him the stamps and he also took the packet saying, as he put it into a drawer,—I think it was in his inkstand—'I may as well put that there with the others.' I took the stamped letters to the post for him, as he said he was going for a walk in the country and would not pass the office. I think it was about a quarter-past one when I left the house and I never saw the poor man again."

Such was Miss Marriott's simple story, told with an air of truth that no one could doubt. It was all perfectly clear. Hartley had left his pocket-book by accident on the writing-table. Murchison had mistaken it for his, and the poison for one of his bromide powders. He had placed the powder with the others and Symmonds had unwittingly given it to him; and so he had met his death.

Hartley had, it seemed, on that Sunday morning written a letter in the library. He had just finished and stamped it, when hearing his uncle's voice and not wishing to meet him after the quarrel, he had left the house hurriedly through the conservatory. Why this had not been mentioned by him I never could gather, but I imagined the poor fellow feared to make his case still worse; and certainly, taking a circumstantial evidence into consideration, the fact that he had been in the rooms that morning with the pocket-book, which had subsequently disappeared, would have told against him.

The pocket-book was found some months afterwards in some long grass near a stile leading to a pathway through the woods,—a favourite walk of the late banker where he must have gone on that last day of his life. Without doubt, it had fallen from his pocket and he had not had the time to notice the loss. His own pocket book and his nephew's were very similar, and it is quite possible he found his own at home on his return and forgot the strange one he had been carrying about. At all events, Josiah Higgins, labourer, received a handsome reward for the weather-stained, but perfectly recognisable pocket-book of Hartley Prescott that he brought home one day.

One of the happiest evenings of my life was the one I spent at the Clarences at a small family gathering in honour of Hartley.

I had never related to any one but Miss Marriott the strange experience which had enabled me to prove the innocence of young Hartley, and I had asked her to say nothing, for I had a strong impression that an explanation would furnish itself. Beyond the fact that "chance" had aided me somewhat, the Clarences and Hartley himself knew nothing.

When I entered the drawing-room that evening, it was empty or I thought so. The room was but dimly lighted and I fancied myself alone. A slight rustle startled me, and I peered into a somewhat dim corner of the room. There fast asleep in a cosy arm-chair was my fairy visitor of that memorable July evening. A servant

terrestrial passions and desires. In it, it has to fight with them itself. But when this conquest is over, there comes another battle for it on a higher plane, since nature cannot ever be passive; "it is only for a while that nature can be still." In this stage the warrior will always be with the Ego, if only the latter does not forget him, but has him ever in his mind. "Look for the warrior and he will fight in thee. Take his orders for battle and obey him, not as if he were thy general, but only thyself."* If a person were to read this precious little work critically, it would disclose to him two facts. One is that the battle described in the *Rāmāyana* is no other than that described in the first chapter of "Light on the Path," where the Ego has to fight with the passions itself; whereas the second chapter of the same work will disclose to him the battle of Arjuna with Duryodhana, Arjuna having before him in his chariot Krishna ever ready to guide him and having only to take his orders for battle. Therefore the contest described in *Mahābhārata* is that which occurs on a higher plane between the Ego and its opponents headed by Duryodhana, the author of *evil war*.

BUDDHA.

In the previous stage *Buddhi-Mānas* having been passed, we now come to the stage of *Buddhi*. The title given to this incarnation is quite significant, connected as it is with the sixth principle, *Buddhi*. The story is too well known to be reiterated here. But I shall have to remark that in this incarnation of Vishnu no warfare takes place and all things go on very smoothly. Without any bloodshed he wrought a great influence on the people by working in a very mysterious manner. Many people were converted over to his side, and he is now considered as the author of a great religion, which numbers amongst its ranks more than a third of the population of the whole globe. The way in which he wrought this miracle is as mysterious as *Buddhi*, the 6th principle, which he symbolises. Almost the whole of humanity is now quite oblivious of the existence of this principle. *Buddha* came in amongst Hindus to root out the abuses arising from the dire extent to which the Hindu ceremonials, such as *Yagnas*, &c., were carried, and to preach high ethics. There is another secret work which, it is said, he wrought in this incarnation of his. It was the cleansing of the Adept Fraternity, so that it might be an unadulterated source of spiritual knowledge to humanity, during the whole of this *Kaliyuga*, which is the blackest of the *Yugas*, after which *Kalki* will incarnate as the tenth of the *Avatārs* to resume the work.

About this incarnation of his, one version gives out, as his mission, the preaching of atheistical doctrines. Once give a place to *Buddha* in the niche of the ten *Avatārs*, and nothing is more irrational than to suppose that he came on earth to preach heretical doctrines. Why should God assume this hypocrisy and unfair dealing? It will

* "Light on the Path."

be answered,—to beguile the reproachers of Vedas and sinful men from the Hindu fold. I do not know if even amongst us men the end will justify the means. To defend this course of conduct they will quote the cases of nectar being withheld from Asuras by Vishnu in his Matsya Avatâr, and such like. In those cases he withheld things from some, because, if given, they would entail much disaster in the world; but here there is a positive propagation of wrong doctrines attributed to him.

KALKI.

This last incarnation of Vishnu takes place at the end of Kaliyuga and forms the subject of the contents of Kalki Purâna. This is the crowning point of all, like the seventh Principle. As this Purâna is being translated by the Kumbakonam Branch T. S., I shall reserve my remarks for the present.

CONCLUSION.

In the foregoing statements of mine I have given some hints only and yet this article has increased considerably in bulk. As I mean to devote separate articles to the incarnations of Râma, Krishna and Kalki, I have left out many points which I should otherwise not have omitted. Though I have not dealt with all the hints that can be given, this general one may be taken into consideration. The Universal Spirit has as its body the macrocosm, while man—who is but a miniature of the former, has also spirit and body. The ten Avatârs symbolise the successive progresses of both. And in doing so a body of humanity called a Root Race, &c., flourishing for stated periods, also progresses. The earth too has its progress. Apply the law of the correspondence of the progress obtaining in man and cosmos to all things and it will solve the riddle. Therefore it is for each student to work out the details of the whole in their several bearings.

That ten is the complete number has also been proved by the number of Avatârs. Though the septenary classification is the key for the solution of all, yet unless the primeval triune manifestation is also understood, no complete and satisfactory view can be had of the whole.

K. NARAINSAWMY IYER.

SPIRITUALITY.

It is not strange, perhaps, that the highest should be that which is least often met, and most often misunderstood. Physical strength and prowess are known and understood of the people, and the successful athlete is the hero of the multitude among Western nations; everyone can understand the physical superiority of the man who can run a little faster, jump a little higher, walk a little longer than his fellows, and a triumph which appeals to the senses is the most widely appreciated of all triumphs. The intellectual athlete appeals to a smaller class, and the more transcendent his achievement, the more limited will be the number of those who are able to estimate it at its true value. But still the world applauds the man of great talent, and

places him high among its honoured ones, for the race has advanced to a point at which intellect is highly developed in some, and is also widely spread as regards its lower manifestations, so that very many can, to some extent, appreciate splendour of an intellectual type.

But when spiritual splendour is in question, few indeed are they who can see its beauty or even perceive it at all as splendour. For in most spirit is latent, not active, and only those in whom it is emergent can recognise its presence as such in others. Its fruits are visible on the lower planes of life, and some of these are attractive and are recognised as admirable by all, but others are unattractive, even repellent, to men and women immersed in worldly concerns and responsive to worldly interests and ambitions. They resent the serenity with which the spiritual man meets the pains and the pleasures that excite their own fears and hopes; they suspect the genuineness of his dispassion, the reality of his indifference; his silence, his love of solitude, his placidity, his quiet acceptance of things as they come, his willingness to adapt himself to circumstances, the light esteem in which he holds the prizes that men strive for, his equal-mindedness in success and failure—these characteristics act as irritants on ordinary mortals, and they not unnaturally condemn as cold-heartedness, as absence of “proper feeling”, an irresponsiveness which is to them only explicable on these grounds. There is another aspect, also, of the spiritual man that arouses their suspicion, almost their contempt. While he is so “stolid” with regard to all the natural ambitions and objects of life, he is singularly susceptible and responsive to appeals of a different kind; his sympathy awakes at the touch of human sorrow, his heart answers to any human cry; impassive as he is to pains and pleasures for himself, he is swiftly touched by all that affects others, he is like a harp-string that vibrates to every breath that sweeps across it, and he is therefore swiftly dubbed a sentimentalist, an emotionalist, by those who feel little for others and much for themselves. And if he is ever rash enough to permit a glimpse to be caught of his true life—a life sedulously guarded from the observation of the world and open only to others who are like-minded with himself—and if he be seen to be thrilling and vibrating under impulses that cannot be sensed on either the physical or the intellectual planes, then the scorn of the practical man, of the man of the world, breaks out unchecked, and no words are too contemptuous for the dreamer, the ecstatic. The qualities of the spirit which work out as virtues in the external world are those by which alone the spiritual man can attract sympathy and approval from the great majority of men and women, and these very virtues even are not those that arouse strong enthusiasm, though they may inspire devoted affection. The fierce conflicts of the world, in which tremendous energy is poured out, on the mental and physical planes, and the heroes of which win enthusiastic applause, are not fields on which spiritual energy is spent, and the conflicts of the spiritual plane are out of the sight of men; hence the spiritual sage shews here gentleness rather than vigour and quiet

endurance rather than active aggressiveness. The type of his virtues as well as the very qualities that I have spoken of as irritants to ordinary mortals, may be found in the description given of the characteristics of spiritual wisdom by S'rî Krishna, in Bhagavad Gîtâ, XIII.:

"7. Humility, straightforwardness, harmlessness, patience, sincerity, worship of the A'chârya (the Guru, or spiritual teacher), purity, firmness, self-restraint,

"8. Disgust for objects of sense, and also absence of egoism, contemplation of the illusory nature of birth, death, decay, sickness, pain,

"9. Unadhesiveness, non-selfidentification with children, wife, and home, constancy and even-mindedness among desired and undesired events,

"10. Devotion by union with me as non-separate, and not with another, worship in a chosen spot, non-enjoyment of the company of men,

"11. Constant knowledge of Adhyâtmâ, contemplation of the object of the knowledge of the essence of things—such, verily, is declared to be knowledge; ignorance is the opposite thereof."

It may be freely admitted that the type thus sketched is not one which would do the most effective kind of service in the bustle of political life or in the struggles for immediate social reforms. Nor indeed is the man of pure intellect, immersed in problems of thought, the most useful agent in such fields. They belong to the practical men, men of energy, boldness and skill, who work for immediate objects, fight for immediate ends, seek immediate results. But the man of pure intellect is thinking out the problems of the morrow, and is laying down the principles on which the schemes of to-morrow will be founded. His work is as necessary to society as that of the practical man, and he is not to be denounced as an idle and useless dreamer, because he is out of sight in his study, while others are at work in the streets. So in a yet deeper sense is the spiritual man not to be regarded as useless, because he is little efficient in "practical" work; for he is toiling ceaselessly on the spiritual plane, bending all his energies towards the affecting of the deepest springs of action, and is often pulling the strings of the active puppets, whose physical and mental energy arouses so much admiration in the crowd.

A striking characteristic of the spiritual man is the love of meditation and of solitude mentioned in the s'lokas quoted above. As we may read in the Kathopanishad: "The self-existent pierced the senses outward; hence man looks outward, not within himself. The wise, seeking immortality, looks towards the self with reverted sight." And truly the man of the world looks ever outward, observing, noting, recording facts, feeling a vivid interest in all that surrounds him, eager to see, to experience, to accumulate facts; full of energy, that energy is always flowing outwards, and he is ever active, alert, busy, in ceaseless movement. But the spiritual man has his attention turned inwards, fixed ever on the Real, not the transitory, and he loves solitude, because in solitude he

can patiently look inward, and in the stillness and freedom from external interruptions may contemplate the true self. When duty calls, he will freely turn his attention outwards; but released, he springs back at once to his true life, and he will not willingly waste in diffused and objectless activity the strength he needs for effective spiritual work. For man's power is limited, and according to its distribution will be the nature of his progress; if it is continually directed outwards and is frittered away on small and trivial matters, there is so much the less available for the evolution of the spiritual life; the hours wasted in idle talk, which leaves no one the better or the wiser, might have been spent in fruitful meditation; and the strength used for a dozen things, as well left undone, might have been directed into a single channel of concentrated and effective effort that would have carried the traveller far along his road. And this strong and persistent energy is necessary for spiritual progress, as it is necessary for success in every path in life, for every achievement worth the doing. "The soul cannot be obtained by a man without strength, nor by carelessness," and those who only seek it casually and intermittently must remain long bound on the wheel of births and deaths. If science demands from her votaries years of study ere a competent knowledge can be gained, shall the highest science, the science of the spirit, be obtained without effort, without self-sacrifice? Even the earnest, intellectual student refuses to waste his time in mere trivialities, in mere amusements; shall not the spiritual student be equally in earnest, and consecrate to the direct pursuit of the sacred science every moment that he can rightfully appropriate as his own?

It is not meant that such a student should "appropriate as his own" time that he can devote to the help and the service of others, for service is of the very essence of spiritual life, and a man might as wisely try to breathe without air as to lead the spiritual life without love manifested in service to others. Such service should be fully, freely, gladly, ungrudgingly rendered, but such strenuous and helpful work has nothing in common with the idle frittering away of energy spoken of above. The opening of a sluice which lets the fertilising water pour forth into well-made channels is a very different thing from the leaving of a number of small holes through which the water drips away ceaselessly, keeping the tank ever half empty. Modern life is full of these small holes, and time runs away through them, leaving no record of useful work performed, and energy is drained away through them that might have turned the wheels of life to some real purpose.

It may be objected that such a life of strenuous and sustained effort is one which few could lead, and that the strain of such tension would lead to the snapping of the cord. Granted. And that is why the spiritual man is so rarely met with. No one is called to such life until the inner force within him drives him into it, and until the external world has lost its power to charm and to allure. For while the soul desires the contact with the external sphere, the thirst for life that drew it to incarnation is still unslaked, and it can blamelessly drink of earth's

waters and find its pleasure amid the thousand forms around it of innocent and graceful joy. As long as desires rise in the heart for the delights of physical and intellectual existence, so long has the time not yet come for the breaking of the ties that bind to earth. Earth's use will be over when all men seek the spiritual life; at present millions love the fair and gracious earth, and delight in the varied joys and beauties poured out on every side by the liberal hand of nature. Why then should not all these bountiful gifts be innocently used, and the soul learn all the lessons that it has come into incarnation to secure? Weariness of all these things is the sign that the lessons have been learned, as the entire cessation of the cravings of the appetite shews that sufficient food has been eaten. Then has come the time for other lessons, and the man who still rejoices in physical and intellectual delights should no more try to force his enjoyments on the man who seeks spiritual things, or treat with contempt or anger his still withdrawal from the whirl of external life, than the spiritual man should try to drag the man of the world into his inner sphere, or endeavour to force him into an atmosphere too rarefied for his breathing. Wisely did the Hindûs of old graduate human life, and allot youth to study, early and mature manhood to the household, and only after these stages had been passed (save in exceptional cases) was opened the door to the forest, to the hermit and the ascetic life. Over-hasty entrance into the "circle of the ascetics" too often brings re-action, for no forced growths are healthy, and the bud roughly torn open will not expand into the perfect blossom. Nature works smoothly and without violence, and man must unfold, stage after stage, if he is to reach his full and unforced stature.

But let those who feel within themselves the first faint throbbings of the spiritual life yield to the gracious influence, and open all the windows of the lower nature that those gentle vibrations may steal out unchecked, and gradually attune to harmony with themselves the stronger vibrations of the outer life. Let such give themselves a chance by taking ever and again some quiet hour, when Nature is still and all around is calm, and withdrawing the mind from the senses, and then tranquillising the mind so that it is calm and clear "as a mountain lake," let them placidly listen for the voice within, low whispering of melodies that sound not in the grosser air of earth. At first there will be silence, but in that silence there is purifying force, and after awhile a far-off murmuring of exquisite harmony that later shall swell into the full diapason of the spirit. But of that inner life no written nor spoken words may tell, and for its training no voice of earth is needed. Once the inner ear is opened, the aspirant has become a disciple, the search is over, he stands in the luminous presence of Mahes'vara, he has found his Lord.

ANNIE BESANT.

THE DOCTRINE OF MA'YA'.

THE writer in the *Theosophist* for November, who attacks S'ankara's *Mâyî-vâda*, bases his arguments on two considerations. He thinks first, that the theory is philosophically untenable, and secondly, that the scriptures "nowhere" teach the doctrine. From these premises he jumps to the conclusion that the *Vis'ishthâdvaita* theory is the only philosophy worthy of the name, and that it is borne out by the teachings of the scriptures. His arguments are far from being conclusive or convincing, and I think it my duty, in the advancement of truth and impartial investigation, to explain fully the position of S'ankara to the enlightened readers of the *Theosophist*.

Before entering on the subject before us, I would beg leave to recall the reader's attention to a very important though trite remark. Any one who desires to pursue philosophic speculations with any accuracy and depth, must take care to guard himself against anthropomorphic-bias, as I would call it. Philosophy deals with abstract concepts, and, if with ordinary human instincts we continue to materialize and limit them, we can never learn philosophy to any advantage. For example, when we talk of *Brahman* or the Absolute, as a *something* which has *Mâyâ* added on to it, for purposes of creation; or as the cause of *Mâyâ* and all experience in general; or as that with which the *Muktas* become united; we lose sight of the very first principle of the *Advaita*, nay of all critical philosophy in general. The writer in the *Theosophist* says, "This system allows *Parabrahman* to be the only existing reality, the universe with all its diversity of forms, being a mere shadow, etc."; and adds further, "The *Advaitis* in their analysis of the universe arrive at two factors, both of which are indescribable and incomprehensible, and involve all kinds of contrasts and impossibilities." Now this language is, in my humble opinion, the result of materializing or anthropomorphizing the abstract concepts, *Brahman* and *Mâyâ*; and indeed, if these two were really two separate things, by themselves, this philosophy must merit all and even more than what the writer has to say against it. The fact however is this. *Brahman* is only a name for expressing the totality in esse of every possible nameable existence; it is of necessity, therefore, indescribable, illimitable. It is the All. Failing to grasp this idea, the writer is led into saying "some extremists among them are total deniers of everything; they deny the existence of the universe, deny themselves, and sometimes even the very philosophy which they so vehemently defend as true." No doubt all distinctions, all limits, all conditions, are delusive; nature never set them; and the *Advaitis* in denying everything deny these limits, the *a priori* forms of experience given by the perceiving subject, as Kant would put it; as also of the objective thing-in-itself—the Kantian material of experience—which Hegel has shown to be none other than the subject over again, as seen at the moment of supreme self-realization. But I for one fail to see how this denial of everything must, of necessity, lead to denial of the Absolute, as the writer under notice would

have it! The denier can never deny himself, and as the subject, without conditions, is the Unconditioned Absolute, the Absolute is not at all denied in the denial of everything.

And in this connection it will be convenient to deal with the writer's misconception of the *Moksha* theory of this philosophy. *Moksha* literally means release, liberation, and this would imply a something from which another thing frees itself. Be it noted, however, that the word most in vogue in strict *Advaita* parlance is *Kairalya*—absolute oneness. The very nature of Being, is bliss, joy, light; that it is not realized as such is the point to be explained, and is the well-known question of the origin of evil, the origin of experience, the doctrine of *Máyá*. We shall presently come to that, but this explanation taken with the previous one that the Absolute is not No-thing, must cover the remarks of the writer that "this *Moksha* is a kind of self-destruction," and that this philosophy is a "form of Nihilism."

And now for the chief point at issue—the doctrine of *Máyá*. The chief aim of philosophy has been to explain the possibility of experience, the nature of the antithesis of subject and object. There are those who, like Descartes, at once bring in the *Deus ex machinâ* to explain the phenomena of existence; but this, as also the mechanical theory of positive science, has given no satisfaction to deeper thinkers. That there is an intelligent principle in nature which is the very being of things, is generally admitted by all who are not at the other extreme of materialism. The *Advaita* holds that this principle is the totality of all that is, and is itself characterless and indescribable. But for it, no existence, no knowledge, were possible. This is the position of absolute Idealism. The materialistic position is plain enough. The Idealism of Berkeley reduces all objects of objective experience to subjective *ideæ*, and Kant improves upon this self-destructive theory by showing that objective experience is made up of certain forms given *a priori* by the subject, which is all we can know, and that the material of experience,—the "thing-in-itself"—is ever incomprehensible. Hegel reduced this dualism of Kant to unity by carrying his explanation of experience to its logical consequences. If experience is made up of the *a priori* forms of the subject, the "thing-in-itself" must be no less, and ultimately the subject must realize itself in all things. This is the highest possible limit of knowledge, and indeed it is difficult, nay impossible, to conceive of any other. The subject—the All—is by nature self-luminous, self-cognizant, and continues to fulfil its native action of self-cognition in endless time. For this purpose the Absolute, by its very nature, posits a relative as against itself, and continues thus to pass from stage to stage, till self-realization is complete. Just as day implies night, circle implies circumference, or hot implies cold, necessarily and invariably, without the one annihilating the other, so does the absolute imply the relative. I say—without annihilating the ing, for, we are not talking of physical objects, but of mere concepts, the very possibility of whose demonstration to the mind depends upon recognition of their opposites. A, in order to be clear to my mind, must

imply its opposite, both together however cannot be O, but something indescribable, the Absolute. The *Advaitis* describe the natural action of the Absolute partitioning itself off into parts which return into itself at the moment of self-realization, by the apt word—*Máyá*—illusion. The object is indeed illusion, for, it is but the subject cognizing itself. What even is ordinary perception? An object is presented to the subject, and the subject sees only its own forms in the name and form of the object, nay, even in its extension and position. Thus in all perception the subject only sees itself, and the real substance, if any, always evades its grasp. There is thus some sort of self-realization in all acts of perception, but it is complete only when the supposed noumenon also becomes the subject,—a form of it. Every point of the universe is full of *Brahman*, the Absolute, which has the relative along with it by implication, till self-realization removes the Absolute beyond the range of speech. This germ of the relative which calls forth experience of all and every description, at any and every time and place, as it were from nothing, is the *Máyá* of absolute Idealism, the *Advaita* of S'ankara. The last word of the *Advaita* on all such speculations is worthy of being laid to heart by all critics of this philosophy. "There is no involution, nor evolution; there is none in bondage, none in pupillage; there is no liberation, no desire of liberation, no bond;—this is the absolute truth." It is impossible to find a more rational or more philosophical explanation of experience than the theory of *Máyá* developed by S'ankara.

The mention of the names of Berkeley, Kant, Hegel, and Descartes, in this connection, puts me in mind of a remark of the writer whom I am criticising. He says, "Some Theosophists who are acquainted with the philosophical systems of the West, think that they have solved the questionwhen they have paraphrased (the *Advaita*) into the more philosophical language of the West." It has perhaps never occurred to the writer that a conclusion arrived at by two or more independent lines of thought is more likely to be near the truth, than another drawn from the inner consciousness of a single man. Nor has he been able to propose what better method could be adopted, on explaining to English-knowing Hindus who do not understand the theories of their own teachers, than that of "paraphrasing" Sanskrit into the nearest possible English terms. And this sometimes affords a diversity of stand-point which may prove conclusive to more minds than one.

In concluding this argument it is proper to add that the aim and object of philosophy ought never to be lost sight of, especially when we are considering the relative merits of one or more schemes of belief. Philosophy must explain the possibility of experience, and should in the next place show that method of conduct which should conduce to the greatest well being of the whole and its parts. In other words, though every philosophy must, so far as cosmogony and ontology are concerned, remain largely speculative, ethics must supply the surest practical test of its intrinsic value. The *Advaita* theory, in my opinion, supplies

a standard of morality which can never be approached by any philosophy whatever, and other considerations being equal, this one consideration alone ought to be decisive in its favour as a philosophy. Happiness, in one form or another, is the aim of all moral science. It is of the essence of happiness that there should be unity, oneness; for duality and discord is the real origin of all evil. It may indeed be laid down as the very first maxim of happiness: less of self, more of bliss. This altruism is the very essence of pure love, the highest form of happiness. Now I ask whether there is any moral standard, besides that of the *Advaita*—from Utilitarianism in the West to *Bhakti* and *Karma* in the East, which is based upon this altruistic standard of selfless universal love?

I have thus tried to show, as briefly as can be, within the space of a Magazine article, the superiority of the *Advaita* both as a system of philosophy, and as a philosophy of practical morals, over all other modes of thought. The doctrine of *Mâyâ* is the most consistent and logical outcome of this philosophy. It was indeed S'ankara who first introduced this teaching, in explicit methodical form, in India, though he had derived ample inspiration from Gaudapâda and Vyâsa, and above all from the time-honoured Upanishads, whose real and direct meaning it was reserved for him and him alone to understand and explain. I am supported in this view by no less a scholar than Dr. Thebault of the Benares College, who, in the introduction to his translation of S'ankara's *Bhâshya* on the *Brahma Sûtras*, says that though Râmânûja may appear to distort less the sense of the *Sûtras*, it is to S'ankara that the credit of explaining the true meaning and doctrine of the Upanishads must unreservedly be given. And that learned Orientalist goes so far as to hazard an hypothesis that the *Brahma Sûtras*, by themselves, may, in all probability, represent a philosophy more in accord with the later teachings of Râmânûja than with the real *Upanishad-Advaita* of S'ankara. This will show that the system of S'ankara, even granting that it is not in accord with the *Sûtras*, cannot be prevented from being the only clear, coherent, and faithful rendering of the Upanishads. And this brings us to the S'âstric part of our writer's argument.

Let us at the beginning take a brief survey of the Upanishads. They teach (1) that the one eternal *Brahman* is the All, and that there is nothing like limits or conditions anywhere; (2) that all distinction is *avidyâ*, the distinctionless All being *vidyâ*; (3) that the universe is of it. There are a variety of texts bearing on all these points, and S'ankara has only arranged them in a system—formulating a logical, coherent philosophy of the Upanishads. It does not matter whether a particular word like *Mâyâ* is found in the premises or not, it is enough if the conclusion is fully warranted by them. On the contrary there is not a line in the Upanishads to substantiate, without torturing the sense of words, the theory of the *Viśiṣṭhādvaitis* that the universe is made up of *chîṭ*, *achîṭ* and *Is'vara*, each entirely separate from the other, and *Is'vara* pervading all, though ever apart.

The following few out of many texts may here be discussed with advantage:—

- (१) यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोकएकत्वमनुपश्यतः ॥ इशोप० ॥ ७ ॥
- (२) अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ केनोप० ॥ २-३ ॥
- (३) मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ॥ कठोप० ॥ २-११ ॥
- (४) अशब्दमस्पर्शमरूपमव्ययम् ॥ कठोप० ॥ १-३-१९ ॥
- (५) अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ मुंडकोप० ॥ २-२-१२ ॥
- (६) परे ऽव्यये सर्वे एकीभवन्ति ॥ मुंडकोप० ॥ ३-२-७ ॥
- (७) सर्वं खल्विदं ब्रह्म ॥ छान्द० ॥ ३-१४-१ ॥
- (८) तत्त्वमसि ॥ छान्द० ॥ ६-८-७ ॥
- (९) यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेष विजिज्ञासितव्यः ॥
छान्द० ॥ ७-२३-१ ॥

- (१०) यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत् केन कं पश्येत् केन कं शृणु-
यात् ॥ बृहदा० ॥ ४-४-१४ ॥

- (1). When all beings become self to the knower, where can there be delusion or sorrow in that realization of oneness through and through (*Is'a*).
- (2). It is not realized by those who know it, it is realized by those who do not know it (*Kena*).
- (3). This indeed must be conceived by the mind alone, in this there is no variety or separateness (*Katha*).
- (4). It is inexpressible, intangible, without form, and without parts (*Katha*).
- (5). The wide expanse above and below is *Brahman*, the whole of this mighty universe is *Brahman* (*Mundaka*).
- (6). All becomes one in the Supreme, without parts (*Mundaka*).
- (7). All this is indeed *Brahman* (*Chhândogya*).
- (8). Thou art That (do).
- (9). He who is the All is blissful, there is no bliss in the conditioned, for, that is bliss which is the Unconditioned Absolute;—try to realize the Absolute (*Brihadâranyaka*).
- (10). Where all is self who can smell what, with what? who can see whom, with what? who can hear whom, with what? etc. (do).

Of these passages (5) and (7) explicitly say in so many words that all is *Brahman*, which (4) describes as inexpressible, intangible, and without parts. (9) clearly describes the Unconditioned Absolute as the All, and the realization thereof as the only state of real bliss. (6) says that in this Supreme Unconditioned Absolute, all becomes one; and (3)

further says that the Absolute is a pure concept to be realized by the mind alone, for it is without variety or parts. (2) puts it that those who profess to know it, have never known it, for, those who are yet bound by the distinction of knower and known (subject and object), are not fit to realize the All. (8) is addressed by a father to his son after explaining to him the nature of the Absolute. He says, "O my soul, you are that Absolute, you are the All." (1) and (10) amplify the meaning of this oneness of all beings by saying that the knower being the All is above pleasure and pain, nay indeed, who can then cognize whom, with what?; for, in the All, the triple condition of experience, subject, object and instrument, can be nowhere. Moreover it is worthy of note that the *Chhândogya* and other Upanishads describe *Moksha* by the illustration of rivers merging into the ocean, or of salt dissolving itself in the water out of which it came. They also speak of knowing all from knowing one, and illustrate this position by the instance of clay and the pots made of clay. That these remarks amply bear out the three positions with which we started, goes without saying.

Now I will take my friend the writer of the article under notice through his favourite *Bhagavad-gîtâ*, and show that the same sentiments are repeated there, though in another form.

- (१) य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ॥
- उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥२-१९॥
- (२) अव्यक्तो ऽयमचिन्त्यो ऽयमविकार्यो ऽयमुच्यते ॥२-२९॥
- (३) लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
- छिन्न द्वेधा यतात्मानः सर्वभूत हितेरताः ॥९-२९॥
- (४) सर्वभूतस्थमात्मानं सर्वभूतानिचात्मानि ॥६-२९॥
- (५) यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ॥६-३०॥
- (६) ज्ञानीत्वात्मैव मे मतम् ॥७-१८॥
- (७) अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ॥९-११॥
- (८) यदाभूतपृथग्भावमेकस्थमनु पश्यति ।
- तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥१३-३०॥
- (९) वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७-१९॥
- (१०) अनादिमत् परंब्रह्म न सत्तन्नासदुच्यते ॥१३-१२॥
- (११) अविक्तं च भूतेषु विभक्तमिव व स्थितम् ॥१३-१६॥
- (१२) सर्वभूतेषु येनैकं भावमव्यय मीक्षते ।
- अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८-२०॥
- (१३) ब्रह्मभूतः प्रसन्नात्मानशोचति न काङ्क्षति ॥१८-९३॥
- (१४) सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ॥१८-६६॥

(1). He who knows him to be the killer or the killed, knows nothing, for He neither kills, nor is killed (II. 19).

- (2). He is imperceptible, unthinkable, changeless (II. 25).
 - (3). *Rishis* raised to purity by self-control, obtain, having done away with all duality, that *Nirvāna* which is *Brahman* (V. 35).
 - (4). The self in all, and all in the self (VI. 29).
 - (5). He who sees me in All, and All in me (VI. 30).
 - (6). The knower is no doubt my self (VII. 18).
 - (7). Fools disrespect me by investing me with a human body (IX. 11).
 - (8). When he is able to reduce the separateness of being to unity, in perception, then indeed his mind attains the necessary expansion and he becomes *Brahman* (XIII. 30).
 - (9). That great soul is indeed rare who realizes that all is *Vāsudeva* (VII. 19).
 - (10). *Brahman* is entirely without beginning, it is neither *sat* nor *asat* (XIII. 12).
 - (11). It is without parts, though it appears as if with parts, in the universe of being (XIII. 16).
 - (12). Know that knowledge to be of *Satva* whereby in the variety of beings is realized oneness without parts, nay, complete non-separateness in the separate (XVIII. 20).
 - (13). The enlightened having become *Brahman*, does not lament, does not desire (XVIII. 53).
 - (14). Leave all conditions aside, and come to me, the One (XVIII. 66).
- It is worthy of note that (10) defines *Brahman* as neither *sat* nor *asat*, it is to say, beyond expression, and therefore thinkable by the mind only in the abstract. (7) emphasizes the idea by a caution against anthropomorphizing the concepts of higher metaphysics. In (2) *Brahman* is further described as unthinkable, that is to say, not fit to become an object of thought to any subject without it, and therefore ever unchangeable, which is expressed in another form in (1). (4) and (5) distinctly define *Brahman* as the All, and (11) finishes all doubt on the point by saying that it has no parts, though it appears as if it had. (12) appropriately defines the knowledge that leads to realization of *Brahman* as that state of the mind, which is free from all duality, and is full of the sense of oneness. (9) plainly puts it that he alone is a *Mahātmā*—a real *Mukta*—who has realized all as *Vāsudeva*—the speaker, *S'ri Krishna*, who is the All, being ever *Mukta*; and (6) emphasizes the idea by clearly stating that he who has realized the All is myself (i. e., *Brahman*). (8) and (13) call him *Mukta* who has become *Brahman*, and (3) also defines *Nirvāna* as *Brahman*. It cannot be the *Nirvāna* in or of *Brahman*, for, one of the means of realizing this *Nirvāna* is said, in that very quotation, to be the doing away with all duality. (14) which is said by *S'ri Krishna* to be the sense and substance of the *Gîtâ*, and which unfortunately is a bone of contention among all the different sects and creeds of India, enjoins the seeker after truth to

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rise above all conditions, and betake himself to the speaker who is the One, the All—Unconditioned and Absolute. I am perfectly conscious of the numerous ways in which different interpreters have tortured every word of the *Gītā* to suit their pet theories, but I would remind the reader to bear this in mind that the *Gītā*—the second of the three *Prasthānas*—must admit of no interpretation which has not the sanction of the Upanishads; and I would ask him to bear with me on the assurance that I shall stand by these explanations if occasion requires.

Now let us look into the *Brahma Sūtras*—the third *Prasthāna*. The first four *Sūtras*, not to speak of many others besides, which speak of *Brahman*, set forth clearly the nature of *Brahman*. They are—

- (1). अथातो ब्रह्म जिज्ञासा (Hence inquiry about *Brahman*).
- (2). जन्माद्यस्य यतः (From which are the birth, etc., of this).
- (3). शास्त्रे योनित्वात् (Being borne out by the *S'āstras*).
- (4). तत्तु समन्वयात् (It again by concord).

This plainly means that that *Brahman* which is the subject of inquiry is the source and sustenance of all; and that it is borne out as such by the *S'āstras* from a consideration of their various parts one with the other. By *S'āstras* are meant their Upanishads, and we have seen how these, with one voice, declare that *Brahman*, one, formless, and without parts, is the All. We shall see later on in what manner the Upanishads make this *Brahman* the source and sustenance of the universe, though we have already seen on other grounds that the doctrine of *Māyā* is the only rational solution of the problem.

One very curious circumstance may meanwhile be noted in connection with the *Sūtras*. The *Sūtras* use the word *Brahman* more than half-a-dozen times, but the word *I's'vara* has not been seen to occur in them even once. Indeed at one place the word *Pati*—Lord—is present, but only to disprove the idea conveyed by that name (पत्युत्सामञ्जसात् = on account of the Lord being irrelevant). The significance of this is obvious. The word *Brahman* comes from a root which means "to grow"; and the word means that which grows, expands itself, is so large as to comprehend everything, the Unconditioned All. Those who are familiar with the doctrine of Rāmānuja, which our friend the writer under notice advocates, know that the followers of that teacher regard the Supreme Being as all-pervading, and yet apart by himself, and that therefore failing to offend consistency, in calling him *Brahman*, give him the name of *I's'vara*. It may be observed that there is not a single line in the Upanishads or the *Sūtras* to support this their idea of *I's'vara*. Moreover the Upanishads always speak of *Brahman* in the neuter gender, whereas the *Rāmānujas* always and do speak of their *I's'vara* in the masculine. The system of the *Pāñcharātras*, which is largely acceptable to the *Rāmānujas*, is discussed and dismissed by S'ankara in the 2nd chapter of the 2nd Book of the *Sūtras*. One cannot understand how the upholders of such doctrines

can call themselves orthodox, and make bold to stamp S'ankara and his philosophy as heresy and Buddhism. Every new sect claims truth and scripture as its own, and loudly proclaims all other views of life as mere heresy and mistake. In this age of the decline of Sanskrit learning several modern *Samājas* stand on their rights in behalf of orthodox Hinduism, and it will be no wonder if, in time, even the Salvation Army read the "War-cry" in the teachings of the ancient Upanishads.

It is plain so far, then, that the Upanishads, the Bhagavad-gītā, and the *Sūtras* fully set forth the *Advaita*-doctrine of the unity of the cosmos in the most unmistakeable terms. If, again, we turn to the general religious literature of this country, we shall find that the one idea which pervades and even holds sway over it, is that of the Upanishad doctrine of the All. All the ancient *Smritis* and *Purānas*, nay even works on *Tāntrika* rites, always conclude with exhortations to realise the *Advaita* as the All, the highest truth and bliss. These works are admittedly placed before the time of S'ankara, and yet it is notorious they echo, with one voice, the principal Upanishad doctrine of the All. The oldest *Smṛitikāra*, Manu, says :—

अनेन क्रमयोगेन परित्यजति योद्विजः ।

साविधूयह पाप्मानं परब्रह्माधिगच्छति ॥ ६-८९ ॥

which Kullūka Bhatta explains "That twice-born who in this order of *Yoga* retires from the world, becomes *Brahman*, being free from all evil."

And the *Bhāgavata*, which deservedly enjoys the first place among the *Purānas*, devotes the last *Skanda* but one to the unfolding of the *Advaita-vāda*, as the only means of real liberation. It says :—

नयस्यस्वः परइति विवेक्यात्मनिवाभिदा ।

सर्वभूतसमः शान्तः सैव भागवतोत्तमः ॥ ११-२-९२ ॥

"He is the best of *Bhāgavatas* who knows no distinction of self and non-self in ordinary possessions, as in *ātman*, and is equal to all, and ever peaceful."

Thus it is obvious that the whole tenor of the religion of India tends towards the *Advaita*, even bows down to it, and is governed by it. It is useless to oppose this with the feeble cry of a strange doctrine supported by all sorts of distorted interpretations of Vedic texts. How would the *Viśiṣṭhādvaiti* explain, for example, the texts from the Upanishads quoted before? He would in many cases resort to the metaphorical sense of words, leaving the principal sense aside, for no better reason than that of suiting the texts in question to his theory!

Having thus shown that the central idea of the philosophy of the Upanishads, nay of the whole religious literature of India, is the idea of the absolute unity of all, without distinction, and without parts, and that supreme bliss consists in self-realization, the realization of the absolute unity of subject and object, we shall easily be in a position to appreciate at its right value the *Māyāvāda* in its scriptural bearing on

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this idea. This deductive universal having been obtained, the rest is only a question of its application to particulars; and no explanation of experience could be admissible, which cuts at this fundamental truth. We have had occasion to discuss the relative merits of the theological, material, and idealistic explanations of experience, on rational grounds, and declare ourselves in favour of the last, viz., the *Máyāvāda*. Here we have only to see if the scriptures countenance it; and the rule of deduction just laid down ought to hold where we only consider all the possible consequences of a thesis, the unfolding and explaining whereof has been the main object of any work.

Experience of the world of subject and object is possible in one of three ways, always taking intelligence as the prime fact of existence. (1) The world is created by some Supreme Intelligence out of certain materials. (2) The Supreme Intelligence evolves from himself the variety of experience; and this in two ways: he materially converts himself or a part of himself into the forms of experience; or (3) that intelligence by its very nature posits something fictitious as against itself, and gives rise to experience, till the moment of self-realization. The first is called *Arambha-vāda*—the argument from design; the second is called *Parināma-vāda*—the theory of evolution; the third is called *Vivarta-vāda*—the theory of *Máyā*. Now let us see which of these three accords with the Upanishads and with cognate literature. The writer under notice would have us believe that the Upanishads do not corroborate the doctrine of *Máyā*, nay, do not even use the word *Máyā* in the sense assigned to that word by S'ankara. It is a foregone conclusion that the Upanishads, if they have been proved to teach absolute idealism, are bound to stand by the *Máyā-vāda*. We might, however, make ourselves sure that they do not teach something else which may compel us to seek for another explanation of the texts, which, at first sight, plainly set forth the theory of absolute Idealism.

Let us try to find anything, a single word or line, in which the Upanishads corroborate the first hypothesis, which, in a slightly-modified form, is the doctrine of the *Rāmānujus*, which the writer under notice, accepts for his guide. I, for one, fail to find even the least indication of this anthropomorphic theory of creation in the Upanishads. Though there may be a text or two speaking of an *antaryāmin* just in the manner of the *Viśiṣṭhādvaitis*, the overwhelming preponderance of texts to the contrary, and the utter absence of texts opposed to texts speaking of the absolute oneness of all, compel us to interpret those one or two texts more in the metaphorical than the literal sense. Those evidence cannot, of course, make out a case in favour of *Rāmānuja*.

The second theory—the *Parināma-vāda*—does indeed find some support in several texts of the Upanishads. The *Mundaka* and the *Bṛihadāraṇyaka* illustrate the process of evolution by the example of the spider and the web it spins out of itself; also by the example of the sparks that flow from it. The *Taittirīya* evolves *ākāśa* and the other *tattvas* from *Atman*. This may no doubt lead one to explain evolution as

the transformation of the All into the variety of experience. And this transformation may be regarded as spontaneous. But this explanation is open to more objections than one. In the first place, the central idea of *Brahman* without distinction, without parts, without form, without desire, and above all without change, will be violated by this theory and the whole philosophy of the Upanishads will have to be constructed over again. In the second place, the Upanishads will have made the distinction of *विद्या* and *अविद्या* to no purpose. And thirdly, the spontaneity of *Brahman* will leave no place for real liberation, as such, unless at the end of every *Yuga* or *Kalpa*. On the other hand, these very texts are explainable, in the most rational manner by the *Advaita-vāda* which maintains that *Brahman* is both the material as well as the instrumental cause (of course for purposes of experience) of the world, of which the spider and its web, as also the sparks and fire, are apt illustrations. S'ankara has all these arguments before his mind when he is explaining the *Sūtras* quoted by our friend the writer under notice:—

आत्मकृतेः परिणामात् ॥१-४-२६॥

उपसंहारदर्शनाच्चेति चेन्नक्षीरवद्वि ॥२-१-२४॥

In explaining these two *Sūtras* of Vyāsa, S'ankara accepts the *Parināma-vāda* as found in some texts of the Upanishads, and under the second of these two declares that *Parināma* also to be spontaneous, like that of milk into curds. But Vyāsa himself proceeds to throw that theory overboard in the very next *Sūtra* (कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपेवा ॥२-१-२६॥) under which S'ankara, in perfect accord with the very words, says that the whole of *Brahman* would, according to this theory, transform itself into the variety of experience, and entire chaos would result from the absence of a governing intelligence; and that if it be said that *Brahman* is with parts, and may so transform only a part of himself, the texts of the Upanishads declaring it to be without parts, would go for nothing. Thus showing the untenableness of the *Parināma* theory S'ankara puts forth his *Vivarta* or *Máyā-vāda* under the *Sūtra* तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ २-१-१४ ॥ The word is *not apart* from It, that is to say, *Brahman* sees itself as an imaginary second till the moment of self-realization. In fact, *thought* implies *being*, and thought and being can never be separate. Let us now see how S'ankara is led to this view. In the Upanishads themselves an important distinction has been made between *Vidyā* and *Avidyā*, identifying the latter with ignorance, relativity, bondage, in fact, the cause of experience. And it is noteworthy that S'ankara hardly ever uses the word *Máyā* in his comments on the *Brahma Sūtras*. He invariably describes the root of experience as *अविद्या*, ignorance of the truth; and technically explains it by *अध्यास*, the taking a thing for what it is not. This is the explanation he has given under the *Sūtra* जन्माद्यस्ययतः—which,

though not giving the remotest hint as to how it is the cause of the universe, the writer under notice has tried to press into the service of his philosophy. But even the word *Máyá* is not absent from the Upanishads. The *Brihadáranjaka*, at the end of the fifth *Bráhmaṇa*, describes the process of evolution, and says इन्द्रोमायाभिः पुरुरूप ईयते "the ever-effulgent becomes many through *Máyá*." That this *Máyá* is the fictitious variety of subject and object, subsisting in absolute unity, is, in fact, the mere giving of a name to something implied by the very position of the Absolute, is borne out, among others, by that famous text of the *Chhândogya* which says वाचारंभणं विकारोनामधेयमृत्तिकेत्येव सत्यम्: "Earth alone is the Truth, the variety of forms only a play of words; and indeed all forms in the Absolute are mere play of words." In this manner the *Chhândogya* teaches the way to the knowledge of all from the knowledge of the plain implication that forms being *Máyá*, the absolute is the truth, ever one and unchangeable. The doctrine of *Avidyá* or *Máyá* thus shadowed forth in the Upanishads is fully discussed by S'ankara under the *Sútra* यथाच तक्षोभयथा ॥२-३-४०॥, which says that the same *Ātmá* manifests itself as the variety of experience, just as the same man appears as a carpenter or any other character, on occasion.

Even the *Bhagavad-gítá* nowhere makes mention of the theory of creation, nor of evolution. It uses the word माया in दैवी ह्येषा गुणमयी मम माया दुरत्यया "This *Máyá* of mine consisting of the *gunas* is intransgressible"—and generally countenances the theory of illusion, whose germ found in the Upanishads and is subsequently developed by S'ankara. The *Gítá* is emphatic on the doing away with all duality before becoming *Brahman*, and tends clearly to the theory of *Máyá*. Even the *Smritis* and *Puráṇas* echo the same sentiment, times out of number, before S'ankara. Let us quote once again from the *Bhágavata*, XIth *Skandha* of which is devoted entirely to the discussion of evolution expressly through *Máyá*—

भयद्वितीयाभिनिवेशतः स्या-

दशदपेतस्य विपर्ययोऽस्मृतिः।

तन्माययाऽतो बुध आमजेतं

भक्त्येक येन गुरुदेवतात्मा ॥११॥

"Fear comes of attachment to duality, to one who, being removed from the lord, is overpowered, through his *Máyá*, with false imaginations and forgetfulness (of self). It therefore behoves the wise, one with the lord, to devote themselves to absolute devotion."

It thus appears that the *Máyá-váda*, which is the most necessary complement of the theory of absolute Idealism, is fully sanctioned, like that theory, by the whole religious literature of India from the Upanishads downward.

But above all it must be well known to all philosophically inclined persons that the Highest Truth is that which by its universality is not

only unopposed to any truth whatever, but is, on the other hand, the necessary form of all other truths. The philosophy of the *Advaita* is that expression of the highest possible truth which makes of all other truths but so many stages towards the realization of its absolute position, and thus does not contradict any of them. The *Advaita* does not care to refute any theory, for, the very opposition of different schools tends, of itself, to that uniformity of thought which leads to the position of the *Advaita*. Gaudapáda has amply discussed this point in the 4th Chapter of his *Kárikās*.

Thus, on all hands, the *Advaita* with its *Máyá-váda* is proved to be the only theory in accord with reason, and the only system representing the real philosophy of the Upanishads.

MANILAL N. DVIVEDI.

Reviews.

OUR MAGAZINES.

Lucifer.—The November number of our London contemporary has a long list of articles between the "Watch-Tower" at the beginning, and the "Riddle of the Universe" at the end of its table of contents. The more notable articles are "Theosophy historically considered," by Dr. Buck; "Ibsen's works in the Light of Theosophy," and "Conviction and Dogmatism," by Annie Besant.

Lotus Bleu.—The October number keeps up the standard of excellence always noticeable in our French journal. The opening pages are devoted to questions and answers. The question "Would it not be interesting to discuss the two-fold question raised by M. Leon de Rosny (a) on the existence of Mahátmas, (b) on the existence of an esoteric teaching of Buddha?" calls forth two long and very interesting replies. Guymiot contributes some valuable reflections on the qualifications necessary for the occultist.

We sincerely hope that the sound, scholarly and high-toned nature of the *Lotus Bleu* will influence Parisian thought, especially in those circles where unwary practitioners are dabbling in sorcery.

Journal of the Mahábodhi Society.—Numbers 6 and 7 of Vol. II. are mostly occupied with accounts of Bro. Dharmapála at the World's Fair, and reprints.

REPORT OF PROCEEDINGS AT THEOSOPHICAL CONGRESS.

The American Section is to be congratulated on this permanent memorial of an important event in Theosophical history—the representation of the Society at the Parliament of Religions.

The Report consists of some 200 pages of closely written matter, mostly made up of the papers read by our Theosophists. Through the courtesy of the American Section each Branch of the Society in India add many individual members have received copies, and these will doubtless be read with the attention that they deserve.

LECTURES ON ASTROLOGY.*

These lectures were delivered by Bro. Old before the Mylapur Literary Society, Madras, to very large audiences; and their publication in book-form will no doubt be welcomed not only locally, but in the Astrological world generally.

The lectures are divided under four heads:—"Records of the Past," dealing with the history of Astrology in the East and West; "Astrology in relation to Man," treating of the significance of planetary influence; "Astrology as a Science," with a useful list of fulfilled predictions; and lastly the "Horoscope of the Empress of India." The prediction concerning the *terminus vite* of our "Most Gracious Sovereign Lady" agreeing with that recently published in the *Path* and said to have been found in the famous *Bhima Kavi*.

THE SCIENCE OF ALCHEMY.†

This is a small pamphlet of some 22 pages treating of Alchemy from its spiritual and material aspects. In the opening pages we find a short historical sketch with a useful list of the more famous alchemists. A comparison of the modern-day and alchemical theories concerning the "Doctrine of the Elements" follows, and the pamphlet closes with some remarks on the Higher Alchemy, which is stated to be identical with religion.

The price asked for the pamphlet seems very excessive.

Theosophy in all Lands.

EUROPE.

LONDON, November 1893.

My news this month is somewhat scanty. Of the Countess Wachtmeister and Mrs. Besant you know more than we do! For the rest, influenza has been with us again, and nearly all the members of the Head-quarters' staff have been down with it—though fortunately not all at once.

The Scandinavian Sub-Section T. S. is now *un fait accompli*; and new Lodges seem to be springing up in every direction. Our Swedish brethren are greatly to be congratulated on their energy and its successful results.

The Dutch Lodge reports good work. At their Head-quarters two meetings per week are now held; and a large room holding a hundred people has been contrived by throwing two rooms into one. A syllabus has also been started for the Thursday meetings of the Lodge, which synchronise with our own Blavatsky Lodge meetings.

A new centre of work has recently been started at Cardiff, under the management of our Brother John Morgan, who conducts a class which meets fortnightly to study Mrs. Besant's Manual, "Re-incarnation." Mr. Morgan greatly hopes that this may eventually lead to the formation of a Lodge, as the class already numbers more than half a dozen members.

Our new activity—the Lotus Circle—promises well. Already fifteen children are enrolled and attend every Sunday, together with a good many

* By W. R. Old, F. T. S. Madras, Theosophist Office, Adyar. Price As. 8.
† By "Sapere Aude," Fra. R. R. et A. C. Theosophical Pub. Houses, London, New York and Madras. Price one shilling.

adults—bigger children. Miss Kislingbury, and Bros. Faulding and James Pryse have contributed greatly to the success of the new venture by their story-telling gifts. Some well-known tale which can be read theosophically is taken, and then practically applied. Music, too, has a great share in interesting the little ones; and Miss Stabler, Miss Bright, Miss Hargrove, and our Librarian help much in this department.

I will begin with a bit of ghostly gossip which was crowded out of my last: a story—generally headed "Royal Ghosts"—has lately been going the round of the daily papers. One account, sent to the *Daily Graphic* by a resident at Hampton Court Palace, the scene of the ghostly visitations, gives an account which certainly looks fairly authentic; many of the servants about the place having been disturbed and frightened by these "Royal ghosts," and visitors to the Palace having—*apropos* of nothing they had heard, or expected to hear—"noticed extraordinary noises in a particular room," &c., &c. All part and parcel of "The new witchcraft," as that doughty champion of raw materialism, Dr. Ernest Hart, would call it. I may add that "the *Graphic's* informant is positive that no practical joker is the author of these disturbances, as has been suggested in some quarters"—thus saith the *Weekly Sun*, at least.

Mr. James Mew is publishing a series of very interesting papers on "The Black Art," in the *Pall Mall Magazine*. He treats of Paracelsus at some length in his third article, and evidently is at a loss to account for much that must historically be accepted of the great Theophrastus; accordingly he adopts a light and bantering tone, as one who should say—"this is entertaining, but by no means important." Yet on Mr. Mew's own showing "the learned and clear-headed Erasmus," as he calls him, writes as follows to Paracelsus:—

"I had great confidence in you, seeing that you recalled my friend Frobenius from the lower regions; and yet I could not but wonder how, having only once seen me, you were able so distinctly to diagnose my maladies. That your judgments are true, I declare, not from any skill in medicine, but from my own miserable experience."

Mr. Mew also "wonders how"; more especially since he shows Erasmus concluding his letter to Paracelsus "by adjuring him, if he knows aught in the nature of a remedy on this side death, to avoid all enigmas, and explain it to him, with somewhat less than his customary conciseness at once." Yet it never seems to occur to these learned gentlemen that Paracelsus, and other such philosophers, *did* speak in parables and deal in enigmas, and that with a specific purpose, and that there was much more method in their seeming madness than their degenerate modern successors are willing to admit.

A recent number of the *Pall Mall Gazette* contained a very thoughtful review of Mr. Myers' lately published "Science and a Future Life." The book I have not seen, but the attitude of the reviewer strikes a very distinct note of progress, as will be admitted from the following; he is speaking more particularly of Mr. Myers' "well-attested facts," and says:—

"And now, what are these well-attested facts to which, if we would be saved, we must give credence? To the vulgar they are but 'spooks,' dimly associated with table-turning and black magic. To the man of a thoughtful cast they must convey, if true, the most solemn and vital lessons of his whole life. If a man in normal health—or even on his death-bed—can project without warning or premeditation of any kind a hallucination of his own image upon the senses

of a distant friend, and if such a phenomenon can be reproduced and proved, we are brought up short against a rigid fact not to be shirked. Either we may say with Elihu Thomson, of America, or with Lombroso in Italy, that thought is a form of vibrating energy, like light, heat, and what we call electricity, which finds response in a distant mind to the impulses of its own undulation through space; or we may be driven by further and more complicated phenomena to reject this simple physical explanation, and to fall back upon verbiage of meaningless abstractions, where Maxwell withers and Keely is more and more; or, better still, frankly to admit our own ignorance, as Mr. Myers does, pending the discovery of more perfect data."

The whole of the above is, to the thoughtful reader, pregnant with suggestions and hints as to the exact point at present reached by popular opinion—here represented by the press—on these matters. Observe how "spooks," as a succinct explanation of the phenomena, are now relegated to the "vulgar"; yet that term covered the attitude of the vast majority not so very long ago. But where Lodge and Myers do not—as yet—tread our reviewer fears to venture, and consequently rejects as "meaningless abstractions" explanations which he probably has not given himself the trouble of trying to understand. They have not received the hall-mark of modern science.

But we must not complain overmuch, things are drifting our way, slowly and surely. In a lately published book of "Cambridge Sermons," there is one by Archdeacon Wilson, which strikes me as marking an extraordinary advance, even within the sacred precincts of the Church of England. The particular sermon to which I allude is called "The Gospel of the Sons of God," and in it the Archdeacon tells us that St. Paul regarded every created thing as "an expression of God." "All," he says, "is an expression of that unknown spiritual force behind all things which we call God"; and therein he but echoes the esoteric teachings. But our Churchman adventures yet further, and continues thus:—

"In the rest of creation that force is still unself-conscious, but in us it has begun to be self-conscious.....If you ask yourself what was the philosophical centre of Christ's teaching, you will, I think, answer, 'It is that men have a right to call God their Father.' And therefore it is always possible to rouse men to the sense of this sonship; to wake the God in the man; to regenerate; to raise from any depth.... slums instead of a palace, and He comes to tell us what we truly are. The manifestation of the divine in man varies indeed over a wide range; it is more conscious in some than in others; but it is there in all.....How powerful that thought is I cannot express. It seems to me the root of all effort, and quite literally the one hope of are greatly."

The 'xactly; we Theosophists are of the same mind; and Mrs. Besant and meetings others have given utterance to precisely the same ideas, only clothed has been corhat different language. For we give them a rational basis by means been started doctrines of Karma and Reincarnation. Verily, "a little leaven with our own e whole lump"!

A new cent- Oliver Lodge's paper, read before the recent Chicago Con- management of to have been most interesting, to judge from the lengthy meets fortnight, in Light. As a scientist he would, naturally, be attentively Morgan greatly h the same ideas uttered by Theosophists would gain no Lodge, as the clas aphorical) contemptuous sniffs. The title of the paper is

Our new acti y, being "On the difficulty of making crucial experiments children are enrolle he extra or unusual intelligence manifested in Trance- Writing, and other states of apparent mental activity."

* By W. R. Old, F.R.S.
† By "Sopere Aud
York and Madras. Pr

Dr. Lodge's position is a sufficiently advanced one, in that he takes "telepathy" as a well-attested fact, and in this paper occupies himself a good deal in discussing the experiments necessary for establishing the existence of independent intelligence. He then goes on to the question as to whether it is "possible to become aware of events before they have occurred," and answers that if it is so possible, our "metaphysical notions of time" would be vitally affected; but that it would not have an immediate bearing on the existence in the universe of intelligences other than our own. The Professor is indeed himself a bright example of a man of science who fearlessly carries out Lord Kelvin's dictum—which he quotes in his paper—that "science is bound by the everlasting law of honour to face fearless every problem that can be presented to it."

A. L. C.

INDIA.

The great event of the month has naturally been the visit of Annie Besant to Southern India. Accompanied by Countess Wachtmeister and Colonel Olcott, she has visited the various places already detailed in the published programme.

From newspaper and other accounts that have been received, it is evident that Annie Besant's tour in the South has been a great success. Everywhere the greatest enthusiasm has prevailed. Below are given a few extracts from the Press, as space does not permit of a detailed account of the tour.

"The most notable event of the week in Madura, in the view of many probably the most notable event of the year, in the city, was the visit of Mrs. Besant. This gifted lady has, within the short space of two days, stirred up thought and created an impression in the minds of the Hindus to an extent which other able persons have not succeeded in doing in a decade. Mrs. Besant's fame as a lecturer had preceded her to Madura, and from the very first night of the lecture it was evident that the Native College Hall, the largest in the city, was hardly sufficient for one-half the number of men who crowded to hear her.

"Her powers as an orator are of the very highest order. Her voice is clear and resonant and rings through the Hall from end to end. Her sex, instead of being an impediment to her voice, serves in her case, only to rid it of the harshness inseparable from that of a man's voice and to add an indescribable charm to the delivery of her speech. Her language is simple as a child's, and words flow from her mouth as in a continuous stream without any break. Her ideas are admirably arranged, and the ease with which each idea follows as a necessary sequence from the preceding one and leads on to the next, looks as if the lecturer were giving a practical demonstration of the methods of reasoning and investigation given in books on Logic. Nor are Mrs. Besant's lectures mere argumentative discourses, mere pieces of reasoning. She stirs the heart as well as appeals to the understanding. There is an amount of pathos and passion in her deliverances which appeals straight to the heart and strikes a chord of deep sympathy. With the simplest language she moves an audience far more than the highest flowers of rhetorical language can possibly do. In the ease and fluency of her speech, in her sustained delivery from the beginning to the end of a lecture, without the aid of a single note or memorandum, her lectures may remind one of the great speech of Lord Palmerston on the Don Pacifico question which made even his opponents 'proud of the man who delivered it.' In the simplicity of her language, the clearness of her ideas

and the convincing logicality of her argument, her speeches may remind one of the greatest efforts of Mr. Gladstone."—*Madras Mail*.

The following is from the *Hindu*:—

"Mrs. Annie Besant and party reached Kumbakonam on Tuesday the 28th ultimo. They were welcomed on the platform by Dewan Bahadur Ragoonatha Row and other gentlemen of the town. The same day at 5 P. M. the Town Hall of Kumbakonam was full to suffocation. Mrs. Annie Besant entered the Hall, and at once the whole audience stood up and gave her a cordial welcome. Dewan Bahadur Ragoonatha Row proposed Colonel Olcott to the chair. He said that after having been absent from Kumbakonam for some years, as in the case of parents or elders bringing some presents or sweetmeats to their children, he had brought to the people of Kumbakonam the richest presents that he could ever bring them, namely, the two gems of ladies, one on his right and the other on his left. He said that he had brought them, Mrs. Annie Besant, the most eloquent and impressive lecturer, and Countess of Wachtmeister, a Swedish lady,—a lady who was working for Theosophy heart and soul, who had made the bold resolve of remaining in India at some important centre and pushing on the cause of Theosophy therein to the best of her abilities."

An "Interview with Mrs. Besant," published in the *Madras Mail*, contains the following:—

"In reply to other minor questions from me, Mrs. Besant said that she had been immensely pleased with the reception accorded to her in Southern India. After visiting Coimbatore, Bangalore, Hyderabad and Rajamundry, she said she will reach Madras just in time for the Theosophical Convention (commencing the 27th instant), at which she will deliver a series of lectures. After the Convention she hopes to go back to England for four months, and then to Australia and again visit India this time next year, and in all probability be present at the next year's Convention. Mrs. Besant said that Madame Blavatsky was her teacher only when she was living, and that she does not teach her or commune with her now in any form. She admitted that she does not profess to show any phenomena to the public. In India as elsewhere her work was entirely speaking work. She said that *Lucifer* was her journal, and that it is devoted to Theosophy, science, philosophy, and that she wished it to circulate more largely in India."

The *Madras Mail* published the following accounts of the Hyderabad visit:—

"Mrs. Annie Besant, accompanied by the Countess Wachtmeister and Colonel Olcott, arrived at Hyderabad on Monday evening, and were received on arrival by Mr. Dirabji Dossabhai, Commissioner of Customs, Hyderabad, Mr. Kavashaw Edulji, Pleader, Secunderabad, and a large gathering of the native community. The Theosophists were then ushered into the Waiting Room, where Mr. Kavashaw Edulji read an address of welcome to Mrs. Besant and her companions to Hyderabad. Mrs. Besant replied at some length. The visitors were then garlanded and drove away to the Bashir Bagh Palace, where they remain during their short stay in Hyderabad as the guests of Sir Asman Jah Bahadur, K. C. I. E."

"Mrs. Annie Besant can almost say that 'she came, she saw, she conquered,' so far as Hyderabad is concerned, as from the Resident and General commanding, downwards to the school-boy, all have been attracted by her. Though we may not all agree with the dogmas she advances, all are agreed that she is a delightful lecturer; from start to finish she holds her large audiences spell-bound. It is a treat to listen to her ringing voice and clear language, and to feel, as we cannot help feeling whilst sitting under her, some of her own earnestness and enthusiasm. Apparently language never fails her. She has a splendid memory and never uses

any notes, but goes on uninterruptedly for over an hour at a time, and even then her audience appear eager to hear more. I will not mar your pleasures at Madras by reviewing her lectures here as it would spoil the treat in store for you when she visits your city. Mrs. Besant lectured at the Bashir Bagh Theatre on Monday evening on 'Theosophy versus Modern Science'; on Wednesday evening she went over to Secunderabad and lectured in the Bai Perozebai Hall, on 'Death and Life after Death'; this evening she lectured again at the Bashir Bagh Theatre on the subject of 'Has Man a Soul?' On each occasion the audience has been so great that there was not even standing room, many having to satisfy themselves by standing within earshot of the lecturer outside the building. On both occasions of Mrs. Besant lecturing at the Bashir Bagh Theatre her large audiences have been most enthusiastic, but at Secunderabad last evening enthusiasm developed into excitement, more especially so when the lecturer had concluded her discourse, the gods in the back seats became quite uproarious."

The following programme of Mrs. Besant's northern tour has been finally adopted:—

Calcutta (arrive) Jan. 10th; Berhampore 16th; Bankipore 20th; Benares 22nd; Allahabad 27th; Agra Feby. 4th; Muttra 7th; Delhi 9th; Meerut 11th; Hardwar 14th; Umballa 17th; Ludhiana 19th; Jallunder 21st; 22nd Kapurthala; Amritsar 23rd; Lahore 24th; Moradabad 26th; Bareilly 20th; Lucknow March 2nd; Cawnpore 5th; Nagpur 9th; Poona 13th; Bombay 15th; Surat 21st; sail for England March 24th.

CUTTINGS AND COMMENTS.

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

The newspapers report the presence in Delhi of a remarkable fortune-teller whose powers are exciting much wonder. The Joshi has taken quarters in Chandni Chauk, and there receives his clients at the fixed rate of one rupee for every question. It is said that in this way he is making some Rs. 40 per diem. It appears that there are no restrictions put upon the nature of the questions he should be asked; but he is open to all comers, and frequently anticipates the nature of the question he is to answer. The past and the future seem like an open book to him and he unveils both with equal facility. The Joshi is visited by both Europeans and Hindus. It is reported that a well-known Hindu, resident in Delhi, went to him for the purpose of testing his powers; and on being admitted to the Joshi's presence, the latter remarked, "I know what you have come to ask: you wish me to tell you the date and hour of your birth," and forthwith the astonished gentleman was supplied with the full particulars of his birth even to the exact hour.

It is not proposed that these feats are performed by means of astrology only, and though it is customary to designate any exponent of the art by the term "Joshi" (astrologer), yet such persons very often supplement their science with the free use of one or more psychic faculties. The case deserves special investigation.

[January

The following interesting narration was contributed by Madame Blavatsky to the columns of the *Banner of Light*, March 16, 1878:—

"While at Cawnpore, en route to Benares, the holy city, a lady, my travelling companion, was robbed of the entire contents of a small trunk. Jewelry, dresses, and even her note-book containing a diary which she had been carefully compiling for over three months had mysteriously disappeared, without the lock of the valise having been disturbed. Several hours, perhaps a night and a day, had passed since the robbery, as we had started at daybreak to explore some neighbouring ruins, yet freshly allied with the Nana Sahib's reprisals on the English. My companion's first thought was to call upon the local police—mine for the help of some native 'gosain' (a holy man supposed to be informed of every thing), or at least a 'Jadugar' or conjuror. But the ideas of civilisation prevailed, and a whole week was wasted in fruitless visits to the 'Chabutara' (police house) and interviews with the 'Kotwal'—its chief. In despair, my expedient was at last resorted to, and a gosain procured. We occupied a small bungalow at the extreme end of one of the suburbs, on the right bank of the Ganges, and from the verandah a full view of the river was had, which at that place was very narrow.

"Our experiment was made in that verandah in the presence of the family of the landlord—a half-caste Portuguese from the south—my friend and myself and two freshly imported Frenchmen, who laughed outrageously at our superstition. Time, three o'clock in the afternoon. The heat was suffocating, but notwithstanding, the holy man, a coffee-coloured, living skeleton, demanded that the motion of the punkah (hanging fan worked by a cord) should be stopped. He gave no reason, but it was because the agitation of the air interferes with all delicate magnetic experiments. We had all heard of the 'rolling-pot' as an agency for the detection of theft in India, a common iron pot being made under the influence of a Hindu conjuror, to roll of its own impulse, without any hand touching it, to the very spot where the stolen goods are concealed. The gosain proceeded otherwise. He first of all demanded some article that had been latest in contact with the contents of the valise; a pair of gloves was handed him. He pressed them between his thin palms and rolling them over and over again; then dropped them on the floor and proceeded to turn himself slowly around, with arms outstretched and fingers expanded as though he were seeking the direction in which the property lay. Suddenly he stopped with a jerk, sank gradually to the floor and remained motionless, sitting cross-legged and with his hands still outstretched in the same direction, as though plunged in a cataleptic trance. This lasted for over an hour, which in that suffocating atmosphere, was to us one long torture. Suddenly the landlord sprang from his seat to the balustrade, and began intently looking towards the river, in which direction our eyes also turned. Coming from whence, or how, we could not tell; but out there over the water, and near its surface, was a dark object approaching. What it was we could not make out, but the mass seemed impelled by some interior force to revolve, at first slow, but then faster and faster as it drew near. It was as though supported on an invisible pavement, and its course was in a direct line as the bee flies. It rebounding with force as it leaped over the low garden wall, flew rather than

rolled on the verandah and dropped with a heavy thud under the extended palms of the gosain. A violent convulsive tremor shook the frame of the old man, as with a deep sigh he opened his half-closed eyes. All were astounded, but the Frenchmen stared at the bundle with an expression of idiotic terror in their eyes. Rising from the ground the holy man opened the tarred canvas envelope, and within were found all the stolen articles down to the least thing. Without a word or waiting for thanks, he salaamed low to the company and disappeared through the doorway before we recovered from our surprise. We had to run after him a long way before we could press upon him a dozen rupees, which blessings he received in his wooden bowl."

In the October number of this journal we published some correspondence upon the lunar Eclipse of Nov. 26th, 1890, the magnitude of which eclipse was given as .005 of the Moon's diameter, by the Nautical Almanack. To this statement the Hindu astronomers took exception, stating that "there was no eclipse of the Moon at all" on that date. The following editorial footnote was added:—

Our learned correspondents certainly show by their own methods that not a hair-line of the Earth's shadow fell upon the Moon's disc on the given date, but that, on the contrary, there was a minus increment.

The Editor of *Light* seems to have taken umbrage at this very innocent statement of fact, and falls into the foolish idea that we are supporting Hindu methods as against those of the Greenwich astronomers. In the issue for Oct. 28th, 1893, *Light* makes the remark that "It is a strange weakness on the part of some that they can believe in nothing that emanates from the West." This remark is wholly uncalled for, and mainly directed against a man of straw which the Editor has woven from our simple comments. Intelligent readers will observe that the point in dispute between Hindu and European astronomers is not whether the latter use their formulæ correctly, but whether a certain element therein is not liable to correction. The history of astronomy during the past 100 years only, is sufficient to suggest the possibility of such a conclusion, and if, in the interests of science, we lend our pages to those who are competent to discuss the subject, certainly we do not come to a conclusion one way or the other at the very outset of the argument. Readers will observe that we do not say the Greenwich astronomers are wrong in this particular, but simply that, "by their own methods" the Hindu astronomers show a different result. Of course *Light* is open to prove their methods to be wrong, and that would, perhaps, have been more to the purpose than the comment to which we have referred. What is offered by *Light* in way of protest is this: "Seeing that the calculation (made according to the formula) only gave a five-hundredth part of the moon's diameter as that which was to be covered by the shadow, any way it was a very small one. The attack should have been made on more important eclipses, and it would be interesting to know how far they have gone wrong—not,

we think, for some generations." In the first place no "attack" was either intended or made in our pages, and further, we do not agree that the Hindu astronomers did wrongly to take a small eclipse as an example in order to illustrate their own corrections. Where the question is one of quantity, and that a small one, plus '005 and minus '0004 make all the difference between fact and theory. The exact measure of the shadow in a large eclipse would not admit of an equal test. The question now is, whether there was any portion of the Earth's shadow upon the moon at the time stated or whether there was none—an Eclipse or no Eclipse. Surely, this is a matter for scientific enquiry and not for useless insinuations.

It is reported on good authority that H. I. H. the Sultan of Turkey has bought from M. Barbiman, a French gentleman, for a very large price, two epistles which the highest Moslem authorities ascribe to the Prophet himself. It is further stated—the *Madras Mail* tells us—that "this new discovery will revolutionise the whole Mohammedan world." How grand it would be if it should prove that the Yoga doctrine of the Sufis, or, in other words, Theosophy, should be henceforth pronounced orthodox throughout Islam!

The following somewhat confused account of an alleged appearance of H. P. Blavatsky in a *séance-room* is contributed to the *Harbinger of Light* of November 1st. The contributor is one "upon whose veracity and accuracy" the Editor of the *Harbinger* "can implicitly rely", which makes the record all the more amusing for Theosophists. Do "veracity and accuracy" cover possible self-deception? We think not:—

"On Tuesday afternoon, Oct. 10, I was one of nine persons composing a circle which met in Collins Street for the purpose of assisting in the development of a writing medium. I was discussing the subject of re-incarnation with two ladies on the other side of the table, who are opposed to it, when a lady seated next to me, who is not a professional medium, went off all of a sudden into a condition of semi-trance, and became clairvoyant. She said: 'There is a very stout lady, with large prominent eyes, leaning on your left shoulder. I do not like her. She uses strong language, and she smokes. Don't let her come near me.' I asked, 'Does she look like an English woman or a foreigner?' 'She is foreign, I think.' I inquired 'Is she French, Spanish, or Italian?' To each of these interrogatories a negative reply was given. 'She puts on some furs,' said the lady. 'Is she Russian?' 'Yes, yes, yes.' 'Is it Mme. Blavatsky?' The reply was a still more emphatic 'Yes.' The lady then went off into a deep trance, and was taken possession of by the spirit, who brought her hand down on the table vehemently, and said: '—it, I will speak. I don't like to hear women quibbling over a subject they don't understand.' I said, 'Have you altered your opinion about the spirits who speak to us being mere shells or spooks?' 'I am here, and speaking to you,' she replied, in a very positive and peremptory tone, and that is a sufficient answer to your question. I am very often with

you.' 'Have you ever met with any Mahätmas in the spirit-world?' 'I have spoken to some great and noble spirits here,' was the evasive reply. What followed is unimportant; but it may be mentioned that the lady on coming out of trance complained of a very uncomfortable feeling, as if her frame had been suddenly expanded into one of large bulk, and was quite unconscious of what had taken place."

The "*Buddhist*" The *Theosophist* hates intolerance, and the following example furnished by the Bishop of Colombo certainly merits strong condemnation.

Mr. Buultjens, the hard-working Editor of the *Buddhist*, and who, it will be remembered, was educated under Christian guidance and took high honours in his collegiate course, publishes a letter from the Rt. Rev. R. S. Copleston, Lord Bishop of Colombo, in reply to a courteous letter asking the Bishop to accept ten copies of the *Buddhist* containing the *Satipatthana Sutta*. The Bishop wrote in his book on Buddhism that he had not met with any explanation of the Suttas, and it was naturally supposed that the offer would be acceptable to his Lordship. The Bishop writes thanking Mr. Buultjens for his courtesy, and states that "under other circumstances than these which unhappily attach to the publication" which was sent to him, he "would have gratefully acknowledged his obligation." His Lordship then passes on to more characteristic expressions.

"The copies of the *Buddhist* which you send contain language about Christianity, as a single glance shows me, which make it impossible for me to accept them, or to allow them to remain in my house." And again, "Your own career, as one who has apostatised from Christianity, makes it impossible for me to cultivate with you, in this field of discussion, those relations which I could better adopt towards one who had always been a Buddhist."

Sainted rosewater! Yet, as the Editor of the *Buddhist* rightly remarks, "The Bishop has no qualms of conscience to receive from Government Rs. 20,000 per annum of Buddhist public money—but to accept copies of the *Buddhist* is against his Lordship's finely strung moral principles." The Bishop prefers to write upon Buddhism in ignorance of its scriptures, rather than risk the contamination of a second glance at the journal of the heretics. We are newly informed by the Bishop's letter that there is a virtue in the born Buddhist which cannot accrue to a convert by conviction. Truth is "a two-edged sword" and cuts both ways; yet it is reported that the convert to Christianity is much cultivated by his Lordship!

There is no reason at all why Theosophists in America should not learn both the meaning and correct pronunciation of Sanskrit words which enter into the vocabulary of the Esoteric Philosophy. Nor, for that matter, need there be any weak excuses for mistakes that are pointed out, as is the case, we regret to say, with the author of the "*Ocean of Theosophy*," which work abounds

Out of the
frying-pan,
&c.

in technical errors of the kind mentioned, some of which were pointed out by Col. Olcott in his review of the book. Mr. Judge offers an explanation of his mistakes in the November number of the *Path* in the following words :—

“Col. Olcott points out truly—though not as a Sanskrit scholar—that the word *devachan* is not Sanskrit as stated in the book. That is quite true, as that word, though including *deva* and *chan*, two Sanskrit words, is not, as a whole, found in Sanskrit dictionaries. There can hardly be any doubt of its derivation from that language, though used by Buddhists. There is a word very like it in Sanskrit, *devacchana*; and another, *devayanah*, ‘the way of the Gods,’ occurs in the Mundaka Upanishad. Another error kindly pointed out is a misprint of *Brahmarandhra* for *Brahmanda* on p. 125, which readers will please correct: it is a misprint only, and I did not mistake the one for the other. The saying is common in which ‘this Brahmanda’ means the period of universal evolution or even a particular one.—[W. Q. J.]”

This explanation is doubly unfortunate as showing not only a reluctance to acknowledge error where it is evident, but also as landing the author in further etymological blunders in the attempt to explain away what are in truth but technical errors and harmless enough in themselves.

We may point out that *Devachan* is much in dispute. Sarat Chandra Das of the Buddhist Text Society says, “The word ‘Devachan’ is purely Tibetan. Its Sanskrit equivalent is *Sukhāvati*.” He derives it from two roots, *bde*, “happiness, bliss,” and *chan*, “that which has.” [The *b* in *bde* is not pronounced.] In Buddhist Sanskrit works “*Sukhāvati nāmo bhoga bhūmih*” is certainly spoken of as the celestial sphere or locality over which Amitābha Buddha presides, and it is only a part of *Svarga*. Assuredly the combination of the Sanskrit *deva* and *chan* does not result in the *Devachan* of Theosophy, and it is regrettable that the error was perpetuated in the “Glossary.” *Devayāna* is nothing like *Devachan* except in the word *deva*, but on this supposition of likeness between words one might go to absurd lengths. *Brahmandam* is in no sense used to express “a period of universal evolution,” for it is the “egg, covering, or sphere” of *Brahma*, within which all evolution takes place, and the saying in which it is used for a period of evolution, if common, can only be so among those ignorant of its meaning. As the old Chinese philosopher said, “The swan is white without daily painting itself,” and so, in this case, the errors had been better corrected than explained.

Under the heading, “Will not the Hindus yet take more interest in their own religion?” the Editor of the *Indian Religious India*. *Mirror* writes a commentary of some merit upon the lesson drawn from the presence in India of Annie Besant, who has declared her religious belief to be that embodied in Hinduism. Christianity sent hundreds of delegates to the Parliament of Religions, but the few representatives of Hinduism

impressed the large assemblies more than those of any other creed. Even Dr. Pentecost, we are told, fell flat, and his suggestion that the Hindu “bladders required to be pricked” ended in his own discomfiture. Yet the reception given to Hinduism may not unfairly be set down to several causes outside of its relative merits; among others, to its novelty, both in the matter of its representation by Hindu gentlemen, and in itself. Moreover, we think that undue importance is attached to the fact of Mrs. Besant’s adherence to Hinduism—if, indeed, it be a fact at all—since her Theosophical writings contain much that is not orthodox Hinduism, and a fair amount of contrary teaching. Still, the merits of the article are beyond dispute, for the need of original Sanskrit study and religious research becomes daily more imperative in the face of missionary enterprise, social changes, and the importation of an immature and ill-digested materialism from the West. A religion complete enough to escape a name may be worn without attracting attention, as the daylight which reveals everything and itself remains unnoticed. Names, distinctions, limitations, imperfections, these follow in natural sequence. Beware of names!

M. H. K. writes: “Some ten years ago a certain Indian Initiate,—to whom salāms!—showed me a number of queer things: one was what he called a gold-magnet, it was apparently a more or less polished piece of wood, about 18 inches long, and half an inch in diameter. gold dust being mixed with some sand in a saucer, I was allowed to stir it about with the ‘magnet’: with the result that the gold dust was attracted by, and stuck to, the end of the ‘magnet,’ as do steel filings to an ordinary magnet. On a second occasion I was allowed to try the ‘magnet’ on some sand suspected to contain fine gold which I brought with me, with an equally good effect. He told me that modern science was more likely to find out the preparation of the gold magnet in a short time, than the preparation of any of the other things he had shown me. I had forgotten all about the gold magnet, when, a short time ago, my attention was attracted by a magazine account of some experiments recently made by Prof. Liversedge of Sydney with fungi. It seems that the Professor has discovered that certain sorts of fungi, for instance, the mould that grows on Banana skins, if put into a solution of gold, or into liquid containing fine *laminæ* of gold in suspension, by slow degrees attracts to itself all the gold from the solution or liquid. This looks as if the Professor has found a pointer to the preparation of my friend’s gold-magnet.”

The same correspondent says: “There is another phase of A’ves’a S’akti, that H. S. O. in his ‘Old Diary Leaves’ does not refer to. I heard of it from Java, More A’ves’a S’akti. I think, (perhaps Sumatra?) where it is said to be variously known under the names of *Badanbadalshan*, *Badansarrāfshan*, or *Badarākshah* (meaning *body changing*). It is the

exchanging of bodies by two individuals *by mutual consent for permanent use*. I have read somewhere an English story based upon this process; the hero (an elderly man) was in prison condemned to death on a certain date, but he had reasons for not dying at that date, so with the view of making some arrangement to avert or prevent it, he made several nocturnal expeditions in his 'thought-body,' which he knew how to project. On one of these he met with the 'thought-body' of a young man who had made up his mind to commit suicide; an arrangement was come to by the prisoner persuading the would-be suicide that it would answer the latter's purpose to die by the hand of the executioner, quite as well as by his own, and, according to the story, the exchange was effected to the more or less satisfaction of both parties. It would be of interest to learn the Sanskrit name of this phase and its classification, as it will be seen that it differs from both the phases mentioned by H. S. O., from the fact that the exchange (or as the case may be, occupation) is strictly temporary in them; while in this, it is to all intents and purposes a permanent one. It perhaps explains how certain adepts and initiates came to die (apparently) suddenly, without either wounds or illnesses, and how very soon thereafter other individuals turned up possessing the very ideas, phrases, and mental characteristics of such dead Initiate. How would an individual stand after affecting such a change, in respect to Astrology and Karma? In respect of astrology, I fear the question is of a pretty similar nature with the celebrated one of the Baital to the King (in the 'Baital Pachiri.') The father married the widow's daughter, his son (by a former wife) married the widow, in due time a son was born of one marriage, and a daughter of the other. What relation were the children with each other? (!)"

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXIII.

ALTHOUGH sad experience has taught us that psychical phenomena are weak things to build a great spiritual movement upon, yet they have a distinct value in their proper place. That place is within the limits of the third of the Declared Objects of our Society. They have a paramount importance as proofs of the power of the trained human will over the brute forces of nature. In this respect they bear upon the problem of the intelligence behind mediumistic phenomena. I think that the early phenomena of H. P. B. dealt a distinct blow at the theory, until then generally held, that the messages received through mediums must of necessity be from the dead. For here were things done in the absence of presumably necessary conditions, sometimes apparently in defiance of them. The records of them now survive only in clippings from contemporary newspapers, and in the memory of witnesses who have not yet put their experiences into print, but who, being still alive, are able to corroborate or correct my stories of phenomena that we saw together in her presence.

While highly suggestive in themselves, H. P. B.'s wonders were not usually led up to in conversation. When we were alone, she might produce some phenomenon to illustrate a teaching; or they might happen as if

* 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-one, 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.

in answer to a query arising in my own mind as to the agency of some particular force in a given physical operation. Usually they were made, as it were, on the spur of the moment and independently of any prefatory suggestion by anybody present. Let me give an instance or two out of many that might be cited, to make my meaning clear.

One day an English Spiritualist and his friend called, and with the former his little son, a lad of 10 or 12 years. The boy amused himself for a while by going about the room, rummaging among our books, examining our curios, trying the piano, and indulging in other freaks of curiosity. He then began fretting to go, pulling his father's sleeve and trying to make him break off a very interesting conversation with H. P. B. The father could not stop his importunities and was about to leave, when H. P. B. said, "Oh, don't mind him, he merely wants something to amuse him: let me see if I can find him a toy." Thereupon she rose from her chair, reached her hand around one of the sliding doors just behind her, and pulled out a large toy sheep mounted on wheels, which, to my positive knowledge, had not been there the moment before!

On a Christmas eve my sister came down from her flat, on the floor above the "Lamasery," to ask us to step up and see the Christmas-tree she had prepared for her children—then asleep in their beds. We looked the presents all over, and H. P. B. expressed her regret that she had not had any money to buy something for the tree herself. She asked my sister what one of the lads, a favourite of hers, would like, and being told a loud whistle, said, "Well, wait a minute." Taking her bunch of keys from her pocket, she clutched three of them together in one hand, and a moment later showed us a large iron whistle hanging in their stead on the key-ring. To make it she had used up the iron of the three keys and had to get duplicates made the next day by a locksmith. Again. For a year or so after we took up housekeeping at the "Lamasery," my family silver was used for the table, but at last it had to be sent away, and H. P. B. helped me to pack it up. That day after dinner, when we were to have coffee, we noticed that there were no sugar-tongs, and in handing her the sugar basin I put in it a teaspoon instead. She asked where were our sugar-tongs, and upon my replying that we had packed it up to send away with the other silver, she said, "Well, we must have another one, mustn't we?" and, reaching her hand down beside her chair, brought up a nondescript tongs, the like of which one would scarcely find in a jeweller's shop. It had the legs much longer than usual, and the two claws slit like the prongs of a pickle-fork; while inside the shoulder of one of the legs was engraved the cryptograph of Mahatma "M." I have the curio now at Adyar. An important law is illustrated here. To create anything objective out of the diffused matter of space, the first step is to think of the desired object—its form, pattern, colour, material, weight and other characteristics: the picture of it must be sharp and distinct as to every detail; the next step is to put the trained Will in action, employ one's knowledge of the laws of matter and the process of its conglomeration, and

compel the elemental spirits to form and fashion what one wishes made. If the operator fails in either of these details, his results will be imperfect. In this case before us it is evident that H. P. B. had confused in her memory the two different shapes of a sugar-tongs and a pickle-fork and combined them together into this nondescript or hybrid table implement. Of course the result was to give stronger proof of the genuineness of her phenomenon than if she had made perfect sugar-tongs: for such may be bought in shops anywhere.

One evening, when our writing-room was full of visitors, she and I sitting at opposite sides of the room, she motioned to me to lend her a large signet *intaglio* that I was wearing that evening as a scarf-ring. She took it between her closed hands, without saying anything to anybody or attracting any one's attention save mine, and rubbed the hands together for a minute or two, when I presently heard the clink of metal upon metal. Catching my eye, she smiled, and, opening her hands, showed me my ring and along with it another, equally large but of a different pattern: the seal-tablet also being of dark green bloodstone, whereas mine was of red carnelion. That ring she wore until her death, and it is now worn by Mrs. Annie Besant and is familiar to thousands. The stone was broken, I think, on our voyage out to India, and if I remember aright, the present one was engraved and set at Bombay. Here, again, not a word of the passing conversation led up to the phenomenon; on the contrary, nobody save myself knew of its occurring until afterwards.

Another instance. I had to go to Albany as special counsel to the great Mutual Life Insurance Company of New York, to argue in Committee of the Legislature against a bill then under consideration. H. P. B. profited by the chance of an escort to go with me and make a long promised visit to Dr. and Mrs. Ditson, of Albany. She was an unpractical creature as to common affairs, and a good deal dependent upon the kind offices of friends, for her packings and unpackings of trunks, among other things. Her former friend, Dr. L. M. Marquette, on this occasion packed the Gladstone bag she was to take, and it lay open in her room at the moment when the carriage drove up to take us to the Albany train. The bag was very full, and I had to repack some of the things on top and employ some strength to close the bag and lock it. I then carried it myself to the carriage, from the carriage to the railway carriage, and our train sped on its way. My reason for mentioning these details will presently be seen. Half way to Albany, a large bottle of sticky cough-medicine in her pocket got broken and made a mess of her tobacco, cigarette-papers, handkerchief and the other contents of the pocket. This necessitated the re-opening of the bag and the taking out of a lot of things, to search for other smoking materials, etc. I did this myself, re-packed, closed and re-locked the bag, and on reaching Albany I again carried it to the carriage and, at Dr. Ditson's house, took it up a flight of stairs and set it down on the landing outside the drawing room door. The hostess at once began an animated conversation with H. P. B.,

whom she was seeing for the first time. Mrs. Ditson's little daughter was in the room and made friends with H. P. B., standing at her knee and petting her hand. The mysterious lady in question did not too highly appreciate this interruption of her talk with the mother, and finally said, "There, there, my child, keep quiet a few moments and I'll give you a nice present." "Where is it? Please give it me now," the child replied. I, believing that the alleged present was still in some Albany toy-shop from which I should be asked to presently fetch it, maliciously whispered the little one to ask Madame where she was hiding the present, and she did. H. P. B. said, "Now don't bother, my dear, I have it in my bag." That was enough for me: I asked her for her keys, went outside and opened the bag and—found packed most artistically among the clothing, and right before one's eyes upon the bag being opened, a harmonicon, or glass piano, of say 15 in. x 4 in. in size, with its cork mallet lying beside it! Now, H. P. B. did not pack her bag at New York; had not handled it up to that moment; I had closed and locked it before starting, reopened, unpacked, re-packed and re-locked it midway on the journey; and besides that bag, H. P. B. had no other luggage. Whence the harmonicon came, and how in the world it could have been packed into a bag that was previously full to bursting, I do not know. Perhaps some S. P. R. will suggest that the engine-driver of the train had been bribed and rendered invisible by H. P. B., had opened the bag on the floor at my feet by a ghostly picklock, and had made room for the musical toy by throwing some of H. P. B.'s clothes out of the car-window! Or—perhaps it was a genuine phenomenon and she was not an absolute trickster, after all. If Dr. Marquette still lives, she can testify to seeing us and our luggage aboard the train; and if Dr. Ditson is alive, he can affirm that he took us and the veritable Gladstone bag from the station at Albany to his house. My part to tell the story as truthfully as I can, and leave it on record as an instance of the way in which my dear old colleague sometimes did a wonder merely to gratify a child, who had not the least idea of what had occurred.

In my friend, Dr. Upham's "History of Salem Witchcraft," he tells us that in the case of one of the poor victims of that terrible, fanatical persecution of 1695, it was brought against her as proof of her compact with Satan, that she had walked with spotless skirts through mud and rain to a certain meeting. Upon which, the learned author suggests that the probability rather is that the accused was a tidy woman and so could keep her garments unspotted along the muddy road. Throughout his book he takes up the attitude of incredulity as to any spiritual agency having been at work behind the phenomena of obsession, without, it must be confessed, making good his case. Once, H. P. B. and I being in Boston, on a very rainy and muddy day, she walked through the streets in a pelting rain and reached her lodgings without a drop of rain or splash of mud soiling her dress; and once, I remember, we had been talking on the balcony outside her drawing-room in Irving Place, New York, and being driven indoors by a heavy

rain which lasted through the greater part of the night, I carelessly left outside a handsome velvet or brocade-covered chair. In the morning, when I called as usual on H. P. B. before going to my office, I recollected the chair and went and brought it in, expecting to find it sodden and spoilt by the rain. It was as dry as possible, on the contrary; why or how I cannot explain.

Mr. O'Sullivan's story of the duplicated China crape handkerchiefs in the preceding chapter will be fresh in the reader's memory. I saw her do a notable thing one evening for Wong Chin Fu, a Chinese lecturer, since well-known in the United States. We three were chatting about the pictures of his country as lacking the elements of perspective, whereupon he said how admirable were the figure-paintings of their artists, how rich in colour and bold in drawing. H. P. B. concurred and, in the most casual way, as it seemed, opened the drawer where she kept her writing-paper and drew forth a finely-executed painting of a Chinese lady dressed in full Court robes. I am sure as I can be that it was not there before, but as Wong Chin Fu was not specially interested in the occult science, which for us had so great a charm, I made no remark. Our visitor took the picture in his hand, looked at it, remarked upon its beauty, but said, "This is not Chinese, Madam: it has no Chinese writing in the corner. It is probably Japanese." H. P. B. looked at me with an amused expression, returned the picture to the drawer, shut it for a moment, and then re-opening it, drew forth a second picture of a Chinese lady, but wearing different coloured robes, and handed it to Wong Chin Fu. This he recognized as unmistakeably from his country, for it bore Chinese lettering in the left hand lower corner, and he at once read it!

Here is an incident by which certain information about three members of my family was phenomenally communicated to me. H. P. B. and I were alone in the house, conversing about these persons, when a crash was suddenly heard in the next room. I hurried in there to ascertain the cause, and found that the photographic portrait of one of them, which stood on the mantel-shelf, had been turned face inward towards the wall, the large water-colour portrait of another had been pulled from the nail and lay on the floor with the glass smashed, and the photo of the third stood on the mantel-shelf undisturbed. My questions were answered. An incorrect and fabulous version of this story having been circulated, I give the facts exactly as they occurred. Not a person save us two was in the flat at the time, and nobody save myself was interested in the questions at issue.

What a strange woman she was, and what a great variety in her psychical phenomena! We have seen her duplicating tissues, let me recall incidents where letters were doubled. I received one day a letter from a certain person who had done me a great wrong, and read it aloud to H. P. B. "We must have a copy of that," she exclaimed, and, taking the sheet of note-paper from me, held it daintily by one corner

and actually peeled off a duplicate, paper and all, before my very eyes! It was as though she had split the sheet between its two surfaces. Another example, perhaps even more interesting, is the following. Under date of December 22, 1887, Stainton Moses wrote her a five-paged letter of a rather controversial, or, at any rate, critical, character. The paper was of square, full letter size, and bore the embossed heading "University College, London," and near the left-hand upper corner his monogram,—a W. and M. interlaced and crossed by the name "STAINTON" in small capitals. She said we must have a duplicate of this too, so I took from the desk five half-sheets of foreign letter paper of the same size as Oxon's and gave her them. She laid them against the five pages of his letter, and then placed the whole in a drawer of the desk just in front of me as I sat. We went on with our conversation for some time, until she said she thought the copy was made and I had better look and see if that were so. I opened the drawer, took out the papers and found that one page of each of my five pieces had received from the page with which it was in contact the impression of that page. So nearly alike were the originals and copies that I thought them—as the reader recollects I did the copy of the Britten-Louis portrait—exact duplicates. I had been thinking so all these subsequent sixteen years, but since I hunted up the documents for description in this Chapter, I see that this is not the case. The writings are almost duplicates, yet not quite so. They are rather like two original writings by the same hand. If H. P. B. had had time to prepare this surprise for me, the explanation of forgery would suffice to cover the case; but she had not; the whole thing occurred as described, and I submit that it has an unquestionable evidential value as to the problem of her possessing psychical powers. If I can so arrange it, I shall publish facsimiles of a page each of the original letter and copy so as to illustrate this very interesting phase of her wonder-workings. I have tried the test of placing one page over the other to see how the letters and marks correspond. I find they do not, and that is proof, at any rate, that the transfer was not made by the absorption of the ink by the blank sheet from the other: moreover the inks are different and Oxon's is not copying-ink. The time occupied by the whole phenomenon might have been five or ten minutes, and the papers lay the whole time in the drawer in front of my breast, so there was no trick of taking it out and substituting other sheets for the blank ones I had just then handed her. Let it pass to the credit of her good name, and help to make the case which her friends would offset against the intemperate slanders circulated against her by her enemies; one of whom especially is not willing to do her the common justice of admitting that she ever spoke without lying, ever wrote without cribbing or forging, ever did a phenomenon that was aught but a trick, or ever had a good impulse. So base a man as that is not worthy to take the dust of her feet.

Mr. Sinnett prints in his "Incidents in the Life of Madame Blavatsky," (p. 199) a story given him by Mr. Judge about the production by her of some water colours for him to use in making an Egyptian drawing. I was present at the time and will add my testimony to his as an eye-witness. It happened one afternoon at the "Lamasery." Judge was sketching for her—I think—the figure of a god forming man on a potter's wheel, but for lack of colours could not finish it. H. P. B. asked him which shades he needed, and on being told, stepped over to the cottage piano just behind Judge's chair, and facing towards the corner made by the end of the piano and the wall, held her dress as an apron to receive something. She presently poured from the dress upon the table before Judge thirteen bottles of Winsor and Newton's dry colours, among which were those he had asked for. A little while after he said he would like some gold paint, whereupon she told him to fetch a saucer from the dining room, which he did. She then asked him to hand her the brass door-key and, holding the two under the edge of the table, rubbed the key smartly upon the bottom of the saucer. In another moment she brought them into view again, and the flat part of the saucer bottom was found covered with a layer of gold-paint of the purest quality. To my question as to the function of the door-key in the experiment, she said that the soul of the metal was needed as a nucleus in which to collect together from the *ākāśa* the atoms of any other metal she meant to precipitate. For the same reason she had needed my signet-ring as a help to form the other one that she made for her own use on the occasion above described. Is no hint given here of the principle at work when the alleged transmutation of metals is accomplished by the alchemist? Is, I say, for it is pretended that this art is known to various living fakirs and sanyāsīs of modern India. And, moreover, do not the discoveries of Prof. Crookes as to the genesis of the elements* bring us to a point where, if science is to advance and not retrogress, she must move on to the Aryan hypothesis of Purusha and Prakriti? And does not this latter theory show us the possibility of shifting the elements of one metal into fresh combinations which would result in the development of another metal by employing the irresistible power of the Will? To do this by physical methods means—as Professor Crookes says—the carrying back of the elements of a given metal to that extreme point where they might be shunted off on the line which would develop and bring into aggregation the elements of the other desired metal: a thing not yet reached by physical science, even by employing the enormous resources of electricity. But what is so monstrously difficult for the chemist and electrician, who depends entirely upon the help of brute forces, may be quite easy to the adept, whose active agent is the power of spirit, which he has learnt to bring into function: the power, in fact, which builds the Cosmos.

Between the point at which Crookes stood on the evening

* Viz., that the atom is not a unity, but a composite of the world-stuff of space, resulting from the play of electricity.

of January 15, 1891, when he delivered his Inaugural Address, as President of the Institution of Electrical Engineers, and made the brilliant experiments which proved the truth of his immortal hypothesis, and that occupied by European science only a quarter century before, there is a distance immeasurably greater than there is between it and the Gupta Vidyâ of our Aryan ancestors. Crookes, hero-like, while recognizing the obstacles ahead and noting that "a formidable amount of hard work remains to be completed," is not in the least degree discouraged. "As for myself," he says,* "I hold the firm conviction that unflagging research will be rewarded by an insight into natural mysteries, such as now can scarcely be conceived. Difficulties, said a keen old statesman, are *things to be overcome*; and to my thinking Science should disdain the notion of finality."

To have got so far as that is the harbinger of the brighter day, when men of Science will see that their inductive method multiplies an hundredfold the difficulties of learning "natural mysteries;" that the key to all mysteries is the knowledge of spirit; and that the way to that knowledge leads, not through the laboratory fire, but through that fiercer flame which is fed by egoism, kept alight by the fuel of passion and fanned by the blast of desires.

When spirit is once more recognized as the supreme factor in the genesis of the elements and the building of the kosmos, psychical phenomena like those of our lamented H. P. B. will acquire transcendent importance as scientific facts, and no longer be looked on by one party as tricks of conjuring, by the other as miracles for the surfeiting of the gobe-mouches.

H. S. OLCOTT.

SOME NOTES ON KUNDALINI.

FROM THE STANDPOINT OF MANTRA S'ÂSTRA.

WHILE a considerable amount of information on the subject of Kundalini, the "serpent-power" of Yoga, is to be found scattered throughout our various Hindu writings, and much is now accessible to English readers in the form of translations, but few attempts have been made to collect and present in a precise form this valuable information.

The object of the present paper is to offer some quotations and extracts from Mantra S'âstra on the subject of Kundalini, together with some comments and notes thereon; and these, it is hoped, will prove of interest to students of both theoretical and practical Yoga.

Now, in the first place, Patanjali tells us in his Yoga Sûtras, IV. i. *Janmaushadhimantratapah Sâmadhijâsiddhayah*: "Siddhis are the result of birth, herbs (possessing occult powers), mantras, tapas and jñânam." It is therefore at once apparent that Kundalini and its deve-

*Fide Jour. Inst. Elec. Engineers, No. 91, Vol. XX, p. 40.

lopment may be considered from any one of these standpoints, and that from all of them there is very much to be learned that is of value. Patanjali himself deals with Kundalini from the view point of *tapas*, by the controlling of *prâna-vayu*. The Upanishads teach concerning the jñânam aspect, while the potency of *mantram* in this connection is specially dilated upon by the A'gamas, particularly the Panchâgama (five Samhitâs—Sanaka, Sanandana, Sanatkumâra, S'uka and Vasishtha). The A'gamas, it may be remarked, in some places also deal with the Yogic or *prâna-vâyû* methods; but the mantric one is usually considered by authorities to be the easiest method of all, more particularly if a Mahâ, or principal Mantra, be used. As stated by S'rî-dhara:—

"Learning from his Guru the mantra and following his word alone, with reference to the right Rishi and Devatâ, by mere repetition, according to the correct number of times. At the end of this practice, by the power of the mantra, he invokes the Kundalini and it goes to *Sahasrâra*."

It is proposed in the present article, as already stated, to collect some of the more important information on the subject of Kundalini, confirming, however, those extracts and remarks to what is taught concerning it in Mantra S'âstra.

In the first place, it is interesting to note the meaning and derivation of the word *Mantra*. *Mantra* is compounded of *man* and *tra*, i. e., *mananât trayâte*, meaning that which protects by mere repetition or, in other words, confers the protection of Kundalini. As we have seen from the quotation above made, it is by mere repetition, according to a prescribed number of times, that the efficacy of a mantra is realised; but it must be remembered that the mere repetition of a mantra, without obtaining any tangible result, cannot be considered as of the least use, though some have asserted that thereby so much *merit* may be acquired. To return, however, to our more immediate subject.

The first authority that I shall cite in connection with the raising of Kundalini by means of mantras, is the A'runopanishad. A'runa signifies "rosy-red," and is an epithet of the dawn. Chapter I, Anuvâka 27, contains much interesting information. The Rishi of this chapter is Arûnaketu, and it was he, tradition has it, who first discovered the true meaning of this portion of the Veda. The chapter opens with a discussion among the Prîs'ni Rishis on the subject of Kundalini, and I propose to quote some of the more important s'lokams with extracts from the commentary and some observations of my own.

1. *The whole world depends on this.*

This, the commentator tells us, refers to the *Chakra-vidyâ* or science of the chakrams. From the standpoint of the highest Yoga, there are really but two chakrams; the six lower chakrams, *Mûlâdhûra*, *Svâdish-thâna*, *Mani-pûram*, *Anâhatam*, *Vis'udhi* and *Ajñâ* being marshalled under one head and forming one chakram. The other chakram is *Sahasrâra*.

2. *Who are they (i. e., the worshippers of the Chakra-vidyâ)? Even Indra and all the Devas.*

3. (*This Vidyā*) gave to Indra his position, his superior body, his wealth and attendant Devas.

5. Then the *Pris'ni Rishis* praised the *Chakra-vidyā*: "Flow, flow."

The *Chakra-vidyā* here referred to, is that of *Sahasrára*. Kundalini is said to flow throughout the human system from toe to top, passing through 72,000 nerves. The commentator sings the praises of Kundalini, which, after attaining to *Sahasrára*, reaches *Chandra-mandala*. When this is reached nectar is said to flow out, and this is what is referred to in the text when the words "Flow, flow," are used. The state attained when Kundalini is raised to *Sahasrára* is called *Asamprajñā-Samādhi*, a state wherein the individual consciousness is attuned to the universal. *Conf.* "Voice of the Silence," p. 19:—"When thou hast passed into the seventh (state), O happy one, thou shalt perceive no more the sacred three, for thou shalt have become that three thyself"; and other similar passages.

6. Thou takest away my individuality.* Remember me always.

Says the commentator, "Take my individuality and merge it in thy universal consciousness. Give me absorption in thyself." The Sanskrit word here corresponding to individuality is *pindānda*; and universal consciousness is represented by *Brahmānda*. In connection with this the commentator enumerates the five usually recognised kinds of liberation, viz., *Sārṣṭi*, *Sālokya*, *Sārūpa*, *Sāmīpya*, *Sāyujya*.

The lowest *Muktis*, viz., *Mūlādhāra* and *S'vādhishthānam* are not included in the above enumeration, because the power derived from them being of a lower nature, does not give freedom from re-birth.

According to the commentator the devotees of the lower *Muktis* are of two kinds. Firstly, those who after awakening the power in *Mūlādhāra*, rest contented, thinking this the highest point that man can attain to; secondly, those who, after arousing it, die in the ordinary course of events and are re-born as described by Krishna in answer to Arjuna's question (*Bhagavad-Gītā*, Chap. VI. 45)—"He who is fallen from devotion attains the lokas of those who perform meritorious acts and dwells there for many a year, and is afterwards born in a family of holy and illustrious men." The term *Brahmānda* or universal consciousness, has reference to the raising of Kundalini to the *Sahasrára chakram*. One who attains this power reaches the highest state of consciousness. *Manas* or mind, according to the commentary, subsists up till the reaching of the 6th or *A'jñā chakram*, after that it is merged. Compare the "Voice of the Silence", where it says that in the "place between the eyes" (the sixth chakram), the "power" becomes "the breath of the One Soul." After passing into *Sahasrára*, it is no longer the breath, but that One Soul itself. As the commentator poetically puts it, Kundalini and *Manas* travel together to *A'jñā*, after which the former alone passes on behind the veil.

* *A'ndī Bhava-jamānuh.*

In the case of a newly developed Yogī, Kundalini, it is said, returns almost immediately to *S'vādhishthāna*, as soon as concentration is stopped. The period during which the power can be retained in *Sahasrára* is of course in proportion to the development of the ascetic. *S'vādhishthāna*, it may be pointed out, means "the abode of itself," which expression, I may explain by stating that in the ordinary person the "serpent-power" lies coiled in *Mūlādhāra*, but when once aroused it never returns there, but to the chakram above, viz., *S'vādhishthāna*, which is consequently the resting place of Kundalini. We will now return again to our text.

7. Thou art the giver of happiness and destroyer of sorrow.

8. Be pleased to enter thy abode.

The prayer is of course addressed to Kundalini and the abode referred to is *Sahasrára*, the highest of the chakrams. The *Pris'ni Rishis* now proceed to pay due reverence to Kundalini.

13 & 14. Let us arise and sleep not. O Bhāratas, we desire fire.

15 & 16. Let us be satisfied, drawing nectar* from Chandra, who possesses *S'iva* and *S'akti* (*Uma*) by means of the sun, in the early morning.

The commentator takes these last s'lokams together and proceeds to explain their meaning. *Bhārata* is compounded of the words *bhā*, (brightness), and *rata* (one who desires); hence the idea is that a *Bhārata* is one who would enjoy the brightness of Kundalini.

The Sanskrit word for "arise" is *uttishthata*, and this the commentator construes as meaning "let us worship," in which case *mā svapta* (sleep not) would have the extended meaning "be not careless". He continues:—"You kindle the fire residing in *S'vādhishthāna* for the purpose of awakening Kundalini; and when it is awakened and raised to *Chandra mandala* in *Sahasrára*, it causes the nectar to flow and by this are we satisfied. It is by the aid of the sun that we are enabled to do this." The sun referred to is a certain power located between the fourth and fifth chakrams.* Two important qualifications for one who would aspire to arouse Kundalini are next mentioned, and these are:—

17. Freedom from disease and tranquillity of mind.

The *Pris'ni Rishis* next begin a description of the *Sahasráram*.

18. Eight covers and nine holes.

19. This *Sahasráram* is the worshipping place of Devas, and exceedingly difficult of entry.

The commentator states that the word *Deva* is here employed to denote the twenty-five *Tattvams*.† Thus it is only by means of *Sahasráram* that the twenty-five *Tattvams* operate. This *Sahasráram* is difficult of entry by those who have not the necessary training. We have next a further description of *Sahasrára*.

* Kundalini is raised as far as *Anāhata chakram* by the fire-force in *S'vādhishthāna*. After this the "sun-force" referred to in the commentary is employed.

† Vide *S'ankarāchārya's* commentary on *Bṛihadāranyakopaniṣad*.

20 & 21. *In that Sahasrára is a golden cup surrounded by bright rays, the abode of happiness.*

Then follows some account of the various stages of Kundalini as it passes through the different chakrams.

29-32. *There is a chakram in which Kundalini attains her early youth,* uttering a low, deep note; a chakram in which she attains her maturity; a chakram in which she becomes fit to marry; a chakram in which she takes a husband;—these and whatever happiness is conferred by her, are all due to Agni.*

These quaint verses describe three stages of Kundalini. The first in which it awakes with a low deep sound familiar to practitioners of Yoga. It is likened in this stage to a snake which is awakened and utters a sound. In the second stage Kundalini ascends to the heart, as stated by Sanat Kumára: "After leaving Múládhára, it goes to awaken Vishnu." The choosing of a husband refers to the attainment by the Kundalini in Sahasrára of the twenty-fifth Tattvam. The term happiness refers to the already mentioned nectar and Agni connotes the fire in S'vādhishtána. The following further explanation is given: "Kindling the S'vādhishtána fire by práná and apána, through constant practice, by means of the flames thereof; we lead the Kundalini to Sahasrára." Thence it emerges in Chandra Mandala and causes nectar to flow. This nectar the worshipper drinks, and in doing so becomes fit to cross the twenty-fifth Tattvam and knows the true form of Parames'vara. (In other words, attunes the individual with the universal consciousness). The text then continues.

33, 34 & 35. *One who is learned in the Veda and even one who is unlearned are both fit for this practice, as also one who does not. Such an one will not desire Svarga-lokam. Thus did the Pri's'ni Rishis give this teaching to the world.*

Here I bring to a conclusion my extracts from the A'runopaniśad. The following passage from the Taittiriyábranyaka comes in appropriately here.

"Now I summon you, O Kundalini, to Sahasrára; you who possess the subtle parts of the five elements. With great difficulty can foolish minds attain thee. Thou art always satisfied with nectar flowing from Sahasrára. Thou hast power to dissolve the subtle portions of the five elements. Thou art in truth the lord of all bhútas."

Most of my readers have probably heard of S'ankarácárya's forty-one s'lokams on Kundalini, known as A'nandalahari, from which I now quote: "Great ones whose minds are purified, see thee (O Kundalini), who art like a lightning-flash and the giver of light to Sun, Moon and Fire, who residest beyond the Sixth Chakram (i. e., in Sahasrára).

We will now turn our attention to some quotations from the Rig Veda bearing on this all-important subject of Kundalini. In the first

*Kumára.—Baskarácárya explains that Kumára=Múládhára, because ku=earth and mára=lava.

place it becomes necessary to repeat once more the statement that the Veda has more than one meaning, and in order to demonstrate this, I propose, with the permission of my readers, to make a slight digression at this point. Western Orientalists and students of Theosophy and Eastern Esotericism will ever be at war on this particular question, so long as the intellectual conceit and materialistic thought of the former, blind them to the inner meaning of the Veda and other sacred writings of India. In discussing the Vedic passages bearing on Kundalini, I shall try to bear in mind the well-known *rik* of the Rig Veda, which tells us:—"Four are the definite grades of speech; those Bráhmans who are wise know them. Three of these grades deposited in secret indicate no meaning; men speak the fourth grade of speech only" (I. clxiv. 5).

The great Sáyanáchárya, who lived about the fourteenth century, and who is even to-day considered by our Orientalists a veritable reservoir of learning, often mentions the fact that many different meanings were given to particular passages by his predecessors; from which we may infer that many different schools of interpretation existed long before Sáyanáchárya himself taught. But he curiously enough takes no notice of his immediate predecessors, e.g., Madhváchárya and others; and confines himself to the great schools, each according to the particular branch of the Veda that they made their speciality. Thus as regards the Karma Kánda he consults A'pastamba, Bodhárya and others of his school; while if the question is one of the S'ábdic Brahma, Pánini, Patanjali and others are called in. His references in mantric matters are to his remote predecessors, never to his immediate ones. Sáyanáchárya himself belonged to the Karma Kánda school, and he constantly states in his writings that he is interpreting according to this school. But whenever any passage did not readily lend itself to interpretation according to his particular method, his habit was to point out that there were other possible methods open and then to pass quietly on.

As an example of Sáyaná's procedure, I cannot do better than cite the passage from the Rig Veda just quoted. In commenting on this, Sáyaná mentions six previously existing schools of interpretation, beginning with the Vedántin, in connection with which it introduced the doctrine of *Omkára*. Then follow the S'abda Brahman School of Pánini, the Nirukta, the Itihása, the A'tmaváda and Mántrika. As the last-mentioned is the one with which we are now particularly concerned, I must allow the others to pass for the present.

According to the Mántrika form of interpretation the four grades referred to the text—*pará*, *pas'yanti*, *madhyamá* and *vaikhari*, have reference to the sound issuing from Múládhára, passing to Anáhata, then to Vis'uddhi, and finally out through the mouth.* This instance is sufficient, I think, to show how it is possible to interpret

* In this case *pará* = impossible to be heard; *pas'yanti* = only to be heard by Yogis; *madhyamá* = between anáhata and vis'uddhi, (lit., middle,) and *vaikhari* susceptible of ordinary hearing.

a Vedic passage equally from each of several standpoints. But since Sáyana's advent the Karma-kánda interpretations have remained almost exclusively, owing to the fact that through the influence of Sáyana, who was the then prime minister of Vizianagaram, his writings on this subject were extensively copied. It is consequently to-day very difficult to lay hands on any of the writings of the followers of the Mántrika School, which are worth anything to the student of occultism. Those who have valuable treatises are extremely loth to part with or even lend them; many who have them will even deny it the fact, so great is their reticence on these matters.

Some time ago the present writer was fortunate enough to discover in the Government Oriental Library of Madras, in an old and time-worn manuscript, a portion of a commentary on the Taitiríyopanishad by an anonymous writer. The Upanishad is interpreted from the standpoint of Mantra S'ástra, and the author quotes as authority the five Samhitás, just in the same way as Sáyana-chárya quoted Bodhárya, Apastamba and others in his Karma-Kánda. I should certainly advise my readers to make a careful search whenever opportunity offers, after any manuscripts dealing with this important branch of occultism.

I need hardly say that S'ankaráchárya and his great Paramaguru, Gaudapáda, have written much on Mantra Shástra, especially in relation to the subject of Kundalini. The works of both these great teachers are accessible, and I would recommend my readers in particular to obtain S'ankara's *Prapancha-sára*.* If they are fortunate enough to obtain a complete copy, a perusal will very materially add to their store of knowledge. I may also mention again S'ankara's *A'nanda-Lahari*, in which the praises of Kundalini are sung by the author after he had raised it to *Sahasrára*. I give a specimen s'loka. "With the nectar which flowed from thee (Kundalini) when in *Sahasrára*, my whole body is bedewed. Having returned through the same way (*Sushumna*) thou now sleepest in *S'vadishthána* like a coiled serpent.

We will now proceed to consider the Puránas shortly in connection with the present subject. Many of these Puránas contain information, but Vyása specially recommends the Brahmánda Purána. Unfortunately, as already mentioned, in very many cases, occult treatises have been made away with in different ways, and the Brahmánda Purána has not entirely escaped, quite half of it being missing and that half the really important one. The missing portion, the Uttara Kánda, is stated by Baskaráchárya to have been divided into eight chapters, each giving minute directions as to the various steps to be taken in awakening Kundalini and raising it to *Sahasrára*. The last portion of this Kánda, called Lalitá Sahasranáma is based upon the Chalákshara Sūtras of the Sama Veda. It possesses many commentators, including, if report is true, S'ankaráchárya himself. One of the most elaborate commentaries is that by Bhaskaráchárya who interprets the work according to seven

* "Essence of the whole matter."

different keys. As I propose to deal with this commentary in a separate article, I content myself with one example of Bhaskara's interpretation. Let us take the word *padmāsana*. The following meanings are given by our commentator.

1st—*Pouránic*. *Padmāsana*=lotus-seated, as in the case of Brahmá.

2nd—*Padma*=Prakriti; *āsana*=controlled. *Padmāsana*=controller of Prakriti or I's'vara.

3rd—*Bhakti* or common Interpretation. *Padma*=wealth, *sana*=giver. *Padmāsana*=giver of wealth.

4th—*Itihásic interpretation*. *Padma*=*Padmāsura*. (*Sana*=to kill).

5th—*Mantrika*. *Padma*=*Sahasrára*; *āsana*=resting-place. Refers of course to Kundalini. *Padmāsana* is the resting-place of Kundalini.

Let me conclude these few notes on this all-important subject with the following words from the Sanat Kumára, one of the five A'gamas:—

"Thou shouldst not worship mere externals only; such are worshipped by the profane alone. One who worships in the seven chakras; he is a follower of the Veda; he, after death, will become a Mukta."

R. ANANTA KRISHNA SHASTRY.

A CHAT ON THE ROOF.

Tinnevely Iyer.—Well, Madam, will you tell us what you think of Mrs. Besant's visit to India and what results are likely to follow, especially as regards the status of our women here in the East?

Mrs. Benedict.—The visit no doubt will be beneficial, if only in affording an opportunity for the Hindus to know Mrs. Besant more perfectly than they have hitherto done through the medium of her writings, which seem to attract admirers of two distinct and very opposite classes. You have those who know her through her socialist works, and later, those who give her their sympathy as a Theosophist. For this reason, it seems to me that not sufficient emphasis was put upon the all-important social problems, upon which the Hindus were expecting much able advice, such as Mrs. Besant is, by long experience of Western social problems, capable of affording. The Hindu questions are of a pressing nature and seem to deserve special consideration at the hands of those who come to help India in what one of your writers has called "the Hour of India's Need." And in this respect I hardly think Mrs. Besant met the wishes of the Hindu Reform Party, which is of course an important factor in all matters relating to India's future.

Purána Shástri.—You must remember, however, that Mrs. Besant is not here as a Social Reformer, and confines herself entirely to the subject of Religion and Religious India, for the revival of which she had come to do what she could; and she has stated in the public press that her present Mission in India is purely a religious one.

Mr. Carlton.—Still, you must not ignore the fact, S'ástri, that you cannot separate the two things, Religion and Sociology, here in the East as they do in almost every country in Europe.

Tinnevelly Iyer.—As far as I have understood the matter, social, religious and political questions form together a compact structure; and the ancient Hindu Constitution, such as is defined in Manu, for instance, where the several ordinances instituted for the different castes are regulated in such way that the stability of the constitution rested upon their interdependence and coöperation; and this was the case in regard to both religion and politics as represented by the Brahmans and Kshatriyas. Why, the Rishis themselves are seen to have advised the ancient rulers of India upon political matters, and, in short, they were the spiritual guides, law-givers, benefactors, and everything else that tended to the advancement and stability of the nation! But as they in the West, who are our rulers, do not understand the basic principles of our religion, nor we their foreign politics, the two hands of the national body no longer work together.

Purána Shástri.—What you say about the stability of the constitution depending upon the interaction and coöperation of the castes might be forcibly illustrated by reference to the human body, in which health is maintained so long as the several organs fulfil their respective functions and work harmoniously together for the upbuilding of the general constitution, in which none of them can be dispensed with.

Mrs. Benedict.—Speaking on general lines, I am afraid that many of those who come out to India with a view to influence the mind of the Hindus, are not sufficiently acquainted with all sides of the great Indian problem; and for the proper study of this problem there is only one school, India; and only one teacher, Experience. The thing cannot be worked out in any other land or from another basis. You have to know the Hindus as they are, not as they were thousands of years ago. If you gave them back their old institutions to-day, there are very few who would know what to do with them. It is the case with the question of Women's Enfranchisement in the West, and of the more aggravated forms of the problem in the East; those who require an immediate restitution of rights, seldom think how they would use them if obtained tomorrow. Yet the demand, as coming from educated and thoughtful women in the West, is a legitimate one, and may be expected to have its repetition here at some future date, and the only question is whether it would not be wise to anticipate the demand and so avoid a good deal of the sore feeling generated in those cases where the question has assumed the proportions of a political problem. I admit of course that no sudden reformation can be otherwise than hurtful to a constitution, and if we anticipate great fruit from a tree, we must give it time to grow; not only time, but plenty of soil and air. But treat a woman as you would treat a plant. She will never become excessive in her demands, for she is intelligent enough to know the limit of her powers and her needs.

Mr. Carlton.—I quite agree with you, and I think that a great deal of harm may unconsciously be done by well-meaning, but enthusiastic lovers of those ancient traditions of India, many of which have long lost their places in the polity of the nation.

Purána Shástri.—Is not the fact that many of our own body take unreservedly anything that comes from the East, a matter for comment?

Tinnevelly Iyer.—But the case is not one-sided; for do not our students, and many of our older men, accept everything that comes from the West, even to Western habits of living and dressing? The consequence of which seems to be that the Hindus, as a nation, have, by custom and use, come at length to actually need a great many things which formerly might only have been seen in a Rajah's palace, where they existed as curiosities of foreign life rather than commodities of Hindu usage.

Mr. Carlton.—May we not ask, then, whether the habits and customs of a nation are not the natural product of its own evolution and therefore adopted to its needs? And may we not further ask whether India is exempt from the great cyclic law which controls the development of these customs? To me it seems incongruous that the Hindus should so readily adopt many customs of modern origin, and yet in all matters that most nearly affect their social welfare, claim authority from the ancient S'ástras.

Mrs. Benedict.—At all events, it is quite evident that if the importation of these Western customs is to be regarded as a step in advance on the part of the Hindus, it is certainly so only in regard to one half of the nation, for the women of India have not benefitted in the least by the changes which have taken place.

Tinnevelly Iyer.—What do you think Mrs. Besant meant when she said in her lecture on the Maidan, that adult marriage in the West was fatal to chastity and purity of life. In dealing a blow at late marriages, was she not giving her support to those who still hold to child-marriage as a national religious institution?

Purána Shástri.—At all events the conservative party here will certainly make good use of it should it come to their notice.

Mr. Carlton.—It amused me considerably at the Maidan lecture when I observed that an orthodox Hindu and one of the Hindu reformers, who happened to be side by side, alternately smiled and scowled at each other as the lecturer's words appeared to favour the views of one or the other. From this, however, we may perhaps conclude that neither party could gain all the support he would like from our lecturer.

Mrs. Benedict.—Be that as it may, the social questions involved are very important, and no Theosophist can afford to ignore them when talking of Hindu beliefs and traditions. For neither of these have any value as philosophical matter, unless they have their practical application and working power in the daily life of those who hold to them. For after all Theosophy is chiefly useful in strengthening the religious ideal and bringing it into practical issues in every part of the world.

Mr. Carlton.—You think, then, that Annie Besant should have paid more attention to these social problems in her lectures?

Mrs. Benedict.—Yes, I do, and by so doing she would have struck the key-note of those intricate questions which are stirring in the minds of all India at the present day. She might with one hand have grasped both the mind and heart of India.

Purána Shástri.—Without doubt she touched our hearts, and we are all deeply stirred by her pathetic appeals to India's children. She has taken our love with her, and has left us with our problems. It certainly would have been well for us to have had our doubts set at rest in regard to them. If our people could be convinced of what is the right thing to do, there are many who would become active workers in the national cause who now hang back for want of motive.

Mrs. Benedict.—But the problems are your own, and you and Time must solve them. Yet I agree with you that some practical advice on some points would have been as welcome as useful. I confess that the problems are not entirely of your own making; but you must remember that, having elected to forsake some of your ancient customs, which are said to be based upon your S'ástras, while at the same time retaining your hold upon as many others for which you have no other authority, you have thereby added very considerably to the complexity of these social and political questions. Yet it is quite evident that while no European can do much for your religion, which is so much a part of the national life here, and so inadequately understood by those who have only studied it from books, it is equally certain that the only people who can be of use to you in your social questions, are sympathetic Europeans who have a wide knowledge of the subject; and among these I should include Mrs. Besant. But Tinnevelly Iyer will tell us, as a Hindu, what he thinks on this point.

Tinnevelly Iyer.—There can be no doubt that all of us were expecting much more emphasis to be put upon these subjects than Mrs. Besant laid on them. We hope that before she leaves India she will make more pointed reference to them; at all events to the extent of letting us know what her views are of the situation, and how those views may be supported by an appeal to facts. I think that the appeal to ancient S'ástras, which laid down laws for the conduct of social life at a time when India was almost wholly free from foreign influence, is quite useless; for it works upon the hypothesis that we are not governed by a foreign nation, nor subject to any influence from modern Western thought; and to accept this as a basis for action would be to court starvation.

Purána Shástri.—Mrs. Besant certainly appears, from her lectures, to have a very sincere reverence for our S'ástras; but how far she would be prepared to bring, say, the "Institutes of Manu" into force in daily life at the present day, is, I think, doubtful. But here comes Narrowswami, who is a firm believer in the written law, though a little

fanciful in his interpretation of it! He will no doubt give us some ideas on the subject.

All.—Come along Narrowswami; take a seat!

Mr. Carlton.—We are discussing some of the Hindu social problems in relation to our Theosophic platform.

Purána Shástri.—Yes, new paradoxes in an old light! Now here, Narrowswami, you will be in your element, if what I hear be true; for in the paradox, thesis and antithesis gain all their value from interpretation! It is so in the case of the modern paradoxes, the Hindu-European and the European-Hindu, both of which are subjects on the table.

Narrowswami.—You fellow! you are always bothering your silly head about these social questions, as if society, such as it was or is, existed apart from Karma. Now the Absolute, you must know,—

Purána Shástri.—Not so fast! we haven't got there yet. The question before us is whether the Hindus should wholly adopt the habits and customs, along with the government of Europeans; or go back entirely to ways which would bring them into line with their ancestors in the days of Vasishta. You see it is a question of putting "new wine into old bottles," as some one says, and we are just now a little anxious as to the fate of the "old bottles"!

Mr. Carlton.—Yes, that is the question. So, Narrowswami, you must try to keep yourself down to it and not soar aloft above the heads of us poor mortals.

Narrowswami.—Look here, I will tell you; I think your social reform is all a mistake. I think that we must stand by our ancient customs, and I believe that the T. S. was really founded to uphold those customs.

Purána Shástri.—I don't agree in the least with your last remark. The T. S. was not founded with the idea of supporting any particular usages or belief, but to help the world by promoting brotherly feeling, intellectual research and psychical investigation. But, to come back to the immediate question. What ought to be our position, as members of the T. S., towards those who do not believe in this adherence to old customs and beliefs; and, mind you, they are a very large body and certainly demand our attention.

Mr. Carlton.—I think Purána Shástri is right in bringing the question within smaller limits. The T. S. as a philanthropic association is certainly bound to, at least, keep in touch with social questions out here, as it does in Europe.

Mrs. Benedict.—I have met many members of the T. S. out here who actually believe that the Theosophical Society recommends a blind adherence to all religious ritual and distinctly discourages any sort of reform in this direction.

Purána Shástri.—Yes, I am afraid it is the case that in its early days the T. S. in India gave support to much that maturer judgment would decide against.

Narrowswami.—I don't know to what end this discussion is tending, but it seems to me we are losing sight of the abstract side of the question. Now in Vishnu Purāna—

Purāna Shāstri.—Don't let us have any quotations or we shall soon have to disperse. As I have said already, I believe the T. S. must sooner or later adopt a definite attitude towards this question of social reform. Now what is this attitude to be? Mr. Carlton, what do you think?

Mr. Carlton.—Let us look at the attitude of most of the Hindus. It may be described as an attitude of indifference to everything but the question of bread-winning. Most of them are over-worked government officials, and it can hardly be expected that they will find time for purely theoretical religious problems. Now if their attention could be drawn to the more accessible social problems, there might be more hope of inculcating that spirit of altruism, which Mrs. Besant in one of her lectures rightly stated, was so conspicuous by its absence in the East. Mind you, I am not arguing for social as against religious reform, but for the establishment of a wider and more humanitarian spirit among our members; a spirit which shall be able to discover which of the two is more useful, to interpret, say, *Raghuvams'a*, from an imaginary esoteric standpoint, or to make the life of one of one's fellow-beings, more happy and consequently more useful to others. Surely Universal Brotherhood demands from us something practical, more of work and less of talk; and therefore at the risk of being called a "heretic," I would advise Hindu Theosophists not to lose sight of social questions.

Purāna Shāstri.—Yes, that has been always the difficulty in India, so many people to talk and so few to work. If the Theosophical Society lives, I feel sure, myself, that its platform will become a wider one and not a narrower one, and that as our influence grows we shall find room in our ranks for more workers. We shall all of us await with interest the nett result of Mrs. Besant's tour. And now as Tinnevely Iyer has gone to sleep, I propose that this meeting adjourn.

• ADELPHOS.

EVOLUTION AND ETHICS.

FEW pronouncements, whether from pulpit or platform, have made a greater sensation than the lecture on "Evolution and Ethics," delivered by the arch-agnostic of England at Oxford in May last, and since then published in pamphlet form; for Dr. Huxley is one of the high-priests of Science, and an accredited interpreter of its oracles. We propose to examine this now celebrated lecture a little, for it has many points of interest for Theosophists, whether Dr. Huxley be regarded as a teacher, an example, or a warning, or a mixture of all three.

That eminent biologist has two immense advantages over most of his fellow men: he writes the most beautiful English, and he is a

master of the art of presentation. These powers enable him to serve up intellectual dishes so savory that a person hungry for knowledge does not interrupt his feasting to ask of what they are composed—only the after-effect showing him what they contain. Dr. Huxley having publicly exercised his great gifts for years, his has become a name to conjure by—the most powerful effect of that magic name being exhibited when its owner himself makes the invocation, as happens in the instance before us. Freeing ourselves, however, as best we can from the spell of Dr. Huxley's great scientific reputation, and from the enchantment of his style, let us see what the dish is made of that he has set before us this time.

"Evolution and Ethics" scintillates with brilliant points, and glows with "glittering generalities"—the skimmed cream of modern thought and investigation. This cream Dr. Huxley proceeds to churn for us in his own peculiar and fascinating way, and the resulting *Amrita* he offers to the world as butter for the bread of life. Dr. Huxley's Agnostic butter, however, is not easy to spread on Theosophical bread. He is, unfortunately, one of those scientific men whose intellect had hardened in its mould before the influence of Eastern ideas or of "practical psychology" had made itself felt in Western "adult education." The consequence is, that although he seems to admit theoretically that there may be some things which he does not understand, and that there may even exist perfectly "knowable" phenomena of which he has had no experience, yet practically he sums up the universe without apparently allowing for these possibilities. For he shuts his eyes and ears to everything except that which he is pleased still to consider the only legitimate field of science, thus excluding from his philosophy every "plane" of existence but that of obvious, every-day life; and if he sometimes ventures into more comprehensive thinking, as he does in this lecture, the result of his venture, whatever the intention may be, is to reduce philosophical speculation to the form of an historic or scientific narrative, whose chief value is to illustrate the development of the human mind viewed as an organ for elaborating ingenious theories, rather than as an instrument for the discovery of truth.

Like all that comes from Dr. Huxley, "Evolution and Ethics" is full of interesting matter, and ought to act as a valuable mental corrective for those Theosophists who are at all inclined to become spiritually intoxicated by occult speculations, for the intention of the lecture is the establishment of the seeming anomaly, an agnostic basis for morals; although its ostensible subject is the relation between Evolution and Ethics.

The scheme of evolution in its entirety—that is to say, including the retrograde movement which to the Eastern appears more of the nature of involution, or the reverse movement towards latency that follows evolution—is thus expressed:

"Natural knowledge tends more and more to the conclusion that 'all the choir of heaven and furniture of the earth' are the transitory forms of parcels

of cosmic substance wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite; through all varieties of matter; through infinite diversities of life and thought; possibly through modes of being of which we neither have a conception, nor are competent to form any, back to the undefinable latency from which they arose."

One of the products of evolution is pain and suffering, which attain their highest level in man. Another product is pleasure and joy, but Dr. Huxley does not dwell on this fact, nor on the function of pain and pleasure as means for the realisation of evolution, by teaching what to avoid and what to seek. Pain is well known to be a danger-signal, and it is by the destruction of those who will not, or cannot, profit by this warning that evolution has in great measure been carried out; but this is a view of pain that does not square very well with the theory of the nature and origin of the ethical sense which is subsequently worked out in the lecture; so it would be a little too much to expect that it should be insisted on by the lecturer. The great law of self-preservation, whose essence is selfishness, is the means which in our case as well as in others, Nature has used to carry out evolution. As Dr. Huxley puts it:

"In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger; his exceptional physical organisation, his cunning, his sociability, his curiosity and his imitateness, his ruthless and ferocious destructiveness when his anger is roused by opposition."

But for men in society these once serviceable qualities have now become defects, and man

"Would be only too pleased to see 'the ape and tiger die.' But they decline to suit his convenience; and the unwelcome intrusion of those boon companions of his hot youth into the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger promptings with the name of sins; he punishes many acts which flow from them as crimes; and in extreme cases, he does his best to put an end to the survival of the fittest of former days by axe and rope."

The lecture then goes at great length into the question of the value and meaning of life. In very early times men began to notice that pains on the whole out-balance pleasures, and they set about to account for this circumstance by conjectures concerning the origin and government of the cosmos—conjectures which gradually crystallised out into religious beliefs on the one hand, and philosophical systems on the other; the former, as they hardened, becoming more and more terrible, the latter more and more pessimistic. He who begins to look for the reasons of things enters on a search for causes which is endless; for,

as Herbert Spencer shows, no explanation is so profound as not to leave necessary an explanation of that explanation. We must either draw the line somewhere, and say, "This is the ultimate truth," as all religions do; or go on into ever darkening regions of thought, until disheartened and exhausted we give up the quest in despair, and sink into indifference and pessimism; foregoing further explanations, passively enduring our woes, and vainly longing to escape from an existence in which experience proves that pain outweighs pleasure, and in which the probability seems to be that sorrow will increasingly outbalance joy. Says our author:

"The Vedas and Homeric epochs set before us a world of rich and vigorous life, full of joyous fighting men

That ever with a frolic welcome took
The thunder and the sunshine.....

and who were ready to brave the very gods themselves when their blood was up. A few centuries pass away and, under the influence of civilization, the descendants of these men are 'sicklied o'er with the pale cast of thought'—frank pessimists, or at best, make-believe optimists. The courage of the warlike stock may be as hardly tried as before, perhaps more hardly, but the enemy is self. The hero has become a monk. The man of action is replaced by the quietist, whose highest aspiration is to be the passive instrument of divine reason. By the Tibur, as by the Ganges, ethical man admits that the cosmos is too strong for him; and destroying every bond which ties him to it by ascetic discipline, he seeks salvation in absolute renunciation."

The Apatheia of the Old Greek Stoics, the Moksha of the Hindus, and the Nirvâna of the Buddhists, are very much the same; "thus the extremes touch. Greek thought and Indian thought set out from ground common to both, diverge widely, develop under very different physical and moral conditions, and finally converge to practically the same end." Modern thought, Dr. Huxley says, is making a fresh start from the base whence Indian and Greek philosophy set out. We have not indeed recovered "the wild freshness of morning" which characterised Vedic and Homeric times, but we once more believe in evolution, and we hold that the world is neither so good, nor so bad, as it conceivably might be. "Theories of the universe, in which the conception of evolution plays a leading part, were extant at least six centuries before our era. Certain knowledge of them, in the fifth century, reaches us from localities as distant as the valley of the Ganges and the Asiatic coasts of the Ægean." Starting once more from the base of evolution, we will go through the same round of ideas as before, for "the human mind being very much what it was six and twenty centuries ago, there is no ground for wonder if it presents indications of a tendency to move along the old lines to the same results." A lively prospect truly! It is our intellectual progress that has forced us again to enter on the old round, and what Dr. Huxley says of the effects of intellectual progress in general, pretty accurately depicts our condition to-day:

"Problems settled in a rough and ready way by rude men, absorbed in action, demand renewed attention and show themselves to be still unread

riddles, when men have time to think. The beneficent demon, doubt, whose name is Legion, and who dwells among the tombs of old faiths, enters into mankind, and henceforth refuses to be cast out. Sacred customs, venerable dooms of ancestral wisdom, hallowed by traditions and professing to hold good for all time, are put to the question. Cultured reflection asks for their credentials; judges them by its own standards; finally, gathers those of which it approves into ethical systems, in which the reasoning is rarely much more than a decent pretext for the adoption of foregone conclusions."

We start again, however, with a more definite conception of evolution than the ancients had, for they missed the very important point which Darwinism prominently brings out, namely, the "survival of the fittest,"—the evolution of the ancients being a "flux" and a fight, the result of which in some obscure way was perceived to be cyclic evolution; but the exact method of which evolution has not then been discovered. As we start with more knowledge of the facts of the Universe not only in this particular, but in almost every other, and also with much better methods of research, and with perfected canons of evidence, it may be expected that if we have to again pass round the cycle of opinion, forming our Systems, inventing our Theodicies, instituting our Churches, establishing our Academies, we will do all this on a higher level than before, and be all the time therefore a little nearer to the truth than were those who have made the round before us.

When we have got to this point in the lecture, we find that Dr. Huxley has led us up to this fundamental problem of all religious morality,—why should the good man be trodden under foot by the bad man? What is Providence thinking about to allow the virtuous man to starve, while the vicious one carouses? In what corner of the cosmos has justice hidden her head? In the answer which he makes to these questions, Dr. Huxley thinks that we may find the key to the great moral puzzle of life. His answer is that "the survival of the fittest" is a law that does not hold good in the moral world. The "fittest" is not necessarily the best morally; it is not even in every case the strongest and most cunning, nor yet is it necessarily the biologically highest in type. There will come a time when our expiring sun can no longer give a full allowance of life to the earth, and when, therefore, only the lowest forms of organism will be fitted to live in the unpropitious environment. What will have become of morality when the lichen and the amoeba are the earth's most important inhabitants? Not only does Nature provide no goal for ethics, but, according to Dr. Huxley, it everywhere and always combats the ethical on behalf of the physical, represented by that form of organism, and corresponding character, which is most fitted for its physical surroundings. Dr. Huxley considers the ethical and the physical to be irreconcilable enemies; each conducts its business in competition with the other, by means, respectively, of an "ethical process" and a "cosmic process". Savage man has to deal only with the cosmic process, working both in himself and in his environment; but civilised man, while as a physical being unavoidably

subjected to the cosmic process, is also, in so far as he is civilised, under the influence of the ethical process. The practical question for us is, what is necessary for the progress of man in the civilised state, now that the qualities of the lion and the ape, once so useful to him, have become disadvantages? Obviously to get rid of those qualities, and cultivate their opposites; or at least to favour in preference the less harmful qualities of the pig or the peacock, or of any other member of the farmyard which each of us has, more or less latent, within him.

But it is precisely to this that the "cosmic process" objects. It has ordained that the strongest, most cunning, most selfish, and most unscrupulous, most adapted to its environment shall survive; and if the ethical process wishes otherwise, there must be a battle between them. How is that fight to be fought? That, unfortunately, is precisely what Dr. Huxley does not know; or, if he does, will not tell. He holds us enchanted for thirty-six pages by the glamour of his delightful discourse, and then informs us that "Ethical nature may count upon having to reckon with a tenacious and powerful enemy as long as the world lasts"—namely, cosmic nature in general, and especially the lion and the ape elements within us; and that we had better bear our miseries with what fortitude we can command, than seek to escape them, their alleviation being all that is possible for us. Much, indeed, may, he thinks, be done in the way of alleviation by intelligence and will "guided by sound principles of investigation, and organized by common effort"; but Dr. Huxley deems it "an essential condition of the realisation of that hope that we should cast aside the notion that escape from pain and sorrow is the proper object of life." In other words, the natural desire for happiness, which is so generally accepted as a warrant for the belief that the power within the universe is acting in the direction of happiness for all that is, together with its corollary that this power is on the whole a good power, "must be cast aside"; and man must gird up his loins, and fight against the cosmos, which by the showing of the learned lecturer, is animated by a power that wars against what we call "righteousness." Having led us into that ugly ditch Dr. Huxley leaves us there, by coming to what seems, indeed, a lame and impotent conclusion, in the following exhortative peroration:

"We have long since emerged from the heroic childhood of our race, when good and evil could be met with the same frolic 'welcome'; the attempts to escape from evil, whether Indian or Greek, have ended in flight from the battle-field; it remains for us to throw aside the youthful overconfidence and the no less youthful discouragement of non-age. We are grown men, and must play the man

Strong in will

To strive, to seek, to find, and not to yield,
cherishing the good that falls in our way and bearing the evil, in and around us, with stout hearts set on diminishing it. So far, we all may strive in one faith towards one hope:

It may be that the gulfs will wash us down,
It may be we shall touch the Happy Isles,

.....but something ere the end,
Some work of noble note may yet be done."

The effect of Dr. Huxley's lecture on a reader not wholly under his spell, is not unlike that which a "puff" tart produces on a part of the mind more immediately connected with material things. It looks substantial, and tastes sweet, but there is very little to chew, and still less to swallow. When he reaches the end of "Evolution and Ethics," the reader is apt to ask himself, what is its real drift? And turning back through its pages, he finds that Dr. Huxley, after much rather vague but very graceful wandering through time and space, quietly collapses, as it were, into his answer to the great riddle of life—an answer which turns out to be merely a scientifically worded paraphrase, if indeed it be not a burlesque, of the world-old religious solution of the mystery. Briefly put, Dr. Huxley's theory of the Universe is as follows: There are two powers or "processes" in the Universe—a bad one and a good one. The bad power has its seat and theatre in the cosmos at large, and its action constitutes the "cosmic process"; the good power has its seat and theatre in man alone, and its action is the "ethical process." Man as a moral being must fight against "cosmic nature," on behalf of the "artificial" nature he is succeeding in building up within himself, despite "the cosmos"—for, "the history of civilization details the steps by which men have succeeded in building up an artificial world within the cosmos," and "the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it"; for "cosmic nature is no school of virtue, but the head-quarters of the enemy of ethical culture", and, "the cosmos works through the lower nature of man, not for righteousness but against it"; and although "it may seem an audacious proposal to pit the microcosm against the macrocosm," still there is a solid foundation "for the hope that such an enterprise may meet with a certain measure of success."

Now, Dr. Huxley has on more than one occasion assured the world that "Nature" contains for him the totality of all there is; and certainly "the cosmos" denotes the same totality. What then can he mean by this new supernatural which he calls "Ethical", and which lies outside of the total totality? He repudiates the Stoic and Eastern use of the term "nature of man", as inclusive of a "higher nature"—a use which he says would now "sound almost grotesque"; and he makes his hard sayings still darker and more mysterious by a distinction which he hints at, without attempting really to draw, between "the cosmic process" and "the general process of evolution"; for in note 19 at the end of the lecture, as published, we read, "Of course, strictly speaking, perfection, are part and parcel of the general process of evolution, just as the gregarious habit of innumerable plants and animals, which has been of immense advantage to them."

One naturally asks, "What does Dr. Huxley mean?" The only answer that seems to be possible is that he thinks that Nature is not merely "unmoral," as has frequently been maintained, but actually immoral; and, this being the case, it is very hard for the reader to avoid the suspicion that, after all, our great biologist may possibly not be quite competent to deal with these subjects. It is, indeed, such an astonishing thing to find one of the foremost men of science in England, or in the world, endeavouring to introduce, at this late day, a grotesque kind of Manicheism, which is in total opposition to the theory of the complete unity of the cosmos, a strong tendency to which theory is generally supposed to be distinctive of modern thought, and which Dr. Huxley in other of his utterances seems fully to endorse—that is, we say, so astonishing and inexplicable that the suspicion obtrudes itself on the mind that possibly the lecturer in this instance may not be quite in earnest. But this idea is no sooner entertained than it is dismissed. Unless Dr. Huxley be an emissary of the Jesuits, appointed to the task of making science ridiculous in the eyes of the educated by a *reductio ad absurdum* of agnosticism—an utterly inconceivable supposition—he must be considered in earnest. Can we, then, allow that he is competent to deal with the world-problem?

This is not a personal or invidious question, for it is properly contained in the larger one, Is any man, however learned and talented, competent to deal with the world-problem who is blind, wilfully or otherwise, to a large part of the facts; and who contemptuously ignores all the highly important inferences which may be drawn from those facts to which he shuts his eyes? Although Dr. Huxley does not in this lecture go into the vexed question of the relation between Matter and Spirit, which may be typified by asking whether the shell-fish generates the shell, or the shell generates the shell-fish, still he seems throughout to assume that the latter supposition is the correct one—if, indeed, he may not be more properly likened to a conchologist who pooh-poohs the very idea that the shells in his cabinet ever contained any fish at all, or ever needed such a thing. Dr. Huxley's interest in things metaphysical or "spiritual" seems to be that of a natural historian and biologist; he anatomises and classifies the various systems of philosophy and religion, without any apparent reference to the real meaning they contain; thus assuming an attitude towards the philosophies, religions, theosophies, and theodocies of the world, similar to that which the modern school-teacher assumes towards the mythological religions of Greece or Rome, or the missionary assumes towards the current theology of the "heathen"; for the school teacher and the missionary, take it for granted that they are then dealing with fictions and fancies, and they have not often the intelligence to perceive that the ancient stories of the gods are allegorical representations of very real and very important facts and forces in Nature, which must be reckoned with by any one who attempts to "philosophise." The experience of all thinkers is that we can go but a little distance below the surface of things before we come to a new

department of the cosmos; for the investigator into causes soon finds himself involuntarily landed in "psychics" and metaphysics, the unknown regions in which religion flounders and philosophy disports itself; regions which, however vague they may seem to most of us, we know must exist as realities beyond the range of our present vision. Dr. Huxley is not, so far as we are aware, known to the world as an originator or discoverer, and perhaps his modesty would lead him to class himself by rights among observers rather than among thinkers, among classifiers rather than among theorists; in which case, of course, criticism would be to a great extent disarmed. But in this lecture there is no hint of any such humble estimate of his position; and, until proved otherwise, the lecture must be dealt with as being what it purports on its face to be—a judgment passed upon the thoughts of the world's greatest thinkers by one who is competent to pass judgment, and an estimate of man's probable destiny by one who is fitted to make it.

Now, notwithstanding the many beauties of Dr. Huxley's lecture, and the undeniable truths it contains, there are in it several fallacies which could hardly have been put forward seriously except by a person strongly under the influence of a foregone conclusion, or of bias of some other kind, and therefore presumably incompetent for the task our learned biologist has undertaken—and this, quite apart from the huge fallacy which underlies his attempted accomplishment of that task. As a sample, let us take one of the most obvious of these curious slips from the path of reason. The lecturer quotes Pope's well-known lines ending in the declaration that "Whatever is is right", and proceeds to criticise it thus:

"As to the concluding aphorism, its fittest place would be as an inscription in letters of mud over the portal of some sty of Epicurus; for that is where the logical application of it to practice would land men, with every aspiration stifled and every effort paralysed. Why try to set right what is right already? Why strive to improve the best of all possible worlds? Let us eat and drink, for as to-day all is right, so to-morrow all will be."

Pope does not say, and surely never meant, that we should stifle every aspiration, or paralyse all our efforts. A world with these aspirations and efforts paralysed and stifled would not be the world as it now exists, and of which Pope speaks; for those aspirations and efforts are an integral part of "all that is", and to set about to stifle and paralyse them would presume an opinion the very opposite to that expressed by Pope, and which is the very soul of his aphorism—the opinion, namely, that whatever is is wrong; which, after all, does not appear to be so very different from Dr. Huxley's own idea of the cosmos in reference to man as an ethical being. Included in the number of things that are, there exists a potent force which, acting under the guidance of will and intelligence, manifests in the very aspirations and efforts which Dr. Huxley ignores or eliminates, and all the time "makes for righteousness." This potent force Pope very evidently includes in the "cosmic process", while Dr. Huxley counts it out, or at most counts it as man's own ori-

ginal and peculiar contribution to "the general process of evolution"—whatever that apparent afterthought may mean. It seems hardly fair to the poet to deny him the benefit in his "world" of this very important part of all that is, and then to use that same part without hesitation in his own "world"; yet it is upon these very aspirations and efforts that, as we have seen, Dr. Huxley entirely relies, and urges us all to rely, for our future progress.

It does not need a Huxley to tell us that; read in that superficial if not to say patently unfair manner, Pope's aphorism is absolutely indefensible; but that Dr. Huxley takes that view of it, in a measure prepares us for the far more important error that pervades the lecture, and which seems to be particularly inexcusable in a man of science, and to entirely vitiate the conclusions reached, quite apart from any consideration of the possible metaphysical crudities the learned lecturer's theories may involve—the conclusion, namely, that cosmic evolution and ethical evolution are two distinct and inimical things; and that man is destined to be eternally in conflict with a power which is the opposite to ethical, universally manifesting in the cosmos with the solitary exception of man's own case—a conclusion that, were it correct, would establish a neo-Manicheism, and make Mr. Huxley himself the High Priest of an evil Power.

Dr. Huxley starts with the assumption that the one basic principle of evolution is self-preservation; this is apparently a justifiable postulate, but he goes on to declare that the one means by which this self-preservation is effected, and evolution accomplished, is strife and self-aggrandisement, the outcome of which is the survival of those individuals or species which are best adapted to their environment, or sum total of conditions under which they have to live; and this method of bringing about evolution he calls "the cosmic process." The sentiment of altruism does not enter into Nature, according to him, but is something artificial and peculiarly human; and this unnatural, or extraneous, feeling of sympathy with, and consideration for others may become developed in man, in spite of Nature, through his own unaided efforts, or by what Dr. Huxley calls "the ethical process"—a process which to keep it up requires a constant and almost hopeless fight with Nature at large; for altruism will never become "organic" in man, but ever remain "artificial." Such, as far at least as this lecture declares it, is the gist of Dr. Huxley's philosophy.

Now, two units of energy, when they come into contact, must do one of two things—either compete or coöperate. Some instances of this "law" we recognise as attraction and repulsion, others as addition and subtraction; but there is no other alternative, for the apparently possible third course, consisting in separation before any conflict or any coöperation has occurred, proves when examined to be either a case of incipient conflict, in the form of repulsion, or of elementary coöperation in the form of a mutual agreement to have no further intercourse. There does not seem to be the slightest justification for supposing one

of these "processes" to be more natural or more "cosmic" than the other. When units of consciousness are concerned, discrimination and choice come into play, and the course pursued by units when they come into contact, will depend upon the judgment they form of the comparative advantage that will accrue to "self". Self-preservation being in both cases the real motive that determines the action, there is no apparent warrant whatever for judging one alternative to be in itself more moral than the other, or for calling the one a "cosmic process" and the other an "ethical process."

If two units compete, the stronger or cleverer will destroy and perhaps devour the weaker and stupider; if they coöperate, they form a partnership for their common benefit, which partnership being joined in by other units, also willing to coöperate, becomes an association, society, organization, or, in scientific language, an organism, which, in its turn, is ready to compete or coöperate with other units similar to itself. Both of these courses of action are perfectly "natural", for they may be observed to take place in all manifestations of life from the lowest to the highest—the coöperation among mankind, which is the subject-matter of Ethics, being nothing but the highest instance of the same principle that shows itself in the tacit agreement of the tissue cells to drop their differences, and forego a large amount of their individual liberties, in order to coöperate in the formation of a tissue. Why Dr. Huxley should confine the term "cosmic process" to the competitive action of the units, and call their coöperative action "artificial" and ethical, and apparently restrict the latter to the case of man, is a mystery which is not disclosed in "Evolution and Ethics."

We may, however, from the general tenor of his published ideas, make a guess at the justification which Dr. Huxley supposes himself to have for this arbitrary division of natural and universal processes into "cosmic" and "ethical". Imbued, like all men of science, with a well-founded dread of falling into the too common error of mistaking abstractions for actual substances, and general names for entities, Dr. Huxley, as the present lecture shows, has accustomed himself to regard the spiritual and metaphysical, if not as actually synonymous with the fanciful and fictitious, at least as of no importance as factors in an explanation of life—a habit which his constant occupation with the concrete, and therefore more obvious and superficial, side of Nature has doubtless intensified. Finding that self-abnegation and self-sacrifice—the necessary conditions for that ethical conduct upon the prevalence of which the future progress of mankind obviously depends—do not "come natural" to us at present, he concludes that they are unnatural to man, and therefore "artificial" products. On the other hand, in every instance of association below that of man, from the chemical atom up to the herding animals, the self-abnegation necessary to enable the units to coöperate "comes naturally" to all appearance, and being instinctive and involuntary, is presumably natural in the strictest sense, instead of being an artificial product as in the case of man.

The consequence is that Dr. Huxley thinks of this quality of self-abnegation differently in the two cases, and therefore calls it by different names. In the case of the lower forms of life he calls it "inhibition", in the case of man he calls it "altruism". Unless the atoms or the cells exercised their virtue by inhibiting the actions and tendencies natural to them in their isolated or "savaged" state, they could not by any possibility combine to form a product, or coöperate to make an organism. Unless man can exercise the virtue of altruism, or the taking thought for the happiness of others as well as of himself,—a virtue which implies the discarding of his coarser selfishness—he cannot possibly aggregate himself into a community. The parallel between the two cases seems to be perfect; but since we know that in man's own case this process of inhibition is accompanied by painful effort, while there is no evidence that any effort is required, or any pain experienced in other cases, Dr. Huxley concludes that inhibition without effort is discretely distinct from inhibition with effort; the former being the "cosmic process" and the latter an "ethical" one.

But a reliance upon these considerations for a justification of this arbitrary distinction—a distinction which seems to lie at the foundation of Dr. Huxley's philosophy—does not appear to be warranted; for only experiential knowledge could inform us of what takes place in other consciousnesses than our own, and in the case of every creature other than man, the power of inhibiting its primitive or "savage" tendencies has long ago been fully developed, and has become, through habit and heredity, so easy to exercise as to be a "second nature", which to us, indeed, is indistinguishable from the original one; and even if that nature be still imperfectly formed in some of the lower grades of life, it is being formed in these by such slow degrees that the movement must necessarily be imperceptible to us with our rough and ready methods of observation. In our own case, the passage from the isolated to the associated form of existence is taking place with far greater rapidity than we can possibly suppose it to have occurred in any other instance; since as self-conscious and reasoning beings we can help it on; but that momentous transition is as yet very far from having been accomplished in our case.

It is in the nature of all transitions to be painful, and of all growing pains to appear unkind and unjustifiable; but both of those pains seem to be "in the nature of things", and it is hardly to be wondered at that a growth so great, and a transition so surprising as those which occur when savage man turns into a social being, should be accompanied by pains and sorrows of terrible intensity. It is certain, however, that this change in man's nature is now rapidly going on, and will inevitably be accomplished by causes which we are learning to discern and to assist; and when the altruism, sympathy, and sociability—which are so difficult for man at present as not to be recognised even as a "second nature,"—when these qualities, we say, become man's predominant and real nature, the pains and sorrows which now so sorely puzzle our moralists, whether religious or agnostic, will

cease to trouble the then peaceful waters of human life; the worst that will remain will be the small modicum of evil necessary to serve as a danger signal to warn us lest we stray from the path of rectitude.

Since both competition and coöperation are essentially natural or cosmic processes, complementary to, and necessary for each other, it follows that Dr. Huxley's philosophy falls to the ground; for it is founded on the hypothesis that these two coördinates of evolution are in eternal opposition to each other. We are therefore relieved from the awful prospect of having for ever to wage a hopeless war with ourselves and with the rest of the cosmos, visible and invisible; for the grotesque idea of the microcosm opposing itself to the macrocosm is thus proved to be the wildest kind of fancy. We may with a clear conscience open our eyes to the facts of Nature, among which is the eminently significant one of the growth of self-control. Already the hypnotists have shown that "inhibition" is a thing that is susceptible of further and apparently indefinite development; for they have proved that it is possible in certain cases for a person apparently in his normal condition to inhibit at will either his sensations or his emotions; and it is evident that the perfecting of this power of inhibition, or growth of a higher self-control, will eventually make man the master of pain and grief—but to us it is equally certain that the intelligent Powers that we perceive to be pulling the strings that make us mortals dance, will take good care that this new faculty of larger self-control shall not precede in its development that of the power of self-sacrifice.

The name of Thomas Henry Huxley will undoubtedly go down through the ages as that of one of the brilliant company of illustrious men who have made the Victorian age remarkable. That a mind so bright and sharp as his should dull itself upon the problem of "Evolution and Ethics" must surely be the fault rather of the method than of the man. When we examine his method, we find that it leaves out one half of the data that need to be taken into account to make possible any attempt to solve the riddle of the Universe. Of the double cosmic movement, which Theosophists lamely try to describe as "the ascent of Matter, and the descent of Spirit", Dr. Huxley perceives only the first part. Fancy a tailor endeavouring to cut out a garment with only one blade to his scissors! It is the perception or "apperception" of this double movement in the Universe that has made it appear to so many thinkers in all ages that the cosmos is One Great Whole; and this so apparent unity causes the idea of an eternal conflict between the microcosm and the macrocosm to seem not only an absurdity, but the most essentially unscientific absurdity conceivable, and as near a "blasphemy" as it is possible for a rational man to go.

To those who perceive this double movement, evil becomes not only relative but comparative; and the Nineteenth Century man of science, who in his wisdom concludes that because he is unhappy, and sees that others are even more so, the cosmic power is not ethical, then appears extremely like a child whom jam has ceased to please and

marbles to amuse, because it has to go to school, and cannot both eat its cake and keep it. If any of our readers wish to profit by the "warning" which Dr. Huxley by example conveys to the world in "Evolution and Ethics", let him read what is said therein about the doctrine of Karma; for, by dint of hacking that doctrine about with his one-bladed scissors, Dr. Huxley reduces that mysterious and all-pervading principle to a bastard kind of heredity, and then proceeds, with great apparent satisfaction, to mix it up with Atavism.

The clever Hindu printers who have set up this article do not understand our language, but their powers of observation, and their admirable "technique" as type-setters, make them equal to the task of deciphering our hand-writing, in spite of their ignorance of the meaning. This does not seem so very unlike the position which Dr. Huxley occupies in regard to the language of Nature; he does not see in the Cosmos, with the material side of which he is so familiar, the deeper meaning which he would read in [not into] it were he to cease to ignore all that lies below the surface—a meaning which, could he perceive it, would fill his soul with a hope and a joy such as he, unfortunately, may never know, at least not in this incarnation.

RICHARD HARTE.

KRISHNA'S JOURNEY TO MOUNT KAILAS.

(Continued from page 182.)

THE fourth chapter gave us some idea of the nature of the bird used by S'ri Krishna as a vehicle to take him to the top of Mount Kailas. But there are one or two other points which deserve a passing notice. The north-easterly direction in which the bird is said to have flown away is one. The meaning is clear enough if the passage under study be construed from the standpoint of the letter. The relation of Dvāraka to the Badiri hermitage on the surface of the earth will explain the direction, but difficulties arise when the whole thing is subjectivised. There is again the meaning of the hermitage itself as it represents a halting place in the process of abstracting the consciousness from the changeful, and merging it into the changeless. What then is that hermitage? The answers to these questions can, I think, be obtained by considering the various statements contained in the text combined with other statements of the kind scattered through the Purānas generally. The statement that all enmity ceases there, indicates that Badiri represents a state of consciousness in which the yogi feels himself as one with all manifested nature, separation being impossible there. It is therefore a Buddhic state or a state of *jñānam* in which a man realizes that all is Vāsudeva. It is again said that the course of *yagna* that rules all manifested nature starts from there. It is therefore a loka in which manifested nature hinges on to its noumenal counterpart—the abode of the Chohan hierarchies whose ideal life-processes are observed by us in their physical aspect ruling over physical nature. It is both a psychic and spiritual condition or a Buddhi-Mānasic state, a state in

which Lord Vishnu is ever cognizable of course in his lowest aspect of a unifying Tejas. This state is hence called a state of Nara-Nārāyana, in which the individual ego of the man has gained the condition of the angel that informs him. It is this that characterizes the philosophy of Siddhas who combine wisdom and power, and hence Badiri is called the hermitage of Siddhas, being the goal pointed to by them. It is the third state corresponding to the third principle of the septenary which correlates with the third principle of the macrocosmic septenary. It is hence the hermitage of Vāmana, the third Avatār, the ultimate state attainable by a man as such.

From the above, it will be seen that the flight of the bird from Dvāraka to Badiri is really the carrying of Buddhi-Mānasic energy from the plane of the earth to the outermost confines of manifested nature, where objective life merges into life subjective, or to the critical plane of Nature, where flows the mighty Ganges or the river of Fohatic life-energy. The northern side of this stream is characterized by the fact that no outside nature exists there except as a part of subjective thought, while outside nature can exist to him who is still to the south of the stream, be it out of compassion for man, or out of necessity, or from observance of the law. For these reasons the text describes S'ri Krishna of inscrutable course of action as proceeding to the north of the stream and there joining on his mind to the Samādhi state. But the reader can, if he likes, consider the whole as an effort of Samādhi from the moment that the Lord summoned his vehicle from the higher spheres. In this place it may be useful to refer Badiri to the course of the river Ganges given in Vishnu Purāna, Adhyaya ii. There it is stated that the river starts from the pole-star and flows to the domain of the seven Rishis, who, floating in the holy waters, are engaged in *prāṇāyāma*. From there it flows on to Soma-Mandalam, or the orb of Soma, and from there again falls on the back of Mount Meru, splitting into four branches. This statement of the Vishnu Purāna is important. The pole-star here is the north pole of our solar system corresponding to the pole of the human body—the Brahmarandhra, the top-most point of the head. There the waters of manifestation set in. The seven Rishis indicate the seven great centres in the head which collectively form the thousand-petalled chakram. From there the serpentine course takes the stream to the orb of Soma, which is the golden light connected with the middle of the forehead. From there again the stream runs on to the back of Meru—the city of Brahma, or the heart. If only we bear in mind that the eternal law has made the Brahma-Rishis, the servants of Soma, as so often said in the Vedas and Purānas, there will be no difficulty in locating the Badiri hermitage in Soma-Mandalam, or the centre of the forehead microcosmically.

Compare with this the following quotation from the same book, chapters on "Creation in the Pushkara":—

"These Brahma-Rishis perform Tapas on Mount Meru, their feet pressing their lower organs, their eyes turned towards the lofty peak of Meru,

necks straightened, backs erect, faces smiling, hands closed round the navel and their whole bodies contracted. With austerities thus performed and minds concentrated, Brahma and these Rishis mentally produced an all-pervading light. This light is the Vaishnavite form of flame ruling over the senses, and yet separate from them and it began to shine as the moon in the sky (*Soma-Mandalam*). This began to shine with an unbounded light in the sky as if it were another sun. This light is Brahmic in its character, within cognizance, and situated in the middle of the forehead, though it is not attainable by fools. But those men who are bent on self-knowledge and in whom Buddhi is developed, see that light manifesting as two orbs, lunar and solar, in the eyes. Only those Brahmans, the devotees of truth learned in the Veda and others, see the light or understand the science of self. In the case of a well-regulated yogi striving for release from bondage, the great lunar light enters the heart and rises from there to the middle between the eyes, by means of Gāyatri."

The above quotation is inserted here in order that the reader may see the connection between the Soma-Mandalam of Sanskrit and the Tejas that correlates with the middle of the forehead. It is this Soma again full saturation by which makes a man immortal.

At this stage the reader may ask if the Badiri hermitage is the pineal gland or the plane of consciousness attainable by transferring all life energy to that gland. I think the pineal gland is to the north of the stream to which S'ri Krishna goes over from Badiri. The centre, which is described in some of our Upanishads as hanging like an apple, is the hermitage. It is somewhat lower in spirituality than the pineal gland. It stands in the same relation to the pineal gland as the Buddhi-Mānasic to the purely Buddhic, and as a result the objective world yet remains for him who has transferred his consciousness to Badiri, but has not yet crossed over to the hermitage of Vāmana, where the Lord once split himself into two halves, one human and the other angelic. The angelic half correlates with the centre of the forehead and the human half with the central spot between the eye-brows. That a slight difference was recognized between these two points is seen in the following s'lokas (*Harivamsa*—Creation in the Pushkara).

“भुवोतरादजनयदो गादो गेश्वरः प्रभुः

ब्रह्मवंशकरं दिव्यं भृगुं परमधार्मिकं

ललाट मध्याद सृजन्नारदं प्रिय विग्रहं

सनत्कुमारं मूर्ध्नि महायोगी पितामहः ”

"This powerful lord of yogis, Brahma created by his power and from between the eyebrows, the Patriarch Bhrigu, the head of the Brahma-Rishis, the great follower and propagator of Dharma. He created from the middle of the forehead, Narada, of agreeable form, and from the crown of the head was created Sanatkumara". The whole thing may be summed up in the figure of the tau intertwined by the serpent or the winding Ganges. The front or face of this is the east and the back is the west. Kailas is the north. The direction in which one must

ravel from the heart to the centre between the eye-brows is necessarily north-east.

CHAPTER V.

1. Then the hosts of Munis seeing that the deva of Devas had arrived, closed their Agnihotras and acts of welcome due to comers.

2. These Munis had their minds fixed in Samádhi through long-untainted tapas. Some had allowed their hair to grow into matted locks and others were shaven. Some looked as if their blood-vessels had collapsed.

3. Others were without marrow and dried up and others looked like ghosts. Some were eaters of ground corn and others of dried leaf.

4. Some were completely given up to Vedic recitation, study and practice, full of tapas and void of food, ever in contemplation of Vishnu with devotion to, and reliance on Him.

5. Some were very near to the attainment of Siddhis and others were in eternal and devoted contemplation of Vishnu, and others of tapasic merit had seen Lord Vishnu after long meditation.

6. Some were eaters of one meal in the year and others drank water alone. Some Munis, through their devotion to S'ruti and Smriti, caused even to Indra to fear.

7. Vasishta, Vámadeva, Raibhya, Dhúmra, Jábali, Kas'yapa, Kanva, Bharadvája and Goutama.

8. Atri, As'vas'iras, Bhadrá, S'ankha, S'ankhaniddhi, Kuni, Páras'ariya, Pavitráksha, Yágnavalkya, of great mind.

9. Kakshivat, Angiras, Díptatapas, Asita, Devala, Válmiki of great tapas.

10. These and other Munis emerged from their dwellings, with the necessary oblations for the Eternal Lord.

11. These went unto Lord Krishna—the protector of devotees, the all-ruler, the all-destroyer, the all-assimilator, and the all-pervader—and prostrated themselves before him in deep devotion.

12. "Salutation to thee, O Krishna, Lord of devas, Truth of Om, Ruler of the universe. We bow down our heads before thee, O Kes'ava!"

13. "Salutation to thee, O Krishna, the all-pervading, all-perceiving Lord. We worship thee, O Kes'ava." Thus said the great Brahmins unto the Lord.

14. "Here are eatables, here is water for washing, and here is a seat for thee. We have our life's purpose accomplished, enjoying ever the grace of the Universal Lord."

15. "Has anything been done by us not quite pleasing to the Lord?" Thus said the Brahmins with folded hands in the presence of the Lord.

16. Krishna then utilizing the offerings laid down by the devas, according to requirement, said, "All is done that ought to be done. O Munis, may your tapas prosper!"

17. Thus said the ancient-born, pleased with the Munis, as was also his bird Garuda.

18. Again did the Lord inquire of the Munis of A'tmic realization, if all went well with their tapas, agnihotrams and attendants.

19. These and similar inquiries did the Lord make; and the Munis replied that all went well throughout.

20. Then did the Munis bring unto the Lord Vishnu and the Devas about him, picked grain, fruits and vegetables and rendered service. These the Lord accepted and rendered thanks.

CHAPTER VI.

1 & 2. Then the great Lord and Ruler Vishnu of unknowable action, proceeded to see the tapasic hermitage, on the northern side of the Ganges, a hermitage where in days of yore, He, the present lord of the Yádavas, performed tapas. He entered therein.

3. Having entered the place so long unseen and yet so beautiful, the promulgator of virtue sat down.

4. There the Lord of the lotus-eye merged, his mind in the Samádhi condition, and sat in profound meditation. What this Supreme Lord contemplated in his Samádhi, who knows?

5. While thus the guru of the devas sat like a lamp in the Samádhi state, there arose on all sides a most terrific uproar.

6. "Eat, eat and enjoy, run, run and hunt these animals by the grace of Vishnu (S'árnga-Dhanus).

7. "This is Vishnu, Krishna, Hari, Achyuta. Salutation to thee, O Vishnu, Lord of devas, Mádhava, Kes'ava."

8. Cries like this sprang up then during the night, combined with the terrible roars of lions, the enemies of antelopes.

9. Dogs were barking and running after antelopes; the antelopes were in a state of terror and there were also bears and tigers there.

10. Here and there the trumpeting of elephants was also heard. The noise was like that of the ocean when it is agitated by a furious hurricane.

11. The noise heard that night, was sufficient to terrify the three worlds. Lord Hari sitting there heard the tumult.

12. He became disturbed in Samádhi, and breathed hard. The Lord then considered—"What is this terrific noise?"

13 & 14. "What is all this discord mixed with praises of me? This sound of hunting in this forest—this baying of pursuing dogs, mingled with the cries of all sorts of wild animals?"

15. Thus thought the Lord sitting still, though looking round about to find out the cause of it all.

16. Then the animals ran to where the Lord sat, and in the rear of the animals appeared a great crowd.

17. Then became visible numbers of torches, hundreds and thousands of them, dispelling the darkness of the night and making it bright as day.

18. Then there appeared numbers of Bhútas and horrid Pisáchas, uttering a terrible screaming.

19. Pisáchas of deformed faces, were eating flesh and drinking large quantities of blood.

20. There were also seen animals killed and being killed, fallen down and being slaughtered, and also antelopes and elephants pierced with arrows and running to and fro.

21. Then crowded before the Lord's sight thousands and thousands of animals, who rushed to where he sat.

22. It is said that these animals formed a circle around the Lord, and there too were seen female Pisáchas of deformed bodies, terrific to behold, making the hair stand on end.

23. These female Pisáchas ran also to where the Lord sat with children in their arms. A crowd of dogs also were moving hither and thither among the multitude.

24. Then the all-pervading Lord Kes'ava thus circled round by crowds, became greatly astonished and continued to behold them from his sitting posture.

25. The Lord thought within himself, "for what purpose is all this tumult and whose are all these followers? Who is it that praises me in devotion, with whom I shall be pleased?"

26. "Who is it that has Nirvána near at hand as a result of my favour?" Thus thinking within himself sat the Lord Hari like any ordinary mortal.

A. NILAKANTA SHASTRY.

OF THE VIRTUES AND PREPARATIONS OF CORALS.*

RED corals are of two kinds: one of which is of a dark red colour, or toward a purple colour: another of a bright, shining red colour. And as they differ in colours, so they differ in properties. There is another kind of a pale colour, which hath very little virtue in it. It is to be observed concerning the red coral, that how far short it is of a bright reddish, it wants so much of its goodness and efficacy.

Experience teaches us that those corals which are of a clear, bright, shining colour, full of boughs and nowhere broken, are full of power and virtue. But those corals which have clefts, or want any part which they should have, are of less virtue. As a tree which wants some of its boughs brings forth the less fruit, so corals, whether pur-

* Editor's Note.—The following extract from an old translation of Paracelsus with a few notes, has been sent us by a correspondent who suggests that interesting parallels may be found in Eastern literature, though in the East the coral never seems to have been so highly esteemed as true precious stones, such as the diamond, &c.

ple, or bright red, if they want any of their parts, they likewise want some of their virtue.

Now to speak of the several properties of those two kinds of corals, viz., the bright red, and the purple or dark red.

The bright red are pleasant and delectable; but the dark red are not pleasant to the eye. Those who would carry about them coral, if they be young men or old men, let them choose and love the bright coral, and they must beware of the dull, dark coral. As joy differs from sorrow, and laughing from weeping, so these two sorts of corals differ the one from the other. A sick or weak man who would have his heart merry and joyful, if he carry about him the dark red or purple coral, it will increase his disease and sadness of heart.

Now to speak of the virtues of the shining, bright red coral. It is good to quicken phantasy, or imaginative faculty; it is good against phantasms or nocturnal spirits; it is good against vain visions or vain sights, called *spectra*; it is good against melancholy.

I will explain these a little to you that you may thereby know better the worth and use of these corals.

That you may understand what *phantasy* is, consider how some men are naturally inclined to the study of secrets of arts and sciences and new inventions. Now they cannot always find out these things so readily as they would; they tire their minds and thoughts about it: the bright coral will be very helpful to us in this business, for it will not suffer the devil or any thing else which will seduce a man in his phantasy to infect his mind with impurity, wickedness or vanity. But the dark red coral doth the contrary.

Phantasms or nocturnal spirits, proceeding from Nature, they have a little of man's understanding in them; they seek after man, especially him who is joined to them. They be of divers sorts, some good, some bad; they are lovers of man, but not visibly, and they converse with them as dogs: but there is nothing to be got by these spirits; they can do nothing except it be to trouble a man; they fly from these bright corals as a dog from a staff; but they gather together where the dark coloured coral is.* They are much like to the night-mares which are bred of phantasy.

A *spectrum* or a ghost is the starry body of a dead man. Man hath a two-fold body, one made of the elements, the other made of the firma-

*The dark-red, or blood-colour, is said to be attractive to certain of the worse and lower kinds of elementals owing to its resemblance to blood. A friend of ours, who was something of an occultist, was once told (not by letter) by one of the Mahátmas to give up wearing a head-cloth of this colour for the reason above given. This gentleman was not what members of the Theosophical Society call a *chela*, meaning presumably thereby a *sisya* or disciple, because, when the other side of Advaitism is reached, it will be found that in two exceptional cases there are "Mahátmas" who have no "apostolic succession," and in these cases each man has to find his own way by himself, he receives hints from various sources, but cannot be said to be anybody's "chela": our friend was one of those who have no apostolic succession, and was therefore debarred from joining that section of the "Mahátmas," which appears to be the only one referred to in the writings of members of the T. S., and whose seat or *ás'ram* is not in Tibet, but on the slopes of the Himálayas.

ment. The body made of the elements, when the life leaves it, rots in the place where it is buried, but that other body which man hath from the stars, flieth up and down in the air above the earth. Now these ætherial or starry bodies of dead men we call ghosts, which cannot endure to be where the bright coral is; but the dark coloured coral allures them to it.*

Melancholy is a disease which makes a man sad, whether he will or not, that he grows weary of everything and becomes dull, and by his diverse thoughts and speculations makes him grieve and weep. This melancholy is driven away by the bright red coral, and it is increased by the dark red coral.

It is evident by these four particulars now mentioned that the operation of the coral is natural and not superstitious or magical, as many may think; for these four of which we have now spoken, do proceed from nature and not from the devil, contrary to nature. Now if they be natural, as astronomy, and the composition and putrefaction of man proves it, then nature hath a secret prepared for them, as it hath for all things natural, which proceeds from nature. Now coral is one of those secrets, of which there are also some others which nature hath prepared against these four. And so nature is contrary to nature, that is, contrary to nature in assisting nature.

Bright coral restrains the great tempest of lightning, thunder and hail, and preserves us from the hurt of them if it be used in the right manner and in the right place.

The proof of this. If we by our understanding can find a way to build a house over our heads to keep off the rain or to make a shade to keep off the heat of the sun, etc., so nature, as it can cause tempests in the air, doubtless it can also prepare a defensive to save from the harm of these tempests. As, for example, as Nature causeth diseases, so likewise it hath prepared medicines against those diseases. So that there is not any natural thing but hath its contrary, that is, there is created some natural thing which is contrary to it: and for this end God hath created coral, who understands these things, and hath likewise created other such things out of the earth.†

Bright red coral doth defend us from the cruelty of savage monsters, such as are bred by the heaven, that is, the stars, contrary to the

* These two bodies are respectively the *sthūla s'arīram* and *sūkshma s'arīram* of the Vedāntins, according to the old fourfold classification. The *sūkshma s'arīram* may remain for a time undissolved, within the sphere of the earth's attraction, appearing as a ghost or as an "intelligence" at a spiritualistic séance (though all such "intelligences" are not necessarily of this kind), while the *kāraṇa s'arīram* (this last is definitely explained by Śrī Śāṅkarāchārya's commentary on *Bṛihadāraṇyakopaniṣad* to be the *linga s'arīram*, on which point he has the misfortune to differ from members of the T. S.) has passed on to Svargam or "Devachan."

† This "proof" may appear puerile at first sight, but in reality it refers to two important positions of occultism, viz., first, that everything which can be effected by material or mechanical means can be effected by "occult" means. This is a part of the "law of correspondence"—as above so below. Second; that all differentiated existence is ultimately resolvable in to "pairs of opposites."

course of nature. Sometimes the stars pour out a seed, of which a monster is begotten, which should not be reckoned amongst the creatures as a part of the creation: and these monsters, we think, sometimes to be devils, sometimes we think they are ghosts, etc.; they are great enemies to men, because they are not generated by a natural way, but by an unnatural way. Now these monsters cannot be where corals are.* Devils or spirits which possess men, cannot do it where coral is; if the coral be lying in the place, or be hid in a fit place, or if we carry it about us. There be many such spirits invisible with us, which seduce us and teach us to lie and to deceive, etc., but by this coral they may be driven away from us.†

The Proof.—As the devil flyeth from the sun which he cannot endure, for he hates the light and loves darkness; so he flyeth from this coral, which God hath singularly enriched more than any other vegetable, even as he hath made the sun to excel all the rest of the stars. The devil can comply with any of the stars except the sun; he cannot agree with the sun, so neither can he agree with coral. This bright red coral in its secret, mysterious virtues, is like the sun; and the purple or dark coloured coral is like the moon; and as the devil doth comply with the moon, so he doth with this dark red coral.‡

When this coral is, whether in the fields or in gardens, where all kinds of fruits are multiplied and increased, it likewise drives away from those grounds (where it doth lie) all such birds, vermin, spirits, ghosts, which are hurtful to the grounds, or the fruits of the ground, and so it increaseth the fruits. For the corn, fruits, etc., receive great damage in the night by spirits and ghosts.

Further, if the devil may possess man, much more may he possess beasts, as cows, dogs, hogs, birds, etc., viz., such beasts in which men have most delight. And the devil is also in tempests, in lightning, hail, etc. Now if nature may be thus possessed by unclean spirits, then certainly nature by its own strength can deliver itself from those clean spirits; that is, that natural thing which is so possessed, howbeit, cannot by its own strength deliver itself; yet there is some other natural thing like itself which agreeth with it, to which God hath given

* This theory of monsters is part of the doctrine, according to which "influences and tendencies" good or evil are always, in one of their manifestations, to be found synthesized in some individual existence. Each thing exists in the four forms: *para*, *pas'yanti*, *madhyama*, *vaikari*, one of those is usually a synthesis. This holds true even of the Logos:—*para*, form; *Logos*, itself; *Pas'yanti*, the light of the Logos; *Madhyama*, the Dhyān Chohan, the synthesis; *Vaikari*, humanity. This doctrine should help beginners to understand devas and elementals, each of which is a synthesis or focus of some power or combination of powers. The four forms hold from the highest to the lowest.

† This refers to the moral twist or warp which is so often found in those who have much commerce with elementals. In certain cases such persons seem to have said, "Evil be thou my good!" and to act accordingly—psychic anarchists who live for destruction.

‡ Occultists will be reminded by this passage of the fact that the strongest weapons of the Black Powers can be absorbed, as it were, into the aura of one of the "Children of the Sun" (a particular class of "Mahātmās"), without the slightest injury being produced.

a peculiar power against such unclean spirit, that as in nature there be remedies against such wicked spirits, of which remedies coral is one.

Coral makes us to be of a good complexion and cheerful. It corrects the harshness and rudeness of our natures, and makes those civil which before were uncivil. It stops the blood of the veins, bleeding at the nose, the bleeding of wounds.

It cureth the falling sickness by the rectifying of nature, so that the diseased person shall not fall. It is one of the chiefest things for the curing of this disease either in young people or in people of middle age.

Here I will add one notable mark whereby you may know the goodness of coral and how it must be carried. This mark you shall find in the figure of the coral. Take notice especially of the stock of the coral, in which you may plainly discern a belly and back: and so you must take notice of the right side and the left side of the coral, for accordingly it must be carried, that is, he who carrieth the coral must set the belly of the coral towards the same place that his belly is towards, and the back of the coral towards the same place that his back is towards, the right side of the coral as his right side, and the left side of the coral as his left side. And that coral in which you cannot discern this back and belly wanteth much of the virtue which it should have, or if it wanteth any boughs which it should have, then it is defective in its virtue, for the more boughs and branches it hath, it is so much the better. And therefore if you would have the aforesaid benefits of the coral, you must carry about you the whole coral,—a broken piece of the coral hath but little virtue.

Observe this distinction of the virtue of herbs: there is a twofold virtue in herbs and other vegetables, etc., viz., a specific virtue, that is, a virtue appropriated to some certain diseases, which striketh at the root of that disease, and root it out: and there is an essential virtue, which is not proper to any one disease, but is larger: by this virtue an herb can help a great many diseases and may cure some. This essential virtue is like the beams of the sun diffused in the air; the specific virtue is like the beams of the sun contracted in a burning glass, so that the specific virtue is a great deal more operative than the essential virtue.

I will not, neither indeed can I, exalt the specific virtue of corals: for what God hath already enlarged to its utmost bounds that it can go no further, such a thing can be neither increased nor diminished: it is only the essential virtue that may be increased. And therefore now I give you the preparation and exaltation only of the essential virtue of corals, which I cannot pass by, because the mysteries and secrets of corals are wonderful. Of which I will now treat not so slightly as other writers do.

It hath been always the custom of philosophers to separate the good from the bad, the pure from the impure, that is, all things must die,

only the soul continueth: and if the soul doth not die, and the body must rot, hence then it follows, that the seed must putrefy before it can bring forth fruit. Putrefaction is incident to the body: only the essence, that which is good to the soul, doth not putrefy. Now when that which is pure is separated from the impurities of the coral, then the jewel is discovered in which all its virtues dwell, which is of small quantity, in respect of a great deal of useless, impure matter, which is separated from it. By the virtue of this jewel, viz., by this essence of Coral, are cured all sorts of vicious fluxes without any harm to the body; this cure is perfect and never doth any harm. This essence being taken inwardly, stops bleeding in any part of the body. Ten or fifteen drops of the essence taken inwardly, cureth all sorts of falling-sickness in men, women or children, if they take it five weeks together. I deny not, but some things may be added to this essence of coral, which may better it; as the secret essence of the stone corneolus, which makes the essence of coral more efficacious. Another thing which may be added to this essence is the glass of steel-made liquid, which makes the essence very powerful in curing the falling-sickness. The essence with these additions may be rectified in a circulatory vessel, not the circulatory vessel of the vulgar alchemists, who call themselves alchemists, and can do nothing but prate.

THE SOLAR SYSTEM.

IN attempting to define the constitution of our Solar System, as conceived of from the standpoint of Theosophy, we shall be safe in using the hints which here and there are scattered through the teachings of Eastern philosophy, and preëminently those that are presented in the "Secret Doctrine." The appearance of suns and other centres of activity in the Universe is nowhere more graphically defined under glyph and symbol than in the book of Dzyan, on which the former work is based.

In the 5th and 6th stanzas of this book the evolution of the solar system is dealt with. The "First Seven Breaths" are there said to produce from their pure circumgyrations the "Fiery Whirlwind," which is Fohat, the link between Mind and Matter from first to last along the unbroken scale of universal conscious activity. "Fohat is the steed, Thought is the rider." This intelligent force is first of all represented as calling the sparks or monads together, and joining and guiding them, forming therewith the "germs of wheels," placing them "in the six directions of space, and one in the middle." "Of the seven," we are told in the 6th stanza, "first one is manifested, six concealed; two manifested, five concealed; three manifested, four concealed; four produced, three hidden; four and one half revealed, two and one half concealed; six to be manifested, one laid aside; lastly, seven small wheels revolving, one giving birth to the other. He (Fohat "the swift and radiant one") builds them in the likeness of older wheels, placing them on the imperishable centres. How does Fohat form them?

He collects the fiery dust. He makes balls of fire, runs through them, and round their, infusing life thereinto, then sets them in motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during seven eternities." In these three s'lokas we have the key to the plan on which the solar system is built. We see successively the formation of laya centres, the incipient stages of development in the radiant orbs, and the transmission of the life impulse from one to another. Through all, we see the action of a conscious intelligent creative power, building the universe of worlds according to a plan already traced by the divine thought upon the waters of the cosmic deep. Here there is no vacuum, no creation of something out of nothing, not even a "fortuitous concurrence of atoms."

It may not be out of place here to make a comparison of this archaic teaching, with some of the theories which have successively been adopted and abandoned by the votaries of what is inconsistently called "exact science."

With regard to the plenum, which Theosophy maintains as a logical necessity in a true conception of the cosmos, Newton denies this. Arguing from the *vis inertiae* of bodies, that "innate power of resistance in matter," by which it is said to persevere in its present state, Newton leads to the conclusion that if a body at rest has no power to move itself, a body in motion can have no power to stop itself. Hence he assigns the *vis inertiae* of atmosphere, or any other medium through which a body has to pass, as a sufficient reason for that body eventually coming to rest. But when he comes to apply this theory to the motions of the planetary bodies, he is forced on his own premises to deny the plenum, which the more ancient systems of cosmology had asserted. Yet while denying the existence of the plenum, he postulates the correlation of centripetal and centrifugal forces as the cause of the curvilinear orbital motions of the planetary bodies, clearly asserting thereby the transmission of magnetic and electric forces through millions of miles in space, without any substantial vehicle whatever. And while modern physical science denies the existence of force apart from matter, it nevertheless inconsistently adheres to the Newtonian philosophy in almost every other particular, adding as a corollary to cover the evident disparity of reasoning, that there is in nature "a tendency to run down." "How then," asks Mme. Blavatsky in her "Secret Doctrine," "do your Positivists and Freethinkers and Scientists account for the phalanx around us of active stellar systems? They had eternity to run down in; why then is not the cosmos a huge inert mass?" But the *vis inertiae*, literally "the power of doing nothing," is a mere "scarecrow" employed by dogmatic science to pose as a living fact, while the plenum, which they are forced to admit, is to them little if anything more than a barren field, in which the said "scarecrow" is supposed to be at work. In the "Secret Doctrine" as in the later conclusions of

science in the West, motion is a connatus of matter, both being eternal.

Electricity, light, heat, sound, and other physical phenomena occurring in the different degrees of matter known to science, are in occultism regarded merely as modifications of the one motion, or Great Breath in the universe. The varying rates of vibration to which the degrees of differentiated matter can respond, are in science called by so many names, as comprehending so many sets of phenomena, distinct and separate from one another. Occultism shows all these rates of vibration, and therefore the attendant phenomena, to be convertible, for it teaches that the different degrees of matter in which these vibrations are set up, are but differentiations of one homogeneous cosmic substance, capable of transmutation by any one possessed of the secret of the solvent. That the molecules of ether are smaller than those of air, is evident from the fact that bodies which exclude atmosphere are freely traversed by the former. The rapidity of the vibrations of any matter depends upon the minuteness of its molecules, and as caloric or heat rays are below the red of the spectrum, and those of magnetic and electric ether above the violet, it is evident that electric ether is more rarified than light and the latter more than fire. Sound travels from 1,200 to 1,400 feet in a second, while the most violent wind does not move more than about 60 miles in an hour, from which it is evident that there are many degrees of molecular subtilty in atmosphere, and how near the finest of these approaches to the plenum existing within solid bodies, may be inferred from the fact that if the ear be applied to the end of a beam of timber, the scratching of a pin's point at the other end can be distinctly heard; so that, as the coarse air does not traverse the pores of the wood, we must conclude the sound is transmitted by vibrations of atmosphere in a highly attenuated condition. Now if wind is propagated by the grosser molecules of air, and sound by the finer ones, it is plain that their vibrations do not interfere with one another. This by the way may answer some questions concerning the permeability of matter, and the indifference to solid objects manifested by certain others still more solid in their way, but less sensible to us, whose molecular rates of vibration permit of them making an easy and instantaneous passage through what appears to be the densest form of matter.

The infinite and unlimited vibration in the unmanifested become the vortical motion in the phenomenal and manifested world. The existence of a plenum can be proved from several considerations known to science, as, for instance, existence of a subtile and plastic ether in the pores of solid bodies, all which have in varying degrees the qualities of expansion and contraction; the universal extension of light; the universality of the forces known as attraction and repulsion; the compression of the earth's atmosphere; and the correlations of the phenomena of light and sound as lately proven by scientific researches, beside many other proofs too numerous to mention here. Everywhere, throughout infinite space, we see the imperishable and primordial trinity of intelli-

gence, matter, and motion forever at work. Not so much as the suggestion of the "power of doing nothing," occurs to the mind's eye as it roams the vast and trackless ocean of space. Everywhere Being, and not a geometrical point in the universe that is not breathing and pulsating with consciousness and life: and to this doctrine of ancient occult philosophy, modern science is slowly progressing from its study of only the most external of Nature's triple robe! We have already said that "the eternal vibration in the unmanifested becomes the vortical motion in the phenomenal world." Fohat, as the collective forces of the seven Logoi, is represented in esoteric cosmogony as "boring holes" in undifferentiated cosmic matter, producing seven laya centres, which are explained to be neutral centres or "Zero points, where the great breath modifies its perpetual motion within the area of the manifested universe." These centres are further said to circumgyrate throughout the period of activity known as the Manvantara, a period of time differing in length according to the plane of which we are treating.

This idea of the vortical process of formation is briefly expressed in the words of the stanza from which I have already quoted. "He (Fohat) makes balls of fire, runs through them and round them." The law of vortical movement in primordial matter is the oldest conception of cosmogony of which we have any record, for it is contained in the Puranic teaching which was transmitted to the Chaldean Ashpim, or Magi, thence to the Egyptian Initiates, and by them to the early Greek Sages. Later, it was taken up by Gallileo, Descartes, and Swedenborg, and finally by some few of the more advanced scientists of our own day.

Somewhere then, within the area of the manifested universe, we must conceive of the solar system. I say somewhere, for the universe, outside of our solar system and its immediate ambient, is unknown to us; and the central sun, which is vaguely hinted at by poets and philosophers, is a conception which is entirely hypothetical so far as our sense of location is concerned. Around these seven centres of force, which are the germs of our solar system, cosmic matter expands, and passing through the six successive stages of consolidation, becomes eventually the globe or sphere. The sun, which in the Eastern cosmogony is held to be a central star, is here left out of the count, for in the 4th stanza of the book of Dzryan, we read, "then come the sons, the seven fighters, the one, the eighth, left out, and his breath which is the light-maker". This, we are told in the commentary, refers to the sun of our system. In the oldest Sanskrit scripture, the Rig Veda, it is said; "eight sons were born from the body of A'diti; she approached the gods with seven, but cast away the eighth, Martanda."

Satisfied with its conception that nature has a tendency to "run down," modern science regards the sun as a cooling mass whose luminosity has already begun to lessen. The conclusion however is one to which Prof. Tyndall, and some few others, take exception. Occult science informs us that beyond the cosmic veil that is called the chromosphere of the sun, beats the heart of our system; and not until the hour strikes

for the solar pralaya to set in, will its action grow one degree less strong than now. The heliocentric system of astronomy is that which has always been taught in the Eastern schools of philosophy. Confucius, the Chinese philosopher who lived 600 B.C., taught it, and the teaching was echoed by Pythagoras in the West; Ptolemy, the famous geographer, denied the system; and established the geocentric theory, which stood for 1,600 years; Copernicus re-affirmed the heliocentric theory; then Tycho Brahe overthrew it in his day, and finally modern teaching, following the lead of Sir Isaac Newton, reasserts the archaic system, with the addition of a few supplementary theories which make nonsense of the whole thing as now represented.

Thus Newton, who maintained the theory of elliptical planetary orbits, made no allowance for the motion of the sun through space, and was of course consistent enough to place the sun in one of the foci of the ellipse. Modern science, however recognizes the motion of the sun through space, and yet is foolish enough to support the Newtonian theory of elliptical orbits as actual fact, and not merely an appearance based upon the assumption of a stationary sun. It would be out of place here to demonstrate the absurdity of this position of the modern astronomer; we must leave him amid the giddy maze of his "eccentrics" and "geocentrics", "parabolas" and "hyperbolas," to find out for himself the simple, but extremely annoying fact, that an ellipse cannot be described around a moving body! Let us pass on. Whatever of truth has been revealed to us concerning the nature of the elements composing the sun's luminous envelope, by means of the spectroscope and of heliophotographs, can at most be relative truth; for while our experiments are carried on within the area of the earth's atmosphere, and while we do not know what changes a ray of light may undergo in its passage from the sun, through the etheric plenum, and lastly through the atmosphere, we have no certain knowledge that our spectrum analysis is exact. Occult science while teaching that there are certainly no chemical elements either solid, fluidic, or gaseous known upon earth, which are not represented in the sun, also teaches that the solar elements are not the same as those known to physical science, but the essence or spirit of these. In fact, ages of development lie before these terrestrial elements before they can be reduced to the states in which they exist within the solar sphere. At most the scientist can but deal with the outer garment of Nature, she will not reveal her ultimate secrets to any but the pure spiritual mind, to whose unfaltering gaze Isis stands unveiled indeed. In gauging the position and distances of celestial bodies, the astronomer has the same difficulties to overcome; namely, a conditioned point of view, and a limited range in his powers of perception. As the universal north and south are not, and, of course, cannot be known, we can register the relative position of our solar system in space, by its configurations with other systems. Thus it has been shown by modern astro-

nomical researches that the solar system is moving as a unit around the distant star Alcyone, the largest of the group known as the Pleiades, and that its present line of progress is in the direction of the constellation Hercules. But it has been demonstrated also that Alcyone itself is moving through space, which fact, from all known laws in astronomical science, leads us to the inevitable conclusion that it also has its appointed orbit around some at present unknown centre. And thus from centre to centre we may proceed inwards until the mind grows giddy and loses its sense of location in the unfathomable depths of cosmic space. As the stars, contrary to the planets, have a light of their own, like our own sun, it is not unreasonably concluded that they are individually the centres of systems of inhabited worlds which revolve around them. On this point a writer observes:—"Under this idea or persuasion, of what a numerous family do we form a part! The immensity of the universe becomes peopled with fellow beings, and we feel an interest in what appears to be going on at a distance so vast, that what we see, as in time present, we have reason to believe (swift, inconceivably swift as is the progress of light) must have happened ages ago."

Sir John Herschell tells us that there are stars so infinitely remote from the earth, that light would require two millions of years to travel from those bodies to us; so that the astronomer, who should be recording the aspects and mutations of such stars as they occur, is in reality recording their history of two millions of years ago!

The distance of the nearest fixed star is estimated as seven trillions, six hundred thousand millions of miles from the earth; the well known star *Draconis* being 38 trillions of miles distant. In other words, light which travels from the sun to the earth in 8 minutes and 7 seconds, would require a year and a quarter to traverse the first distance and more than six years in the other case. Huygens, who pursued speculations of this kind to an enormous extent, believed it not improbable, that there may be stars at such inconceivable distances from the earth that their light has not yet reached us. Young embodies this in his "Night Thoughts", where he says:—

"How distant some of these nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt, if beams set out at Nature's birth
Are yet arrived at this so foreign world,
Though nothing half so rapid as their flight.
An eye of awe and wonder let me roll
And roll for ever!"

What an astounding conception is this! Millions upon millions of suns ranged all around us, silently moving in their appointed paths, upheld, sustained, we dare not say by what; yet calm, undisturbed, regular and harmonious, they move in obedience to the intelligent law imposed upon them by the mighty builders of the Universe! And here we are only speaking of the things we see; what then must be the scene which presents itself to the matchless view of the Adept? In

"Five Years of Theosophy" it is said:—"Though an adept is unable to cross bodily (*i. e.*, in his astral shape) the limits of the solar system, yet he knows that, far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert....And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the astral astronomer as a neighbouring bed of daisies may be to the eye of the botanist."

When we consider that our physical perception of etheric vibrations is limited to the narrow scale of the spectrum, vibrations which are considerably modified to our sense by the atmospheric ambient, we can readily conceive of the statement that, were we to transfer our physical sense of sight to the region beyond the limit of this atmospheric envelope, into etherial space, the sun would appear "a rayless orb in the midst of a black concave"; for our visual sense would refuse to respond to the infinitely greater rates of vibration there set up. But as said by H. P. B. "the turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space.....When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround—say, a fly, but which, in our extreme ignorance of all properties save those we find it exercising on our earth, we yet call the clear, the serene, and the transparent atmosphere."

From what has been said with regard to the position of the solar system, and the vast galaxy of worlds by which it is surrounded, its comparative insignificance when regarded in connection with the rest of the visible universe, and the extreme limitation of our physical senses, we must but admit that the extent of our knowledge is of the most incomplete and superficial degree. We can ill afford, as searchers after Truth, to ignore the archaic teachings of the Eastern Sages, to which, whether we will admit it or not, our own scientific researches are slowly but surely leading us.

We now come to deal with other centres of activity within the objective universe; such as comets, nebula, &c. The "Secret Doctrine" tells us at some length what the occult teaching is regarding those eccentric and frequently disappointing visitants known as comets.

"Born in the unfathomable depths of space, out of the homogeneous element called the world-soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies

that draw and repel it in turn; many perish, their mass disintegrating through stronger masses."

Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction owing to their greater velocity. Thus we see how the cometary stage of evolution is one that is passed through by all the celestial bodies, planets as well as suns, and it is only after losing its velocity, and hence its fiery tail, that this erratic and impetuous traveller "settles down", to quote an apt phrase, "into quiet and steady life as a regular and respectable citizen of the sidereal family."

While the Esoteric doctrine considers the comet as included in the same evolution as the solar system, it does not hold with the hypothesis of nebular birth, for we are told that the comets, suns and planets, are all of a common origin, being born out of the same mother, or "World-stuff"; this essence of cometary matter being totally different in its nature from any of the chemical elements known to science; homogeneous beyond the boundary of the solar system; differentiated entirely when it comes within the vitiating influence of the compound interplanetary matter, and the exhalations of the planetary bodies.

So far the astronomical teachings of the ancient sages are seen to embrace all that has since been inculcated by Kepler, Leibnitz, Kant, Herschell, and Laplace.

How much modern science knows of the true nature of cometary bodies, is proved from their adhesion to the theory of Gravitation, whereas we know that all the observed phenomena of cometary "tails" are directly opposed to this theory. They uniformly rise upwards from the nucleus into the regions opposite to the sun.

But to affirm, as science does, that the tail of a comet is its own atmosphere, is to forego phenomena for hypothesis, for we know that a heated matter can only rise in a medium denser than itself; as may be proved from the fact that the smoke of a burning body in a pneumatic vacuum, does not rise, but hovers round that body, or if it be suspended, then the smoke sinks like water. Also we know that the earth's atmosphere uniformly surrounds it. From these considerations it is evident that the tail of a comet, which rises in the direction from the sun, whatever may be the course of the comet itself, is not atmosphere at all, being more rarified than the interplanetary stuff into which it ascends; and it has already been shown that ether is a more rarified degree of matter than atmosphere. But, we may repeat:—"What does science know of comets, their genesis, growth, and ultimate behaviour? Nothing, absolutely nothing! What is there so impossible in that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly fired up,—should rush from its bed in space, and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by the accumulation of differentiated elements? And

why should not such a comet settle in life, live, and become an inhabited globe?"

Newton was of opinion that comets are the aliment of the sun, and he further said that "when the comet of 1680 should fall into the sun, its heat would be raised to such a point that our globe will be burnt, and all the animals upon it would perish"! There is generally a saving clause or a gracious reserve on certain points of which this great philosopher treats, which shows his respect for the average human being; but we venture to fill the omission in this instance by adding that, when this event does happen, men will perish also! Phillips, in his "Worlds beyond the Earth," however, maintains:—"In the first place no comet, out of the hundreds which have appeared, has shown any tendency to fall into the sun; they all regularly continue in their orbits, as the planets do. Again, the appearances which present themselves when a comet is in close neighbourhood of the sun, rather manifest a repulsion between the matter of the comet and the sun. Again, if, as is most likely; the atomic constitution of a comet differs from that of the sun, it would not reach the surface. Were a comet to fall into the sun, its mass is so trifling in comparison with that stupendous orb, that it would scarcely produce any appreciable result; and unless it consisted of gaseous matter which could unite chemically with that of the sun, no combustion would take place.* No comet ever yet recorded, perhaps, contained so much matter as the earth. Now, were the earth to fall into the sun, supposing it would burn, it would at most produce a small spark—a minute scintillation, and all would be over. The comets seem to take very good care of themselves! When we find that one comet has actually passed through the group of Jupiter's satellites without deranging them in the least, we need not fear for our earth." There is a ring of common sense talk about these remarks of Mr. Phillips, which seem to indicate that he was more at home among these untamed children of the sky, than Sir Isaac Newton was with the sun, which he thought was fed upon them!

The modern nebular theory, which was first of all advanced by Sir William Herschell in 1811, supposes that the vast tracts of faintly luminous matter of irregular form revealed to those who are in the habit of "gauging infinitude" by means of the telescope, are aggregations of cosmic dust or "Fire-mist" in a process of condensation, having now reached the gaseous stage in which we see them. It further maintains that portions of these spectral worlds have a tendency to polarize in the course of time, and to dissociate, forming systems such as our own. Occultism, however, appears to teach that they are the "laboratories" so to speak, where Fohat is at work compounding the materials for the use of the Builders, and the bright spots or nuclei within them are, in fact, collections of the various materials made ready for future use. Thus Madame Blavatsky tells us they are "like bricks already baked, of various qualities, shapes and colours, they are no longer formless clay, but have become fit units for a future wall, each of them

having a fixed and distinctly assigned place to occupy in some forthcoming building." Last of all "the bright brick is caught by the hand of the mason—directed by that universal architect which destroys but to rebuild. It has found its place in the cosmic structure, and will perform its mission to the last Manvantaric hour." Thus occultism explains the disappearance of the temporary stars which appear in the midst of these irregular clusters with their nebulous substratum, but, as said in the "Secret Doctrine," it is useless to give out isolated theories with regard to things embodied in a whole and consecutive system, which, when separated from the main body of teaching, would necessarily lose their vital coherence and thus do no good when studied independently. To be able to appreciate the occult views on the nebular theory, one has to study the whole esoteric cosmogonical system. And the time has hardly arrived for the astronomers to be asked to accept Pöhat and the divine Builders. Before the whole esoteric system could be given out and appreciated by the astronomers, they would have to return to some of those "antiquated ideas," not only to those of Herschel, but to the dreams of the oldest Hindu astronomers, and to abandon their own theories, none the less "fanciful" because they have appeared in the one case nearly 80 years and in the other many thousands of years later.

But like most other theories of the present day, which are but the thought-echoes of former centuries too often distorted in transmission or but dimly sensed, the nebular theory is not by any means a modern one in its main outlines.

But we must leave this disputed ground and draw to a conclusion.

Having briefly presented the Theosophic teaching with regard to the origin and formation of sun's and other visible centres of activity in the cosmos, we may go one step further before we pause.

A fact repeatedly asserted by the teachers in regard to the interstellar spaces, is, that nowhere in the whole range of universe, are there spaces devoid of starry worlds. They assert moreover that both within and outside of the systems visible to us, there are others of which the physicist knows nothing. But if the habitability of the visible worlds in the heavens is denied by even men of presumably advanced intellect and scientific attainment, how is it possible they should understand that there are many orders of invisible worlds within the seemingly empty spaces of our own?

"Nevertheless," says Madame Blavatsky, "such invisible worlds do exist. Inhabited as thickly as our own is, they are scattered throughout apparent space in immense number; some are scattered through our own world, others gradually etherializing until they become formless and are as 'Breaths.' That our physical eye cannot see them is no reason to disbelieve in them; physicists can see neither their atoms, nor 'modes of motion,' nor forces. Yet they accept and teach them." But while the degree of spiritual development attained by the race, is that which prescribes the limits of his consciousness, we cannot expect that fifth race men, with their limited five senses, will accept --

final, teachings which can only be proven by appeal to a sixth-sense consciousness. This idea, as applied to the demonstration of the planetary chain, we must leave for future discussion. It is not 300 years since Giordano Bruno died at the stake for his religion,—a religion of truth, than which he could find none higher. His heresy consisted in teaching that space is infinite, that it is filled with worlds both opaque and self-luminous; and that these worlds are inhabited. "Every production," said he, "of whatever sort it be, is an alteration, the substance ever remaining the same, for that is only one... Why think of any twofold substance, one corporeal and the other spiritual, when in sum these have but one essence and but one root? If you think aright, you will find a divine essence in all things." In his work, *Della Causa Principio ed Uno*, he says, "I affirm the physical universal efficient to be the Universal Intellect, which is the primary and principal faculty of the soul of the world; that soul being, on the other hand, the universal form of this intellect. This is that one which fills the great whole, which illuminates the universe, which directs nature to produce its species in the way which is most suitable." This, which is also the teaching of Theosophy, he gathered from a study of Plato, Pythagoras, Plotinus, and others; and he brought this doctrine to bear upon the astronomy of Copernicus. But during the time which has elapsed since the martyrdom of Bruno, the Church of Rome, in response to the intellectual impulse of the age, has conceded the truth of his heresy; and there is hope amounting almost to a certainty, that the time is not far distant when the modern intellectual inquisitor will be forced to admit the full doctrine of the Old-World Philosophy as presented in the teachings of Theosophy.

WALTER R. OLD.

Reviews.

OUR MAGAZINES.

Lucifer.—We are glad to see that the "Watch Tower" takes up the question of the Auckland Presbytery N. Z. v. Rev. S. J. Neill, F. T. S., in which the former shows itself to be as fossilised in its interpretation of the Christian faith, as the Church of England proved itself to be behind the spirit of the age in refusing to be represented at the Parliament of Religions. It is a case of getting the stone instead of bread after all; only the stone in this case is flung at Theosophy in the person of our esteemed brother.

H. L. P. concludes his able article on "Ancient Egypt." G. R. S. Mead writes in good earnest style upon "Building for Eternity," and the article is well worth reading. Conviction is catching, and it is not every day that we are convinced of a good thing existing so near to hand as in one's own heart.

"A Dead Soul," by Vere Johnston, is the title of a very fascinating psychological story, which unfortunately is not finished in the present number. "Science and Esoteric Philosophy," by H. T. E., treats, among other interest-

ing things, of Keeley and his discoveries, and presents a fairly wide view of the reach and tendency of this scientist's work in the higher strata of natural forces.

The Path.—Mr. Judge writes an interesting article on "Re-integration" in connection with the series called "The Occult Arts." The "arts", however, have scarcely reached in these articles the stability of a complete hypothesis, and to this degree the series is defective. They will nevertheless be read with interest as hinting at possibilities lying to one's finger-ends, but just beyond reach of most of us.

"Faces of Friends," presents us with the portrait of our esteemed colleague and brother Hevavitaratna Dharmapala, of Calcutta, Secretary to the Mahabodhi Society.

"Antiquity of America," by John M. Pryse, puts forward the view that Aboriginal America is not of Aryan descent, as claimed by late writers in the *Path*. The author brings the text of many well known writers to bear witness to his position, which certainly merits close consideration.

Theosophical Siftings.—That Annie Besant lives in an atmosphere of work, to which she contributes no small share of the elements, is well known; but it is quite within the pale of "record" work that a lecture delivered to the passengers on board the "Kaisar-i-Hind" should find its way into the Theosophical press. "A Word on Man: his Nature and his Powers," is the title of the lecture, and forms No. 14 of the current volume of the T. P. S. publication. The services of the well known reporter Mr. T. A. Reed, who happened to be among the passengers, made the publication possible. The lecture deals largely with the power of Thought in Man, and the wonderful working faculties of the trained will and mind. Illustrations are drawn from the domain of hypnotic research, and the tenor of the subject finally lends itself to a consideration of the moral influence of thought in daily life. We think the passengers of the "Kaisar-i-Hind" never at any time had a more instructive half hour than that yielded by the present lecture.

The Theosophic Gleaner.—No. 5 of Vol. III presents a very agreeable series of extracts from the Theosophic journals, with some original essays, the best of which is, we think, "The Magnetic Light and Human Aura."

The magazine wants some careful editing, and with this, would leave nothing to be desired.

The Northern Theosophist.—The first appearance of this new advocate of Theosophy is dated from Middlesborough, England, in December 1893, and is under the editorial of Mr. W. A. Bulmer. The paper runs to 8 quarto pages of very readable matter, much of which is pithy and trite in expression. "The Editor's Remarks," and "Jottings from a Theosophist's Note Book" are well worth attention. The literary style and press work of the journal are first rate, and will certainly commend it to readers of Theosophical literature.

One of the most important steps in Theosophical organization in England, that of constituting a North of England Federal T. S., is noticed in the pages of the *Northern Theosophist*, and it appears that it will hold quarterly Conferences of delegates and members from all the Northern Branches in England. This is an excellent step and will meet with due comment in our correspondence no doubt. Let us wish the N. T. a successful mission and

Las.—No. 7 of the first volume of our Argentine representative contains articles on Karma and Reincarnation, and the Fakirs; and reprints the "Diary of an Indian Chela" from the pages of the *Path*.

The Theosophic Thinker.—Vol. II of this journal comes out in a new form, which is far more attractive than its predecessor. No. 2 of the present volume begins a dissertation upon *Manas*; gives a fairly good report of the XVIIIth Anniversary of the Society; "Notes from London" by S. E. C., in which the Conference of the north of England T. S. federation is reported; and continues the translation of S'ri Rāmanjaneya Samvadam. There are also some abstracts of Annie Besant's lectures, and notes upon general topics. Mr. T. A. Swaminatha Aiyar, F. T. S., is to be congratulated upon the great improvements, effected under many difficulties, in the second volume of his journal, which is the only English weekly devoted to Hindu Religious Philosophy and Theosophical subjects.

Die Übersinnliche Welt.—The organ of the German Society bearing the name of Dr. Hübner Schleiden's well known journal the *Sphinx*, completes its first year with the present issue, and opens suitably with an appeal to its readers to strengthen it for the coming year by spreading it among their friends. Mrs. J. E. writes forcibly and feelingly on the injustice often shewn towards mediums, by ignoring their high sensibility and forgetting how much they are controlled by the thoughts of the sitters; she urges each to develop his own spiritual powers, and to be able to dispense with a medium. Two forcible articles against Vivisection by Dr. Carl du Prel are reprinted and is followed by a chat "At the door of other worlds."

Lotus Blüten.—Dr. Hartmann's *Lotus Blüthen* is now so welcome a visitor in many Theosophical homes that it needs but few words of recommendation. A very clear and simply written article on White and Black Magic and Witchcraft is useful. The rest of the number, save for the answers to correspondents, is taken up with the translation of Annie Besant's Manual on Re-incarnation.

The Sphinx.—The eighth year of the *Sphinx*† has been reached, and a bright number testifies to the vitality of our contemporary. A fantasy of Friedrich Horn on the experiences of a believer and an unbeliever on the other side death—each slipping over the boundary in well-nigh fatal illness, but returning—is suggestive. Wilhelm von Saint George writes on "Prayer in Theosophy," describing his own practice, which consists virtually in the use of a mantra, and in the reverent realisation of the presence of the soul's Master, at certain times, addressing to him the inner aspirations as the incarnation of the Divine. An article on the Aryan Samaj contains an extraordinary recension of the Mundakopanishad, in which the original is so travestied as to be almost unrecognisable; here and there a ray of the beauty of the original struggles through. The notes and comments are varied and interesting.

* T. Trantwein'sche Buchhandlung, L. Wendriner. Leipzigerstr. 8 Berlin.

† Verlag von Wilhelm Friedrich, Leipzig.

‡ C. B. Schwetschke and Sons, Braunschweig.

THE PYRAMIDS AND STONEHENGE.*

The present monograph is the substance of two lectures delivered by Mr. Sinnett before the London Lodge of the T. S., and forms No. 19 of the "Transactions" of that Lodge. These transactions are always welcome reading to the members of the Society and must be of considerable interest to the public at large.

Mr. Sinnett begins his subject by pointing out the fact that the results of modern researches in Egypt give evidence of a high state of civilization existing in that country, as far back as 5,000 years B. C., and from this fact he goes back, following the records of the papyri to some fifteen millenniums B. C., and brings us to that epoch recorded by Solon, the forerunner of Plato, when the last remnants of that once mighty continent, Atlantis, were submerged. The modern researches of Dr. LePlongeon in Mexico and Ucatan are brought forward as evidence in support of the "fable" of Atlantis, and it is shown that Mexican inscriptions agree with Plato in assigning a date of some 12,000 years ago as that of the final catastrophe of Atlantis.

Mr. Sinnett suggests in addition to the historic evidence on archaeological subjects, to bring also the psychic faculties of psychometry and clairvoyance to bear upon the same field, hoping thereby not only to gain corroboration of much already tabulated, but to extend researches into the past indefinitely. And certainly, the faculty that enables us to recall the impressions of yesterday, may, under fitting conditions and through trained subjects, enable us to faithfully recall those of ages long gone by. For the psychometric science is based upon the essential monadic unity of things and persons, as illustrated in the philosophy of Leibnitz. Mr. Sinnett then traces the rise of Egyptian learning from the settlement in that country of Atlantean adepts; the emigration of those sages from the doomed Atlantis being some time previous to the dawn of civilization in Egypt.

Then coming to the Pyramids it is said

"It was at a midway period between the first immigration of Atlantean adepts in Egypt and the stage of the world's progress we have now reached, that the Pyramids were really built, or, in other words, a little more than two hundred thousand years ago."

In this connection it may be noted that, taking into consideration the 4th motion of the earth, that of polar revolution, the great Pyramid was on the tropic of Cancer 47,040 years ago; and was immediately beneath the sun when in the middle of the sign Leo, 263,040 years back. Mr. Sinnett is of opinion, from information received, that Khufu, the accredited builder of the Pyramid, "simply restored some portions of the Pyramid that had suffered injury." We may, however, venture to suggest that King Khufu, at the command of one of the Hyksos, built up the whole structure above the original top line,—which latter passed through the chamber of Osiris (the king's chamber),—and thus closed the structure, a truncated pyramid originally, to all its former uses. The evidence for this is that in the highest of the five chambers superposed upon that of the original king's chamber there was found an inscription with the royal oval, bearing the record of Khufu's work; whereas no such records are found in the foundation chambers.

From what is said in Mr. Sinnett's essay, it would appear that the pyramids have been once entirely submerged and once flooded. The descrip-

* "Transactions of the London Lodge T. S.," No. 19. By A. P. Sinnett. London: Kegan Paul, Trench, Trübner and Co., Ltd., Charing Cross Rd., 1898.

tion of the seismic changes which brought this about, is of the most interesting description. The subject of Stonehenge is then treated by the author, and in this connection he mentions the probable use of psychic and natural forces in the building of this and other great lithoidal monuments; forces which were used to supplement the then advanced mechanical resources of the Atlanteans. Mr. Sinnett places the age of the trilithons of Stonehenge at about 100,000 years, "near the final culmination of the great Atlantean continent's submergence". The essay concludes with the author's hope that it may be accepted "as contributing in some measure to show how imperatively necessary it is to bring the Atlantean origin of all civilizations belonging to our age into the scheme of our thinking if we are to hope for anything resembling a correct interpretation of the ancient world". We feel sure that this hope is not unfounded, and the claims of the subject upon the attention of all students of Theosophy should ensure for this essay a wide welcome.

THE NIGHT OF THE GODS.*

This thick volume of 581 pages announces itself as "An Inquiry into Cosmic and Cosmogonic Mythology and Symbolism," and one may say at the outset that it justifies its claim. The value of the book in the eyes of the reader will depend on that reader's mental attitude; if he be fond of mythology and symbolism, not as veils for deep spiritual realities, but merely as expressing certain natural facts in a pictorial way, then he will find herein much that is interesting and suggestive, and he will admire the patience with which facts have been collected and the skill employed in their choice. But all students of universal religion rather than of comparative mythology know that there are at least seven keys to every symbol used in religion, and among them are the physiological and the sidereal. Few Western students go beyond the use of these, and they use them with great industry and ability; but when one has admired these qualities, and has marvelled at the number of facts gathered together, one is conscious of a feeling of dissatisfaction, as though one had dined on "vacant chaff well meant for grain." For after all a religious symbol is more than an allegorical statement of a physical fact; that physical facts can be thus stated is true, but this possibility exists only because each physical fact is the ultimate expression of a divine thought; if we would then know the thought that underlies the symbol we must not stop at the physical fact for which it stands as the name in the language of symbology, but must pierce through the physical facts to that of which they are the expression, so that they may unveil their hidden meaning, instead of re-veiling it as is done in all exoteric religions. Those who thus study symbology will find nothing to reward them in Mr. O'Neill's book, as it is entirely confined to the use of the physical key, but probably there are fewer readers of this class than of the one above alluded to.

Mr. O'Neill considers that the rotation of the heavens round the earth, as "an ever and everywhere present overpowering universe fact," so far as man's observation went, must have exercised a vast influence upon the human mind and must have been the "origin of the greater cosmic myths which concern themselves with the genesis and mechanism of the universe." Hence a fixed point round which rotation occurred—the North Pole—and that as the extremity of a fixed axis; as next the idea of a Power causing

* By John O'Neill. Published by Bernard Quaritch, 15, Piccadilly, London,

[February

the rotation, whose seat should be that fixed point, and Mr. O'Neill identifies the chief Deity of the early Northern religions, the Greek, Egyptian, Chinese and Japanese, with this Polar God, the axis with the spear, obelisk, pillar, etc., the end of this developing into the triune emblems, such as trident and fleur-de-lis; the winged sphere is the revolution of the heavens, and hence all divine birds, universe-eggs, and feathers on Egyptian deities; circular worship, i.e., dances or processions round sacred images, temples, persons, and the various "wheels" find also here their explanation.

This theory is supported by a large array of facts; thus the "Spear, Pike, or Pal" is studied, and it is shown in various myths as used for stirring up the deep and producing an island, i.e., as bringing the earth into existence; "Pal" is sought as forming part of Divine names, as in Pallas, Palamon, the Palici, etc. Then the rod, as divining rod, as sceptre, with its point developed into a triune form, many examples being given from the rods held by Hindû and Egyptian Gods, ending in a lotus, a trident, or some other threefold object. Step by step we are led through a mass of symbols and names that all have their source in the axis-idea, until we reach a discourse on round towers and pillars in Ireland and elsewhere, and the varied trees of mythology, Zoroastrian, Hindû, Norse, till at last we find ourselves climbing the historic beanstalk with Jack the Giant-killer. So we wander onwards and onwards, having no reason to quarrel with our guide, if our fancy leads us to study these regions of the universe. A book of infinite painstaking, but I must note one extraordinary blunder—the connecting of the third eye of Shiva with the evil eye!

But let no man dream that by these studies he will unlock the inner sanctuary of religion. As chopped hay beside the long grass waving in the sunlight are all these disquisitions of symbols as standing for physical facts to show the beauty of these symbols when they are seen in the sunlight of spiritual knowledge, and suggest the deep realities of the spiritual life. In verity, books like this, creditable as it is to the author's industry, do much to thicken the covering which hides the Divine Life from men; for while that Life expresses itself in the facts of physical nature, themselves but symbols, everything which tends to fix men's sight on these symbols as final facts and to resolve religion into a pictorial representation of nature is an obstacle to true vision. For true vision pierces through all these coverings until it reaches the Light which is the centre of the heart of the cosmos and of the heart of man.

ANNIE BESANT.

Theosophy in all Lands.

EUROPE.

LONDON, December, 1893.

We seem to have a good many activities on hand just now. The Crèche is very much to the fore at Head-quarters, as all the Lotus Circle children have been providing presents for the little ones at Bew (and, I am told, are determined to go down in a body and present their offerings in person!), one very small boy knitted a whole comforter himself, dropping innumerable stitches in the process! Two new rooms have been opened at the Crèche,

and ten more cots provided, a generous donor—an F. T. S.—having, in her goodness, given £50 to defray expenses.

The Lotus Circle, as I told you in a former letter, now hold their meetings at the Lotus Club, which reminds me that our brother, M. U. Moore, has gone off to Egypt for a couple of months. He will be much missed at the Club; and I see he is down in the new Blavatsky Lodge Syllabus for a lecture on "The Book of the Dead" in March, so we ought to have the advantage of hearing something gleaned "on the spot," as they say.

I have in front of me three most attractive looking Syllabuses—or is it Syllabi!—of Lodge discussions for the forthcoming season, January to March 1894. The first is our own, and among much that is interesting, I am glad to see that Miss Stabler is going to open the discussion on February 1st on "The Wheel of the Law." Then we have another lecture from Mrs. Keightley in prospect, and others from Mrs. Oakley, Mrs. Marshall—the invaluable "Chairman" of the Crèche Committee—Dr., and Bertram Keightley, and many others; our Assistant Secretary, European Section T. S., appropriately opening the series, and our Secretary closing it. The new "North London Lodge" has issued a capital Syllabus, Mr. Glass, the President, giving two of the lectures. In connection with this Lodge, Miss Stabler and other workers have started the plan of taking some hall, or large room, for a Sunday evening, and giving a public lecture. It was thought that where any new Centre or Lodge is started in London or the suburbs, this plan would work well in rousing and stimulating interest; and certainly a most successful start was made the other night—Sunday, 17th inst:—when Miss Stabler hired Wellington Hall, Islington, and, with Bro. Collings, addressed a public meeting therein.

The third Syllabus is that of the Adelphi Lodge, and their programme for the next three months promises to be, as usual, extremely interesting. Out of many names of old friends and well-known speakers, I see that Mrs. Keightley is repeating her capital lecture—"What Proof have We"—which was given at the Blavatsky Lodge last month. The President of this Lodge (Adelphi) has his hands pretty full, as I hear that he has recently started a "Secret Doctrine" Class in addition to all his other "activities."

A new Centre has just been formed at Farm-on-Tees; and the Ramsgate and Margate Centre are getting up a series of semi-public lectures for the next few months, to be capped by a public one from Mrs. Besant on her return from India. I forgot to say that the new North London Lodge is the old "Islington Centre," which, under its new name, promises to be a most active one.

Spain is producing a new Official Centre of work, Alicante having applied for a Lodge Charter. Our Dutch brethren are to be congratulated on having secured another house at Amsterdam for their Head-quarters. This house has a hall on the premises which holds over a hundred people, and is always crammed.

I forget whether I mentioned the two new Theosophical magazines which have lately appeared here, *Ithuriel*, and *The Northern Theosophist*, two capital ventures; the Middlesbro' workers and the Northern Federation being responsible for the latter, the Birmingham Lodge for the former. Then the new Australasian monthly, the *Austral Theosophist*, appears with the new year, as does also, I believe, a new Spanish magazine in Barcelona.

Our H. P. B. Press is as usual in full swing with Brothers Pryse and Mr. Green in charge. A revised edition of "Five Years of Theosophy," also of "Nature's Finer Forces" is promised; and the second volume of the "Secret Doctrine" is now bound, as I saw an advance copy the other day.

The *Agnostic Annual* for 1894 is rather an interesting compilation. Prof. Edwin Johnson is to the fore again in a short article entitled "The True History of the Bible", in which, after his usual fashion, he asks some pertinent and unpleasant questions. You will probably recall my previous mention of him with reference to his tilt against the credentials of the Christian Church, and historical documents generally. Then Mr. R. Bithell has an exceedingly good article on "Agnostic Types": of the "Mystical Agnostic" he says, that just because he is "profoundly convinced of the limitations imposed on the faculties of the human mind as recognised by psychologists," he takes up the position of an agnostic; but that he still "maintains that there are some certainties which transcend experience and defy demonstration"; arriving at these "certainties by what he calls a 'sixth sense'".

"Hence", continues Mr. Bithell, "we sometimes hear him talk learnedly on Four-dimensional Space, at another time on the Beatific Vision, at another the Power not ourselves which determines our conduct; and we soon get introduced to ethereal beings, to Occultism, and the Esoteric philosophy. There is one thing we may safely say of the individuals following this type. They are usually very intelligent people; and by our intercourse with them, for better or for worse, they lift us for a time out of the over-worn ruts of ordinary thought."

"Saladin" writes in his usual interesting style, and says much that we can well appreciate, clearly showing that he takes up the very definite position involved in the statement that we do not know every thing—"To know something of the deeper enigmas of existence, at which all mortals irrepressibly guess, would surely be *knowledge*, to which the mere notification of phenomena and mere taxonomy should count as nothing in comparison."

The *Spectator* is becoming quite permeated with that portion of the *fin de siècle* spirit which includes a belief—whether superstitious or no—in the unseen and unknown "influences" which surround us on every hand. A writer in a recent article on "The Calamity at Santander," illustrates this in a very remarkable manner. He starts by speaking of "the existence of an incalculable descriptive force lying beneath all human arrangements," alludes piously to its probable control "by Providence," but adds that this force "in its capricious action seems sometimes to be directed by malignant will," which is plain speaking with a vengeance! But the writer strikes a deeper note than he is aware of when he winds up by saying that "it is the protection of mankind, not the destruction of mankind, which is so wonderful."

Speaking of this permeation of ideas on unseen influences, it is wonderful to observe what a very general notice the recently published "Clair-voyance of Bessie Williams" has received in the press. Some years ago such a book would have fallen completely dead, so far as the general public is concerned; now, a popular novelist edits it, and the press gives it general notice; true, the notice is of a neutral character, but many of the reviewers are obviously not quite sure what line it is safest to take, and proceed with praiseworthy caution; stepping delicately, like Agag, and proceed with they have learnt a little more they will be bolder. By and by when

The *Daily Chronicle* has been interviewing Dr. Alfred Russel Wallace on the subject of "Woman and Natural Selection"; and Dr. Wallace's position reminds one very forcibly of the dawn of what we may call the "Woman's Era," which seems undoubtedly being ushered in, though albeit so quietly and almost insensibly. This era Dr. Wallace predicts will be "entirely beneficial to the race"; and adds that "the hope of the future lies with women." Dr. Wallace is not alone in his opinion, many theosophists as well as spiritualists, hold also that with an improved position both social and political—secured to woman in the future, the race must necessarily have a better chance of improving—less of the animal, more of the god appearing.

In a most interesting interview with Mr. Fletcher—of the *Daily Chronicle*—published in a recent number of *The Sketch*, he drops a curious little remark to the effect that "every seven years or so we got a new generation of readers"! which, even if only a chance remark, is odd. There seems no doubt that this universality of the number 7 as a potent factor in every department of nature, is more and more being recognised; so much is this the case that it is often referred to, as in the above instance, quite unconsciously and "by chance."

I have already written you, at some length, of Prof. James Dewar's experiments, in liquifying oxygen at the Royal Institution; this pioneer of science has recently been interviewed for McClure's Magazine, and the interview described therein under the title of "Four Hundred Degrees below Zero." The interviewer, Mr. H. Dam, was in luck's way, for Prof. Dewar shewed him a bottle nearly full of fluid oxygen, which he describes as a "pale blue liquid, which is strangely lustrous," and which, he adds, "seems truly magical." Ozone, on the contrary, when liquified is of a beautiful deep blue colour, indigo, in fact. Prof. Dewar told his interviewer that "as we approach the zero point of absolute temperature, we seem to be nearing what I can only call the death of matter. Pure metals undergo molecular changes which cannot yet be defined, but which entirely alter their characteristics as we know them." Well may science confess her ignorance of what may be termed the "root of matter"!

Following on the heels of the Parliament of Religions at Chicago comes a trenchant article by Dr. Charles A. Briggs in last month's *American Forum*. He goes straight to the point, and tells us that we are living in "the ebb-time of the Christian church," which, he declares, "is ruled by dogmaticians, ecclesiastics, and traditionalists. But their day is nearly over." The sanctity of the church is felt to be lacking, and its authority is declared to be "well-nigh ruined." In fact the question "Is Christianity played out?" not so very recently discussed over here in our daily press, seems only now to be coming up—but in more sombre guise—on the other side of the Atlantic, Dr. Briggs opening the ball. Still the sign is a healthy one, and proves that the "Parliament" was convened none too soon for real reform and progress in the future.

A. L. C.

INDIA.

The excitement of the Annual Convention being over, our many friends and colleagues having dispersed to their respective homes or offices, we are left once more to the prospects of a new year of quiet and steady work. At least we hope it may prove so.

With the impetus which the movement has attained in India through the tour of Annie Besant, Countess Wachtmeister and the President-Founder, we may reasonably anticipate some activities in the Section, and an increase of public interest in Theosophy generally. Annie Besant's party, accompanied by the staff of the Head-quarters and Indian Section T. S., as well as many friends, left Adyar at 10 A. M. on the 7th, and proceeded to the P. & O. Steamer *Peshawar*, which left for Calcutta on that date. The whole party went aboard, and soon after noon, when the main body had taken farewell of the travellers, others from different parts of Madras were to be seen crossing the water, intent on taking advantage of what short time remained before the steamer departed, for a last word with Annie Besant and the Countess.

The arrival of the party in Calcutta on the 10th was to have been the occasion of an organized representation of welcome to them, but owing to the darkness at 7 P. M., it was deferred. There was however a great ovation and a large crowd of people of all ranks gathered around the party and a great number of introductions were effected. The following report of the landing at Calcutta is taken from the *Indian Mirror* :—

Number five Jetty was crowded on Wednesday afternoon with gentlemen, who had come to welcome Mrs. Besant on her arrival in Calcutta by the P. & O. S. S. *Peshawar*. Owing to the uncertainty as to the hour of the steamer's arrival, the members of the Bengal Theosophical Society were unable to get up a demonstration such as they doubtless wished to prepare in honour of the distinguished visitor. But they managed, nevertheless, to bring about a most brilliant spectacle. The Port authorities had kindly allowed a portion of the Jetty to be used for the purposes of the reception. In the middle of the reserved space, a long carpet had been laid out on which a number of Bengali Pandits sat cross-legged. They were there to welcome Mrs. Besant in the orthodox Hindu manner with rice, grass and flowers. Chairs had been closely arranged on three sides of the quadrangle. The place looked bright with flags and greenery. Two arches had been erected, on one of which was inscribed the word "Welcome." A number of mace-bearers and flag-bearers were also in attendance. The steamer was timed to arrive at 5-45 P. M., but people began to crowd the Jetty long before that hour. All the chairs were occupied by five o'clock. The steamer did not touch the Jetty till twenty minutes after six, and the impatience at the Jetty among the crowd was extreme. At last, when the *Peshawar* came alongside the Jetty, darkness had set in, and the reception programme had to be abandoned. Mrs. Besant, Countess Wachtmeister and Colonel Olcott landed amid much confusion, the rush to see them, especially Mrs. Besant, being something terrific. Even the most distinguished among the crowd had to be kept up. Colonel Olcott was busy looking after the comfort of the two ladies, from whom the rush of the crowd made him at one time part company, and he was heard to ask where Mrs. Besant or the Countess was. At last, order was restored. Sir Romesh Chunder Mitter, the Hon'ble Dr. Rash Behary Ghose and some other gentlemen were introduced to the distinguished visitors. It was close upon 7 o'clock when people began to separate amid cheers for Mrs. Besant, the Countess, Colonel Olcott, and the Queen-Empress. Mrs. Besant and party were then driven to their temporary residence in Royd Street. The gathering at the Jetty was composed of representatives of all sections of the community.

On the morrow Annie Besant commenced a series of lectures at the Town Hall, including "India's Mission to the World" and "Pantheism." The lectures have been reported at some length in a great many of the northern papers, and may possibly find their way into print with a series

delivered at the Annual Convention of the Society, and which were specially reported for the purpose of publication. Commenting upon the general effect of the first lecture, the *Mahratta* says :—

Mrs. Besant's visit to India promises to be a great success. Mrs. Besant who is at present at Calcutta addressed a densely crowded audience on "India's Mission to the World." The *Times of India's* correspondent telegraphs to the Bombay daily about the lecture to the following effect :—'About two hundred Europeans were present, Col. Olcott presided and at times wept copiously. Mrs. Besant spoke with great eloquence and expressed her approval of the caste system as it at first existed in the four principal divisions and her admiration for the Hindu estimate of women also as it formerly existed.' Some of our so-called advanced thinkers are sure to be at a loss to know what they should think of this European lady, who, unlike them, is charmed with our ancient institutions, notwithstanding her highest scientific culture of the most modern type. They are too prudent to be bold enough to assert that they alone have studied the European and American scientists and philosophers, and that Mrs. Besant has not understood them. Some of them are therefore trying to persuade their simple readers to believe that Mrs. Annie Besant is simply pandering to the prejudices of the ignorant masses. Mrs. Besant has probably said nothing about the New India, but she has given them advice worth pondering over for a considerable time, the summary of which we shall let this same correspondent of the same Bombay daily give :—'She said that if the youths of India would act up to the traditions of their past, instead of fawning on a foreign power, they would not long remain under a foreign yoke. She thought that Brahmins should confine themselves to religious studies, a sentiment which was loudly applauded, and she traced the downfall of India to the time when Brahmins began to seek after political power.' We withhold comments on the above until we have a full report of the speech before us.

Under the title of "The Battle of the Gods," the *Amrita Bazar Patrika* says :—

Mrs. Annie Besant is a celebrated character in the world, and is respected everywhere, from Japan to Peru, for her extraordinary powers, her high moral nature and genuine philanthropy. That such an English lady should mix with the natives of India is an offence. But she did more,—she extolled the Hindus, confessed herself a Hindu, and appealed to her countrymen and country-women, nay, to the world at large, to adopt the Hindu method, for the regeneration of the race.

The Calcutta paper, *Hope*, devotes no less than 3 columns of its leader to "Mrs. Annie Besant's arrival in Calcutta," and "Mrs. Annie Besant's place in the movement of Hindu Revival." As a dispassionate tribute to the good which the T. S. has done in India, the whole of the Editor's remarks on the later subject are here reproduced. He says :—

Whatever may be our objections to some of the latest phases of the Theosophic Movement in India, there are no two questions that the founders of that great and unique movement were the precursors of the revival of Hinduism in this country. It was they who prepared the soil and led the vanguard of the movement of Hindu revival. Other workers have since followed them and taken the field, other movements have since come into existence. But to the Theosophic Movement must be given by pre-eminence the credit of first rousing the sons of Hindustan from their religious torpor and drawing their attention to the greatness of the religion and civilization of their forefathers. We are as yet far, indeed very far, from seeing the revival of Hinduism in this country, but there is little doubt that there are on all our sides the signs of a mighty re-awakening. The educated classes of India who were so long held spell-bound by the glamour of the Western Civilization are gradually realising their position and distinguishing between the solidity of the Hindu System of Religion and Philo-

sophy and the hollowness of the civilization of the West. This happy change in the mode of thought and living of the educated classes of India has been due to more causes than one. Various forces have contributed towards the bringing about of such a desirable result. But the Theosophic Movement has contributed by far the largest share of the moving force which is moulding the religious belief and conviction of a large portion of the educated community of India.

Mrs. Annie Besant's acceptance of the cardinal principles of Hindu Religion and Philosophy marks a new epoch in the history of the development of the Theosophic Movement in India. So long the orthodox portion of the Hindu community were looking with suspicion upon the growth of the Theosophic Movement, and the conduct of some leading Theosophists had served to strengthen that suspicion. But Mrs. Annie Besant has reconciled all differences and claimed the respect, confidence and admiration of all classes of the Hindu community. Her acceptance of the principles of the Hindu Religion and Philosophy is not half way. She does not accept some of them and reject others, but she accepts them all in full and in entirety, because she is convinced that they are the parts of one great system which will be incomplete without these parts. While she accepts the Philosophic side of Hinduism, she does not reject its popular side, and believes that both these sides, both these phases of Hinduism, must and cannot but exist side by side as they supplement and complete each other. She does not denounce the caste-system, but extols it and looks upon it as a most wise, practical and enduring basis upon which every society should be founded. She has great faith in the Hindu gods and goddesses, and looks upon them as the manifestations and aspects of the Universal Soul, through the worship of whom alone can be reached—not in one life but in many—that Goal of Existence, the underlying Soul of the universe, by the ordinary man. In the forms and ceremonies—devoted as they now are of their underlying spirit—Mrs. Annie Besant discovers the potency of revival and the possibility of religious endurance.

This expression by Annie Besant of her religious convictions and beliefs clearly shows the admirable way in which she has grasped the spirit of the Hindu System of Religion and Sociology. And the recognition of her by the Theosophical Society as the new great apostle of Theosophy is to our mind a highly significant fact. It is a proof positive that the Theosophical Society is gradually advancing towards the inevitable goal towards which all thought must tend, and in which alone can the mind of man find an abiding resting place. The modern European Philosophy is fast breaking down its old traditional dogmas and gradually approaching the system of Hindu Philosophy in principles. It is true that the European Philosophy is with Herbert Spencer still standing on the brink of the Unknowable, while Kant could go no farther than postulate the existence of the Noumenon, and Hegel stopped short at describing the evolution of the Universal Spirit. But these philosophical efforts in the direction of discovering the Goal of existence are nevertheless a clear indication of the tendency of modern European thought which is inevitably being driven towards the ultimate goal of human thought which the Hindu Philosophy had long ago attained, and realized, and interwoven into the practical life and conduct of every Hindu in relation to the society in which he lived. And Mrs. Annie Besant is sure not only to vivify and give a new life to the Theosophic Movement in India, but also to give it a new direction, turning its energy, its principle and its conviction into a new channel of thought—the channel of Hinduism pure and simple—which Hindu religious revival is sure to take. This is then the place of Mrs. Annie Besant in the movement of Hindu revival, and let us hope that the day is not far distant when all the branches of this great religious movement—Theosophic or Hindu—will act in unison and with one aim and purpose—to restore the Religious and Social system of Ancient India.

While in Calcutta, our party visited a girls' Sanskrit-Vernacular school of 200 pupils, which, we are informed, is directed by an ascetic lady of royal birth who is most accomplished, and widely revered for her piety and unselfishness. Annie Besant's visit to the school was a source of great delight to her.

Another item of welcome news is that Miss Henrietta Müller has effected the purchase of a spacious building for the use of the Bombay Branch of the T. S., which will give the members increased opportunities for new activities. An official report of the Branch proceedings in this connection, however, has not yet reached our hands.

AUSTRALIA.

Since Mrs. Cooper-Oakley's visit to Australia, there has been a good deal of enquiry into Theosophical matters both in Melbourne and Sydney, but more particularly in the former city, where the public lectures were better attended. At Sydney, however, there is a steady growth going on, and the present status of the Society there is greatly improved. The formation of the Theosophic League in Sydney has enabled the members to organize some Propaganda, and in this connection regular Sunday evening lectures have been given, and a Debating Club established. The literature Depot is doing well and has a good stock of all the latest Theosophical publications. The Depot is open all day and forms a sort of Theosophical resort. The Lurch Club which is attached to the T. S. in Sydney, is of use in bringing the members together, and those who can drop in during the midday are sure to find many to take part in a round-table of discussion on subjects of Theosophical and local interest. It is there that the weekly and monthly mails coming in from America, India and Europe are listened to with eager interest by all our members, and this serves to keep us in touch with the activities of the Society in other parts of the world, while drawing us nearer in sympathy to our correspondents and the sections of the Society to which they belong.

The publication of the new Australasian Theosophical Magazine, to be known by the name of the "Austral Theosophist," is announced for January 1894. The "Upādhi" will be incorporated in it.

Another centre of activity which is showing good work is the Adelaide T. S., which, since the arrival of Mrs. Elise Pickett from Melbourne, has been prominent in its various proceedings.

The Rockhampton Lodge, lately established, reports steady work within its own sphere.

We are all looking forward eagerly to Mrs. Besant's proposed visit in the autumn of 1894, and we anticipate a great impulse to our movement therefrom. It is quite certain that Australia will vie with India in giving her a reception worthy of her great devotion to the cause of Truth and the sterling name she bears among us both in the T. S. and the outside world.

CUTTINGS AND COMMENTS.

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

A friend in the North of India has sent us a copy of a book entitled "Dreams of the Dead," drawing our attention to certain passages therein dealing with the Theosophical Society. The volume itself is a mystic romance, dealing principally with the *post-mortem* states, and while containing much that is interesting to a general reader, would afford some amusement to any one who really knew anything about occultism by reason of the absurdity of some of the statements. There is of course the usual "Adept" who gives his opinion on things in general and magic in particular, and who obligingly illustrates his remarks by hypnotic experiments. We find too the usual fortunate pupil who makes rapid progress without much trouble on his part. But as it is always interesting to notice what others think of us, we pass over the weak points and quote from the remarks of the "Adept" in question on the Theosophical Society. Some may consider that there is much truth in them and matter worthy of our earnest consideration:—

"Anxious to know the opinion regarding a new society, of one well qualified by religious and secular learning to form correct judgments, I asked Cecil what he thought of Theosophy—meaning by this term a new cult which had adopted that designation.

"The pursuit of divine wisdom is certainly the noblest object that can engage the attention of man," replied my learned companion: "any society of men and women organized for that purpose, whatever its outward form, whether that form be Christian, Pagan or Mystic, must be a worthy body. This new sect, called the Theosophical Society, has been started by a truly wonderful woman who was aided by a few of our occult brothers. Helena Petrovna Blavatsky, with all her outward faults of illusionary manifestation, was the most extraordinary woman of any time. In her previous incarnation her noble spirit made its impress on the most advanced thought of that era. Her last incarnation, previous to the one just finished, was in the person of the Grecian Aspasia*.....The Society with its noble motto, 'The Universal Brotherhood of Humanity,' and the accompanying epigram, 'There is no religion higher than Truth,' has a grand future.....But the order of theosophic brotherhood, as it exists to-day, is open to grave criticism. I have attended meetings of the Society in Madras, London, New York and Boston, and I have been impressed with the narrow spirit shown by the majority of its members. The use of strange Hindoo words to express, in an involved literary construction, well-known ideas and an affected display of occult knowledge, of which neither the essayist nor his hearers understood the true meaning, filled my mind with acute regret. Then, in all my intercourse with these people,—with a few exceptions,—I have noticed a tendency to sneer at the Christian religion; and, while railing at Church superstitions, to accept as genuine many fraudulent manifestations of spiritual power,—manifestations which I, as an experienced adept in magic, knew were deceptions."

* Daughter of the Philosopher Axiochus, of Miletus—[Ed.]

A good deal has been written from time to time upon the evils resulting from the practice of Hatha Yoga by inexperienced persons, and the following extract from *Markandaya Purâna*, ch. 39, is to the point.

"I now describe to you the diseases that result from the careless practice of Yoga. The ignorant Yogi suffers from deafness, dullness, loss of memory, dumbness, blindness and fever. The Yogi should take hot *Yavâ-gû* (sour gruel made of rice), containing a sufficient quantity of ghee and should practice the necessary *dhâranâ* (intense concentration). In order to cure wind he should first retain the air or *Yavâ-gû* in the arms or stomach and then throw it towards the part where wind is confined. (This is not clear enough. Tr.) If there be shaking, he should steadily think of some big mountain. If there be deafness or dumbness, he should concentrate on the sense of hearing. In case of great thirst, he should imagine a mango fruit placed on his tongue. In this way the particular *dhârmâ* should be made use of, for the cure of a particular complaint. In case of heat, cold should be concentrated upon and *vice versa*. By placing a peg on the head and striking the wood with another piece of wood lost memory is at once regained (?). By concentrating upon A'kâsa, Prithvi, Vayu and Agni, all complaints arising from elementals, are removed. If an elemental has obsessed a Yogi, it should be destroyed by concentrating upon Vayu and Agni."

It would be interesting to know if these cures can be successfully carried out at the present day. Happily the need for them, in reference to Hatha Yoga practices, is not so prevalent as it was some years back.

It is reported that an important invention just made by the medical profession is that of illuminating the body from within by means of the electric light.

The patient, being in a room that is perfectly dark, is required to take an electric light in the mouth, and if necessary to swallow it. The light shining through the frame of the body with a ruddy glow enables the physician to locate the morbid parts of the body in many cases. This reminds one of the subjective light in which the clairvoyante is able not only to see the whole interior of the body, but also to accurately describe the workings of its several functions in minute detail. And this is a light, beside which the electric lamp is as the darkness of night; but that any of the medical profession can "swallow" it, is perhaps too much to expect at the present day.

A modern Ascetic. A correspondent of Trevandram writes to one of the local papers, as follows:—

"An ascetic came here about August 1891, and took his lodging at the foot of a tree, on the bank of a tank close to the principal temple in Trevandram. This tree is on a road daily frequented by a large concourse of people; there is also a whole line of houses on one side of the road. The ascetic seldom moves from his seat; he has no shelter of any kind, and is consequently exposed to the heat of the sun as well as to heavy showers. Offers were made to erect a shed for him, but he refused to have any. At

the commencement people used to offer him milk and fruit, which he sometimes partook of. After a year he gave up taking even this spare food. He seldom talks to anybody; all pilgrims that happen to visit the spot make Pradatchanam round the tree. He looks quite healthy and strong. People have closely watched him day and night. He is never seen to go out for any food or any other purpose. He seldom changes his position of sitting. I am acquainted with the people living in the neighbourhood, and they one and all corroborate what has been said of the ascetic. Lastly, I went myself to the place and saw no reason whatever to disbelieve what I had heard. Here is an opportunity for all sceptics to see and judge for themselves."

Under this head our esteemed colleague, Mr. Charles Johnston, B. C. S., M. R. A. S., writes a most suggestive article to the *Madras Mail* of January 4th.

Without committing himself to any final opinion on the subject, Mr. Johnston deals with the question as to "Whether the Brahmins are a separate race or not," in a very able manner. The ethnological question—as to whether the Brahmins are a separate race, or only a class "drawn from all races, by selective ability, afterwards confirmed by heredity", as our author puts it,—must be of great interest to all. Socially, India holds one of the most insular nations on the face of the earth, while ethnically it is one of the most diverse. The following extract from Mr. Johnston's article may be quoted for the novelty of its interpretation of the well-known colour-divisions of the race. He says:—

"I have already pointed out that these four race-types—the white Brahmin, the red Rajput, the yellow Indo-Chinese, and the black Dravidian,—correspond in a remarkable way to the old Indian tradition, voiced by Bhṛigu in the Mahabharata that 'the colour of the Brahmins was white; of the Kshatriyas, red; of the Vaishyas, yellow; of the Sudras, black.' There is another old tradition referring to the four *varnas* (which may mean either the four castes or the four colours); an old tradition found as far back as the Purusha Sukta of the Rig-Veda, which says that the four castes were formed from Brahma: the Brahmins from the mouth; the four castes were from the arms; the Vaishya from the thighs, the Sudra from the feet. If for a moment we identify the four castes or colours, with the four races of the same colour, we may find in this old myth a picture of the early position of the four great race-types of India. Let us say that Brahma represents *vartha* (the Punjab) come the white Brahmins; from the mouth of Brahma and Rajputana) the red Rajanya Kshatriyas; from the arms (Oudh Vindhya and Eastern Ghats) the yellow Vaishyas; from the thighs (the Deccan) the black Dravidians, or Sudras. I put forward this interpretation of the old myth rather as a mnemonic of the relative positions of the four great race-types in their purity, than as a strictly scientific fact. Strictly scientific it may be, but we are not yet entitled to say it is. I may therefore sum up by saying that the nucleus of the Brahmin caste to-day is a white race, different from the red Rajput, the yellow Indo-Chinese, and the black Dravidian; though there is also a large penumbra round this white nucleus which merges imperceptibly into the other race types."

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXIV.

READERS of Lane's "Modern Egyptians," will recall the story of a young man who, upon visiting a certain wonder-working sheikh obtained some marvellous proofs of his occult powers. His father, then at a distant place, being somewhat ailing, the son asked that he might have news of his condition. The sheikh consenting, told him to write the father a note of enquiry; which was done, handed him by the anxious son, and by the sheikh placed under the back-pillow against which he was leaning. Presently, the sheikh drew from the same place a letter answering the young man's inquiries. It was written by the father's own hand and, if my memory serves—for I am trusting to recollection only—stamped with his seal. At his request also, coffee was served to the company in the father's own cups (*pingin*) which he had every reason to believe had been at the moment of asking in the paternal house in that far-off village. H. P. B. gave me on evening, without fuss or parade, a fact of the first of these two orders. I wished to hear from a certain adept upon a certain subject. She bade me write my questions, put them in a sealed envelope, and place the letter where I could watch it for the time being. This was even better

* 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 even 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. Reminiscence 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-one, 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 the request.

H. S. O.

than the Egyptian sheikh incident, for in that case the letter was hidden from the enquirer by the back-pillow. As I was sitting at the moment before the grate, I put my letter behind the clock on the mantel, leaving just one edge of the envelope projecting far enough for me to see it. My colleague and I went on talking about a variety of things for perhaps an hour, when she said my answer had come. I drew out the letter, found my own envelope with its seal unbroken, inside it my own letter, and inside that the answer in the Adept's familiar manuscript: written upon a sheet of green paper of peculiar make, the like of which—I have every reason to believe—was not in the house. We were in New York, the Adept in Asia. This phenomenon was, I submit, of a class to which the theory of trickery could not apply and therefore has much weight. There is just one explanation possible—a very lame one—besides that which I conceive to be the true theory. Granting H. P. B. to be possessed of extraordinary hypnotic power, she might have instantaneously benumbed my waking faculties, so as to prevent my seeing her rise from her chair, take my letter from behind the clock, steal the gum, open the cover, read my letter, write the reply in forged handwriting, replace the contents of the envelope, re-fasten it, place it back again on the mantel-shelf, and then restore me to the waking state without leaving in my memory the least trace of my experiences! But I had and still preserve a perfect consciousness of having carried on the hour's conversation, of her moving about hither and thither, of her making and smoking a number of cigarettes, of my filling, smoking and refilling my pipe, and, generally, doing what any waking person might do when his senses were alert as to a psychical phenomenon then in progress. If some forty years of familiarity with hypnotic and mesmeric phenomena and their laws go for anything, then I can positively declare that I was fully conscious of what was going on, and that I have accurately stated the facts. Perhaps even twice forty years' experience on the plane of physical Mâyá would not qualify one to grasp the possibilities in Oriental hypnotic science. Perhaps I am no more capable than the tyro of knowing what really passed between the times of writing my note and getting the answer. That is quite possible. But in such case what infinitesimally little weight should be given to the aspersions of H. P. B.'s several hostile critics, learned and lay, who have judged her an unmitigated trickster, without having had even a fourth of my own familiarity with the laws of psychical phenomena! In the (London) *Spiritualist* for January 28, 1876, I described this incident with other psychical matters, and the reader is referred to my letter for the particulars.

I am not aware of there being a special class of hirsute phenomena, but if there is, then the following incident may be included in it, along with that of the sudden elongation of H. P. B.'s hair at Philadelphia, described in one of my earlier chapters. After having shaved my chin for many years I began to grow a full beard, under medical advice, as a protection to a naturally delicate throat, and at the time I speak of it

was about four inches long. One morning, when making my toilet after my bath, I discovered a tangle of long hair under my chin next the throat. Not knowing what to make of it, I very carefully undid the mass at the expense of almost an hour's trouble, and found, to my great amazement, that I had a lock of beard, 14 inches long, coming down as far as the pit of the stomach! Whence or why it had come no reading or experience helped me to guess, but there it was, a palpable fact and permanent phenomenon. Upon my showing it to H. P. B., she said it had been purposely done by our Guru while I slept, and advised me to take care of it as it would serve me as a reservoir of his helpful aura. I showed it to many friends, but none could venture any better theory to account for it, while all agreed that I ought not to cut it back to its former length. So I used to tuck it away inside my collar to hide it, and did so for years, until the rest of the beard had grown to match it. This accounts for the "Rishi beard," so often mentioned in friendly allusions to my personal appearance, and explains why I have not yielded to my long-felt wish to clip it into a more convenient and less conspicuous shape. Whatever the fact may be called, it assuredly is not a Mâyá, but a very real and tangible verity.

In the department of "precipitation"* of writings and pictures, H. P. B. was exceptionally strong, as will have been inferred from all that has preceded. It was one of M. A. Oxon's strong points likewise. On an evening of 1875 I sat at the house of the President of the Photographic Section of the American Institute, Mr. H. J. Newton, with a private medium named Cozine, to witness his slate-writings, which were far more wonderful than Dr. Slade's. The communications came upon the slate in bright blue and red colours: no pencil or crayon was used in the experiment, and I myself held one end of the slate. Upon mentioning this to H. P. B., she said, "I think I could do that: at any rate, I will try." So I went out and bought a slate and brought it home; she took it, without crayons or pencil, into a small, pitch-dark closet bed-room and lay upon the couch; while I went out, closed the door, and waited outside. After a very few minutes she reappeared with the slate in her hand; her forehead damp with perspiration, and she seeming very tired. "By Jove!" she exclaimed, "that took it out of me, but I've done it: see!" On the slate was writing in red and blue crayons, in handwritings not her own. M. A. Oxon once wrote me an account of a similar experience of his own, save that in his case Imperator was the agent and he the passive medium, which is quite another affair. At his request Imperator wrote messages to him in various coloured inks, one after the other, inside the pocket-book he had in the breast pocket of his coat at the time. Imperator being still the *x* of Oxon's psychic life, perhaps it was the ethereal body of my friend which precipitated the coloured writings

* A term originally of my own invention, which seems to convey best of all an idea of the method employed.

to appease the clamorous scepticism of his physical brain-consciousness: in which case his phenomenon and H. P. B.'s would be somewhat akin.

Elsewhere I have mentioned H. P. B.'s having done for me a precipitated picture on satin, which showed me the stage that Oxon had reached in his attempt to gain the power of projecting his Double by force of concentrated will-power. I had better now give the details.

One evening, in the autumn of 1876, she and I were working, as usual, upon "Isis," at opposite sides of our writing-table, and dropped into a discussion of the principles involved in the conscious projection of the Double. Through lack of early familiarity with those subjects, she was not good then at explaining scientific matters, and I found it difficult to grasp her meaning. Her fiery temperament made her prone to abuse me for an idiot in such cases, and this time she did not spare her expressions of impatience at my alleged obtuseness. Finally she did the very best thing by offering to show me in a picture how Oxon's evolution was proceeding, and at once made good her promise. Rising from the table, she went and opened a drawer from which she took a small roll of white satin—the remnant, I believe, of a piece she had had given her at Philadelphia—and laying it on the table before me, proceeded to cut off a piece of the size she wanted; after which she returned the roll to its place and sat down. She laid the piece of satin, face down, before her, almost covered it with a sheet of clean blotting-paper, and rested her elbows on it while she rolled for herself and lighted a fresh cigarette. Presently she asked me to fetch her a glass of water. I said I would, but first put her some question which involved an answer and some delay. Meanwhile I kept my eye upon an exposed edge of the satin, determined not to lose sight of it. Soon noticing that I made no sign of moving, she asked if I did not mean to fetch her the water. I said, "Oh, certainly." "Then what do you wait for?" she asked. "I only wait to see what you are about to do with that satin," I replied. She gave me one angry glance, as though seeing that I did not mean to trust her alone with the satin, and then brought down her clenched fist upon the blotting-paper, saying, "I shall have it now—this minute!" Then, raising the paper and turning over the satin, she tossed it over to me. Imagine, if you can, my surprise! On the sheeny side I found a picture, in colours, of a most extraordinary character. There was an excellent portrait of the head only of Stainton-Moses as he looked at that age, the almost duplicate of one of his photographs that hung "above the line" on the wall of the room, over the mantel-shelf. From the crown of the head shot out spikes of golden flame; at the places of the heart and the solar plexus were red and golden fires, as it might be bursting forth from little craters; the head and the place of the thorax were involved in rolling clouds of pure blue aura, bespeckled throughout with flecks of gold; and the lower half of the space where the body should be was enwrapped in similarly rolling clouds of pinkish and greyish vapour, that is, of auras of a meaner

quality than the superior cumuli. I hope to reproduce both the photograph and the satin picture in its exact tints, among the illustrations which will accompany this text.

At that stage of my occult education I had heard nothing about the six *chakras*, or psychical evolutionary centres in the human body, which are mentioned in Yoga S'āstras, and are familiar to every student of Patanjali. I therefore did not grasp the significance of the two flaming vortices over the cardiac and umbilical regions; but my later acquaintance with the subject gives this satin picture an enhanced value, as showing that the practical occultist who made it, apparently knew that, in the process of disentangling the astral from the physical body, the will must be focussed in succession at these several nerve-centres, and the disengagement completed at each in turn before moving on to the next centre in the order of sequence. I take the picture to mean that Stainton-Moses' experiment was being conducted as an intellectual rather than as a spiritual process, wherefore he had completely formed and got ready for projection his head, while the other parts of his astral body were in a state of nebulous disturbance, but had not yet settled into the stage of *rūpa*, or form. The blue clouds would represent the pure but not most luminous quality of the human aura—described as shining, or radiant: a silvery nimbus. The flecks of gold, however, that are seen floating in the blue, typify sparks of the spirit, the "silvery spark in the brain," that Bulwer so beautifully describes in his "Strange Story": while the greyish and pinkish vapours of the inferior portions show the auras of our animalistic, corporeal qualities. This grey becomes darker and darker as a man's animalism preponderates over his intellect, his moral and spiritual qualities, until in the wholly depraved, as the clairvoyants tell us, it is inky black. The aura of adeptship is described as a blended tint of silver and gold, as some of my readers, I am sure, must know from personal observation, and as the poets and painters of all ages have depicted in their sublimer lights of spiritual perception. This Tejas or soul-light, shines out through the mystic's face, lighting it up with a glow which, once seen, can never thereafter be mistaken. It is the "shining countenance" of the Biblical angels, the "glory of the Lord," the light that beamed in the face of Moses when descending from the Mount with such splendour that men could not bear to look upon his countenance; a radiance that even transfigures the wearer's robes into "shining garments." The Hebrews call it *shekinah*, and I once heard the term used by some Baghdad Jews to describe the face of a spiritual-minded visitor on that occasion. So, too, the word "shining" is applied similarly by various other nations: the pure spirits and pure men glow with the white light, the vicious and evil ones are veiled in blackness.

In the case of another precipitated portrait, made by H. P. B., there was no aura shown: I refer to that of an Indian yogi, which is described in Sinnett's "Occult World" and "Incidents in the Life of Mme. Blavatsky"; the documents respecting which were originally pub-

lished in the *Spiritualist* shortly after the occurrence of the incident. It happened in this wise. On my way home to "The Lamastery" one day, I stopped at the Lotos Club and got some of the club note-paper and envelopes to use at home as occasion might require. It was late when I reached the house, and H. P. B. was at the dinner table already, with Mr. Judge as guest. I laid the package of stationery on my desk in the writing-room (between which and the dining-room there was a dead wall, by the way), made a hurried toilet and went to my seat at the table. At the close of the dinner we had drifted into talk about precipitations, and Judge asked H. P. B. if she would not make somebody's portrait for us. As we were moving towards the writing-room, she asked him whose portrait he wished made, and he chose that of this particular yogi, whom we knew by name as one held in great respect by the Masters. She crossed to my table, took a sheet of my crested club-paper, tore it in halves, kept the half which had no imprint, and laid it down on her own blotting-paper. She then scraped perhaps a grain of the plumbago of a Faber lead pencil on it, and then rubbed the surface after which she handed us the result. On the paper had come the desired portrait and, setting wholly aside the question of its phenomenal character, it is an artistic production of power and genius. Le Clear, the noted American portrait painter, declared it unique, distinctly an "individual" in the technical sense: one that no living artist within his knowledge could have produced. The yogi is depicted in *Samādhi*, the head drawn partly aside, the eyes profoundly introspective and dead to the external things, the body seemingly that of an absent tenant. There is a beard and hair of moderate length, the latter drawn with such skill that one sees through the upstanding locks, as it were—an effect obtained in good photographs, but hard to imitate with pencil or crayon. The portrait is in a medium not easy to distinguish: it might be black crayon, without stumping, or black lead; but there is neither dust nor gloss on the surface to indicate which, nor any marks of the stump or the point used: hold the paper horizontally towards the light and you might fancy the pigment was below the surface, combined with the fibres. This incomparable picture was subjected in India later to the outrage of being rubbed with india-rubber to satisfy the curiosity of one of our Indian members, who had borrowed it as a special favour "to show his mother," and who wished to see if the pigment was really on or under the surface! The effect of his vandal-like experiment is now seen in the obliteration of a part of the beard, and my sorrow over the disaster is not in the least mitigated by the knowledge that it was not due to malice but to ignorance and the spirit of childish curiosity. The yogi's name was always pronounced by H. P. B. "Tiraválá," but since coming to live in Madras Presidency, I can very well imagine that she meant Tiruvalluvar, and that the portrait, now hanging in the Picture Annex of the Adyar Library, is really that of the revered philosopher of ancient Mylapur, the friend and teacher of the poor Pariahs. As to

the question whether he is still in the body or not I can venture no assertion, but from what H. P. B. used to say about him I always inferred that he was. And yet to all save Hindus that would seem incredible, since he is said to have written his immortal "Kural" something like a thousand years ago. He is classed in Southern India as one of the Siddhas, and like the other seventeen, is said to be still living in the Tirupati and Nilgiri Hills; keeping watch and ward over the Hindu religion. Themselves unseen, these Great Souls help, by their potent will-power, its friends and promoters and all lovers of mankind. May their benediction be with us!

In recalling the incidents for the present narrative, I note the fact that no aura or spiritual glow is depicted around the yogi's head, although H. P. B.'s account of him confirms that of his Indian admirers, that he was a person of the highest spirituality of aspiration and purest character.

The same remark applies to the first portrait of my Gurn, the one done in black and white crayons at New York by M. HARRISSE: there is no nimbus. In this case at least, I can testify to the likeness, along with others who have had the happiness of seeing him. Its production was, like that done in oils at London in 1884 by Herr SCHMIECHEN, an example of thought-transference. I think I have never published the facts before, but in any case they should have a place in this historical retrospect.

One naturally likes to possess the portrait of a distant correspondent with whom one has had important relations: how much more then, that of a spiritual teacher, the beginning of relations with whom has substituted a nobler for a commonplace ideal of life in one's consciousness. I most earnestly wished to be able to have in my room at least the likeness of my revered teacher, if I might not see him in life; had long importuned H. P. B. to procure it for me: and had been promised it at a favourable time. In this case my colleague was not permitted to precipitate it for me, but a simpler yet most instructive method was resorted to: a non-medium and non-occultist was made to draw it for me without knowing what he was doing. M. HARRISSE, our French friend, was a bit of an artist, and one evening when the conversation turned upon India and Rajput bravery, H. P. B. whispered to me that she would try to get him to draw our Master's portrait if I could supply the materials. There were none in the house, but I went to a shop close by and purchased a sheet of suitable paper and black and white crayons. The shopkeeper did up the parcel, handed it me across the counter, took the half-dollar coin I gave him, and I left the shop. On reaching home I unrolled my parcel and, as I finished doing it, the sum of half a dollar, in two silver pieces of a quarter-dollar each, dropped on the floor! The Master, it will be seen, meant to give me his portrait without cost to myself. HARRISSE was then asked by H. P. B. to draw us the head of a Hindu chieftain, as he should conceive one might look.

He said he had no clear idea in his mind to go upon, and wanted to sketch us something else; but to gratify my importunity went to drawing a Hindu head. H. P. B. motioned me to remain quiet at the other side of the room, and herself went and sat down near the artist and quietly smoked. From time to time she went softly behind him as if to watch the progress of his work, but did not speak until it was finished, say an hour later. I thankfully received it, had it framed, and hung it in my little bed-room. But a strange thing had happened. After we gave the picture a last glance as it lay before the artist, and while H. P. B. was taking it from him and handing it to me, the cryptograph signature of my Gurn came upon the paper; thus affixing, as it were, his imprimatur upon, and largely enhancing the value of his gift. But at that time I did not know if it resembled the Gurn or not, as I had not yet seen him. When I did, later on, I found it a true likeness and, moreover, was presented by him with the turban which the amateur artist had drawn in the picture as his head-covering. Here was a genuine case of thought-transference, the transfer of the likeness of an absent person to the brain-consciousness of a perfect stranger. Was it or was it not passed through the thought of H. P. B.? I think so. I think it was effected in the identical way in which the thought-images of geometrical and other figures were transferred to third parties in the convincing experiments recorded by the S. P. R. in its earlier published Reports. With the difference, however, that H. P. B.'s own memory supplied the portrait to be transferred to Harrisse's mind, and her trained occult powers enabled her to effect the transfer direct, viz., without an intermediary; that is to say, without the necessity of having the drawing first made on a card, for her to visualise it in her own mind and then pass it on to the recipient brain. The painting by Schmiedchen, of the magnificent portraits in oils of the same and another Master, which now hang in the Adyar Library, was an even more interesting circumstance, for the likenesses are so perfect and so striking as to seem endowed with life. Their eyes speak to one and search one to the bottom of his heart; their glance follows one everywhere as he moves about; their lips seem about to utter, as one may deserve, words of kindness or of reproach. They are an inspiration rather than an illustration of thought-transference. The artist has made two or three copies of them, but not one has the soul in it that is in the originals. They were not done in the divine mood of inspiration, and the Masters' will-power is not focussed in them. The originals are the palladium of our Head-quarters; the copies, like images seen in a mirror, possess the details of form and colour, but are devoid of the energizing spirit.

H. S. OLCOTT.

ANOTHER CASE OF OBSESSION.

VEERAMAGALAI PILLAY was the proprietor of an arrack shop at Ootacamund. He was a man, if not of brilliant attainments, at least of ordinary common sense, and he knew how to carry on his business in a way to ensure the approval of the public, the good-will of the *Sircars* and his own prosperity. In short, he was a respectable citizen, and up to the time of the happening of the events to be described, he had not distinguished himself either for good or evil.

He happened a short while ago to enter his place of business for the purpose of attending to his accounts, when he felt a sudden dizziness and his head appeared to him to be going round and round. He commenced to stagger round his shop, becoming strangely excited in his demeanour. Suddenly, to the astonishment of the passers-by, he rushed outside and violently smote an unoffending individual with his sandal no less than fifty times. Having accomplished this doughty deed, he proceeded to drink very copiously of cold water. The water, however, would appear to have had an exhilarating effect on his system, not usually associated with that beverage; for his conduct grew so strange, not to say embarrassing to those in his neighbourhood, that it became necessary to summon the majesty of the law. The majesty of the law soon arrived with the regulation handcuffs, whereupon Mr. Veeramagalai renewed his eccentricities and endeavoured to annihilate the representative of law and order with a pocket-knife. The attempt failed, presumably owing to the inefficiency of the weapon. Law and order were puzzled how to proceed, but a preëminently practical individual rescued them from their dilemma by arriving with a hand cart, into which Mr. Veeramagalai was unceremoniously bundled after being securely tied up. He was then taken to the hospital, where he both firmly and discourteously refused to take any medicine. However his mood after this suddenly became more rational, and he remarked in his natural voice that there was nothing the matter with him, and requested to be allowed to go home. As there seemed no reason for detaining he was allowed to go his way. During the rest of the day and the following night his behaviour was most exemplary.

The following morning, however, he resumed his eccentricities. He ascended to the roof, and entering a glass-enclosed verandah, amused himself by breaking all the lamps he could lay hands on. He then endeavoured to commit suicide. Seeing how serious a turn things were taking, his friends dragged him to a dark room and locked him up, hoping that darkness and solitary confinement would have a soothing effect on his perturbed mind. Though the room was entirely devoid of furniture, the unfortunate occupant made two attempts to injure himself. In the first place he pulled the bolt out of the door and hammered himself violently with it, and in the second, finding himself still alive after his self-inflicted pounding, he endeavoured to strangle himself with a silver chain he habitually wore.

It was now evident to every one that the unhappy man was obsessed, and it was decided to take him down to Trichinopoly to a mantrika there. The party and their patient descended the ghaut in safety. Arrived at Metapallaiyam the afflicted one expressed a strong desire for a bath in the river. Fearing, however, that he might endeavour to make away with himself, his friends hesitated; but finally compromised the matter by allowing him to indulge his aquatic fancies at the end of a rope. Unfortunately the rope broke and the poor bather disappeared into a deep hole! Luckily help was at hand, and the unfortunate man was fished out, happily very little the worse for his adventure. At Trichinopoly he was immersed in the Cauvery and lime juice was poured freely on his head. He expressed himself as feeling better; and as he seemed now quite rational he was brought back to Ootacamund.

A fortnight passed and Veeramagalai's condition was very satisfactory. However at the full of the moon he resumed his pranks with increased ardour. He saluted his wife (who, it may be remarked, was daily expecting an addition to her family) by hitting her extremely hard on the chin with a lota; and his general conduct was so dangerous that he was seized and tied up.

It was now decided to call in the services of another mantrika, the previous one having failed to effect a cure. A man from Mysore, a Brahmin who had embraced Islam, was summoned. He demanded a fee of Rs. 15 and undertook to effect a cure for that modest sum.

The mantrika's "properties" consisted of the following articles:—Wool of four different colours; sheep's blood, four young fowls; four different kinds of earth; the leaves of four different plants, including the neem and mango. The professional exorciser commenced proceedings by making diagrams, consisting chiefly of circles, with the different coloured earths. He then added to his apparatus four pots of water, a sword and some tin-tacks. The tin-tacks he drove into some limes, and then tied up the limes with the different coloured wools. He then addressed the obsessed man and the following dialogue ensued:

Mantrika.—"Sit down in that chair."

Obsessed one.—"Why should I sit down in that chair?"

Mantrika.—"Because I order you to."

Obsessed one.—"Who are you to order me to sit in a chair, and what on earth is all this farce? Will you go or must I kick you out?"

Mantrika.—(producing his book) "Don't be alarmed, my friend. Keep quiet, we shall see."

The man of magic then tore from his book two pages which he burned close to the head of the obsessed one. He then rubbed the ashes vigorously all over his face. This liberty the afflicted one endeavoured to remedy by a series of vigorous kicks, which fortunately never reached their intended object.

The mantrika with wondrous forbearance then asked for some well-worn garment belonging to the possessed man, and on one being brought, he set it on fire and waved the flaming vestment in the face of his subject, repeating at the same time a suitable mantra. He then addressed his subject: "Come this way, I tell you." "I follow you," was the obedient reply. "Be seated;" and the patient this time humbly obeyed. The professor then took two pots of water and put one under each of the man's feet. He next took wool and sheep's intestines, intertwined them, and making two gruesome necklaces, hung one round his own neck and the other round the neck of his patient. The sword was then given into the hands of the possessed man, whose arms were held to prevent mischief; a wise and necessary precaution considering his previous conduct. After reciting some more mantrams, the mantrika taking four balls of rice of different colours threw them with considerable force, one by one, into the face of the possessed man. He then tried some more questions.

Mantrika.—"Who are you?"

Obsessed one.—"Beyond the fact that I am a man I know nothing else."

Mantrika.—"Do you understand what I am doing?"

Obsessed one.—"Certainly I do; but why do you do it?"

Instead of answering, the magician killed the chickens over the head of the possessed man. He then broke several cocoanuts on the same portion of his anatomy, with the back of a sickle, a sufficiently dangerous proceeding one would have thought. As a species of counter-irritant, he then soused his patient with cold water. His next act was to order the afflicted man to tread with all his force on the tin tack-studied and wool-bedizened limes. His order was obeyed, and if report is to be believed, the tin-tacks did not enter into the man's sole. Possibly the business ends were inwards! Some empty cartridge-cases, which contained presumably some charms, were then hung round the man's neck and on his arms. His wife was forbidden to approach him, and his diet was limited and reduced, no meat being allowed.

The final act of the curative process consisted in dressing the man in white and placing camphor on his head. The clean clothes were set fire to as the man stood, and though they blazed vigorously and the camphor on the patient's head also caught fire, the man himself was unharmed! From that hour a cure was effected, and Mr. Veeramagalai Pillai has become once more a respectable member of society.

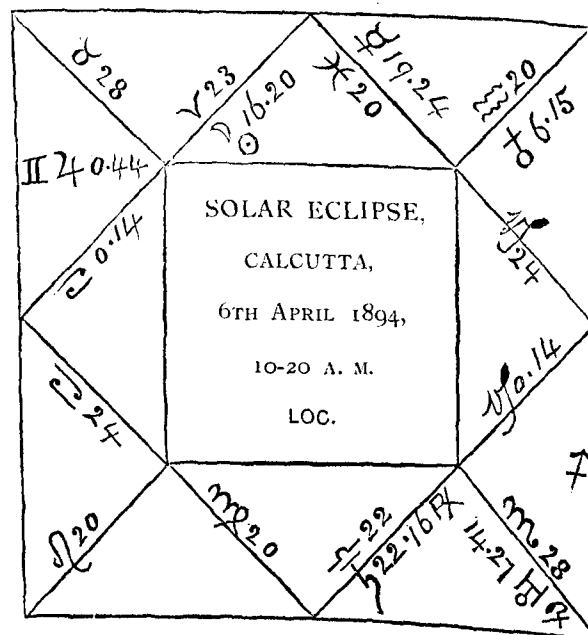
The above narrative is from notes taken down in course of a conversation with a native of these parts who was well conversant with the facts of the case, which, it may be remarked, happened only the other day.

S. V. E.

MUNDANE ASTROLOGY.

I HAVE used a series of three articles in this journal for the purpose of illustrating the doctrine of Nativities, and I now propose to give a few instances of Mundane Astrology. This branch of the subject comprises meteorology, seismology, husbandry; the fate of kings, nations and their rulers. The arguments are drawn from the positions of the planets at the time of eclipses; the Sun's transit over the equinoctial and solstitial points; the conjunction of the superior planets, Uranus, Saturn, Jupiter and Mars; and from the planetary configurations at the time of lunations.

For the purpose of illustration, the figure of the heavens for the forthcoming Eclipse of the Sun on April 6th, 1894, is here given. The figure is set for the latitude and longitude of Calcutta.



The Eclipse is central at noon in longitude $113^{\circ}42'$ East of Greenwich, and in latitude $47^{\circ}23'$ N.

The Eclipse will therefore fall close upon the meridian of the great cities of Peking, Hankow, and Canton, in the Empire of China.

At the time of the ecliptic conjunction the figure for Calcutta shows the luminaries conjoined close to the cusp of the 11th House and in opposition to the malefic planet Saturn. Mercury is upon the Midheaven, Venus in the 9th, Mars in the 8th, Uranus in the 5th, and Jupiter in the 12th House.

Now, it is said, that the "effects" of an eclipse will be the most severely felt in places where, at the time of greatest obscuration, the luminaries are found upon the meridian. I apprehend that the use of

the word "effects" is only of a very loose and general nature, and would perhaps be better replaced by the word *concomitants*. But as it is not within the scope of an illustration of the science of Astrology to settle the question as to whether planetary positions "cause," or only "signify," events which transpire thereupon or subsequently, I may pass at once to a consideration of what those events may be, according to the rules of interpretation imposed upon the artist.

We have seen that the Eclipse is central upon the meridian $113^{\circ}42'$ East of Greenwich. The line of Eclipse passes to the S. W. in the direction of the Ganges, and will be visible over almost the whole of Asia. The East will therefore experience the greatest effects of this Eclipse. In longitude about 30° East of Calcutta, Saturn, opposing the Eclipse, will be upon the north angle, and in that longitude we may expect the worst effects to follow. Saturn in such a position rarely fails to produce earthquakes. The Philippine Islands, Borneo and the south coast of China are likely to experience shocks about the 11th April.

The Emperor of China will be in danger, for the Sun, natural signifier of monarchs, is eclipsed near the meridian of the Celestial capital. Ramesay says: "When an eclipse falls in the second decanate of the sign Aries, it signifies the imprisonment and sadness of some king, and danger of death to him. Likewise the corruption of trees that are fruitful, or of such fruits as are produced from trees, as also of the earth." China, therefore, in common with some other countries where the Eclipse is visible, may expect very bad spring crops. Violent storms will pass over that country, and the Bay of Bengal will not be free from them. It is to be noted that the sign Libra, wherein the dark planet Saturn opposes the Eclipse, is said by astrologers to be the ruling sign of China, and as this planet also opposes the Midheaven, there will probably be a rising in that country and a series of national calamities. The effects of this Eclipse will not be lasting, for the phenomenon takes place in the sign Aries and the influence will not last more than five and a half months. The more stirring events, however, will quickly follow the eclipse. The following aphorisms, taken from the *Brihat Samhitā*, apply to the case before us, and it will be interesting to see to what extent the predictions will apply to India, for which country they are exclusively given.

"If there should be both lunar and solar eclipses within the same month, princes will suffer both from troubles within their own armies, and from foreign wars."

There is a lunar eclipse on the 20th March, and a solar eclipse on 6th April, both within the same Hindu month.

"In total eclipses, if the Sun or Moon should be afflicted by the malefic planets, there will be death and famine in the land."

The eclipsed luminary is heavily afflicted in this case.

"If they (the Sun or Moon) should be eclipsed when in the third section of the heavens, artisans, Sūdras, Mlechhas (foreigners) and Ministers of State will suffer."

We find the luminary eclipsed in the third section of the heavens; but as it is very close to the cusp of the 11th House, it might possibly be considered as in the second section, in which case it is said that "landholders, reformers, merchants, soldiers and commanders of the army will suffer."

"If the eclipse should fall in the sign Minam (Pisces), fish will suffer from rot, and the produce of the sea will be scanty. Men of position and learning will suffer, as also those that live upon the water."

The Sun enters Mesham (Aries) in the Hindu zodiac on April 12th, and this eclipse therefore falls in the last degrees of the sign Minam (Pisces).

"If the eclipse be a total one, and endures for some time, it is called an eclipse of torment, for then the chief provinces will suffer and their rulers will be afflicted with misery."

The eclipse is total, and lasts upon the earth about $5\frac{1}{2}$ hours. With reference to the lunar and solar eclipses the following stanzas are given:—

"If they should fall in the month of Phalguna, the people of Vanga, Asmaka, Avantika, and the Mekalas will be afflicted with disease; dancers, maidens, food crops, armourers, soldiers, and ascetics will also suffer."

The places indicated are East Bengal, Bhur in the Nizam's territory, Ujjain in Malwa, and the parts near the Nerbudda river.

"If on the New Moon day immediately succeeding a lunar eclipse, an eclipse of the Sun should occur, there will be strife among the people, and dissensions between husband and wife."

The Full Moon of 21st March is partially eclipsed and followed by the total solar eclipse at the New Moon of 6th April.

The above notes will, I think, be sufficient to put some of the old aphorisms to the test. But it should be borne in mind that such general rules cannot bear the same criticism that might be placed upon a more definite judgment which takes into consideration the places of the planets at the time of the eclipse.

The following judgment of the figure for Calcutta will serve as an illustration of the method followed by astrologers in the interpretation of an Eclipse:—

Position of the Eclipse.—The conjoined luminaries are found in the 10th House, near to the cusp of the 11th. Hence this eclipse will be unfavourable to the interests of the Viceroy and the Viceregal Council. Among the latter a death will shortly occur. The exchequer of this Empire will be heavily strained; a financial crisis is certain. The Sun, symbol of the Rulers of the country and particularly of the Viceroy, (the Sun being in Aries, the ruling sign of England), is eclipsed by the Moon, symbol of the people. More particularly is this latter the case in the present instance, for the Moon rules the rising sign Cancer. Hence, the Government will not be favourably regarded by the people during the period of this influence. Allies of the nation will give

trouble. The revenue returns will show poor figures in the near future, and Government expenditure will be on the increase.

The above observations are based upon the position of the Sun and Moon near to the cusp of the 11th House, wherein they still retain influence. This House rules over the Royal Exchequer, the Inland Revenue; the National Council and the National Allies. The Sun rules the 3rd House of the figure, on the cusp of which we find the sign Leo; and on this account it is probable that there will be railway accidents and troubles in connection with the Railway and Postal service. Educational matters will assume a prominent position in the affairs of the Legislative Council, but will fare badly at their hands. The eclipse is bad for the Viceregal staff also, for the 3rd House, ruled by the eclipsed luminary, has dominion over them.

Positions of the Planets.—Saturn, lord of the 8th House in the figure, the House of Death, is in the 5th House and in opposition to the Sun and Moon. There will be great mortality among children and young persons and those bearing child. Also, many festivities will be arrested, and that on account of death. This effect will be rather widespread, for not only is the Moon, ruler of the ascendant, afflicted by Saturn, but Mercury, the ruler of the 6th House (sickness) is in the meridian and in the sign of its debility (Pisces). This position among other things will trouble the army of India, in the ranks of which there will be some sedition, if I mistake not. Uranus, in the 5th House, will bring unexpected troubles upon theatres and places of amusement, and public entertainments generally will fall flat or receive an unexpected check.

Mars in the 8th House is a portent of some catastrophes by fire and gunshot, and from the dominion held by Mars in the figure, I judge such will not be of an obscure nature. Numerous deaths by fever.

Venus in the 9th House, in its exaltation and afflicting the Sun and Moon by a semi-square aspect, is not so favourable to shipping and commerce as it would be if in good aspect. This position, however, indicates that an impetus, of a beneficial nature on the whole, will be given to the national religion from various quarters, but not without opposition, as is evident from the position of the planet Jupiter in the 12th House (enemies) in square aspect to Venus; Jupiter being the more corrupt as it is in the sign of its debility, Gemini. The position of Jupiter denotes treachery in the national service, which may or may not come to light very soon.

The above is a brief sketch of the events likely to follow in connection with this eclipse.

The Time of Events.—Some little time is likely to elapse before the chief of the above events will be manifest, and the full force of the eclipse be felt. The duration of the influence of this celestial phenomenon will not be very protracted, but after a certain date, in all probability May 24th, events will follow in quick succession and the Karma of the eclipse will be rapidly exhausted.

The following dates will probably leave their mark upon the nation and its affairs in testimony of the influence of the heavens over the destinies of mankind :—April 7th, 12th, 24th, and 26th ; May 4th, 22nd, 28th ; June 10th ; July 8th and 15th ; August 7th. It will further be observed that Mercury transits the place of eclipse on April 28th and forms a square (evil), aspect to it on the 14th June. Venus, afflicted by an opposition of Saturn, comes to the conjunction on the 22nd May, and Mars transits the same place on the 20th July. The latter position will trouble the Government considerably.

As the eclipse, at the time it passes over India, will be on the wane, the effects will not be so marked and disastrous as they will be in China, where great troubles may be expected almost immediately on the heels of the eclipse. This is the more certain, as Saturn is now passing through the ruling sign of that country, and holds an important position on its lower meridian at the time of the central eclipse. In that country property and crops will suffer terribly, and the Emperor will not be exempt from the influence of this Rahu, the Great Devourer.

The ancients divided the habitable world into twelve parts corresponding to the signs of the Zodiac, and long observation and experiment on the part of astrologers in all countries, have confirmed the validity of such a division. Such parts of the world, therefore, as are ascribed to the sign Aries, in which the present eclipse falls, will accordingly suffer.

All eclipses are not evil alike, for many times they may not be visible in important and thickly populated parts of the world, and it is affirmed that the visibility, or otherwise, of the eclipse is an important factor in the matter of its influence. Further, the eclipse may hold a more or less insignificant position in the heavens, according to the natural affections of the sign of eclipse and the attendant planetary positions and aspects.

In the present instance the positions and aspects are such as to warrant us in believing it to be a phenomenon of considerable astrological importance, and for this reason the foregoing judgment of its probable effects may not be without interest to those horoscopically inclined

SEPHARIAL.

THE DOCTRINE OF MA'YA'.

A REPLY.

I READ with great pleasure the very able and scholarly criticisms of Mr. Manilal Dvivedi of my article on "Mâyá," published some months ago in the *Theosophist*. I gave out, therein, as my opinion that the doctrine of Mâyá is absolutely untenable from a philosophical point of view, and that it is nowhere taught in our Scriptures. The learned critic has not, in spite of so much that he has written, solved my difficulties ; and the objections that I brought against the system of Advaita have not been dealt with properly. In the first part of his article, where

he tries to defend its philosophical soundness, in spite of its metaphysical subtilty and a sort of mystic veil thrown over it, there is not one argument that can stand the test of reason. Let me now examine his arguments in favor of Advaita in detail, and see whether his conclusions are in any way justified by facts and reasons.

Before entering into the subject itself, I have to make a few preliminary remarks, which may be excused in consideration of the importance of the question under consideration. The learned critic says, "Anyone who desires to pursue philosophical speculations with any accuracy and depth, must take care to guard himself against anthropomorphic bias." I unreservedly subscribe to the statement, and add that he must not only guard himself against the anthropomorphic bias but against a host of others, of which, in my humble opinion, the idealistic bias is the most dangerous and suicidal. It blinds the reason, warps the judgment, tending, as it does, to "do-nothingism" and intellectual perversion. It is, therefore, absolutely necessary in philosophical discussions to clear the mind of all prejudices and consider the problems from the standpoint of truth and truth alone.

There is another danger which a philosophical critic or historian would do well to guard himself against. He is apt, consciously or unconsciously, with a tendency similar to that of historians of philosophy, to thrust into ancient systems modern ideas which they could never have possibly held. The learned critic of my article shows too much of this tendency in his interpretations of the philosophy of S'ankara. The philosophy of the School of Hegel, whose opinions he seems to think that S'ankara has anticipated in his writings, has nothing in common, either in methods or conclusions, with the system of Advaita. This fact will be apparent if one would take the trouble to go through the works of S'ankara and compare them dispassionately with those of the German School of idealists. Even taking for granted that the philosophy of S'ankara follows strictly in the lines of German speculation, it cannot make the system one whit the more logical or true. The critic triumphantly commences his discussion on "Mâyá," with the assertion that Advaita, which he regards as a system of absolute Idealism, offers a most rational explanation of the possibility of experience—the "Nature of the antithesis of subject and object." He holds with an idealist that the Absolute or the subject without conditions, is the only existence, and the Relative must follow this assumption, as a matter of course, by "implication."

This truth is established on the strength of the following analogy. He says, "Just as day implies night, circle implies circumference, or heat implies cold, necessarily and invariably, without the one annihilating the other, so does the Absolute imply the Relative." This analogy, if examined critically, is found to be very weak and, in fact, absolutely useless and out of place. The critic has failed to see that day implies night, circle implies circumference, and heat implies cold, not to each other, but to a third person, a thinker, independent of them and cognising them.

Does his Absolute, then, imply the Relative, with reference to a thinker to whom both are objective? Is he prepared to grant, then, that a mind exists apart from the two and capable of contrasting both? If not, is it not absolutely illogical and inconceivable to say that the Absolute implies the Relative to itself without any reference to a mind, which, of course, cannot exist, if the unconditioned subject be taken as the only reality. Let us examine the same thing from another point of view and see how it supports his position. Circle and circumference, day and night, heat and cold, are all phenomena; and if the first of each pair implies the second, it can only follow, as a natural inference, that one phenomenon implies another phenomenon as its contrast. How, then, can the Relative—the totality of phenomena, actual and possible—imply the Absolute or *vice versa*?

But it may be said that a phenomenon cannot be thought of apart from a noumenon of which it is the appearance. This very inability to conceive of a phenomenon without implying a noumenon, may be a mental delusion. It is perhaps on the same footing with our inability to conceive of the antipodes standing on the other side of the globe without falling down, or perhaps it is due to wrong associations with the meaning of the word phenomenon.

If the word existence, in the sense in which we ordinarily use it, be substituted for phenomenon, it can be proved that the Absolute of the pantheists is no "concept" as our critic thinks, but represents only a *pseud-idea* as Spencer would put it. As every existence implies non-existence, so the totality of existences or the relative must imply an absolute non-existence as its contrast. Thus his line of argument, if strictly followed, interferes seriously with the very existence of the Absolute. It may be objected; that the Absolute is, of course, non-existent from the point of view of existence as we know it; and that the existence as related to knowledge pre-supposes an existence un-related, which is the Absolute. If "knowing is Being," as our critic grants, and if knowledge does not simply acquire conditions, but conditioning itself, then unconditioned knowing or Being is a contradiction in terms, and the theory of the Absolute falls down. But if it be granted, for the sake of argument, that there is the unconditioned, then it must ever remain, unknowable and unrealisable.

I am, therefore, of opinion that either this should be accepted as the highest truth which philosophy is capable of giving, or the ideas of knowing and being must be changed, and modern philosophy re-constructed on a firmer basis, if its conclusions do not satisfy the aspirations of our souls. The critic elsewhere says, "There is thus some sort of self-realisation in all acts of perception; but it is complete only when the supposed noumenon also becomes the subject—a form of it." I do not deny that there is some sort of self-realisation in every act of perception. There is in every act of perception not only a realisation of self, but that of not-self too. Self is realised only when

it is contrasted with non-self. If the existence of non-self be denied, and if the attributes be made forms of self, then it means that the self realises itself in realising its forms. What are these forms? I ask. Our critic would reply that they are conditions of consciousness. How came the conditions of consciousness to that which is, by nature, unconditioned? He may say that the conditions are illusory, but illusion or reality has no meaning without reference to a thinker independent of both and cognising them. It can only mean, if it has any meaning, that the conditions do not exist. Thus our critic in trying to explain apparent reality or experiences, denies it altogether.

The critic says that in the sensible universe the Advaitis deny only "the *à priori* forms of experience" given by the perceiving subject. On the strength of this statement I presume that the Advaitis hold with Kant that space and time are subjective conditions and not objective realities. Kant bases his hypothesis on the fact that the consciousness of space and time cannot be suppressed. It is true; but that which cannot be suppressed is not the consciousness of space and time as forms of self, but as objective realities. How do the Advaitis get over this difficulty? And how does the critic answer the following objection of Spencer against the Kantian view? He says that "space and time are objects of consciousness. Kant emphatically asserts it by saying that it is impossible to suppress the consciousness of them. How then, if they are objects of consciousness, can they be, at the same time, the conditions of consciousness?" If space and time are conditions under which we think, then when we think of space and time themselves our thoughts must be unconditioned; and if there can be unconditioned thoughts, what becomes of the theory? These and a host of other objections may be brought against the views of the German idealists, which neither the absolute idealism of Fichte, nor the "intellectual intuition" of Schelling, nor the incomprehensible mysticism of Hegel, can easily explain away.

It may also be observed, for the sake of those interested in the present condition of philosophical thought in Great Britain and the Continent, that this boasted Hegelianism has been tried and found wanting. It died out in Germany immediately after the death of its founder, and has at present no hold on the German mind. Even the Neo-Hegelian spirit manifested lately in England, the most pronounced exponents of which were the late F. H. Green and others, was nipped in the bud by the philosophy of Spencer.

The critic says that Brahman is the all. If it be the all, this universe with all its conditions and distinctions must be Brahman. How can it be called a delusion? If these limits, these *à priori* forms of experience be not Brahman, how did they come into existence? If nature, which Mr. Dvivedi identifies with Brahman, has not set them, what is it beyond nature that has set these limits?

Is it the perceiving subject that produces these limits? How can the subject which is by nature unconditioned bring about conditions?

These limits are not even felt to be the forms of the perceiver. Every one knows by the direct testimony of consciousness that they are felt to be different from the mysterious "I," which they unfold and with which no one can possibly identify them.

The subject is felt to be the same, unchanged and unchangeable, standing as a mere spectator of the changes that take place outside, and with which it somehow or other has come to have a relation.

The learned critic says that the Absolute by its very nature posits a relative as against itself. If it be the All, where had the Relative its germ? Is the germ the Absolute itself or something different from it? If it be the first, how is it that the relative has come to be regarded as an eternal contrast to the Absolute? If it be the second, the theory of absolute monism is given up. Moreover, if the Absolute be eternal, it must be eternally positing a relative as against itself. If so, when will come our friend's most desired movement of self-realisation? This self-realisation put forth by him as the goal preached by Advaitis can take place only after infinite time, *i.e.*, never.

He is perfectly right in saying that "the denier cannot deny himself." If the Ego without relations be the Absolute, then there must be in the universe as many Absolutes as perceiving egos. If not, is there only one Ego in nature? How does he prove it? How does he account for the existence of so many millions of thinking entities in nature, which feel themselves to be essentially different from each other? Are all these delusive? Does not that assumption involve the destruction of self as such, and the giving up of all grounds for truth and argument?

The critic is of opinion that the Absolute and the Relative being only concepts, can coexist without the one annihilating the other. But if they be two different concepts, one must condition the other logically. And if the Absolute be the All, then where is there room for the finite unless it means non-existence or a mere zero? If the Finite be something positive, it will condition the Absolute so that another Absolute will have to be postulated so as to unify them. It is true that A in order to be clear to my mind must imply its opposite; but the two together are neither zero nor something indescribable, as the defender of the *Máyá-váda* thinks.

Not-A means all things other than A; so that the two together make up the totality of existences, which is neither the one nor the other. Therefore the Absolute which is the All cannot imply the Relative but only a zero. If it be supposed that the Absolute can imply not a zero but a concept strictly so called, then there must be something beyond this Absolute and this Relative to unify them and to necessitate this contrast.

The critic, in his enthusiasm for his cause, forgets what the Absolute, philosophically considered, ought to be, and ascribes to it actions and attributes which he cannot do by his very assumption. He says, "the

Absolute passes from stage to stage till self-realisation is complete." And again: "The Advaitis describe the natural action of the Absolute partitioning itself off into parts which return unto itself, by the apt word—*Máyá*—illusion." Is the Absolute capable of dividing itself into parts? Is it capable of growth and expansion, or passing from stage to stage? Of course not, as it is attributeless and actionless. Here is a beautiful instance of the way in which the Advaitis argue, and how in pretending to explain experience, they explain nothing. The natural action of the Absolute partitioning itself off into forms is called *Máyá*. *Máyá* is again declared to be something indescribable. This is simply another mode of stating that the natural action of the Absolute partitioning itself off into forms, is something indescribable; thus proclaiming the inability of the system to solve the problem of the origin of the Relative which it regards as an illusion.

This principle "*Máyá*" or an indescribable something, is an ingenious invention of the Advaitis for the purpose of conceiving in a mystery their illogical and inconceivable theories. It is a magic wand that works wonders in their hands. It will be something and nothing at the same time. It will exist when the question of the evolution of the universe out of the Absolute requires solution, and will disappear along with the universe to which it has given birth, when the question becomes whether the existence of the phenomenal universe will not limit the Absolute, which, according to the principles of sound philosophy, must be one, simple, infinite and unchangeable.

Let us take leave of this indescribable something which is nothing, and examine the Absolute of Advaita. It is declared to be the essence of the All, which is again identified with the thinker considered in itself and apart from conditions or limitations. The subject in itself or being is "bliss, joy and light." These three words in ordinary language express three distinct attributes as related to an ego. How can they together constitute the essence of being or denote the same thing? No answer to this question is possible, unless something unknowable be assumed behind these three forming their essence of which they are attributes. Thus, again, this Parabrahman which exists in contradistinction to the "*Máyá*" which does not exist, becomes again indescribable. If these two indescribables be granted along with the freedom to get rid of one of them whenever he likes, an Advaiti will readily solve all problems of philosophy and metaphysics.

In this connection it will be better to deal with the nature of *Kaivalya*—the *Moksha* of the Advaitis, supposing the Advaita to be an idealistic system. The highest reality for an Advaita then is the subject—that which thinks,—all else being its determinations and as such illusory. His end and aim of life ought to be to get rid of these determinations as soon as possible, that he may attain *Kaivalya*, *i.e.*, that the subject may abide in itself. The only conception I can form of such a state is that it denotes an eternal sleep—almost synonymous

with annihilation to the utter forgetfulness of the universe and its processes. Even supposing that such a state is desirable, it seems, in my opinion, to be logically impossible. Experience of self by itself is impossible, as every experience, not excluding that of self, presupposes a material element, that which experiences—and a formal element—that which is experienced;—and a suppression of the one leads, as Mansel rightly holds, to a suppression of the other, and their indentification to the annihilation of both. The critic's views as regards Kaivalya are vague and mystical. He says that the nature of being is bliss, joy and light, and must be realised as such: who is to realise it and what is it that is realised? Then comes the question of the practical utility of this philosophy, as conducing to the greatest well-being of the whole and its parts.

In the opinion of our critic this system of idealism supplies a standard of morality "which can never be approached by any philosophy whatever." He is perfectly mistaken. By denying the world and its processes and a conscious supervisory intelligence guiding it, it strikes at the very root of morality. It can preach neither virtue nor vice, neither good nor evil.

It can preach, at best, a system of do-nothingism tending to the unnatural separation of the individual from society, that he may be better able to free himself from illusions. If the Advaitis preach anything better, they call it *Vyāvahārika* (illusory), thereby depriving it of its life and spirit. Our critic thinks that oneness is the cause of happiness, and duality the cause of evil. Not at all. It is harmony that is the cause of happiness, while discord tends to misery. These are possible only when there is multiplicity in the world—the existence of many individuals forming a united body. If so, how can duality lead to evil? What necessity is there for morality when there is absolute oneness? The promotion of individual and social happiness does not involve the loss of self, but the due subordination of the interests of self to the interests of society, and a harmonious adjustment between the two.

The last word of Advaita is put forth as follows: "There is no involution nor evolution; there is none in bondage, none in pupilage; there is no liberation, no desire for liberation, no bond; this is the absolute truth." Such a flat denial will not do in philosophical speculations. We want more proofs, more rational arguments. If everything of the Advaitic system. It will not do to dogmatize that there is neither evolution nor involution while we experience it every day. Will our miseries become a whit less by the dogma that there is no misery at all? Can it afford relief to a sufferer to be told that he is Brahman, is bliss itself? The last word of Advaita proclaims its philosophical and scientific inadequacy like Hume's Nihilism. When no explanations can be offered by a thinker, of what use will it be for him, or for the world, to

deny facts and take refuge under vague generalities and mysticisms. The system of Advaita can never solace the problem of man and the universe unless it be by the suicidal policy of ignoring them altogether.

Philosophy must explain the possibility of experience; it must enable us to construct the actual world of sensible experience according to its abstract possibility. Does Advaita enable us to do so? Does it explain experience? Does it supply any *modus vivendi* between the Absolute Cause and the phenomenal universe? Does it enable us to pass intellectually from the one to the other and *vice versa*? We have seen that it does not. Am I not, therefore, justified in my remark that, after all, this boasted Advaita is a failure as a system of philosophy, both speculative and practical?

N. RAMANUJA CHARI, B. A.

(To be continued).

TO HIM THAT SEEKS.

THE last difficulty that faces the earnest seeker after Truth, the great mystery that has to be cleared up by the introspective spirit, is the difficulty and the mystery of the relation between the one and the many, the unconditioned and the conditioned, Brahman and Māyā.

Many are the ways in which the Vedāntin has attempted to explain the connection between Brahman and Māyā, and gigantic the efforts made by the German philosophers to reduce the universe to unity. Probably in the case of Fichte the spirit saw clearly through the mystery, but the outward formulation of that 'seeing' is defective. "I am not not-I." Such, Fichte says, is the Supreme Thought which is the whole nature of the Supreme. The self and the not-self, the one and the many, the unconditioned and the conditioned, are both present herein. The defect of the formula is in this, that the opposition between the two appears complete. The contradiction between them is fixed. No possibility is left for the illusory identification of the one with the other. Yet the identification is there, the spirit is identified with the body.

The author of the Bhāmati in commenting upon the opening words of the S'āriraka Bhāshya, suggests the correction. For "not-I" read "एतत्"—This. The Great Thought is "*Aham etat nāsmi*"—"I this am not." The Supreme is ever complete in the Eternal Present of the totality of this Thought. Read the Upanishads. The Absolute cannot really "develop", cannot search after the 'realization of self-consciousness'—as Hegel is supposed to have said. The development and the search are only illusory. Understand the Illusion. The "This" is everything that the "I" is not. The "I" is unlimited; the "This" must therefore be limited. Therefore the "Great Thought" cannot be realised in its entirety at once in the "This." Yet, for that

same reason, because the "Aham" has *first* to appear as identified with, and *then* to deny it, on account of that apparent identification, the "Etat" borrows a false infinity from the "Aham," which false infinity has been characterised by the German philosophers as "Indefiniteness: *Kâtastha-sattâ* and *Pravâha-sattâ*." Hence the Great Illusion of motion and its gigantic brothers, Space and Time. The "Aham" is one, the "Etat" many; hence the birth of numbers. The "Thought," ever-complete in itself, because of the exigency of the "This," *appears* incompletely, in parts, as the manifested universe; *first* an identification, *then* a denial, an *adhyâropa* and an *aparâda*, evolution and involution. Ponder deeply. Well has the Vedântin called the Great Illusion *Anirrachanîya*. How to describe it? As the "This" it is "matter" (*Mûlaprakriti*), as the "exigency" of the "This" it is Force (*Daiviprakriti*). As *appearing* identified with "Aham," it is Force denied thereof it "*is not*"; but "indescribable" truly, always. Look well. There is no conflict between real Predestination and apparent Free-will; no insoluble mystery in the endless war of the good and the evil that are both equally illusory. Consider; there is no conflict between the *Srishtivâda*, the *Parinâma-vâda*, the *Vicartavâda*, and all the other attempts at explanation of the mystery. All are at peace in "The Thought."

* नायमात्मा प्रवचनेन लभ्यः

नमेध्यानं बहुना श्रुतेन ।

यमेवैष वृणते तेन लभ्यः

तस्यैव आत्मा वृणते तनुं स्वाम् ॥

But to each, which is also the, and because it is the All between the first part and the second part of the Thought, comes the time when

तस्यैव आत्मा वृणते तनुं स्वाम् ।

Thou art the one goal of the many ways,
Some straight and easy, others crook'd and rough,
Men follow as they variously incline,
As of the endless streams, the one vast sea.

(*Mahimna Stotra*.)

BHAGAVAN DAS.

* Not by speech is this self to be obtained,
Nor by intelligence, nor much learning;
Whom the Self espouseth, by him alone is the Self obtained;
To him the Atman bares its whole being.
(*Katha Upanishad*, 2nd Valli, 23rd s'loka.)

THE SUICIDE.

SO tired! so weary of life!—she lay there, a woman, sad-eyed and hopeless, with her face in the sand, on the desolate and lonely shores of the Dead Sea. And she wept tears more bitter than the restless blue waves of Mara, lapping the fine soft sand, triturated and worn to an almost unpalpable powder, yet remaining sand through all the countless eons of time, through the wear and tear of storm, wind, and wave, ever restless, ever rolling in, to and fro, in sad, monotonous murmur, now casting forth the sand upon the shore, anon carrying it back to the fathomless depths of ocean. The woman stood up and shook the sand out of her hair; in both hands she clenched a handful of the slippery grains. Soft as summer rain it trickled through her fingers, no matter how firmly she grasped it. Again she stooped and filled her empty hands and set her teeth and held the grains with the desperate energy of one drowning, who clutches at a straw. She looked at her right hand and then at the left, and lo! the treacherous sand trickled forth silently, remorselessly, as out of an hour-glass. So ran it forth to join the shore again. For the third time she took up the grains of sand that would not stay, and ere they left her hand, she opened her palms and flung the sand in scattered dust upon her head.

"Thus slip time and life from me. I cannot bid them stay. Oh! lost and hopeless! whither shall I turn? Back to the monotony of life? Nay—I loathe it. Forwards into the future? I dread it. Stand still 'twixt both I cannot."

"The future but remains—no choice have I, and there hangs a mirage as hollow and fleeting as the past," she moaned in her pain.

She turned and faced the lonely shore, where beyond the trackless sand lay a desert. There myriads of souls had walked as she had done to find the waters of oblivion. Her own footsteps in shapeless hollows had marked her weary track, but the restless winds, as they mourned over the sea, covered up the empty graves, as they had done with all the many shapes that had come and gone; forms, all alive with pain, and grief, seeking oblivion, hoping to find it in the deep waters of Mara's salt blue wave.

Over the desert hung a haze filled with countless pictures of the past, so many empty shells of human deeds and thought, so many scenes of joy and misery—all in one inextricable tangle—filled with hollow echoes of a bygone past, laughter mingled with moans, sobs and curses, grim scenes of crimes and passion—twined with love and happiness. Serpents and blossoms; blossoms, where the nectar stood, changed to the poison of the bee, whilst the bee carried the honey in his sting. Chaos and confusion in a lurid light. Out of the heart of it all the woman saw her own past life, for she held the thread of memory, and traced her colored string weaving in and out of that chaotic mass. She shuddered as she met the knots in her life, where threads of other lives had crossed and tangled hers.

Her fault?—or theirs?—she could not say, for there was a doubt in her heart against herself.

As she looked the haze lifted, and beyond the horizon of her vision opened another, far off and dim, and beyond that a third, and through the distance she still saw her thread of life lost in infinite space; but what she saw was enough. Shuddering she faced the ocean, and shading her eyes with her hand, tried to pierce the line where heaven and sea met and melted into one soft line in the haze of distance, where hung a mirage of things left undone.

Out of the far-off line a white sail came slowly swimming along like some snowy bird, and the woman murmured, "How oft have I seen the mirage on sea and land! Oft have I grasped the sand that never would remain within my hand. Oft have I seen a sail that never came to shore." Tired, so tired and weary! Ah! in one sigh to die—to rest from life's path so dreary, in oblivion's kind arms to lie.

Out of her bosom she drew the shuttle round which was coiled the thread of her life, but less than half of it lay spun in the tangled past that lay behind her. For one second of time she looked at it, and in that instant the woman lifted her arms above her head with a cry of anguish and despair; the golden thread that held her to the past snapt and shrank away, as doth a hair that meets a sudden flame. From her hand the shuttle fell into the blue waters, and floated away on the crest of a wave, as she plunged in with one long cry of anguish. And she who thought she had severed the knot of fate, she who had hoped to die, in dying to find oblivion, found it not; but herself tossed hither and thither by the bitter salt waves, she knew not how to swim, nor could she sink; the blue unfathomable deep flung her to and fro as winds sporting with a feather.

On the shore the mirage of all that had been done still hung; yet through it all could she see that broken thread of life wafted about by the breezes, like the silken gossamer of an unfinished web, feeling for something to fasten to. Out at sea floated the shuttle, but ever towards wave, for the laws that governed it were not framed on earth below. And the woman who had wept on the desert shore lay dry-eyed on the ocean wave, plunged in a misery greater than that she had fled from, an anguish beyond words or tears. She saw the shuttle of her life with its unspent thread float just her reach; she struggled to swim and seize it, but she found the waters heavy as liquid silver. When she ceased to struggle, she lay prone and looked around; and then, for the first time, she saw to her horror that the sea was alive with myriads of human forms—all struggling to reach their shuttles as they floated past on the tantalising rise and fall of the heavy sea of silver. For they who had cast away life, eagerly sought to grasp it again, not having found oblivion. And behold, as the night fell the shuttles turned into beautiful stars of gold, lighting up the darkened sea, and through the purple gloom, sweep-

ing, came mourning voices and tearless sobs, which died on the lonely sands of that sad seashore.

In the darkness all the stars seemed alive, and in a nightmare the struggling souls seized hold of the stars and dreamt they were living on the shores of life. Though they dreamed, there was no real sleep for them, on the bitter waters of Mara—the home of the suicide.

And with the dawn came a sad awakening from dreams, and the shuttle grasped in each hand proved to belong to some other lost soul, weeping dry-eyed over a similar disappointment. As the shades of night returned, each dreamt that he had met the one who held his shuttle of life and exchanged it. In the morn came the bitter awakening, the quenchless sorrow, when the dreams melted to the mists of the void.

So set the sun on hope's despair. So rose he o'er the chaotic sea, awakening it from its nightmare.

With the silver sickle of the young moon turned the tide shorewards, bringing from the far horizon a white sail spread before the breeze, that swam into the silver waves and cast its anchor in that sea of lead. It took on board the souls whose hour of death had struck on earth—the *moment* that is registered by the angel of death at the hour of birth. And that white-winged vessel came not to bear away the souls to rest, but back to life again on earth. And as each soul was called up from the deep, behold! he rose and walked upon the waters, and up the ladder leading to that strange vessel, and as he placed his foot upon the deck, a silent figure gave him an empty shuttle, the record of what he had done.

All around in anguish and confusion, the lost souls buried in the Dead Sea, struggled to reach the boat, and some got near, but no nearer than they were from the hour of death on earth. As thousands went away in the vessel, behold! as many more came, plunging into the sea from the shore, casting their shuttles from them. And as the white wings sailed away, a great cry of anguish rent the heavens and went forth—"Oh! my God, why hast thou forgotten me?" And the hopeless wail of despair was so intense in its anguish that the echo reached earth and struck on the ears of listening souls, who heard the agony of the cry through their dreams, and awoke shivering with dread, —with a prayer on their lips for the lost souls.

The woman who had broken her thread of life, who had cast her shuttle from her, lay on the sea for weary years, for she had a longer span of life than that accorded to many. As the sun rose and set—as he had done so oft o'er her pain, she saw the white-winged vessel often, but not for her came it there. She beheld the sea emptied and filled again with youths and maidens, men and women, in the prime of their lives, who plunged into it in a moment of despairing madness, flinging their shuttles far and wide, praying for oblivion, and finding life the more intense, the song of it set in a sharper key of agony and pain than on earth. So ran the sands from day to day in that woman's hour-glass, till the

knell struck her last hour on earth, and the white wings sailed for her.

And one clear call came ringing over the sea like a clarion bell, and she rose and went. Into her hands was placed the empty shuttle, and the silent giver spoke, saying, "Behold! this is the third time in as many lives that thou hast done this thing—broken thy thread and flung thy shuttle from thee—for the third time has this vessel borne thee from the Sea of Mara. And this is the last time. See to it thou committest not this crime again against thy divine self. Thou hast one more chance; behold I give it to thee!"

As the vessel set her sail for the shores of life, another passed her in the dawn—freighted with souls. And the woman asked the silent one whither it went, and he answered, "To rest." And she saw countless forms,—on all the faces lay the seal of peaceful rest. Some lay wrapt in dreamless slumber, and others smiled as they realized in their dreams or sleep, sweet, ideal thoughts, visions and fancies—blossoms that had been blighted on earth, that had not come to fruit.

"Whither art thou taking me?" she asked.

And the silent pilot pointed to the shores of life, and the woman shrank from the burden of the future and besought him to save her.

"The law is inexorable—thou hast broken it—conquer thou thy weakness—and it will be well with thee; shirk not the cross of life, 'tis better to bear it than fling it aside; thou must return, undo much that thou hast done, fulfil the undone." "Give me oblivion," she moaned; and the pilot answered, "There are some things in heaven and earth that are not possible."

The vessel neared the shore and cast its anchor; and the pilot took the empty shuttle from her nerveless hand and flung it in the sea, and out of his bosom he drew forth a fresh one filled with a living coil of golden thread, and he held the end.

"Once more I beg oblivion even for a while"—entreated the woman. "For how many ages have I stood and tried to hold the sand upon the shore of life!"

"Thou didst try to hold that which was beyond thee; thou didst grasp at shadows, pleasure that passeth away even as the rainbow melteth into the sunlight. Thou didst not try to hold pain and analyze it, wherefore dost thou imagine that thou couldst keep pleasure, knowing naught of its essence? Thou art like a child that crieth when its bubbles burst."

"But 'tis life that grinds so fine that hurteth me so," she pleaded; "pleasure or pain, the monotony is the same and weareth me out."

"Dost thou not know that thou art a gem in its rough covering, the wheel that polisheth is ever set close and fine, to meet the grain of the jewel; the harder the quality, the finer the polish; the diamond is polished by its own dust? Thus will thy higher self polish thy lower,

and thou must help the wheel. *To kill pain*, thou must *grasp* it, as thou would'st a nettle, and behold it will not sting thee—if thou wilt not do this, thou must suffer to the end. Seek the waters of eternal life."

"But," entreated the woman, "I cannot go forth weighted with the memory of the past stinging the present."

The silent one passed his hand over her brow; he drew the thread of her shuttle of life and knotted it on the first finger of her right-hand. Seeing she was as yet too weary to grasp it tight, he gave her forgetfulness in a measure, to ease her path, but not oblivion. And he launched her forth on life again to go back on her footsteps, and on that same lonely shore unravel the tangled past, and overcome the weakness of wishing to lay her burden down.

* * * * *

On earth is a child with large, sad eyes, dreamy and heavy. She seldom smiles or speaks, but silently works, helping those around, forgetting herself; and they wonder at the marvellous forethought of one so young, they marvel at the depths of her sad eyes. No one knows the woeful tale of her past life; nor can they guess it. And she has partly forgotten all she has gone through, but at times a half memory wakes up and guides her footsteps. But she is happiest when total oblivion of the past overcomes her, for she is trying to live a new life by losing herself in others.

E. R. B.

CHRISTIAN ROSENKREUZ AND THE ROSICRUCIANS.

(From *Theosophical Siftings*.)

THE Rosicrucians of mediæval Germany formed a group of mystic philosophers, assembling, studying and teaching in private the esoteric doctrines of religion, philosophy and occult science, which their founder, Christian Rosenkreuz, had learned from the Arabian sages, who were in their turn the inheritors of the culture of Alexandria. This great city of Egypt, a chief emporium of commerce and a centre of intellectual learning, flourished before the rise of the Imperial power of Rome, falling at length before the martial prowess of the Romans, who, having conquered, took great pains to destroy the arts and sciences of the Egypt they had overrun and subdued; for they seem to have had a wholesome fear of those magical arts, which, as tradition had informed them, flourished in the Nile Valley; which same tradition is also familiar to English people through our acquaintance with the book of Genesis, whose reputed author was taught in Egypt all the science and arts he possessed, even as the Bible itself tells us, although the orthodox are apt to slur over this assertion of the Old Testament narrative.

Our present world has taken almost no notice of the Rosicrucian philosophy, nor until the last twenty years of any mysticism, and when it does condescend to stoop from its utilitarian and money-making occupa-

tious, it is only to condemn all such studies, root and branch, as waste of time and loss of energy. The very name of "Christian Rosenkreuz," the founder of Rosicrucianism, would meet with hardly any sign of recognition in the best social or the literary circles of this country; and yet the mere publication in 1614 of a little pamphlet in Germany, narrating the mode of foundation and the aims of the Rosicrucian Order, made such a stir throughout Europe, that even to-day there are extant six hundred tracts for and against the reality and the *bond fides* of the doctrines of the Order; which tracts were written and printed in Germany and France alone, within a hundred years of the issue of the original *Fama Fraternitatis*, or narrative of the establishment of the society of C. R.

In estimating the relative importance of so voluminous a literature, we must remember that the era 1600—1700 was far different from the age in which we live. The printing press, although available to the few and rich, was still a rarity, and the daily newspaper had not been thought of. Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in Germany in 1614.

The Reformation, we must remember, had just become an accomplished fact: it was a sweeping change that had affected a vast tract of semi-civilised country, and perhaps some explanation of the outcry against Rosy Cross was a form of protest against another possible attempt at the conversion of men, like the Reformation of Catholicism which had preceded it, and had, while making great improvements, greatly unsettled men's minds, and had shaken European religious and social life to its foundations. The narrative, then, of Christian Rosenkreuz created a veritable intellectual panic among the learned, and it was a ferment which did not complete its work for several generations. That its effect was on the whole a good one, need not be doubted by us, for whatever may be the merits or demerits of Rosicrucianism as a system of philosophy or ethics, its promulgation certainly tended to widen men's intellectual conceptions, to show that the prevailing standards and forms of religion were not the only possible forms of high spiritual thought and aspiration, and that even the time-expired formulae of Egyptian culture were susceptible of a later development not wholly unsuitable, and not unworthy of the attention of a later age. Why indeed should it not have been so, seeing that for 1500 years in Europe almost no progress, and had been hide-bound by the fetters of a religious establishment which boasted itself upon its exclusiveness, its control of all that God gave or man could receive, and formulated and practised the dogma that there was no revelation but one—the Bible—and that the Bible was unsuitable to the people, whose sole duty was to support a priesthood, from whose personal attention and propitiation alone was any good to be obtained.

So long as vast nations were taught that neither mind, nor intellect, nor man's spiritual soul required any further culture, nor any further enlightenment than could be obtained from listening to the reading of the only infallible book in a language not understood of the people; it is easy to perceive why Germany in 1600 was behind Alexandria of the year 1, alike in culture, in science and in art.

Reform of any sort, new presentments of truth of any kind, always stink in the nostrils of men who have a vested interest in maintaining things as they are: and history has repeatedly shown that even benefited ministers will stoop to misrepresentation and falsehood in order to sustain their own interests and God-given rights, in their minds consonant with the right divine of Kings,—another now exploded superstition. Small wonder then that the *Fama Fraternitatis Crucis* raised up a storm of passion, and that its followers were assailed by every form of abuse and by every vile epithet that the Billingsgate of clerical intolerance of that day could supply. For the clergy, be it remembered, with the pupils of the clergy, were alone able to read and write, and it was but the one man in a thousand who, having received education from orthodox sources, dared to express an opinion of his own. Of such a sort were the few defenders of Rosenkreuz, and their pamphlets are mostly anonyms, to avoid open persecution, while the authors who wrote in condemnation signed their names in full with many ecclesiastic titles. None of the minor clergy, whatever they thought or felt in private, dared publish any defence of a teacher or school which conflicted with the dominant faith: a few exalted Clerics, Priors and Abbots, did, as I shall no doubt be reminded, both profess and practise. Hermetic science and alchemy; but then an Abbot—as he of Spanheim, I mean the notable Trithemius; or a Prior like Valentine; or a Bishop, like he of Ratisbon, Albertus Magnus, were living in safety among a crowd of retainers, and the Holy Father's arm was a long way off, and he did not unnecessarily degrade a priest of high rank unless for contumacy to some personal order,—while on the other hand each one of ten thousand common parish priests could easily be cajoled into a visit to a neighbouring monastery and there retained until released by a merciful Karma.

It seems to me that there is a parallelism, and I hope to be able to show to you that there is an analogy, and some points of resemblance, between the appearance of Christian Rosenkreuz in Germany, and the coming of your own H. P. B. as a teacher bearing witness to the light within her, and being inspired by knowledge gained in the East by travel and initiation there: the differences being that in the former case the few thousand learned of all Europe were alone approached by a printed manifesto,—while in our time the whole nation is approached by personal teaching, supplemented by the use of the press.

Let us see then shortly what is known historically of this Rose Cross Order, whose manifesto excited so great an interest.

The book *Fama Fraternitatis* narrates that about the years 1375—1460, there flourished a very learned man, who, having spent many years in travel through the East,—Asia Minor, Chaldea, Arabia and Fez,—came again to Europe, and after a residence among the Moors in Spain, returned to his native State in Germany, full-filled with the Hermetic sciences and capable in magical arts, which knowledge he had acquired by many initiations in Eastern lands. He adopted a covered mystic name, as mediæval teachers mostly did; the name he took was “Christian Rosenkreuz,” or Christian Rosy Cross, or shortly C. R., with a Signum or Seal of a Rose on a cross formed of six squares, such a cross as if closed up would form a cube.

He settled in a certain retired place and drew around him a select circle of friends and pupils who were ultimately, after training, received by him into the grades of mystic initiation which he had himself collected.

After some years of tuition and elementary practice these initiates set to work and built, or caused to be built for themselves, a Temple or Lodge House, or Home; they called it “*Domus Sancti Spiritus*,” the House of the divine spirit. Here they settled and this was their abode, study and laboratory; from thence they issued forth in turn on deeds of mercy and of healing, and of teaching, and of observation. From this first circle there were formed other circles in succession, the elders teaching the juniors, and so was the secret knowledge both preserved and extended. C. R. lived to a very advanced age, 106 years, and dying at last was buried, as had been arranged by him and the members of his inner circle, in a special vault within their *domus* or secret dwelling. Some form of embalming was used, and the vault was decorated with grand and beautiful emblems, designs and implements. The magus was enclosed in a specially prepared tomb, and was laid to rest with his own special consecrated insignia. The vault was closed, and upon the door was fixed a brazen plate, upon which was engraved an inscription of a prophetic exclamation of his own, that in 120 years after his death his tomb should be re-opened and his doctrines, in a modified form, once more made public, and not only to a few, but to the learned in general: this plate was then covered up and the presence of the vault quite masked.

The members of C. R.’s inner circle appear to have died off each in his turn, until at last there remained no one who could tell the secret of where the great Instructor lay, and where was the secret chamber of which all had heard, and which all were forbidden to seek. The brothers were content to refrain from seeking; trusting in the promise that a time should come when, in the natural course of events, C. R. should rise again, or at least in the spirit, *i. e.*, his doctrines and fame should be published. The 120 years passed away, and the order still flourished; faithful initiates still studied, watched and waited, until the fateful hour was struck on the clock of time, and in 1584 the secret was discovered.

I will read from the original work, in its earliest English translation by Eugenius Philalethes, that is. Thomas Vaughan, printed in London, 1652:—

“The year following, after N. N. had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus’ purse, he thought (being a good Architect) to alter something of this building, and to make it more fit: in such renewing he lighted upon the Memorial table, which was cast of brass, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault, for where or when Fra R. C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this Tablet stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaster of the hidden door, and so unlooked for, uncovered the door, wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, ‘*Post cxx Annos patebo*,’ with the year of the Lord under it; therefore we gave God thanks, and let it rest that same night because first we would overlook our Rotam.

“In the morning following we opened the door and there appeared to our sight a vault of seven sides and corners, every side five feet broad, and the height of eight feet. Although the Sun never shined in this Vault, nevertheless it was enlightened by another sun, which had learned this from the Sun, and was situated in the upper part in the centre of the ceiling; in the midst, instead of a tombstone, was a round altar covered over with a plate of brass, and thereon this engraven:—

A.C.R.C. *Hoc univrsi compendium unius mihi sepulchrum feci.*

“Round about the first circle or brim stood

Jesus mihi omnia.

“In the middle were four figures, enclosed in circles, whose circumscription was:—

- | | |
|-------------------------------|------------------------------|
| 1. <i>Nequaquam vacuum.</i> | No void exists. |
| 2. <i>Legis Jugem.</i> | The yoke of the law. |
| 3. <i>Libertas Evangelii.</i> | The liberty of the doctrine. |
| 4. <i>Dei gloria intacta.</i> | The unsullied glory divine. |

“This is all clear and bright, as also the seventh side and the two Heptagoni, so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, Who hath taught us more than all men’s wit could have found out, praised be His Holy Name. The Vault was parted in three parts: the upper part of ceiling, the wall or side, the ground or floor.

“Of the upper part, you shall understand no more of it, at this time, but that it was divided according to the seven sides in the triangle, which was in the bright centre; but what therein is contained, you

shall (God willing), (that are desirous of our society) behold the same with your own eyes, but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly showed and set forth *concentratum* here in our book. Now as yet we had not seen the dead body of our careful and wise father: we therefore removed the altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited with all the ornaments and attires; in his hand he held a parchment book, called T, the which, next unto the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this eulogium, which then follows in Latin—it may be shortly translated thus:—

“A seed sown in the breast of Ihesus.

“Christian Rose Cross, sprung from a noble and famous German family. The man of his age for the most subtle imaginations and divine revelations, and one of unwearied labour in the search for heaven's mysteries and those also of humanity; he was secretly admitted to a more than Regal or Imperial Gaza (or treasure house) during his journeys in Arabia and Africa: he instituted and became the custodian for posterity of these arts: he formed the *Microton Mundum*, which related the past, present and future. He lived more than a century, and passed away, not of disease, but at the call of God; away from the embrace and last kiss of brethren, and so returned to divinity.

“He was a beloved father, a very dear brother, a most faithful teacher, and the most enduring friend.

“He lies concealed here for 120 years.”

“Underneath this inscription there were five signatures of members of the First Circle, and three of the Second Circle.”

I am not of those who scoff at all that seems at first sight improbable, and to me this does seem a very impressive narrative. Many of you as Theosophists must see nothing wildly improbable about it; and it may seem to you within the range of things possible: but I admit that the truth of the narrative is not proven. No person as an entire outsider has ever seen this embalmed body, or this vault, or this *Domus Sancti Spiritus*, which was built about 1460 and opened about 1584; or at any rate no notable man has asserted in print that he has seen it.

But would such an outsider be at all likely to see it?—at least not without first martyring the Fratres of the Order.

Be just to Rosicrucianism and its origin, and history; ask yourselves what absolute proof you have of the fact of many other historical events: proof I mean independent of the evidence of those who had already convinced themselves and of those who have a personal object to serve in establishing the truth of any alleged occurrence—such as the death of Jesus by crucifixion, the Trojan War, or of the striking incident in the conversion of Saul of Tarsus, or of the former existence of the Pharos of Alexandria.

And, on the other hand, of what value is negative evidence in such a discussion? The fact that the works of Josephus have no mention of Jesus which is not a forgery, is no proof that a gentle, wise and revered spiritual divine teacher did not preach in the time of the Emperor Tiberius, in Jerusalem: nor is the fact that neither Lord Bacon, nor Frederick the Great, nor Pope Pio Nono, nor Spinoza, nor Huxley, has ever asserted that he has seen the Vault of Christian Rosenkreuz any reason for denying its existence in 1484 or 1600, or at any time since then.

I would undertake to obtain in a week, in any large town in England, a thousand signatures to a document attesting that no living Theosophist had ever been seen by them, or to a document testifying that no evidence existed which went to show that the Theosophists had a Sanctum in which rested the ashes of their late revered teacher, in a room suffused with the peace which now at length dwells over the memory of her character, at once so enthusiastic and so contemplative—and of her personality, at once aggressive and so endearing.

Thousands of persons of culture, and hundreds of occultists and pseudo-occultists, could be found willing to testify that they were not in possession of any evidence that successors of “Rosy Cross, the Adept” still exist in England; or that any such a vault exists here or anywhere else in Europe. Yet that need not upset my belief, or your belief, if you hold it, that Adept Rosicrucians do still exist; nor will it upset the fact that I have met a person in this very Blavatsky Lodge (who was known to most of the elders in Theosophy among you) who assured me of the truth of these assertions, and who claimed to have seen such a vault. Not that I am weak enough, or so ignorant of human nature as to suppose, that any statement of mine would make you believe, nor do I want you to believe this. Seeing is believing, and if you cannot see, you are not to be blamed, BY ME, for not believing; but take my former case as to the Theosophical Head-quarters, of this assertion there are many of you here present who, having seen, could testify to its truth, and so, I suppose, do believe, and so the gist of my argument may come home to such of you. So much then for the History of the Order of the C. R., first issued in 1610, and printed again and distributed in considerable numbers in 1614. A great outcry arose at once, and it is to be observed that the *Fama* issued alone in 1610, was, when issued in 1614 in a revised form, bound up with a second tract, the *Confessio Fraternitatis*. This is important, because the two works vary exceedingly as to matter and manner.

The former treats of the 1450—80 period of Europe, when Roman Catholicism was unchallenged except by Mahommedanism, and by a few remaining descendants of the pagan philosophers, and by Hermetic pupils: while the *Confessio*, issued in 1614, and no doubt then written—but it is anonymous,—appeared after the throes of the Reformation, and it is tinged deeply with the notions of Luther, and with Protestant

crudities: and so differs widely from the purely Hermetico-philosophic or Gnostic-Christian form of the earlier work.

I have no objection to urge against the notion which has been formulated by Edward Macbean among others, that the *Fama* was written by a true follower of Christian Rosenkreuz's original Order, and that the latter was written by Valentine Andrea, a well-known German theologian and mystic who flourished at that time. He may have been a low grade initiate of the Rosicrucian Order and have been ordered to publish this *Confessio* to temper the storm which had been set up by the first tract. This effect, however, did not follow, and the polemic fury of the *literati* continued in full force for many, many years.

Many modern critics have accepted this suggestion that Andrea wrote the *Confessio*; but they err from want of study, who say that both are from the same hand: as well say that Jeremias wrote the Book of Esther, so much also do they differ in style, and in that case too, one is apologetic, and the other is history or fable,—at least a narrative.

So much for the history of the founding of the Order, now what is stated of the tenets? We must presume that an Order founded on a basis of philosophy gathered in Arabia and Africa was not simply a Christian one. The claim also to magical power negatives the idea that the doctrines were orthodox; and yet we find a profession of Christianity running through the volume. We must remember that C. R. began life as a pupil in a cloister, and was the associate in early life of monks: we must bear in mind that out of Europe, in the East, Christianity was Gnostic, and that the Gnostics, and Neo-Platonists, although to a Roman Catholic or Protestant decidedly heretical, were yet inspired by Christian ideals—although they could not realize the accepted admixture of the God and Man in Christ, yet insisted on the Christ teaching of the Man Jesus.

Similarly so we to-day, having mostly entered upon the Eastern Theosophy from a Christian education, still are largely tinged by our basic theology and still use Christian language and types and symbols in our new ideals of the higher principles of man and humanity. For example, read the Theosophic works of Brothers Kingsland and Brodie Innes. For this reason, it seems to me, that this book, explanatory of an Eastern occultism yet using frequently Christian terms, must be read as though the Christian allusions were to a Gnostic and not to a Catholic Christ spirit and man Jesus; for Jesus to the Hermetist is the shortened form of Yehoshua, which title is formed of the letters of the Kabalistic Yod, Heh, Van, Heh, having interposed the letter Shin, the emblem of the spark of the Divine overshadowing each human soul. This Yod Heh Van He, the incommunicable Name, being the origin of the common God Name Jehovah, but to the Kabalist was not the jealous God of the Jewish nation, but a glyph of the divine creative forces which emanate from the highest God ideal, yet unmanifested and certainly not individualised.

As to the tenets of the Order then. The *Fama* begins with a tribute to the mercy and goodness of the Wise and Merciful God, by which a

more perfect knowledge of two subjects is obtained—Jesus Christ and Nature—note these two as of equal importance. God is then thanked for the raising of some men who are able to bring Arts to perfection; and then finally that man might understand his own nobleness and worth, and why he is called Microcosmos—that is, I take it, man's unlimited range of improvement and that he is a mirrored reflection of the Macrocosm, the Divine Universe of Manifestation.

Men are chided for adhering to short-sighted doctrines, as of Aristotle and Galen, when the greater Truth lies before them; of those teachers it is added, that had they but been offered the knowledge of the Rosicrucian initiation they would have accepted it with much joy.

It is then explained that Christian Rosenkreuz on his return from his travels, offered to the learned the elements of his Eastern lore; he showed them the errors of their church and how the whole *Philosophia Moralis* might be amended. But it is added—"these things were to them a laughing matter, for being a new thing unto them they feared that their Great Name should be lessened, if they should now begin to acknowledge their many years' errors, to which they had grown accustomed, and wherewith they had gained them enough."

That was the secret, the secret of the failure of Christian Rosenkreuz to become a public teacher, and such the reason why the idea occurred to him of founding a new Order who should work for a General Reformation in silence and secrecy, and undisturbed by the scoffs of a world either too ignorant or too self-seeking to be taught.

Some pages further on the general agreement of the members is given.

1. That no public profession of any superior knowledge should be made: but that members should when able endeavour to cure the sick, and that gratis.
2. That they should not make themselves conspicuous by any special garment or insignia, to the world.
3. That they should yearly meet in assembly and mutually instruct each other in the knowledge gained since last they met.
4. That every member should select a worthy person to succeed him as pupil.
5. That the letters C. R. should be their mark, seal and character, ever keeping them in mind of their Founder, and of the Christ spirit, and of the Rose of silence.
6. To keep the Society secret at least 100 years.

This point was certainly well kept; but after time many members did write themselves, no doubt by permission, as Frater R. C.

Other references to their ideas and habits and unusual powers abound in the *Fama*. For instance, it is said, although they could not live longer than the time appointed by God, yet were they free from

disease and pain. That Frater J. O. was very expert in the Kabala, the mystic philosophy of the Chaldee and Hebrew initiates. That their burial places should all be kept secret, and they claimed the possession of the art of embalming.

They claim the knowledge of the secret of the Ever-burning Lamp, which is so often referred to in the mediæval occult authors.

The power of foresight, as shown by the inscription of the Vault door.

In the Vault were found, *inter alia*, "wonderful artificial songs;" these we may take to be what the Eastern adepts called Mantrams, that is, portions of language in a certain rhythm for recitation in magical ceremonies.

They condemned gold-making for profit and luxury as accursed, calling transmutation but a Parergon, or side work.

And lastly we read in the *Fama* :—

"Our philosophy is not a new invention, but as Adam after his Fall received it, and as Moses and Solomon used it, also she ought not to be much doubted of or contradicted by other opinions or meanings; but seeing that Truth is always peaceful and brief and always like herself and especially accorded by with Jesus *in omni parte* and all members. And as he is the true Image of the Father, so is she his image. It shall not be said that this is true only of philosophy, but true according to Theology. And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Moses, Enoch and Solomon did excel, but especially in what that wonderful book the Bible agreeth. All that same concurreth and makes a sphere or globe whose total parts are equidistant from the centre."

There follows the *Confessio Fraternitatis*, written to the learned in Europe, and which is said to contain thirty-seven reasons of the purpose and intention of the Society. Curiously enough, that tract does not contain any series of thirty-seven reasons, or thirty-seven paragraphs, but is a very discursive relation of the doctrines of the Fratres. As a whole its tenets differ from those of the *Fama*, and are plainly tinged with Post-Reformation ideas, indeed we find the Pope called Antichrist. So that it seems safe to decide that this tract is rather by Valentine Andrea, the Protestant Theologian, than by men deeply inspired by the mysticism and magic of a man raised to Adeptship by Oriental Sages.

Time will not permit of any review of the *Confessio*, nor of any glance at the lives and works of those philosophers who have since styled themselves Fratres of R. C., so I hasten to conclude with a short summary, and with the analogies between the origin of the Order of R. C. and the Theosophical Society.

As a critic, then, of the Rosicrucians, viewed from the standpoint of the *Fama Fraternitatis*—their own manifesto to the world, it seems

that the Order was essentially a brotherhood of philosophers living in a Christian country, and professing a nominal Christianity of Gnostic type, yet essentially a band of students of Oriental lore and Eastern magical arts, professing and practising Kabalah divination and the knowledge of the ultra-natural planes of being.

As such they had to encounter the rampant hostility of the orthodoxy of their time, and hence needed to shroud themselves under an impenetrable veil of seclusion; they only appeared in public singly, and without any mark of their character; and lastly, when abroad, they devoted themselves first to charity and healing, and then to the acquisition of more extended knowledge by observation and experiment.

I am now to point out certain resemblances, possibly entirely superficial, which seem to me to exist between the narrative of Christian Rosenkreuz and the origin of the Theosophic propaganda.

Let no error be made by you as to what is here said: the Rosicrucian establishment, admitting of no demonstration, may be, if it seem good to you, regarded as a myth. Theosophy is to us a great fact. But for myself I studied Western mysticism twenty years before I became a pupil of this school, and I esteem it highly, and so for me it is no slight to Theosophy to compare it to the work of Christian Rosenkreuz. I admit that the present work of the Theosophical Society is exalted in its aim, and is becoming universal in its distribution, and so far excels the *role* of the ideal Rosicrucian, whose zeal was much more turned to personal development; as such, however, I am prepared to contend for the value of Hermetic initiation; but that is not before you this evening.

My intention is the more admissible because H. P. B. ever declared that the school of learned men who instructed her to promulgate their doctrines, has been in continuous existence for ages; and that they have at several times, notably in the closing twenty-five years of each century, authorised and guided some effort at the spread of true occult philosophy. Until the contrary is proved, it is admissible to argue that the legend of Christian Rosenkreuz narrates a minor display of this principle and practice; that the attempt was a failure is no proof of its unworthiness, for H. P. B. repeatedly said that her own promulgation of faith might easily subside into failure and insignificance, unless some great-hearted souls and enthusiastic pupils were strong enough to carry it over the period of natural decadence.

I have here to ask to be allowed to say a few words of explanation. I have not come here to-night *because* I am a Theosophist; but on the contrary, I have been asked to speak upon the Rosicrucians, because I have the pleasure to hold a high office in a Rosicrucian Society of England, and so might reasonably be supposed to have studied the history of that Order. But to avoid misconception, I wish to say that the Society of Rosicrucians in Anglia is a Masonic Body—it is composed of Freemasons who have gathered themselves together to study the old Rosicrucian

books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, a connection which has been alleged to exist by many historians belonging to the outer world.

The members of this Order, as such, make no claim to be in possession of the secret wisdom of the pupils of Christian Rosenkreuz, and I am very desirous that no one should leave with the impression that I speak as anything more than a critic of history, or with the notion that I have any part or lot in a personal claim to magic arts.

I ask this favour of you all as referring to this lecture in conversation, because even if I were a member of the old Society, and had any powers beyond those you possess, I should not make public a claim to the possession of them; because I hold it at all times absurd for anyone to lay claim to the possession of any abnormal powers which he is not willing to demonstrate, or is not able to show to the public, or at least to all who ask; so that seeing they might believe, and believing understand.

May we not then observe a parallel between the promulgation of the doctrines of Christian Rosenkreuz and the establishment of the Theosophical Society and H. P. B.'s inner group of students?

In each case the instruction in Mystic Philosophy came from the East: in the former case from Asia Minor, Arabia, Africa, and notably Fez; in the latter from India, Tibet, and Egypt.

In each case the inspiration and actual founding of the Order is really due to one alone: in the former case by a man, in the latter by a woman.

In each case the Order appears to have been founded in the closing quarter of a century.

In each case the Initiator laid some part of his or her store of learning before the world, and in each case the learning was a "laughing matter unto them," and the teacher was a butt for scorn and ridicule.

In each case the teaching is based upon a foundation of Ethics and a high standard of morality, and the suggestion is made that such a course of life may lead to abnormal or magical powers. In each case, the teacher, disgusted with a vain-glorious and hypocritical world, fell back upon the formation of a select band of pupils bound together by solemn contract, and stimulated by enthusiasm.

In each case, an early step was the foundation of a home and special dwelling set apart for work, study and contemplation.

In each case, the founder passes away and is regarded by sorrowing pupils as dearest friend, most learned teacher, and beloved chief.

In one case we find the expenditure of loving care and skill in preserving the remains of the Master; and in the other we find an Urn of Ashes preserved by loving hands and placed in respectful privacy in her own chamber; and lastly, as Christian Rosenkreuz left the prophetic, and perhaps allegorical assertion, to be found by his successors of the

third generation, that he, or his name and doctrine, should re-appear: even so did H. P. B., as I understand, affirm that she would return, in another form indeed, but still the same Ego, and individual, in a stage still farther on in the path to full Adeptship.

You will all, as Theosophists struggling to the light, hope that even as we read that the pupils of Rosy Cross, 120 years after his death, shewed the vitality of their Order, so may this Lodge founded by your great inspirer H. P. Blavatsky, continue to flourish and extend until time shall be no more with you.

W. WYNN WESTCOTT.

AVATARAS.

(From *Tripati Bengali Monthly Journal*).

IN all countries there have appeared, from time to time, certain great men, leaders of their country and people, and who, born in an auspicious moment, possessed of uncommon wisdom, and gifted with marvellous powers, have given proof of their extraordinary capabilities, both in their own and other countries, by their extraordinary works.

The poet, recording the biography of such men, sets thereby an indelible footprint upon Time. From antiquarian researches into the matter, it is seen that some were regarded as full, and others as partial, *avatars*. To such great and world-famed men the flowers of devotion have rightly been offered, and their sacred memorials have been continually before the minds of men. It is, moreover, a fact recorded in sacred books, that yogis and astrologers prophesied beforehand the advent of such great men through their divine knowledge; as before the birth of Rāma, the Rāmāyana (the chronicle of the life of Rāma) was prepared, and also many yogis went to see Buddha Deva and S'ankarāchārya when they were born, having knowledge of the births beforehand. It is also recorded that before the birth of Christ eight astrologers started on a journey to see him. It is said that a prophecy of Mohammed's birth was also made.

In Saka Era 1818, corresponding to the Bengali year 1303, in the month of Vaisākha (April—May, 1896, A. D.) six planets will be in the ascendant (*tunga*). Astronomically the planets are regularly revolving in the *virita bhasha* (almond-shaped procession); and in this way rising up higher and higher, and when the planet reaches its highest point, it is said to be in its ascendancy (*tunga*)*.

The native at whose birth one planet of auspicious nature is in the Ascendant, and well placed, becomes a prominent figure in his country and famous for his good qualities, at the time of the reign of that planet in his life. When two planets are so placed, the native becomes chief

* This may refer to the oblique ascension of the planets, in which case the phrase would mean a satellitium of six planets in the mid-heaven; or it may refer to the extreme north declination of the planets in their own orbits. But neither supposition is in agreement with the astronomical data of the given epoch.—[Ed.]

of the district on account of his superior capacities; and when three planets are situated in that manner, the native attains greatness and fame, in addition to large possessions. When four, five, or six planets are so disposed, great kings and other men of rare endowments are born.

At the time referred to, five planets, *viz.* Saturn, Jupiter, Mars, Venus and the Sun, will be in *tunga*, and with the ascension of the Moon to the same place, there will be six planets in ascendency. In *Bṛihat Paráśarīhora* it is recorded that at the time a certain Mahátmá named *Vijayabhīrandana* will be born. "*Gate pancha sahasrábde kinchinnyāne, Vijayabhīrandana Rájá bhavishyati na samsayah.*" This means that when a few years would yet remain for the expiry of the 5,000 years of *Kalīyuga*, a Rájá named *Vijayabhīrandana* will be born. The present year is the 4995th of the *Kalīyuga*. Many *Purānas* state that at the time of the birth of such Mahátmá, *Devagatas* incarnate by their respective *ams'as* or rays. It is certain that during the two months just after the birth of this Mahátmá, those good men will be fortunate to whom sons may be born, but this will depend upon the *lagnam* (rising sign of the zodiac at the time of birth). Some may have sons like Arjuna, and some like Duryodhana. According to the *S'āstras*, those Mahátmás who will be born at this time, will be champions of the truth, virtuous, steadfast, intelligent, of great philosophic powers, leaders of their country and of society, and gifted with uncommon endowments: and the families wherein they are born will be regarded as supremely blessed.

R. P. S.

THE SÁNKHYA YOGA.

THE Sāṅkhya Yoga philosophy is the most splendid, original and unique of all the systems of philosophy which the ancients have bequeathed to the modern world. The Sāṅkhya system is attributed to Kapila, and the Yoga to Patanjali. In point of fact, the philosophy of both Kapila and Patanjali is the same. The only difference between the philosophers lies in the fact of Patanjali recognizing the existence of *I's'vara*, and Kapila entirely doing away with such an entity. It is this fact which has led to the system of Patanjali being called Theistic Sāṅkhya (*Ses'vara Sāṅkhya*), while the system of Kapila is called Atheistic (*Nirī's'vara*). But these words, while applied to the systems of Kapila and Patanjali, must be understood in a peculiar sense. For, the *I's'vara* of Patanjali is by no means the *I's'vara* of Nyāya, or the ordinary God of some religions. This difference will become clearer as we proceed in our work. The point here is, that but for this difference there is no other difference between the two systems. The twenty-five principles of the Sāṅkhya philosophy are common to the teaching of Patanjali, and exactly the same functions are assigned to them by both the philosophers. The definition of Yoga given by Kapila is the same as given by Patanjali. Some of the aphorisms are common to

both writers as their books have come down to us. The Yoga of Patanjali does not mean conjunction with the Supreme Soul. It is a system of education which proposes for its investigation the laws of the conscious evolution of the human race to the highest possible state of happiness. The definition of the highest possible state is common to both the philosophers. The study of philosophy is one of the highest means of culture, and thus while investigating the laws of the education of the soul, Patanjali, as it were by way of illustration, propounds the entire system of philosophy, which bears otherwise the name of Kapila. I believe that all that is really to be attributed to the founders of these two schools of philosophy, is the method of treatment. As to the facts of their philosophy, these, it would appear, were taken by both philosophers from some common source. In other words, it appears that both Kapila and Patanjali belonged to a common school of philosophy; and that it is the teachings of that school of philosophy which both authors have put forth in a light, which under the circumstances seemed the best to either.

What the name of this common school of philosophy was is difficult to determine. I think, however, that it was Sāṅkhya, not in the modern sense as a system of philosophy attributed to Kapila, but in its more ancient and original sense. What then was the ancient sense of the word? The word *Sāṅkhya* is now variously explained. That it is a derivative of the noun *Sāṅkhyá*, there is no dispute about. The dispute is as to the meaning to be given to the word *Sāṅkhyá*. The word has two meanings in Sanskrit. It means intellectual wisdom; and it means enumeration. It is an adherence to the latter sense that has led the Sāṅkhya to be translated as the numeral philosophy. It is opined that as the Sāṅkhya puts forth twenty-five principles to be studied, it derives its very name from the fact. This is but a poor argument; for, the Nyāya puts forth sixteen categories, and the Vais'eshika six to be studied, in the same way as the Sāṅkhya puts forth twenty-five. If the word Sāṅkhya were to be derived from *Sāṅkhyá* as meaning enumeration, there is no reason why the system of Kapila alone should be called by that name. Every philosophy divides the objects of its knowledge into a certain number. Enumeration is as necessary to any other science as to the Sāṅkhya philosophy. This explanation is therefore rejected.

There remains but one more explanation, and it hinges upon the other sense of the word, the more ancient one even from the philosophical point of view. According to this the word *Sāṅkhya*, as already seen, means wisdom, intellect. The word is derived from the root *khyā*, to discourse, and the prefix *sa-*, together. It means, then, discoursing upon things; *i. e.*, in relation to each other. This is the business of the faculty of intellect, and in fact is the business of all philosophy. The Sāṅkhya is the science which discourses upon things in relation to one another. It then means sophism.

The Sāṅkhya, it appears, is thus the most ancient system of philosophy. In the *S'vetas'vatara Upanishad*, we find a direct reference to the Sāṅkhya Yoga, in whatever sense it may be understood. That the word Sāṅkhya has been explained to mean the Vedānta itself is well known. Be that as it may, there is no doubt that a system—very likely the only system—of philosophy existed very far back into antiquity, even before the time of the Upanishads, which was known as the Sāṅkhya, and which had at the same time a system of Yoga attached to it. That entire system with its two modes of treatment was known as the Sāṅkhya Yoga. It would in fact appear that the Sāṅkhya is the theoretical portion, and Yoga the experimental branch of the same science; and that science, is the science of the universe.

Kapila was the first to propound to the world some of the teachings of this school of philosophy. He therefore called it by its true name, the Sāṅkhya—the Wisdom of the Seers. Patanjali followed him by his educational method of treatment, thus supplying a great deficiency in the merely theoretical treatment of Kapila. The latter, while quite familiar with the Yoga branch of the philosophy, has noticed it but meagrely. Patanjali's work is therefore of greater value than that of Kapila, though both of them treat of the same system of philosophy, the only one that was known to the ancient world of Siddhas.

Besides this direct reference to a Sāṅkhya Yoga School of philosophy, there are many allusions in the Upanishads to a school of teachers from whom the sages have learnt the doctrines they are teaching to the world through these treatises. Thus, for example, the tenth s'ruti of the *I'savāsya Upanishad* runs thus:—

“They speak of him as being other than *vidyā*, and also other than *avidyā*; thus do we hear from the wise who have told us so.”

It appears to me that these wise men belonged to the same school from which Kapila derived his Sāṅkhya and Patanjali his Yoga system of philosophy. And indeed a comparison of the teachings of the Upanishads, with the Sāṅkhya Yoga thesis, as put forth by Kapila and Patanjali, seems very strongly to point to an identity of origin. Thus the *Kathopanishad* speaks of a septenary constitution for man in the following terms:—

“Beyond the *indriyas* (1) are the *arthas*; beyond the *arthas* (2) the *manas*; beyond the *manas* (3) the *buddhi*; beyond the *buddhi* (4) the *mahat ātma*; beyond the *mahat* (5) the *avyakta*; beyond the *avyakta* (6) is the *purusha*; beyond the *purusha* (7) is nothing; that is the highest state, the final resort.”

Now taking the Sāṅkhya Yoga philosophy, we find a similar septenary constitution. Thus to begin with is the gross form of matter—the *sthūla* (1); beyond that is the *svarūpa* (literally, own appearance), the body of the five astral ethers (2); beyond that is the region of the *indriyas* and *tanmātras*, the *sūkshma*, as it is technically called (3); beyond that again is the *manas* (4); beyond the *manas* stands *ahankāra* (5); then comes *buddhi* (6); and beyond that stand the *purusha* (7).

From the very complementation of these two divisions of the human constitution, a sense of resemblance strikes the mind. But when we go behind the words and compare the things these words are meant to portray, we find that the same truth is put forth by both these systems, though each wears a peculiar garb, and has a somewhat different arrangement. Besides this difference of arrangement, there is another rather important difference. Both these systems have used the same words to denote different principles. Thus what the *Kathopanishad* calls *avyakta*, the Sāṅkhya Yoga calls *mahat* or *buddhi*; what the Upanishad called *mahat*, the Sāṅkhya calls *ahankāra*; what the Upanishad calls *buddhi*, the Sāṅkhya calls *manas*; what the Upanishad calls *manas*, the Sāṅkhya Yoga calls *indriya tanmātra* or *sūkshma*; and so forth. This shows that the teachings of the Upanishad and the Sāṅkhya Yoga, have nothing to do with each other in the way of either having been taken from the other, and yet they bear as clearly as possible the stamp of a common origin.

There is another important circumstance which might be mentioned in this connection. Patanjali, the author of the Aphorisms of Yoga, is sometimes spoken of as the Lord of serpents (*Phanipati*). Now Madame Blavatsky tells us that the serpents (*Nāgas, Phanis*) were in ancient parlance the adepts of the Wisdom-religion. In that sense Patanjali might very well be called the Lord of the serpents, and the fact gains additional importance as throwing light upon his connection with a school of wisdom—the Sāṅkhya very probably—of which indications abound in the development of Sanskrit philosophical thought.

Such then is my view of the origin of the Sāṅkhya Yoga philosophy. Kapila and Patanjali both belonged to the same school of philosophy. As to the life of these great men but little is known. Kapila is known as the author of the Sūtra known as the Sāṅkhya Darśana. He is said in the *Harivamsa Purāna* to be the son of Vitatha. He is spoken of as a great Yogī, a possessor of immense powers. Legend says that he had his abode in Pātāla, and that the sixty-thousand sons of Sagara having outraged his majesty, were reduced to ashes. These myths may be taken for what they are worth. To a student of philosophy all that is of value, is the *booth* which he has bequeathed to posterity.

On the Aphorisms of Patanjali, we have the Bhāṣhya of Vignābhikṣu, and a glossary by Mahādeva. The most usually studied work in the Sāṅkhya philosophy, is the metrical treatise (*Kārikā*) of I'svarakrishna, which follows the work of Kapila so closely, as even to have sometimes borrowed entire aphorisms. I'svarakrishna, the author of the *Kārikā*, makes mention of the system having come to him from Panchas'ikha in a direct line of descent from teacher to pupil; and Panchas'ikha is mentioned as having been the pupil of A'suri, who was the pupil of Kapila himself. The *Kārikā* is therefore a work of great authority. It has many commentaries. The most ordinarily studied are the commentaries of Gauda-

páda, the teacher very likely of the great Ś'ankarāchārya ; and that of Vāchaspati Miś'ra, known as the Śāṅkhya Tattva Kaumudī. Of Patanjali, the author of the Aphorisms of Yoga, we know only a little more than what we do of Kapila. He is said to have been born in *Ilāvitacarsha*. His father was Angira and his mother Sati. It is said of this sage that on his birth he made known many things past, present and future. He was a married man. The name of his wife is given as Lolupā. It is said of Lolupā that Patanjali found her on the north of Sumera in the hollow of a *Vata* tree. Patanjali it is said lived to a great age as a mendicant, while Kapila is said to have reduced the sons of Sagara to ashes. Patanjali is said to have punished the insolence of the inhabitants of Bhotubhandura in the same way. Little as this legend is in consonance with the philosophy of Compassion and Universal Love which Patanjali teaches, it has a value of its own as showing the common tendency of man to measure greatness by the destructive force which any power might be capable of putting forth. Be that as it may, I have only to add that the splendid commentary on Panini's Grammar, known as the *Mahābhāṣya*, also bears the name of Patanjali. But probably the author of the *Mahābhāṣya* was not the same as the author of the Aphorisms on Yoga. On the Aphorisms of Yoga the most authoritative and the most reliable commentary is that of Vyāsa, which I take as the basis of the exposition of the philosophy. There is another commentary by Bhojarāja and another by Rāma named Saravati. Some of these books have already been translated into the English language. Thus the student who studies these subjects through English has the opportunity of comparative study. The Śāṅkhya *Kārikā* was translated by Colebrooke. The commentary of Gaudapāda was translated by H. H. Wilson, who has added thereto an original commentary of his own. Mr. Davies has also translated the Śāṅkhya *Kārikā*. The Sūtra of Patanjali with the commentary of Bhojarāja was translated by Dr. Ballantyne and Govinda Deva Shāstri. Dr. Rajendralal Mitra has also translated the same. Mr. M. N. Dvivedi has recently translated Aphorisms and has added a commentary of his own. One after another Oriental scholars have done much to restore Sanskrit philosophy to the modern world of thought. The Hindus could never have initiated the movement. It may however be noted with some little satisfaction that they are learning to follow in the footsteps of European scholars ; and we have now some books translated by Hindus themselves. In the following pages I shall often have to refer to these translations, as I think that the best way of explaining the original is to compare and criticize the existing translations.

RAMA PRASAD.

Reviews.

OUR MAGAZINES.

Lucifer.—The January number of our London contemporary has a well-assorted table of contents. Among the more notable articles are "The Ssabians and Ssabianism," by Miss Kislingbury ; Vera Johnstone's Psychological Story, "A Dead Soul," a romance of a high order, showing that the authoress possesses some of the genius of her talented family ; and a useful paper on the Norse Gods by Mr. Machell, which is unfortunately not concluded. "True Self-Reliance," by Mr. Mead, is a useful compilation. "Atmaran Vedāntin's" letter is a quaint contribution ; but does the Editor intend it to be taken *au sérieux* ?

The Path.—Mr. Fullerton discourses in the January number on "Relations with Masters," and, assuming his data to be correct, no doubt gives his readers matter for reflection. However this "Sunday School" treatment of the subject cannot, we think, recommend itself to the more intellectually advanced. It is curious to note that the immediate result of a "Mahātma message" is "a mixture of humbleness and encouragement" !! Mr. Johnstone's "Symbolism of the Upanishads" commences what promises to be a very valuable series of papers. "Faces of Friends," introduces us to Brother Mead, whose voice, the biographer informs us, "is not unusual," whatever that may mean !

Pacific Theosophist.—The January number contains some useful papers of general interest and a good record of work done on the Coast.

The Austral Theosophist.—This is one of the most promising of our new-born children, and it was ushered into the world in Melbourne during the course of last January. The pretty wrapper that contains the 16 pp. of the first number, though reminding one at first sight of a pyrotechnic display, resolves itself, on closer examination, into an elaborate and most ingeniously designed object-lesson in Symbolism, the component parts of which are explained in editorial paragraphs. The number consists of short and useful articles, well suited to the needs of our Australian brothers. We feel sure that with so auspicious an entry into public life, our Australian contemporary will soon make a name for itself.

Transactions of the Scottish Lodge T. S.—Part IX is more or less of an astrological number, and consists of a paper on "The Sun's apparent path among the Stars," with comments thereon. The excellent plates supplied are from Sir W. Drummond's well-known book.

A LIFE OF S. FRANÇOIS D'ASSISE.*

Both as a reference book and as a biography this work of M. Sabatier will recommend itself to our readers. Bearing as it does on every page marks of laborious research and painstaking effort, we cannot but feel that its compilation was to the author a veritable labour of love.

The critical study of the historical records of S. Francis, than whose life there have been, as the author remarks, few "*aussi bien documentées*," would alone testify to the author's ability. The volume itself is a large one, consisting of some 400 pp., including a useful Appendix. The chapter on "*L'homme Interieur et le Thaumaturge*" is interesting as showing a peculiar phase of religious mysticism, as also the chapter on *Les Stigmates*.

* Vie de S. François D'Assise, par Paul Sabatier. Paris. Librairie Fischbacher 33, Rue de Seine, 1894.

THE HISTORY OF A MISSION.*

Those who are familiar with the works of the late Dr. Anna Kingsford and her colleague, Mr. Edward Maitland, will welcome the latter's account of how the "New Gospel of Interpretation" was brought into the world. Though much that is contained in the "Perfect Way," "Clothed with the Sun" and other books of the School, will necessarily appeal only to a limited class of readers, the incidents that brought together the two compilers and cemented their life-long friendship will be read with deep interest by many to whom the gospel itself would offer many difficulties.

We have had within recent times so many instances of important world's work undertaken by men and women in collaboration, that the present narrative of Mr. Maitland possesses a special interest, showing as it does how the mutual sympathy and help of a man and woman resulted in a new and original system of thought.

Anna Kingsford was a very remarkable woman and, as one would expect, a peculiar child. "She was a born seer. But the inability of her elders to comprehend the faculty and their consequent ascription of it to pathological causes, were wont to lead to references to the family doctor with results so eminently disagreeable and even injurious to her, as to suggest the wisdom of keeping silence respecting her experiences." But the dreamy, sensitive child though repressed to some extent by her surroundings, was destined to become a brilliant woman. From Mr. Maitland we learn that:

"Her innate consciousness of a mission seemed to her to indicate her as destined for some redemptive work, not only for others, but also for herself. For, while the instincts of the champion and the saviour were potent in her, she was dimly conscious of its possessing also an expiatory element, in virtue of which her own salvation would largely depend upon her endeavours to save others. She had as yet no theory to explain this or any other of the problems she was to herself. All that she knew was that she possessed, or rather was possessed of, these feelings and impulses. It was easy to see by her account of herself that she was as one driven of the Spirit long before the Spirit definitely revealed itself to her. The two departments of humanity which she felt especially impelled to succour and save were her own sex and the animals. For she would recognise no hard and fast line between masculine and feminine, human and animal, or even between animal and plant. In her eyes every thing that lived was humanity, only in different stages of its unfoldment. Even the flowers were persons for her."

This consciousness of having a mission to perform never left Mrs. Kingsford, and it was confirmed and strengthened by the following curious incident which Mr. Maitland gives. She received a letter from a lady, a perfect stranger, who among other things stated that the writer "had received from the Holy Spirit a message for her which was to be delivered in person." Mr. Maitland continues the narrative:—

"After some hesitation as to what reply to make, Mrs. Kingsford—whose account I am following exactly—agreed to receive her; an appointment was made and the stranger duly presented herself. She was tall, erect, distinguished-looking, with hair of iron-grey, and was perfectly calm and collected of demeanour. The message was to the effect that Mrs. Kingsford was to remain in retirement for five years, continuing the studies and mode of life on which she had entered, whatever they might be—for that the messenger did not know—and to suffer nothing, and no

* "The Story of the New Gospel of Interpretation," told by its surviving recipient (Edward Maitland). London: Llanley & Co., 1 and 2 Exhibition Road, S. W., 1893. Price 3/6.

one to draw her aside from them. That when these probationary five years were past, the Holy Spirit would bring her forth from her seclusion, and a great work would be given her to do."

Mrs. Kingsford received the message, and after reflection became convinced of its truth. A year later she met her future colleague and loyal friend, Edward Maitland.

Mr. Maitland's own life had been an eventful one. He had visited both America and Australia, and "had experienced well-nigh every vicissitude and extreme which might serve to heighten the consciousness, toughen the fibre and try the soul of man." With him too "the idea of a mission," was ever present, and all his energy was directed with this end in view. He pays a noble compliment to female friendship when he says, "It had been my privilege to have the friendship of several women of a type so noble that to know them was at once an education and a religion; women whose perfection of character had served more than anything else to make me believe in God, when all other grounds had failed."

The meeting between two minds who shared so much in common as did Anna Kingsford and Edward Maitland was a critical one; but before long Mr. Maitland recognised that he had "at length discovered the mind which his own had so long craved as its needed complement," and from that hour, the two, the man and woman, commenced their life-work. Of the ripening of the friendship and the unfoldment of the two minds by contact with each other Mr. Maitland writes with ready pen, and not the least interesting part of his narrative is this account of the early friendship between himself and his colleague.

Among the many experiences shared by the two friends, the following deserves particular attention. Mr. Maitland writes:—

"I was alone and locked in my room in my chambers off Pall Mall, Mrs. Kingsford being at the time in Paris, accompanied by her husband. It was past midnight and all without was quiet; there was not a sound to break my abstraction. This was so profound that I had written some four pages without drawing breath, the matter seeming to flow not merely from, but through me without conscious mental effort of my own. I saw so clearly that there was no need to think. In the course of the writing I became distinctly aware of a presence as of some one bending over me from behind and actively engaged in blending with, and reinforcing my mind. Being unwilling to risk an interruption to the flow of my thought, I resisted the impulse to look up and ascertain who or what it was. Of alarm at so unlooked-for a presence I had not a particle. Be it whom it might, the accord between us was as perfect as if it had been merely a projection of my own higher self..... at this moment.....the presence I had felt bending over me darted itself into me just below the bulb at the back of the neck, the sensation being that of a slight tap, as of a finger touch; and then in a voice full, rich, firm, measured and so strong that it resounded through the room, exclaimed in a tone, indicative of high satisfaction, 'at last I have found a man through whom I can speak!'"

Another extremely interesting experience cited by the writer exemplifies in a remarkable manner the facilities for thought-transmission at a distance between two minds in complete sympathy with one another. Mr. Maitland was writing in his rooms one night and writing "at full speed," to quote his own words, when

"Suddenly and completely, like the stoppage of a stream in its flow through a tube by the quick turning of a tap, the current of my thought ceased leaving my mind an utter blank as to what I had meant to say, and totally unable to recall the least idea of it. So palpable was its withdrawal, that it seemed to me as if it must

be still hovering somewhere near me....On taking a note of the time of the disappearance, I found it was 11-30 precisely."

"The next morning failed to bring my thought back to me, as I had hoped it would; but it brought instead an unusually early visit from Mrs. Kingsford who was,—as I have said,—staying in Chelsea. 'Such a curious thing happened to me last night,' she began, on entering the room, 'and I want to tell you of it and see if you can explain it. I had finished my day's work, but though it was late, I was not inclined to rest, for I was wakeful with a sense of irritation at the thought of what you are doing, and at my exclusion from any share in it. And I was feeling envious of your sex for the superior advantages you have over ours of doing great and useful work. As I sat by the fire thinking this, I suddenly found myself impelled to take a pencil and paper, and to write. I did so and wrote with extreme rapidity in a half-dreamy state, without any clear idea of what I was writing, but supposing it to be something expressive of my discontent. I had soon covered a page and a half of a large sheet with writing different from my own, and it was quite unlike what was in my mind, as you will see.'"

"On perusing the paper I found (continues Mr. Maitland) that it was a continuation of my missing thought, taken up at the point where it had left me, but translated to a higher plane, the expression also being similarly elevated in accordance both with the theme and the writer, having the exquisiteness so characteristic of her genius. To my enquiry as to the hour of the occurrence, she at once replied, 'Half-past eleven exactly: for I was so struck by it that I took particular notice of the time.'"

We must not however spoil Mr. Maitland's book by quoting from it too freely, but substitute therefore a recommendation to our readers to peruse his interesting record of one of the most remarkable phases of modern thought. In addition to the historical portion, which is the only part we are able now to notice, is what may be considered a *précis* of the more important teachings contained in the larger works of the two gifted authors.

The motto of the "Esoteric Christian Union," "founded for the purpose of making known the New Gospel of Interpretations," is taken from the noble words of Dionysios the Areopagite, and is a sufficient guarantee of the broad spirit of the body—"Not to destroy but to construct, or, rather, to destroy by construction: to conquer error by the full presentment of truth."

Theosophy in all Lands.

EUROPE.

LONDON, January 1894.

We are all going on very quietly, nothing very special or startling occurring; just steady work, and a good deal of quiet propaganda. Mr. Bertram Keightley has had a very successful tour in the north, under the auspices of the "North of England Federation T. S.," and has visited Manchester City, Manchester and Salford, Bradford, Harrogate, Leeds, Middlesbrough, Liverpool, and Southport Lodges. His public lectures attracted a good deal of attention, and were well noticed in most of the local papers.

News comes from Holland that Madame Meuleman was asked to give a lecture on Theosophy in the Rotterdam Freethinker's Hall, which was, I believe, full, and so many questions were asked at the conclusion of the lecture, that our sister had not time to reply to them all! In fact another lecture later on was requested.

Theosophy has an uphill fight to wage in Switzerland, apparently; Brs. Julius Sponheimer of the Zürich centre reports that the weekly meetings which he holds, though well attended, are not productive of as much good as he could wish; so many of those who come to the meetings are ardent spiritualists, and much valuable time is wasted in profitless discussion.

I am sorry to say we have lost Miss Stabler, who returned to New York last Saturday, the 29th instant, carrying with her much goodwill and many regrets.

The third instalment of *Borderland* is out, and is a decided improvement on the last issue. The present number contains a very interesting article on Hypnotism, by Miss X., in which she brings together a good deal of valuable information on the subject—valuable, that is, to beginners—and touches on facts which, although very well known to students of Occultism, need to be brought before the general public, and thus presented to them, in bright and readable fashion. Indeed Hypnotism is receiving an immense amount of notice from the press just now. This same number of *Borderland* publishes "A Practical suggestion," in connection with Hypnotism and Pain, by R. S. O. Bramwell, which is nothing less than the horrible idea "That every one should be hypnotised as early in life as possible"! This with the view of sparing them pain—the only Karma which in many cases brings about an amendment of life. The suggestion only serves to shew how far Western investigators are wandering from the true methods of enquiry in matters occult, emphasising the terribly wrong path which they are treading, and indicating the fearful nature of the results which must inevitably follow thereupon.

Talking of horrible ideas, there is an article in the current number of the *American Journal of Politics*, which asks "Should Capital Criminals be turned over to the experimental physiologist?" In other words:—"Shall we vivisect the murderer?" as Mr. Stead says. Could anything be more horrible? The writer, Dr. J. S. Pyle, actually suggests that the brain should be tested *alive, and at work!* From animals to living men and women seems but a step with the vivisectionists, and the thin end of the wedge is inserted by the suggestion that only criminals condemned to death should be thus experimented on.

But to return to Hypnotism: it forms the subject of no less than three articles in last month's *Arena*, one of which suggests "the practical application of hypnotism in modern medicine," and the writer—Dr. J. R. Cocks—evidently hopes great things from it in the future. "It may prove one of the grandest monuments of our present civilisation," he writes. Another of these articles is in reality on Hindu Magic, and the writer, Dr. Heinrich Hensoldt, explains his own views on the matter before launching out into an account of what he himself has seen. He considers that the Hindus long ago anticipated us in the discovery of "the psychic force we call hypnotism;" and here he gets on to the right lines, of course, for he writes that Hindu adepts "have brought hypnotism to such a degree of perfection that, while under its influence, our senses are no longer a criterion of the reality around us, but can be made to deceive us in a manner which is perfectly amazing." Quite so, but he evidently cannot understand why the knowledge of "how to do it" should ever have been kept a profound secret; nor will our wise Westerns take hints and lessons herein from their wiser Eastern brethren.

However, Dr. Hensoldt looks upon "the Sphinx of the Sacred Ganges" as a greater mystery than that on the Nile, which is something.

Again, a book on "The Elements of Hypnotism" has just been brought out, and reviewed here and there in the press. The author, R. Harry Vincent, insists strongly on the dangers of hypnotism, but qualifies this statement with the usual suggestion of limiting its practice to "experienced operators." Mr. Vincent does not seem to have much notion of the right lines to pursue, and his book only goes to prove how ignorant we are of the whole matter; as one reviewer rightly said:—"Many years of patient investigation of mental psychology will have to be spent before we come anywhere near understanding the mysteries which underlie the apparently simple phenomena of the sleeping state." There was a rather remarkable article in the *New Review* for last month, on "The Mystery of Ancient Egypt," by W. Marsham Adams, who seems to have a faint glimmering of the real meaning and uses of the Great Pyramid. He suggests "collecting the secret of the monument* with the secret of the doctrine contained in the mysterious books of Thoth;" and points out that "the Ritual of Ancient Egypt is full of allusions which become vocal only when applied to the Grand Pyramid"; he appears fully convinced that the titles employed both in the masonic and the written record "point directly, though secretly," to each other: "Where else," he says, "if not in those chambers so jealously concealed, shall we look for the 'Hidden Places', the Master of which is claimed for its own master, the *Book of the Dead*? That secrecy which is enforced by the one, is strictly enforced by the other." Mr. Adams seems to think that the Great Pyramid in some way symbolises "the path pursued by the departed after the dissolution which takes place at death"; and that this path passes through seven stages, for each of which "we shall find a corresponding chamber in one of the 'seven halls in the House of Osiris.'" The article is an exceedingly interesting one, for Mr. Adams goes on to trace this imaginary path, following it, from stage to stage as illustrated in the chambers and passages of the Great Pyramid. Indeed it is difficult to believe that he does not really mean—and know—more than he actually says; and the fine passage with which he concludes his article will shew you that there are some grounds for this view:—

"Dimly before our eyes, age after age, the sacred procession of the Egyptian dead moves silently along, as they pass through the 'Gate of the Hill' to the tribunal of Osiris. In vain do we attempt to trace their footsteps till we enter with them into the Hidden Places, and penetrate the secret of the House of Light. But no sooner do we approach the passages and tread the chambers of the mysterious Pyramid than the teaching of the Sacred Books seems lit up as with a tongue of flame. The luminous veil itself melts slowly away, disclosing the Path of Illumination and the splendours of the Orbit; the celestial Powers and Intelligences shine forth from beneath their enshrouding symbols; the spirits of the just grow lustrous with the rays that proceed from the Tribunal. And a glory which is not of earth reveals in its divine unity the full mystery of the Hidden Places, the House of Birth, the Well of Life, the Lintel of Justice, the Hall of Truth, the Orbit of Illumination, the Throne of Judgment, the Orient Chamber of the open Tomb."

There is a long review of Mr. Fawcett's "Riddle of the Universe" in last month's *Westminster Review*; rather a fair and unprejudiced notice; the reviewer is evidently unaware of Mr. Fawcett's ever having been in any way

* i. e., The Grand Pyramid of Ghizeh.

connected with the Theosophical movement, for he says:—"...The Monads undergo a ceaseless palingenesis. Here we find Mr. Fawcett coming into line with Theosophy, which, *stripped of some of its crudities*, appears very much like his own doctrine!" This is amusing (italics are mine, of course); and if, for "crudities" one reads ideas, which the reviewer has not investigated, or if he has, has, failed to understand, a fair idea of the position may be reached. Apropos of coming across the word "Theosophy," it is quite wonderful to note the gradually increasing references to it in the press; one meets with casual allusions to it everywhere; nay, Mr. Robert Buchanan has even written a play on it—more or less—which is now running at the Haymarket theatre, with Mr. Beerobhm tree in the title-role, "The Charlatan". Of course we are held up to mild ridicule, and mixed up with Spiritualism and a dark séance, all of which, and much trickery to boot, is cheerfully attributed to Theosophy and its ways. The Charlatan is a great rogue, and there is a clever Russian adventuress in the play whom the *Daily Chronicle* takes for a skit on H. P. B. However, I have seen the play, and can say that this is scarcely correct, as even outsiders have said, people who knew her only by repute.

Is Mr. Grant Allen also to be numbered among the prophets? It would almost seem so, to judge from the concluding sentences in his sketch of the late Professor Tyndall, which appears in the current number of the *Review of Reviews*. Says Mr. Allen:—

"Tyndall lived...in the region of the phenomenal. But within that region the mystery of things looked large before him. No man had ever a profounder conception of the ultimate atom, its nature and its powers, its sympathies and antipathies, its forces and its energies. Few men have looked deeper behind the world of sense and illusion into the impalpable verities which constitute the universe. The charge of materialism could only be brought against such a man by those object materialists who have never had even a glimpse of the profounder fact that the universe as known to us consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence".

Which is good indeed, for Mr. Grant Allen. Talking of atoms, in a recent number of *Merry England*, a parson discourses "On the Nature of Electricity", and in the course of his article declares that "there is in every material atom a principle of motion"; he further maintains that electricity, magnetism, and terrestrial attraction, are merely "one and the same power acting with different forms and kinds of intensity."

Professor Oliver Lodge's paper on "Thought Transference" in the present number of *Borderland* is extremely significant, and worthy of his fearless ventures into the realms of occult investigation. Though proceeding with extreme caution, he yet admits that "we of the middle of the 19th Century" have confessedly gone through a depression of scepticism, "though there are not wanting signs that we have touched bottom, and that the ascent on the other side is already beginning"; and counsels the continued search for truth up the side of the "mist-covered mountain"—"every person engaged in the quest of truth must trust his instinct and ascend the elevations that come in his way. It is unwise to turn your back on any real rise of ground, for you thereby run the risk of wilfully losing your way. Every path must be explored in the interest of truth." That is so; but unfortunately there are those—not a minority—who, seeing the road, yet say "there is no path."

A. L. C.

INDIA.

Mrs. Besant's tour continues to be the subject of much comment in the Northern press, her several lectures having been very fully reported in the daily and weekly papers and journals. Her advocacy of Hinduism, pure and simple, may be considered by some as not being in line with what was expected of her as an exponent of Theosophy while lecturing under the auspices of the Indian Section of the Theosophical Society, and it is quite true that, however gratified the Hindus may be with the tributes paid to their traditions, literature and creed, the Mohammedans, Sufis, Parsees and Buddhists cannot feel themselves to have been as warmly included in Mrs. Besant's professions. It must be candidly confessed that her lectures are not, as reported, in harmony with the broad eclecticism of the T. S., and on that account have been a source of disappointment to many of our most earnest members. To one but recently convinced of the beauties and truth of the Hindu faith we must, perhaps, excuse much of that exclusive fervour which would be out of place on any representative Theosophical platform; but and if any doubt existed as to her belief in the form as well as the spirit of Hinduism, the following statement would put aside all doubt in the matter: "Mrs. Besant, as becomes a devout Hindu, bathed daily in the sacred Ganges at Allahabad during the *Kumbhu Mela*." To her English friends, indeed, it would appear as something convincing in itself to see her in Hindu female attire, shoeless, lotah in hand, proceeding to the great water-fair upon the Ganges!

At Bankipore the party was entertained by the Maharajah of Durbhan-Patna College, kindly lent by Mr. Ewbank for the occasion, and one at her temporary residence. The *Behar Herald* reports:—"A grand demonstration Besant's declaring herself a Hindu, was held on Sunday. At a *Mahatshar*, arranged by Babu Dinabundhu Ganguly of the Local Bar, a Theosophist and a conservative Hindu, educated Beharis and representatives from almost all Bengali houses partook of *Bishnu Prasad* along with Mrs. Besant and presented an address in Hindi, the Bengalis in Bengali, and a separate address was given by some zenana ladies congratulating themselves and Mrs. Besant on her adopting Hinduism, and accepting her as a Hindu and sister."

Further reports of the tour have not yet reached us. *Hope* reproduces *in extenso* the lecture upon "India's Mission to the World," delivered at Calcutta, and the *Behar Times* that upon "Theosophy and Modern Science" at Bankipore.

At Gujranwalla, Punjab, a Theosophical centre has been formed, and a Charter was applied for. It was thought expedient to withhold the Charter for a while, as the newly formed centre did not include a sufficient number of members of the Society to guarantee a secure foundation for a Branch. The centre will prove by its work, no doubt, the right to claim a Charter in the near future.

At Bankipore a Boys' Hindu Association for the Encouragement of Hindu Ethics and Philosophy has been formed by the Local Branch. This is independent of the Students' Association formed in Bankipore last year.

At Coimbatore an Association for Propagating Hindu Religious Ideas has been formed. This is one of the results of Mrs. Besant's tour.

The Section has reprinted, for free circulation, Mrs. Besant's "Rough Outline of Theosophy."

Among the most important of the proceedings of the last Convention was the constitution of a Vernacular Section for placing Theosophy before the people of the various provinces and districts of India in their own vernaculars. In pursuance of the resolutions of the Convention, Mr. E. T. Sturdy, the Hon. Secretary of this sub-sectional movement, has issued the following circular:—

THEOSOPHICAL SOCIETY, INDIAN SECTION.

THE VERNACULAR FUND.

In order that the Vernacular Fund which was set on foot at the late Convention at Adyar may be successful, two things are necessary: (1) That members of the Theosophical Society shall come forward with contributions for the fund, and (2) That our members of branches in their various districts shall commence at once to obtain a careful grasp of leading Theosophical subjects and proceed to put them into simple vernacular language. As has been said elsewhere, translations have been found extremely unsatisfactory, and members are urged to write in simple, straightforward language, the Theosophical ideals and teachings, commencing with the general and afterwards proceeding to the more detailed.

PLAN OF WORK.

Any member of the Theosophical Society in India desiring to publish and to distribute Theosophical pamphlets, either originally written in vernacular or being translations, and requiring assistance from the Vernacular Fund, should in the first place forward a copy of the manuscript of the proposed pamphlet to

MR. E. T. STURDY,

c/o KING & Co., Bombay.

It will then be forwarded by him to the appointed referees for that vernacular language.

The name of the vernacular language and the title of the pamphlet must be stated in *English* on the manuscript.

Should the work be found suitable and be recommended by the referees, a grant will be made from the Fund not exceeding one-eighth of the total collected for the first six months and as the Committee may decide afterwards.

The printer's receipted account together with a copy of the printed pamphlet must be lodged with Mr. Sturdy as voucher before the money can be forwarded.

All subscriptions for the Vernacular Fund will be paid into the General Vernacular account at Adyar, and cannot be kept distinct for any particular language. Subscriptions should be sent there to the General Secretary of the Indian Section.

A BOLD OFFER.

A member of the Society has offered to double any subscriptions up to a total of Five hundred Rupees, which may be paid into the Vernacular Fund within six months commencing from March the first.

E. T. STURDY,

Hon. Secretary.

The work of the Section is thus going steadily on in several directions, but there are many clouds in the air, which, although producing concomitant changes in the Theosophical body, will not find us unprepared for further work under new conditions.

AUSTRALASIA.

A suggestion for the formation of a "Theosophical League" in New Zealand has been put forward by Mr. John St. Clair, F. T. S., of the Auckland Lodge. The League proposes to include all members of the T. S., attached or unattached to Branches, in New Zealand. Its objects are primarily to promote the T. S. movement in the colony; to form new Branches in various places; to stimulate local endeavour in this direction; to supply the free Public Libraries with Theosophical literature; to train Theosophical lecturers and to support them while in the service of Theosophy in the Colony; to bring together into one body all Branches and members in the Colony with a view to form a N. Z. Section; to apply to one of the existing sectional Head-quarters for an organizing Secretary who shall periodically visit and deliver lectures in the various towns; and to spread Theosophy by pamphlets, tract-mailing and other means.

There can be no doubt that the programme is a very good one, and all we can hope is that the objects may be put into practical form forthwith.

The Sydney Branch and Theosophical League have taken a year's lease of a fine room (a hall in fact) at 42, Margaret St. City, where we can very comfortably seat 150, and even 200 can be accommodated without overcrowding. Here we are well away from sound of traffic, with a pleasant outlook over Wynyard Square. At the right of the entrance is "The Theosophical Lit. Depot," very nicely arranged, and here Mrs. Willans is to be found throughout the week, earnestly devoting herself to the work of interesting visitors in the books, etc., and disposing of the same to buyers. Mrs. W.'s presence also meets another want—enabling us to keep open door every day.

The room itself looks attractive, the entire end is window, opening out on the square, within is a large table, plenty of chairs, and the T. S. Library close at hand. The Library open to all readers in the room. Along one wall are hung T. S. diagrams, and a large portrait of H. P. B. on the opposite wall, a series of twelve beautifully taken photos of Buddhist temples of Ceylon—nicely framed—(presented by two members), and over these the portrait of our President-Founder. A few of the members got all the re-arranging and arranging through in hearty, spontaneous fashion; and once accomplished, and the season's holidays over, activities began in renewed earnest. Br. Martyn, V. P. of Branch and P. of T. L., drew up a very comprehensive first quarter's Syllabus, of lectures (in our own Hall), readings and debates, for alternate Sunday and Wednesday evenings. The attendance has been encouraging. The S. D. Class for "beginners" looks very hopeful, and Mrs. M. A. Minchin's work among the street waifs continues to give a cheerful promise. We have just got 10,000 leaflets on "Karma" and "Reincarnation," printed for distribution. In opening the Hall, Br. Martyn said—"We mean to sink all thought of Branch and League as separate things; and work together with a sense of one purpose and one hope. All are invited to be present at open meetings, or to come and read with friends, have fraternal conversation and rest. The "social" evenings will by no means be forgotten; the second and last year was very pleasant, though made the opportunity for some business also *in re* the taking our present quarters—the rent question being necessarily a matter for some very unanimous decision. Greetings from, and to, all.

CUTTINGS AND COMMENTS.

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

Mr. James Mooney of the Ethnological Bureau, Smithsonian Institute, Washington, has attained a name *Curious Researches* for his researches among the Indian tribes of America, which dates from the Modoc war of 1873, when a casual remark that "every Indian war brought to light some tribe that no one had ever heard of," turned his genius for statistical researches into this new channel. The *Banner of Light*, 9th December, 1893, thus writes of him:—

"It is stated that he goes far back of the Government itself in his Indian researches. He had devoted several years of labor, and all his means to the subject before he learned that similar work had been entered upon in the Bureau of Ethnology. Before he went out into the Indian country at all he made himself familiar with all the books contained in a large library that related to the Indians. He possesses a practical knowledge of two or three Indian dialects. His maps of the Indian country, executed by himself, locate not less than three thousand tribes with their towns, and give the Indian names of the streams and mountains. He keeps his head-quarters at the Smithsonian Institution, Washington, making two or three excursions yearly among the Indians. They place implicit confidence in him, and he is said to be the only person but one, and she a woman, whom they perfectly confide in. His explanation is: 'They like me because I come to them in sympathy, eager to preserve all that is sacred to them; while the missionary and the agent come to destroy the traditions.'"

We think this latter remark applies equally to missionaries in other countries, and it may account for the frigid tolerance with which the *padre* is accepted as something obnoxious but inevitable.

A correspondent signing himself "Hindu," writes *The Pot and the Kettle* to the *Indian Mirror* protesting against the circulation by Christian missionaries of a pamphlet in Bengali, which contains a representation of the Hindu God Jagannath, with a view to make the representation of the deity's attributes a subject of ridicule. The writer says:—

"I do not presume to enter here into an elaborate treatment of the faith we profess, as I do not think it is at all possible for me to do so in the course of a short letter, but I cannot but say that our Christian brethren must have been labouring under a dire misconception, if they are inclined to regard the Hindus as idolators. In fact, anybody who cares to know anything about Hinduism, knows perfectly well that we are not worshippers of dead, inert sensitive matter, but of the in-dwelling, self-evolving, self-energising spirit, which lies beneath its level. The absolute, self-realising power pervades the cosmos, and it is the realization of the universal presence of the Infinite Spirit, in whom we live, move, and have our being, that leads us to worship anything and everything in nature—a piece of stone or a block of wood, a lump of clay, or a mass of metal. The Supreme Being realises himself, in an infinity of modes, through what are called the forces of nature

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—and matter is *nothing* but a nucleus of forces—and the Hindu in worshipping his deity, worships not the visible, material object present before his eyes, but the invisible, in-dwelling spirit which is immanent in nature, and at the same time transcends it. To regard the Hindu, then, as a worshipper of matter, to accuse him of substituting form for spirit as the object of his worship, would be only to betray one's own ignorance about him."

We think it would be interesting for the Christian missionaries to explain why they themselves represent Deity in a human form, seated, European fashion, on a throne; why they credit that Deity with all the sense-organs of man and affirm that He is moved by passions, such as hatred, jealousy, anger, &c.; why they represent such ideas in their mural paintings, frescoes, and other ecclesiastical imagery; why Jesus, who was a carpenter, is represented with a shepherd's crook in his hand; why bread and wine are passed in the church as representing the "body and blood of Christ"; to which we might add questions indefinitely, with a view to ascertain *why* the pot will persist in calling the kettle black! If, instead of trying to throw discredit upon the Hindu faith and thus to undermine the spirit of religion which it is their first duty to foster and strengthen, the Christian missionaries would enquire into the origin and meaning of their own faith, we think they might find that the religion of Jesus and Hinduism have more in common than they are now willing to admit. At all events two things are well known: First, that Abbé Huc, the Catholic missionary, found in Tibetan lamaseries a ritual so closely resembling that of the Roman Church, that, failing in every way to account for the phenomenon as an introduction from Rome, he was forced to resort to the miraculous, and summarily designates the whole thing as "the work of the Devil". Secondly, that the first Edition of Moor's "Hindu Pantheon" contained a representation of a figure found in India, which bore a date putting it outside the range of things imported to India by the Christians. This figure was that of a man stretched upon a cross. The Edition was bought up by a certain body of Christians and the plate extracted, and consequently every copy of the work is now incomplete.

From this it appears that, for Abbé Huc, Deity was resident in Rome, and consequently all religious expression of the same order as that of the Church, occurring in other parts, was to be regarded as spurious imitation wrought by the Devil! And further, that a certain scripture concerning a "mote" and a "beam" is sometimes read but never understood by foreign missionaries.

A gift to India. The *Indian Messenger* of 17th December 1893 says:—

"The Hon'ble Babu Khem Singh Bedi, c.s.t., of Rawalpindi, has recently made a gift of three lakhs of rupees for the following purposes:—*Gadabrat* at Rawalpindi and Kalla, Rs. 30,000; *Upadeshak Mandal* (preachers) to spread the tenets of Sikhism far and wide, Rs. 1,00,000; an institution for

for promotion of arts and literature among the Sikhs, Rs. 1,50,000; an *annual Sangat* (gathering of men of note in the community), Rs. 20,000. Khem Singh has placed this money in the hands of a Committee which has been provisionally formed to carry out the objects of this munificent gift. How ardently could we wish the noble example of this gentleman were followed largely by persons of means and position belonging to other provinces and communities not excluding our own."

This is truly the kind of work which rich Hindus can do for India, thus returning in good deeds the benefit derived from the community, while instituting fresh movements for invigorating the slumbering faith of the people in their own religious and social spirit. No nation is ever great that is not patriotic. The three categories of great people mentioned by Shakespeare;—those who are "born great," those who "attain greatness," and those, again, who "have greatness thrust upon them," may be referred to three classes of Karma; *prārabdha*, *sanhit*, and *bad karma*! And truly there can nothing worse happen to a nation than to owe its greatness to the material patronage of another. It is a debt which more than beggars the people who accept it. It is a declaration not of past misfortune merely, but of a lasting incapacity for the future.

The following account of Professor Dewar's lecture at the Royal Institution on the 19th January last, is copied from

Another Triumph: 'the *Daily Chronicle* of 20th January, 1894. The experiments treated of are so important in their bearing upon modern scientific researches, that even a more detailed account of the "brilliant scene" at the Royal

Institution, would, we feel sure, be welcome to our readers. The phenomenon of extruded ether in an exhausted medium is a fact in nature quite new to the scientific world. The occult statement that there exist bodies so solid that we cannot sense them, and so dense that we may pass through them without consciousness of the fact, just as ether passes through us, will yet be justified at the hands of experimentalists:—

"The first of the Friday evening discourses for the ensuing season at the Royal Institution was given last night by Professor Dewar, who addressed one of the largest and most distinguished audiences ever gathered in the theatre. The scene was a particularly brilliant one. From floor to ceiling the building was densely packed with visitors. So great was the demand for seats that groups of people in evening dress might be seen huddled together in the various doorways, sitting on the gangway steps, and even invading the precincts of the professor's table. Many distinguished personages were amongst the audience. Piled up on the lecture table was a perfect forest of apparatus, and punctually at nine o'clock the laboratory assistants bore in many flagons of that precious fluid, liquid air of which so much has been said of late. The vessels were smothered in carbonic acid snow, and were of course, all provided with the special vacuum jacket, by which alone the liquid can be maintained at its intensely low temperature, amounting to 180 d.°g. centigrade.

"Professor Dewar explained that his remarks would be directed to some of the scientific uses to which liquid air and liquid oxygen were now applied in the laboratory. He explained that the intense cold it produces—approaching absolute zero—had enabled him to conduct some deeply interesting investigations into the properties of matter at these temperatures. The first point of importance brought to light was the fact that at absolute zero all metals have the same degree of conductivity to electricity, however much they may differ at higher temperatures. Next, Professor Gladstone's theory of the refractive indices of gases had been perfectly confirmed. Another point of much interest elucidated was the behaviour of Mercury in every high vacuum. A barometer was usually made by inverting a long tube of mercury, previously boiled in the tube to expel clinging particles of air. The Toricelli vacuum thus obtained above the level of the mercury nevertheless contained a small quantity of mercury vapour. If a sponge saturated with liquid air were applied to the side of the glass, the mercury vapour inside froze out on the inside in the form of a bright mirror. The professor took a vacuum bulb having a narrow neck leading to a smaller bulb full of mercury. The mercury vapour in the large bulb was first frozen out leaving a pure vacuum. It was then shown that a long time must elapse for the vacuum to get refilled with mercury vapour by means of the narrow neck only, whereas a single drop of mercury introduced into the larger bulb had that effect instantaneously. For the information of those learned in the subject of gaseous pressures, the Professor stated that in such a vacuum the pressure of the mercury vapour did not exceed the one hundred millionth of an atmosphere. The professor next proceeded to show what interesting results could be obtained by perfectly isolating liquid air from outside heat. This could only be done by surrounding it not only with double vacuum jackets, but with jackets of other liquid air kept boiling under exhaustion with an air-pump. Having got the internal liquid air into a non-boiling condition, its latent heat of vaporisation, its specific heat, and other most important facts could be ascertained by introducing measured quantities of heat and noting how much air boiled off. These experiments, most complex in their nature, were brilliantly performed under the shadow of an electric beam by Professor Dewar and his assistants. It was observed that the evaporation of a single drop of liquid air filled a large vessel with the resulting gas.

"While Professor Dewar proceeded with his remarks on other points, his assistants, Mr. Lennox and Mr. Heath, began to prepare the intricate arrangement of apparatus for the freezing of liquid air. A general idea of the principle upon which the experiment is carried out may be stated as follows:—The liquid air to be frozen is in a small test tube jacketed with a vacuum. Surrounding it is a larger vessel of liquid air, also jacketed. By connecting the outer vessel of liquid air with the exhausting pipe from an air pump it is kept boiling violently, so as to absorb every possible atom of heat in its locality. This prevents any external heat reaching the small test tube. This is now also connected with an exhausting apparatus and contents of the tube freeze into colourless ice. But this process is not carried on except with a multitude of hazardous risks of failure. If the liquid air is kept boiling in the room too long, it will have parted with nearly all its nitrogen (which boils off first), leaving little more than pure liquid oxygen, which under no conditions has the Professor yet obtained

solid. Time after time was the experiment tried in vain and the expectations of the audience roused. It was not till the very close of the address that those members of the audience who crowded round the table at length saw—what so few have ever seen before—the air we breathe in the shape of ice. The vacuum pump once removed, the atmospheric ice was back again to liquid in a trice.

"Amongst the many interesting facts announced by the lecturer were the effects of extreme cold on the cohesion power of metals. The tensile strength of iron at -180°C . is just twice what it is at 15°C . It will take a strain of 60 instead of 30 tons to the square inch, and equally curious results have come out as to the elongation of metals under these conditions. A fully saturated magnet is found to have its power greatly increased by reduction to -180°C . The intense cold has a strange effect on colour. Professor Dewar sponged a scarlet card (painted with mercury iodide) with liquid air and pointed out that the brilliant scarlet changed to orange, but recovered its original tint immediately it got warm again. Many brilliant experiments were made by sending electric discharges through exhausted glass globes. But all of the well-known phenomena of phosphorescence ceased so soon as intense cold was applied—the electricity tried to pass by any route rather than through the globe. 'What did this mean?' said the professor. 'Obviously that something was now frozen out which had before enabled the electricity to pass across the vacuum space'."

At the close the lecture table was besieged for some time, curious members of the audience gazing upon the ample supply of liquid air still simmering away in the snowclad globes.

Figuratively speaking, music in the heart is no uncommon thing amongst us. The following account which we extract from the *Madras Mail* however deals with actual music in the heart, whether physical or psychic, it is impossible to say. The description given of the symptoms of the case reminds one strongly of the descriptions given in the Hindu books and by practitioners, of certain sounds heard during the course of yogic development. It would be interesting to know whether any of our Hindu readers can furnish us with any cases parallel to the following one, namely, cases in which spontaneous musical tones have been heard in the heart or any other of the *centres* of the body:—

"The *Telegraph* tells a marvellous story from Vienna about a lady, forty-two years old, and suffering from a peculiar form of asthma, which ten months' treatment has been powerless to cure. Her story is that she constantly hears music from her heart, and is so maddened by the ceaseless tones that she has to keep her ears filled with wadding, like Ulysses during the Sirens' song. The medical experts who have had the case under consideration confirm the statement of the lady—a continuous noise composed of musical tones in a high pitch was to be heard during the medical diagnosis, which runs: 'Diastolic musical heart.' But the present is a very rare and, in consequence of its completeness, interesting case—for the doctors. The lady has as strong a dislike to internal music as to asthma, and unless speedily cured, she avers, it will drive her mad."

A contemporary gives us the following information regarding *The Paracelsus Library*, the sale of the Paracelsus Library, which will be interesting both to students of Occultism and collectors of books :—

"The Paracelsus Library, which is now on sale, is absolutely unique, being the most complete collection ever formed of the literature on the great reformer in the science of medicine. The collection which was made by Dr. Schubert, is richer in original editions of Paracelsus than the British Museum, which contains 80 editions less."

The following from a leading Anglo-Indian paper shows what is *Mene, Mene*, now becoming the general impression as regards *Tekel*, missionary methods and the conscious superiority of Christians :—

"For once, however, Christians have heard with no uncertain sound, what the representatives of other religions think of them, and the result is not flattering. It will doubtless cause some heart searching and reflection. If it should lead to widespread revision and improvement of Missionary methods in various parts of the world, no one will be inclined to complain. For clearly there must be something wrong somewhere, when a man like the Buddhist Dharmapala of Colombo, speaking on behalf of millions of his religionists can pronounce Missionaries as a rule intolerant and selfish, and when this is followed by another attack upon their 'exasperating consciousness of superiority,' and when the whole trend of Oriental thought in relation to Missionaries is that they are 'lacking in gentleness, devoutness and reality.' It is turning things upside down with a vengeance when Baboo Protap Chunder Moozomdar tells Western Christians to their face, that they are so immersed in business, political and social activities, that they have no time to consider the great questions of regeneration, personal sanctification, of trial and judgment, and acceptance before God. That a great step forward in the direction of a better mutual understanding has been taken in spite of these criticisms is certain. And the entire absence of the old bitter persecuting spirit of former times is full of promise for the future."

A wonderful Phenomenon. The following account of a curious occult phenomenon appeared in the *Southern Star* of Tanjore :—

"A is a village four miles south-west of B—, which is again five miles from the Railway station, bearing the name of B—. In this place, an old Brahman gentleman, who gets a monthly pension of Rs. 100 as Tahsildar in this district, is living with all the members of his family. He is now about 70 years old. He has been recently suffering from diarrhoea and whooping cough, from which every attempt is being made to save him. He has been leading a very pious life, and he is held in high estimation by the community to which he belongs in these parts, and he is almost considered a pillar to his numerous relatives scattered throughout the district, both in high and humble situations in life. For the above reason and for the Christmas vacation good many relatives of his are pouring in every day to take probably their last glimpse of the aged and venerable member of their sect. Unfortunately, in his house at present, are occurring phenomena of an extraordinary type. Clothes are burning suddenly in all parts of the house at different times. Clothes suspended on a bamboo stick, as in native houses, catch fire, and people at once rush to that quarter to extinguish it. Again,

in the kitchen compartment, another cloth takes fire, another set of people rush in that direction. Sometimes cloths carefully locked up in steel trunks are burnt. If this were all the misery to which the inmates are subject, the effects might not be considered very terrible. But alas, cloths worn by females and even children take fire, while those cloths are still on their person. Imagine the consternation in the family, which this burning of their cloths on the body causes. Poor visitors who came to see the old gentleman do not return without sharing with him these terrible misfortunes of his last days. Certainly there is no human agency at work, for every nook and corner of the house is scrupulously watched by numerous people, and we know by experience that incendiarism does not work in the above manner. Therefore the causes must be traced to something invisible. What is that something is perplexing the English-knowing relatives of his, who would not believe such things unless they saw them themselves. The mischief is working in another direction also. Jewels are found scattered in unexpected parts of the house. A small box containing valuable ornaments is kept in a larger box which is strongly locked up. The jewels in the smaller box were found distributed on the floor of the house. The daughter of the above pensioned Tahsildar carefully secured her pair of kammals (ear ornament) worth nearly Rs. 500 before she went to her usual bath. On her return, she found them missing. An alarm was raised, and an immediate search was made by different persons in various parts of the house. At last, one of the kammals was found on the floor of an unexpected inner room. The other is yet to be found. Believing that these are mischiefs of evil spirits, people are sent to fetch magicians to ward off the above. But some have returned finding themselves unable to perform the task."

It is an actual fact, witnessed by some of our own friends and colleagues, that a similar case is at the present time going on in Madras. We personally saw the gentleman whose family is afflicted by these phenomenal fires, and upon our asking if at the time of the first occurrence a member of the family had married or become *enciente*, we were informed that the latter event took place on the day immediately preceding the first occurrence of the strange phenomena. We then informed the gentleman of a genuine specific, but do not know as yet whether he has employed it.

The influence of coloured lights upon the growth of plants has been frequently commented upon in connection with the occult properties of colour. We have all seen the common sun-flower turning slowly upon the axis of its stem so as to keep its face to the sun from its rising to its setting, going back upon its course during the night time. This effect has been set down to the action of the sun's heat upon the fibre of the stem producing a twist similar to that of a rope which is shortened in wet weather and lengthened in dry weather. But that light itself has a directing influence upon the growth of plants is very clearly shown in the following extract from the *Morning Post* of the 17th February 1894 :—

"Dr. G. J. Romanes has given the results of a long series of experiments on mustard seedlings exposed to constant electric light and to inter-

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rupted flashes respectively. The plants were grown in the dark till they reached a height of two inches; and a thick plate of glass was placed between them and the electrical apparatus. At a temperature of 70 deg. F., and in a dark moist camera with a shutter (which by being opened exposes the plants to the light), vigorously growing seedlings began to bend to the electric sparks ten minutes after exposure, and bent through 45 deg. in as many minutes. In an hour and a half the leaves were bent horizontally to the light. There is a more rapid rate of bending than can be produced on the same pot of seedlings when the side formerly protected is uncovered and exposed for a similar duration of time, either to constant sunlight or to constant diffused daylight. This is the case even if the sparks (or flashes) succeed one another at intervals of only two seconds. Thus the heliotropic influence of electric sparks (or flashes) is greater than can be produced by any other light. Dr. Romanes then exposed one pot of seedlings in a camera to the constant light of a swan burner, and another pot of similar plants in a second camera, placed at the same distance from the same source of light, but provided with a flash shutter working at the rate of two second intervals. The rapidity with which the bending commenced, and the extent to which it proceeded in a given time after commencement, were found to be considerably greater in the seedlings exposed to the flashing light than to the constant light. In his next set of experiments he found that the bendings of the seedlings occurred within fifteen to thirty minutes, if bright sparks were supplied at the rate of only one per minute. It is strange, however, that these remarkable results are not accompanied by the formation of any particle of chlorophyll. He has used thousands of plants in his work, yet he has never seen the slightest shade of green tinging the etiolated seedlings which had bent towards the flashing light. On one occasion he kept a stream of a hundred sparks per second illuminating some mustard seedlings continuously for forty-eight hours: and, although this experiment was made for the express purpose of ascertaining whether any chlorophyll would be formed under the most suitable conditions by means of flashing light, no change of colour in any of the seedlings was produced."

Some time ago we observed the growth of potatoes stored in a dark cellar. The white sprouts grew in the direction of a small grating which admitted the only light that came into the underground cellar for days together. Curious to know whether the light drew them in its own direction, or whether there was in the vegetable itself a directing power, we placed one potato with its tiny sprout pointing away from the grating and placed two bricks so as to cast a shadow over the sprout and along the course of its normal growth. Indeed the gloom was so great that the shadow could hardly be discerned, but the bricks served to cut off any direct rays which came from the grating. Well, when we last looked at the potato plant the growth had bent back upon its course at an early stage, had circumscribed the bricks and was half way up the wall in a bee-line for that grating! The problem before us is whether the phenomenon is due to *push* or *pull*, to the plant or the light.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

O. D. DIARY LEAVES.*

CHAPTER XXV.

ALL theories and speculations upon the duplex corporeity of man, *i.e.*, of his possession of an astral, or phantasmal, body as well as a physical body, only lead up to the point where one demands proof before going further. It is so incredible to the materialistic mind as transcending common experience, that it is more likely to be pushed aside as a dream than accepted as even a working hypothesis. This, in fact, has been its handling by the average scientist, and when a braver investigator than the ordinary affirms it as his belief, he risks that reputation for cold caution which is presumed, with laughable inconsistency nevertheless, to be the mark of the true scientific discoverer. Yet many books as precise and suggestive as D'Assier's† have been published at different times, chief among them being the "Phantasms of the Living," by Messrs. Gurney, Myers and Podmore, and present a solid front of facts impossible to deny, however difficult to believe. The case seems now to have been amply proven by the compilation of several thousand observed phenomena of this class; and the time seems to have come when the metaphysician who ignores them has no right to claim to be regarded as a

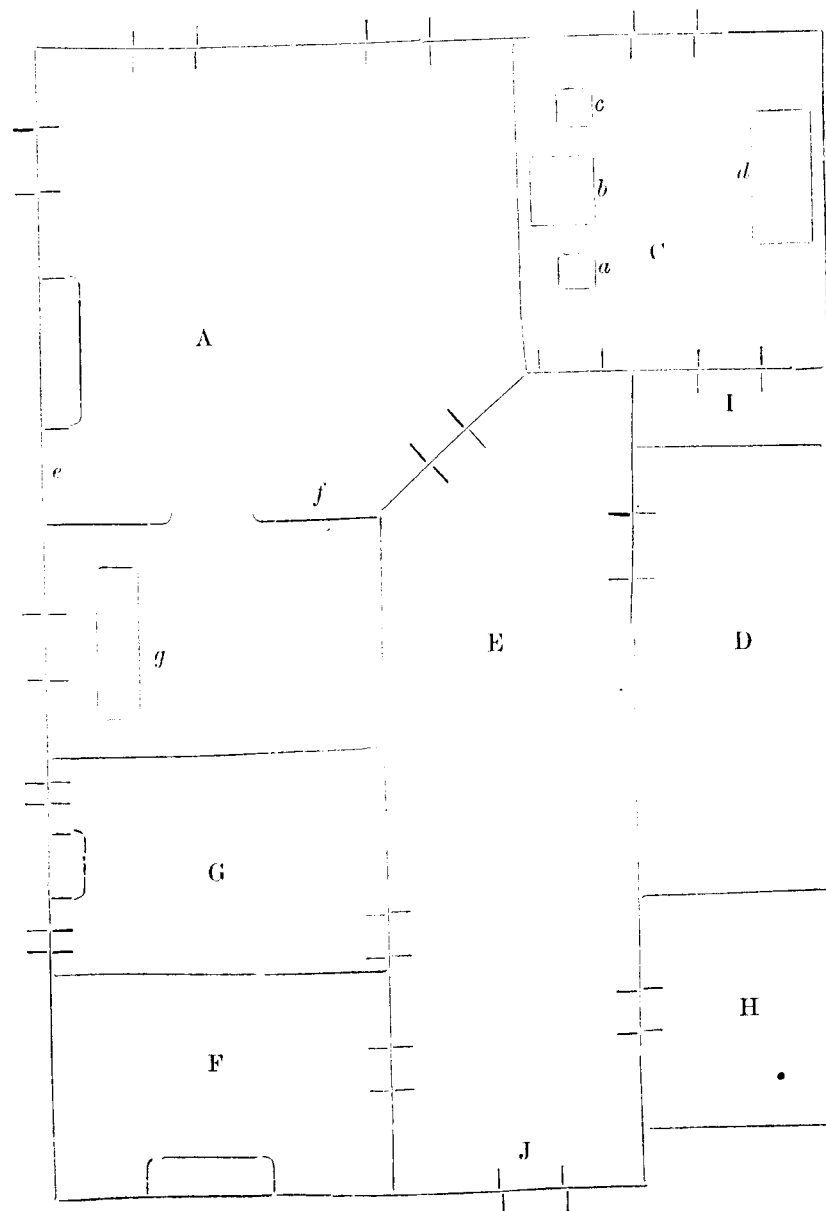
* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which 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-one, 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.

† "Posthumous Humanity: a Study of Phantasms."

trustworthy teacher of men. Yet, while the reason may be convinced by this array of facts, the real existence of the astral body, and the possibility of its separation from the physical "sheath" during life can only be known in one of two ways—by one's seeing the astral body of another person, or by projecting one's own and viewing one's physical body *ab extrâ*. With either of these experiences, one can say he knows; with both, his knowledge becomes absolute and unshakeable. I have had both. I take the witness-stand, and testify to the truth for the helping of my fellow-workers. I pass over with a bare mention the incidents of my seeing H. P. B. in her astral body in a New York street, while her physical body was in Philadelphia; of my seeing similarly a friend who was then in body in a Southern State, several hundred miles away; of seeing in an American railway train and on an American steamboat, a certain adept then physically in Asia; of receiving from the hand of another, at Jummoo, a telegram sent me there by H. P. B. from Madras, and delivered to me by the adept under the guise of the Kashmiri telegraph-peon, whose appearance he borrowed momentarily for the purpose, and dissolved a moment later in full moonlight when I stepped to the door to watch him; of being saluted on Worli Bridge, Bombay, by another of these majestic men on another tropical moonlight evening as H. P. B., Damodar and I sat in our phæton enjoying the cooling breeze off the sea; of seeing him moving towards us from a little distance, advance to the very carriage side, lay his hand on H. P. B.'s, walk fifty yards away, and suddenly disappear from our sight on the causeway, bare of trees, shrubs or other places of concealment, in the full sheen of the moonshine: I pass these and other such experiences, and come to the one which of all was the most momentous in its consequences upon the course of my life. The story has been told before, but it has its place in the present retrospect, for it was the chief among the causes of my abandonment of the world and my coming out to my Indian home. Hence it was one of the chief factors in the upbuilding of the Theosophical Society. I do not mean to say that without it I should not have come to India, for my heart had been leaping within me to come, from the time when I learned what India had been to the world, what she might be made again. An insatiable longing had possessed me to come to the land of the Rishis and the Buddhas, the Sacred Land among lands; but I could not see my way clear to breaking the ties of circumstance which bound me to America, and I might have felt compelled to put it off to that 'convenient season' which so often never comes to the procrastinator and waiter upon the turn of events. This experience in question, however, settled my fate; in an instant doubts melted away, the clear foresight of a fixed will showed the way, and before the dawn of that sleepless night came, I began to devise the means and to bend all things to that end. The happening was thus.

Our evening's work on "Isis" was finished, I had bade good-night to H. P. B., retired to my own room, locked the door as usual, sat me

down to read and smoke, and was soon absorbed in my book: which, if I remember aright, was Stephens' "Travels in Yucatan": at all events, not a book on ghosts, nor one calculated in the least to stimulate one's imagination to the seeing of spectres. My chair and table were to the left in front of the door, my camp-cot to the right, the window facing the door, and over the table a wall gas-jet. The following simple ground plan will convey the correct idea of the premises of the "Lamasery," although not accurate as to the measurements:



EXPLANATION.—A, our working and only reception room; B, bed-room of H. P. B.; C, my bed-room; D, a small, dark bed-room; E, passage; F, kitchen; G, dining-room; H, bath-room; I, hanging closet; J, exterior door of the flat giving upon the house staircase: always closed with a spring-latch and locked at night. In my room, *a* is the chair where I sat reading; *b* the table; *c* the chair where my visitor seated himself during the interview; *d* my camp-cot. In our work-room, *e* is where the cuckoo clock hung, and *f* the place of the hanging shelves against which I bruised myself. In B, *g* represents the place of H. P. B.'s bed. The door of my room, it will be seen, was to my right as I sat, and any opening of it would have at once been noticed; the more so, since it was locked, to the best of my present recollection. That I am not more positive will not seem strange in view of the mental excitement into which the passing events threw me; events so astonishing as to make me forget various minor details which, under a cooler frame of mind, would perhaps have been retained in my memory.

I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire, eyes which were at once benignant and piercing in glance, the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table. He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together, a tie which could not be broken, however strained it might be at times. He told me things about H. P. B. that I may not repeat, as well as things about myself that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour, it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining but

the gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: "What if this be but hallucination; what if H. P. B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!" The Master smiled kindly as if reading my thought, untwisted the *jehla* from his head, benignantly saluted me in farewell and—was gone: his chair was empty, I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth, a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H. P. B.'s door and tell her my experience, was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of those thoughts and those resolves developed all my subsequent theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusionings have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I know.

As due to my ideal of candour, I must recall a circumstance which threw a doubt once upon my competency as a witness as to the above incident. While in London in 1884, I was called as a witness before a Special Committee of the Society for Psychical Research, and told the above story among others. A member of the committee in cross-examination, so to say, put to me the question how I could be sure that Madame Blavatsky had not employed some tall Hindu to play this farce on me, and that as to the supposed mysterious details my fancy might not have played me false. I was thereupon seized with such a disgust for their cruel suspicion of H. P. B., and their seemingly dishonourable shirking of palpable spiritual facts under cover of assumed astuteness, that I hastily answered, among other things, that I had never until that moment seen a Hindu in my life. The circumstance of my having actually made in 1870 the voyage across the Atlantic with two Hindu gentlemen, one of whom was later our close friend at Bombay—Mooljee Thackersey—entirely slipped out of mind. This was a clear case of amnesia (loss of memory) for I had not the least intention or interest in concealing so commonplace a circumstance: the meeting of 1870, fourteen years before the examination of me by the S. P. R., had left no such mark in my memory as to be recalled in my moment of anger, and so the force of my testimony was weakened to that extent. A meeting with Hindus five years or so before I knew H. P. B. and, through her, the real India, was not of paramount importance to a man of such multifarious acquaintanceships and adventures as myself. Yes, it was amnesia; but amnesia is not lying, and my story is true, even though some may doubt it. And this

is the fitting place for me to say that, as some of my chapters are written while travelling, away from my books and papers, and especially as much of my book is written from memory only of the long-past events, I beg indulgence for any unintentional mistakes that may be discovered. I try my best to be accurate and certainly shall be truthful.

I now pass on to my personal experiences in projections of the Double. In connection with this phenomenon let me give a word of caution to the less advanced student of practical psychology: the power of withdrawing the astral body from the physical is no necessary proof of high spiritual development. The contrary is believed, by perhaps the majority of dabblers in occultism, but they are wrong. A first and sufficient proof is that the emergence of the astral body happens very often with men and women who have given little or no time to occult research, have followed no yogic system, have made no attempts to do the thing, have usually been frightened or much ashamed and vexed when convicted of it, and have not been in the least remarkable above the average of persons for purity of life and thought, spirituality of ideal, or the "gifts of the spirit" of which the Scripture speaks. Then, again, the annals of the Black Art teem with numberless instances of the visible, and invisible (save clairvoyantly), projection of the Double by wicked persons bent on mischief, of bilocations, hauntings of hated victims, lycanthropical masqueradings, and other "damnable witchcrafts." Then, again, there are the three or four or more thousand cases of projections of the Double by all sorts and conditions of men, some no better than they should be, if not a good deal worse occasionally, that have been recorded and winnowed down by the S. P. R., and the yet more thousands not garnered into their cast-iron granary: all combining to prove the truth of my warning, that one must not in the least take the mere fact that a certain person can travel, whether consciously or unconsciously it matters not—in the astral body as evidence that that person is either better, wiser, more spiritually advanced or better qualified to serve as Guru, than any other person not so endowed. It is simply the sign that the subject of the experience has, either congenitally or by subsequent effort, loosened the astral body in its sheath, and so made it easier for it to go out and return again, when the outer body is naturally or hypnotically asleep, hence unobstructive. The reader will recall in this connection the satin picture of M. A. Oxon's experiments in this direction which H. P. B. made for me, and which is now at Adyar. Somehow or other, I have never found the time for self-training in yoga since I took up my line of practical work in our theosophical movement. I never seemed to care whether I acquired any psychical powers or not, never aspired to guruship, nor cared whether I could or could not attain Liberation during this life. To serve mankind always seemed to me the best of yogas, and the ability to do even a little towards spreading knowledge and diminishing ignorance, an ample reward. So it never entered my mind in the early days that I might train myself as a seer or a wonder-worker, a metaphysician or an adept; but I have been going on all these

years on the hint given me by a Master, that *the best way to seek them was through the Theosophical Society*: a humble sphere, perhaps, yet one well within my limited capabilities, thoroughly congenial and at the same time useful. In telling about my early goings out of the body, I must not be thought, therefore, to be pluming myself upon my supposed high spiritual development, nor intending to boast of special cleverness as a psychic. The fact is, I presume, I was helped to get this, along with many other psychical experiences, as a basis of the special education needed by one who had such work as mine ent out for him.

Here is one of my facts: H. P. B. and I had one evening in 1876, while we were living in West 34th St.,* finished writing a chapter of the original draft of "Isis Unveiled," and on parting for the night, laid away the great pile of 'copy' in a pasteboard carton-box, with the first page on top, the last at the bottom of the heap. She occupied the flat directly under my own, in the second story of the apartment-house, and both of us, of course, locked our outer doors to keep out thieves. While undressing it occurred to me that if I had added certain three words to the final sentence of the last paragraph, the sense of the whole paragraph would have been strengthened. I was afraid I might forget them in the morning, so the whim came to me that I might try to go down to the writing-room below stairs in my Double and try to write them phenomenally. Consciously, I had never travelled thus before, but I knew how it must be attempted, viz., by fixing the intention to do it firmly in the mind when falling asleep, and I did so. I knew nothing more until the next morning when, after dressing and taking my breakfast, I stopped in at H. P. B.'s flat to bid her good-bye on my way to my office. "Well," she said, "pray tell me what the dence you were doing here last night after you went to bed?" "Doing," I replied, "what do you mean?" "Why," she rejoined, "I had got into bed and was lying there quietly, when lo! I saw my Olcott's astral body oozing through the wall. And stupid and sleepy enough you seemed, too! I spoke to you, but you did not reply. You went to the writing-room and I heard you fumbling with the papers; and that's all. What were you about?" I then told her of my intended experiment: we went together into the other room, emptied out the pile of MS., and on the last page, at the end of the concluding paragraph, found two of the intended three words fully written out in my own handwriting and the third begun, but not finished: the power of concentration seeming to have become exhausted, and the word ending in a scrawl! How I handled the pencil, if I did handle it, or how I wrote the words without handling it, I cannot say: perhaps I was able just that once to precipitate the writing with the help of one of H. P. B.'s benevolent elementals, by utilising molecules of the plumbago from either of the lead pencils lying on the table along with the manuscript. Be it as it may, the experience was useful.

* Not the "Lamasery," but the place we occupied before going there.

The reader should take note of the fact that my writing in the phenomenal way stopped at the point where, from inexperience, I let my will wander away from the work in hand. To fix it immoveably is the one thing indispensable, just as it is the necessary concomitant of good work on the normal intellectual plane. In the *Theosophist* for July 1888 (Art. "Precipitated Pictures at New York"), I explained the connection between the concentration of trained will-power and the permanency of precipitated writings, pictures and other similar proofs of the creative power of the mind. I instanced the very interesting and suggestive details of the projection of the Double and the precipitation of writing, given by Wilkie Collins in his novel, "The Two Destinies"—a book in its way as well worth reading by any student of occultism,* as "Zanoni," "A Strange Story," or "The Coming Race." I cited, further, the case of the Louis portrait precipitated for Mlle. Liebert and myself, which faded out by the next morning, but was caused by H. P. B. to subsequently reappear at Mr. Judge's request, and so 'fixed' as to be still as sharp and fresh after the lapse of many years as when first made. But no amount of reading or experimentation at second hand can compare with even one little original experience, like the one of mine above described, in its power to make one realize the truth of the universal cosmic operation of *thought* creating *form*. The *s'loka Bahúsyam Prajáyeyaiti*, etc." (Vith Anuvāka, 2nd Valli, Taittiriya-ka-Upanishad), "He (Brahmā) wished, may I be many, may I grow forth. He brooded over himself. After he had thus brooded, he sent forth all, foundly instructive. It has a meaning immeasurably deeper, truer, more suggestive to one who has himself meditated and then created form, than to him whose eyes have but read the words on the page, without the echoing assent coming from within one's being.

I recall another case of my projecting my Double, which illustrates the law known as "repercussion." The reader may find the amplest materials for forming a correct opinion on this subject in the literature of Witchcraft, Sorcery and Magic. The word 'repercussion' means in this connection, the reacting upon one's physical body of a projected and moving about as a separate entity: 'bilocation' is the simultaneous appearance of a person in two places; one appearance that of the physical, the other that of the astral body, or Double. M. d'Assier discusses both in his "Posthumous Humanity," and in my English version of that excellent work, I add remarks of my own upon the subject. Speaking of the infliction of injuries upon their victims by sorcerers who could duplicate their bodies and visit them in the Double, the Author says (p. 224): "The sorceress entered into the house of him against whom she had a revenge to gratify, and vexed

* It was this article which caused Mr. Collins to write me that, among notice of his book that he had by the mere exercise of the imagination, apparently stumbled on one of the mysterious laws of occult science.

him in a thousand ways. If the latter were resolute, and had a weapon available, it would often happen that he would strike the phantom, and upon recovering from her trance, the sorceress *would find upon her own body* the wound she had received in the phantasmal struggle."

Des Mousseaux, the Catholic writer against Sorcery and other 'black arts,' quotes from the judicial archives of England, the case of Jane Brooks, who persecuted a child named Richard Jones after a very malicious fashion. At one of her visitations, the child screamed out that the phantom of Jane was present and pretended to touch it with the point of his finger. A witness named Gilson, springing to the place indicated, slashed at it with a knife, although the phantom was visible only to the child. The house of Jane Brooks was at once visited by Gilson, with the child's father and a constable, and she was found sitting on her stool holding one of her hands with the other. She denied that anything had happened to her hand, but the other being snatched away, the concealed one was found covered with blood, and bearing just such a wound as the child had said had been inflicted on the hand of the phantom by Gilson's knife. A great number of similar cases are on record, all going to prove that any accident or injury to the projected Double reacts and reproduces itself upon the physical body in the identical spot.* This brings me to my own experience.

In our writing-room at the "Lamasery" there hung upon the wall beside the chimney, a Swiss cuckoo-clock, which it was my methodical custom to wind up nightly before retiring to my own room. One morning, on going to my toilet-glass after my bath, I noticed that my right eye was black and blue, as though I had received a blow from a fist. I could not account for it in the least, and I was the more puzzled on finding that I had no pain in the injured part. In vain I racked my brain for an explanation. In my bedroom there was no post, pillar, projecting corner or other obstruction from which I could have received injury, supposing that I had been walking about in my sleep—a habit I had never acquired, by the way. Then, again, a shock, rude enough to have blackened my eye like this, must, of necessity, have wakened me instantaneously at the time, whereas I had slept the night through as quietly as usual. So my bewilderment continued, until I met H. P. B. and a lady friend, who had shared her bed that night, at the breakfast table. The lady friend gave me the clue to the enigma. She said, "Why, Colonel, you must have hit yourself last night when you came in to wind the cuckoo clock!" "Wind the clock," I replied, "what do you mean by that? Did you not lock the door when I went to my room?" "Yes," she said, "I locked it myself; and how ever *could* you have come

* The exact duplexity of the astral and physical bodies in man has been affirmed from the remotest ages. It is the Eastern theory that the astral man is the product of his past Karma, and that it moulds the outer encasement according to its own innate qualities, making it a visible representation of the same. This idea is succinctly embodied in the verse in Spenser's "Faerie Queene:"

"For of the soul the body form doth take,
For soul is form, and doth the body make."

in? Yet both Madame and I saw you pass the sliding-doors of our bedroom and heard you pulling the string to wind the clock. I called, but you did not answer, and I saw nothing more." Well, then, I thought, if I did enter the room in my Double and wind the clock, two things are inevitable, (a) the clock must show that it was wound last night and not have run down; (b) there must be some obstacle on my path between the door and the opposite chimney against which I could have hit my eye. We examined the premises and found:

1. That the clock was going and had apparently been wound up at the usual time.

2. Just near the door hung a small hanging book-shelf, the farthest front corner of one of whose shelves was of the exact height to catch my eye if I had run against it. Then there came back to me the dim recollection of myself moving towards the door from the far side of the room, with my right hand outstretched as if to feel for the door, a sudden shock, the "seeing of stars"—as it is commonly expressed—and then oblivion until morning.

That is curious, it seems to me; very curious that a blow which, received upon the physical head, must almost inevitably have at once awakened one, should, when falling upon the projected Double, have left its substantial mark behind it by repercussion upon the physical body, without bringing me to consciousness. And the case is instructive in other aspects, as well. It shows that, provided the conditions are favourable for the slipping of the Double out of the physical body, the "duplication" is likely to occur under the stimulus of a thought-thing at a fixed hour. Supposing the conditions unfavourable for projection or 'duplication,' the subject would, under another set of conditions, become somnambulistic, rise from bed, go and do what was on his or her mind, and return to bed and to deep slumber without remembering anything that had occurred. The editors of the English version of the *Dabistan* say: "It is impossible to fix the epoch at which particular opinions and practices originated... particularly the belief that a man may attain the faculty to quit and to reassume his body, or to consider it as a loose garment, which he may put off at pleasure for ascending to the world of light, and on his return be reunited with the material elements." All these matters are considered very ancient ("Dabistan," Preface, lxxix). One of my most interesting experiences has been to encounter persons in different parts of the world, until then strangers, who have averred that they had seen me talked on occult matters with them, sometimes healed them of diseases, sometimes even gone with them on the astral plane to visit our Masters; yet without my keeping any remembrance of the several incidents. Yet, when one comes to think of it, it is not so improbable, after all, that one whose whole life and every waking thought and wish is

bound up in this great movement of ours; who has no desire save for its success, no ambition save to push it forward to its ultimate goal, should carry his prepossession into the realms of sleep, and float through the currents of the Astral Light towards the kindred beings who are held by the same magnet to the same attractive centre of wish and aspiration. In its truest sense—

"It is the secret sympathy,
The silver link, the silver tie,
Which heart to heart, and mind to mind,
In body and in soul can bind."

H. S. OLCOTT.

BHASKARA'NANDA SWAMI.

WHILE at Benares, Annie Besant and party paid their respects to the widely-renowned ascetic, Bhaskarananda Swami, who for nearly forty years had been devoting himself to meditation and devotions in a garden belonging to the Rajah of Amriti within the precincts of the city of Kâs'i. He goes naked, but of late years, when European ladies visit him, his followers throw a cloth about him out of regard for their feelings. His temperament appears to be joyous, and his interest in the national religion is unquestionably deep and sincere, while his erudition is said to be considerable. Upon our party being introduced, as soon as he heard Colonel Olcott's name, he sprang forward, clasped him in his arms, and laid his head upon his breast, and uttered many words of welcome and benediction. The Colonel visited him some years ago on a previous visit to Benares, and the Swami is well aware of what the Theosophical Society has been doing all these many years for the revival of Sanskrit learning and Hindu philosophy. He presented copies of his works to Mrs. Besant and Colonel Olcott, of which a set has been placed in the Adyar Library. As the Swami's history is perfectly typical of that of the average Indian recluse of the higher sort, we take the opportunity to condense some facts from a biographical memoir compiled by Babu Gopaul Chunder Chatterjee, one of his followers.

The proper name of the Swami was, it seems, Matiram Misra. He was born in a place called Maithilapur, in the district of Cawnpore, seven miles from Bithur, the last seat of the well-known Nana Sahib. His early years were not marked by anything characteristic of the ascetic and spiritual tendencies that he afterwards developed.

Having passed through the *grihasthâsram*, he, as his biographer informs us, "could not induce himself to remain at home and enjoy the transient pleasures of the world. The spirit of *Vairâgya* got supreme sway in his mind. Young in age though he was, he realized the unreality of this world and its pleasures. He was fully convinced that the world was full of misery, that the world and its pleasures were mere dreams, that it was very difficult to attain real happiness in following the ways of the world, and that the allurements of the world were

great obstacles in the path of salvation." A pilgrimage to various places of religious interest then followed, and the aspirant eventually became a *Sanyási*. He came to Benares when about forty years old, and the following account of his life there, as supplied by his biographer, will doubtless be interesting to readers of the *Theosophist* :—

"After Swamiji had come to Benares, people flocked to see him, and every day thousands came to see the emaciated form sitting in a naked state on earth under the shade of a tree. He had good words for all. His very sight inspired religious feeling in the minds of the visitors. Religious people were much benefitted by the lucid manner in which he explained the subtle points of moral philosophy. He met and removed the doubts of those who sought his help.

"The learned Pundits of Benares often came to him for explanation of the difficult points of our *Shāstras*. Those who were bent upon following the path of religion for the benefit of their souls, were much benefitted with the advice and explanations given by Swamiji.

"Thus at great sacrifice Swamiji imparted a religious zeal in the minds of many who flocked around him. People from the remotest part of India came to see him. He was so much engrossed in imparting religious teaching to these people that he had scarcely any time to devote to his own welfare. It became difficult for him to find time for the contemplation of God.

"He found that his mission was fulfilled. He had given people an idea of how to follow the paths of God.

"Once upon a time the pundits and the gentry of Benares implored Swamiji to make use of some clothes to protect his body from the rigours of winter, and Swamiji calmly replied that a man of mature understanding, who, after careful consideration, gives up a thing should not again use the same. No one could induce him to use clothes.

"He is now free from all passions, free even from the very wants of life. The bare ground is his seat and bed, the ten corners of the world are his coverings, the blue sky is his canopy, and the precarious food brought by the people is his daily meal. There is nothing for which he has any cravings.

"Learned and religious people from all parts of the world came to see Swamiji, from such distant places as America, Russia, Kabul and Central Asia. The nobilities of Russia and Germany also paid their respects to this Indian *Jogee*.

"The number of his European visitors is daily increasing. They sit at his feet on the bare ground and discuss questions of moral philosophy with him and always go away satisfied with the explanations given by him. It is a matter of surprise that Hindus and Mahomedans, Jains and Christians, all find ample explanations from him on matters relating to the subtle points of religion. People of atheistic tendencies, who, from their nature, are indifferent in religious matters, visit him and return true believers. He has surely saved many souls and brought round many wicked people to the true path of religion."

It is noteworthy that the Swami's teaching is one of altruism, religious tolerance and universal love. There is nothing narrow and bigoted about him, and his influence is all on the side of pure Theosophical ideals. In this respect his teaching is in marked contrast to that of

many other *Sādhus* and *Yogis*, and of course in direct opposition to the bigotry of the orthodox Brahmins.

Of the recent years of Swamiji's life we learn that he has written notes and commentaries on Vedānta, or rather has dictated notes which others have taken down. He has also of late allowed all persons to have free access to him at a certain time of the day. Thousands now flock to see him every day in the Anandbag gardens, and all come away satisfied with his kind treatment, for, as his biographer informs us, "he teaches universal love to all who see him."

C. C.

THE DOCTRINE OF MA'YA'.

A REPLY.

(Continued from page 359).

LET me now proceed to the S'āstraic aspect of the question, and see whether the position that our critic assumes is borne out by the Aryan scriptures. He says that the philosophy of S'ankara is the real philosophy of the Upanishads, and that he is supported in his view by "no less a scholar than Dr. Thebaut late of the Benares College." The Doctor is of opinion that the teachings of Rāmānuja are more in accordance with the Brahma Sūtras, and those of S'ankara with the Upanishads. If our critic take him for a great authority on questions of ancient Aryan philosophy, he should be prepared to accept both his views. If so, he will be forced to grant that the system of Rāmānuja represents the real teachings of Vyāsa; and that S'ankara does not belong to his school, but is an innovator. Then the question remains as to whether the opinion of Vyāsa, or that of S'ankara is to be taken as an authority in the interpretation of the Upanishads. Which of them is more likely to have understood the real meaning of the Upanishads? Vyāsa, the reputed founder of the school of Vedānta, who lived centuries before S'ankara; or S'ankara, who called himself a follower of Vyāsa and misrepresented the views of that great sage? I should, therefore, like to know if our friend would like to set Vyāsa against S'ankara and accept the natural conclusions; or reject the views of the Doctor, and appeal to Reason, and Reason alone, and not to the authority of any Western Orientalist.

Our learned friend, it seems, grants that the doctrine of *Māyā* is not explicitly put forth in the Hindu scriptures, but takes it on the authority of S'ankara as the logical outcome of the Absolute Idealism of the Upanishads. Let me, then, examine his quotations from the Upanishads and see whether they put forth the Absolute Monism of S'ankara, or the Monism as explained by Rāmānuja. The word *A'tman* in all his quotations is mistaken to mean *Self*. It refers to the Universal Self or Paramātmā, which is the spirit that ensouls the Universe of Prakṛiti and Puruṣa. Quotation "4" describes the nature of the

Universal Spirit viewed in itself apart from the visible multiplicity. "6 and 7" postulate the visible multiplicity as "the all" which becomes unified in Paramátmá, but they do not deny the visible multiplicity or declare it illusory. Quotation "8" says that the multiplicity becomes unified in A'tma, and as such, everything in the world is one with the spirit. The tenth quotation does not, as our friend seems to think, deny the existence of anything beyond Self. If interpreted without contradicting many other verses, it means this, "as the spirit pervades everything and has the whole Universe as its embodiment, it exists in the seer and the visual, the hearer and the heard, &c." So that considered from the standpoint of spirit, it is the spirit which sees itself in every act of sight and hears itself in every act of hearing, and so on. "9" is addressed to the Ego, asking it to realize that spirit of infinite bliss. "2" cannot mean, as our critic thinks, that "those who are yet bound by the distinction of the knower and the known are not fit to realize the all." For it will contradict (3) which says that the Spirit can be conceived by the mind alone.

Moreover, if these texts from the Upanishads should be taken to teach absolute oneness and denial of multiplicity, will they not contradict the following passages from the Upanishads?—

- (१) द्वापुपर्णा सयुजा सखाया समानं वृक्षां परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥
- (२) समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुक्षमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥
- (३) ब्राह्मैवावजा वीशानीशावजा ह्येकाभोक्तुभोगार्थयुक्ता ।
- (४) इदं प्रधानं अमृताक्षरं हरः क्षरात्माना वीशते देव एकः ।
- (५) भोक्ता भोग्यं प्रेरितारञ्चमत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥
- (६) नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।
- (७) अजामेकालोहितशुक्लकृष्णं बह्वीप्रजां जनयतीं सरूपां ।
अजो ह्येको जुषमाणो नुशेते जहात्येनां भुक्त भोगां अजोन्यः ।
- (८) एष हि दृष्टा स्पृष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्त्ता विज्ञातात्मा-
पुरुषः ।
स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ॥
- (९) प्रधानं क्षेत्रज्ञपतिर्गुणेशः ॥

(1). Two birds, always united, and of the same nature, dwell upon one and the same tree. One of them enjoys the sweet fruit of the fig-tree, the other looks round as a witness (Mundaka III. 1).

(2). Dwelling on the same tree (with the Supreme Spirit) the Individual Soul immersed (in Samsára), is grieved by want of power. But when it sees the other, the worshipped Ruler, as different, and also his glory, then its grief ceases (Do. III. 2).

(3). Both the Universal Spirit (Jna) and the Individual Soul (Ajna) are unborn. The one is the ruler, and the other the ruled. There is another unborn (Prakriti) united with the Ego for its enjoyment (S'veta. I. 9).

(4). Pradhána is changeable, the Ego (called Hara, because it enjoys the fruits of Prakriti) is immortal and imperishable; the one Spirit rules the changing nature and the individual souls (Do. I. 10).

(5). Everything is understood, when it is known that Brahm (the totality of existences) is threefold, consisting of the enjoyers, the objects of enjoyment, and the universal ruler (Do. I. 12).

(6). He who grants all desires, He who is the eternal among the eternals, He who is intelligent among those that are intelligent, and He who is the one among the many (Katha V. 13).

(7). The one, unborn (the Ego), for his enjoyment approaches another unborn (Prakriti), which is red, white and black, and producing a manifold offspring. Another unborn abandons her (nature) whose enjoyment he has enjoyed (S'veta. IV. 5).

(8). For he is the beholder, the toucher, the hearer, the smeller, the thinker, the intelligent, the agent, the Purusha whose nature is knowledge. He is supported by Paramátmá, the indestructible spirit. (Pras'na IV. 9).

(9). He is the Ruler of qualities and Lord of Pradhána and the Egos. (S'veta).

It should be noted that these texts declare in most unmistakable terms, that what is called Brahm (the totality of existences) is threefold; and that Prakriti, Purusha and I's'vara are all eternal and different from each other. How can these be reconciled with the monistic view of the illusory Pantheists, that there is only one absolute "truth, knowledge and joy," infinite, eternal, intangible, without parts, without magnitude, etc., unless it be by ignoring these texts altogether, or by the supposition that they argue from the Vyāvahárika or illusory standpoint? Is not such a supposition arbitrary? What is there in the Upanishads to show that some texts propound the Paramártha view (the true view), and others are to be interpreted as representing the views of the ignorant? There are in the Upanishads many passages which teach a kind of monism; but it is not the absolute monism of the Illusionists. It is, of course, a qualified Advaita, according to which Brahm, or the totality of existences, is a unity, a harmoniously adjusted whole with mutual interaction of parts, of which, I's'vara, or Paramátmá is the spirit, the universe of Prakriti and Purusha forming, as it were, its eternal embodiment.

The totality being thus unified, any other existence independent of it is denied in the S'ástras, and not at all the outer multiplicity bound together by the unifying power of the spirit. That this interpretation is neither forced nor arbitrary can be seen from the following

texts from the Upanishads, which set forth that I's'vara pervades both Prakriti and Purusha (the whole universe), forming, as it were, its soul and guide :—

- (१) एकोवशीसर्वभूतान्तरात्मा एकं रूपम्बहुधा यः करोति ।
तमात्मस्थयेऽनुपश्यति धीरास्तेषां सुखं शाश्वतं तन्नेतरेषां ॥
- (२) स य एषोऽणिमैतदात्म्यमिदं सर्वं ।
- (३) यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवीनवेदयस्य पृथिवीशरीरं यः-
पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥
यो विज्ञाने तिष्ठन् विज्ञानादन्तरो यं विज्ञानं न वेदयस्य विज्ञानशरीरं यो-
विज्ञानं अन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥
- (४) तत्सृष्ट्वा तदेवानुप्राविशत् ॥
- (५) य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मानवेद यस्यात्माशरीरं य आत्मान-
मन्तरो यमयाति ।
एष सर्वभूतान्तरात्माऽअपहृतापाप्मादिव्योदेव एकोनरायणः ॥

(1). He is one, the ruler, the inner spirit that pervades all beings, who renders his form manifold. The wise who behold him in their own selves (A'tmá) obtain eternal bliss and not others (Katha V. 12).

(2). All this (the universe of Prakriti and Purusha) is in this universal spirit (Chánd. 14).

(3). He, who dwelling within the earth, is within the earth, whom the earth does not know, whose body is the earth, who within rules the earth, is the Spirit, the inner ruler, immortal.

He, who dwelling in Vijnána, is within it, whom he does not know, whose body is knowledge, and who from within rules it, is the spirit, the inner ruler, immortal (Brihad., Chap. V. 7).

(4). Having created this universe, he entered into it (Taittiriya II. 6.)

(5). He who dwelling in A'tmá (the Ego) is within it, whom it does not know, whose body is A'tmá and who from within rules it. He is the spirit, the one divine Náráyana, who ensouls all beings (Subála Upanishad). Thousands of others may be quoted from the religious books of the Hindus in support of this view. This is the only view that can reconcile all the apparent contradictions in the several scriptures. The fact is that there are three kinds of S'rutis: (1) The Abhedha S'rutis—those that advocate Monism; (2) Bhédha S'rutis—those that postulate difference between the three principles in nature, namely, I's'vara, the Egos and Prakritis; (3) Ghataka S'rutis—which unify the preceding two by the statement that the totality of Prakriti and Purusha together, is omnipresent, intangible and one. I do not understand why the Illusionists get rid of the two latter and declare the first only to represent

the ultimate truth. Perhaps in their anxiety to thrust the Mâyá Váda into the scriptures, they forget all rules of interpretation and all kinds of reasoning generally adopted for the sake of arriving at truth. The learned critic thinks that the three principles of the Vis'ishtádvaíta are not put forth in the Upanishads, and that they torture the sense of words. Whether they do so, or whether it is the Advaitis who misinterpret the passages and mystify everything, I leave the reader to judge.

Coming to the Bhagavad Gítá, my learned critic threatens me with 14 quotations, not one of which, if correctly interpreted, justifies his conclusions. Quotations 1 and 2 describe the general nature of A'tmá, of the egos as a class, and cannot in the least, support his position; (3) cannot mean duality in his sense, but must refer to the natural opposites of heat and cold, pleasure and pain, etc., as set forth plainly in the 2nd chapter of the Gítá. In (4), the word A'tmá cannot refer to self, but to the universal spirit, for it will contradict 5, where S'rí Krishna says that he is the Lord of all things, and that he is in all. (6) is wrongly interpreted to mean that the knower is Krishna's self, but it means that "a wise man is as dear to me as myself." For he says there :—

“उदाराः सर्व एवैते ज्ञानीत्वात्मैवमेतं” ।

“All these people are of a nature, but of these the wise are as dear to me as myself.”

If, as the gentleman thinks, the knower (Jnání) is Krishna's self, what is to become of the others, the Ajnánis? What are they then? The 7th quotation is a gross misinterpretation. It is translated, “the fools disrespect me by investing me with a human body.” A's'ritam is an active participle adjective, and the prose order of the line is :—

“मानुषीं तनुं आशृतमां”

“.....me who has taken a human shape.”

Here S'rí Krishna refers to his human avatár and says that fools not knowing his higher nature take him for a man, in which form he appeared in the world, and thereby disrespect him. S'ankara himself does not give this interpretation in his commentaries, and I do not see how the gentleman got this meaning out of it, and leave it to those who have studied Sanskrit Grammar, for decision. In (10) अनादिमत् (Anádimat) cannot mean “without beginning”, for, in that case, the particle “Mat” (मत्) will be unnecessary. It must be translated, “the container of the eternal things,” i. e., Prakriti and Purusha. This meaning is in accordance with the statement in another stanza, in which Prakriti and Purusha are declared eternal. “प्रकृतिपुरुषंचैव विद्वन्नादी उभावपि ॥” “Know that both Prakriti and Purusha are eternal.” The words Sat and Asat in the same stanza do not mean existence and non-existence. They are technical words in the Vedánta denoting Purusha and Prakriti, like Kshara and Akshara.

In (14) the word *Dharman* is translated "conditions." If conditions be got rid of, the essence, or *Dharmi*, only remains.

If they be one, who is to take refuge and in whom? And who is to absolve him of all sins? *Dharma* (*S'ankara* himself does not deny) here refers to the expiatory ceremonies of *Karma Kānda*. *S'ri Krishna* advises *Arjuna* to leave off all such rites, and take to devotion to *S'ri Krishna* alone for the expiation of his sins. Such interpretations as the above come with a bad grace from a reputed Sanskrit scholar, who in spite of such distortions and erroneous interpretations, laments the decline of Sanskrit learning and its baneful result on the right understanding of the Hindu scriptures. Thus it may be seen that there is not one line in the *Gītā* which sets forth the theory of illusion or of absolute monism. Even the unity predicated of nature is the unity in multiplicity as *Rāmānuja* teaches. *S'ri Krishna* distinctly says that the universe consists of forms of *Prakriti* and *Purusha*, interacting and forming a united whole, of which he, the spirit, is the ruler. Let the readers note the following stanzas from the *Gītā* and see for themselves whether the unity set forth in some stanzas of the *Gītā* is an absolute one, as the Illusionists hold, or a qualified one as the *Visishtādvaitis* declare.

(१) प्रकृतिपुरुषंचैव विद्वन्नादी उभावपि ।

(२) यस्मात्तुद्धरं अतीतोहं अक्षरादपिचोत्तमः ।

अतोस्मिलोकेवेदेच प्रतिथः पुरुषोत्तमः ॥

(३) भूमिरापोनलोवायुः खंमनोबुद्धिरेवच ।

अहंकारइतीयमेभिन्नाप्रकृति रष्ट्रधा ॥

(४) अपरेयं इतस्तन्व्यां प्रकृतिं विधिमेपरां ।

जीवभूतामहामाहोययेदं धार्यतेजगत् ॥

(५) मत्स्थानिसर्वभूतानि न चाहंतेष्ववास्थितः ॥

(1). Note that *Prakriti* and *Purusha* are both eternal (*Gītā*, chap. xiii. 20).

(2). As I am far superior to both *Kshara* and *Akshara* (matter and soul), I am called in the *Vedas* and by the world, *Purushottama* (*Gītā*, chap. xv. 18).

(3). My *Prakriti*, different from me, is divided into eight distinctions, earth, water, fire, air, *Akasa*, mind, understanding and *Ahankāra* (*Gītā*, chap. vii. 4).

(4). My other *Prakriti*, different from this, is of a higher nature, consisting of the *Jīvas*, by whom the world is enjoyed (*Gītā*, chap. vii. 5).

(5). All beings are dependent on me, but I am not dependant on them (*Gītā*, chap. ix. 4).

Lastly come the *Brahma Sūtras*—the Aphorisms of *Vyāsa*. They form the foundation of the system of *Vedānta*, and put forth in a

succinct form and logical order the philosophy of *Upanishads* as understood by *Vyāsa*, the founder of the school. It is here, if nowhere else, that one should find the doctrine of *Māyā* if it forms part of the *Vedānta* philosophy. But our learned critic has not been able to quote one aphorism in which is set forth his *Māyā Vāda*. He says that *S'ankara* never uses the word *Māyā* in his commentaries, but *Avidyā* or *Adhyāsa*. Is there any *Sūtra* to the effect that *Adhyāsa*, "the taking of a thing for what it is not" is at the root of nature or experience? I have already proved that the *Upanishads* teach neither the absolute Monism nor the *Māyā Vāda* of the *Advaitis*; and it is no wonder therefore, that the gentleman could not find one *Sūtra* in the *Brahma Mīmāṃsā* setting forth his doctrine of illusion. Even *Manu*, whom the gentleman quotes approvingly as supporting the *Advaita* view, holds the theory of evolution and not of illusion. He says—

आसीदिदं तमोभूतं अप्रज्ञातं अलक्षणं ।

सोमिध्यायशरीरात्स्वात्सिद्धिर्वि विधाः प्रजाः ।

आपएवससज्जादितौ सुवीर्यमपासृजत् ।

"The universe first existed in *Tamas*, imperceptible, undefinable, as if immersed in sleep. Then the Self-existent having willed to produce various beings out of his body (*Sarīrat*) शरीरात्, first with a thought created the waters and placed in them a productive seed."

The critic also says that unless the *Upanishads* meant to teach the *Advaita*, they would have made the distinction between *Vidyā* and *Avidyā* to no purpose. I don't understand the logic of this statement. Does he mean that *Avidyā* and *Vidyā* (ignorance and knowledge) are terms that can be used only by the upholders of the theory of illusion? The word *Avidyā* is used in two senses in the *Upanishads*. Sometimes it is used to denote the knowledge or information contained in the *Karma-Kānda*, in contradistinction to that of the *Upanishads*, which is called *Vidyā*. In other places it means ignorance, which is the root of *Samsāra* or the miseries of life and death. *Avidyā*, which the *Advaitis* regard as an entity or a non-entity forming (nobody knows how) the basic principle of creation, is thus defined by *Parāśara* in *Vishnu Purāna*.

श्रूयतां चाप्यविद्यायाः स्वरूपं कुलनन्दन ॥

अनात्मन्यात्मबुद्धिर्या अन्येस्वमितियामातिः ॥

अविद्यातरुसंभूतेर्बिजमेतद् द्विधास्थितं ॥२॥

"Pride of your race! now listen to the real nature of ignorance. The (erroneous) notion that self consists in what is not Self, and the idea that property consists in what is not one's own, constitute the double seed of the tree of ignorance."

It is in fact ignorance or erroneous knowledge, and pertains to the *Ego* and not to the Spirit or Nature, and must be removed by right

knowledge if one wants to attain emancipation. I perfectly agree with my critic in supposing that there are only three possible theories to explain the possibility of experience. The A'rambha Vāda or the theory of creation, the first of the three belongs to the logical schools of Gautama and Kanāda, and is criticised by Vyāsa in several aphorisms. The 2nd is Vivarta Vāda or the Māyā Vāda of the Buddhists. The Vivarta theory of Advaita is nothing but another form of the Māyā theory of a section of the Buddhist philosophers; the Vyāvahārika Satya of the one is the same as the Samvritti Satya of the other. This has been criticised by Vyāsa in a host of aphorisms and declared illogical and against the S'āstras. The last, Parināma Vāda, or the theory of evolution, is of two kinds, (1) Svarūpa Parināma Vāda—that which holds the universe to be the direct evolution of the first principle or Brahm. (2) S'arīra Parināma Vāda—that which predicates evolution to S'arīra or the eternal embodiment of Brahm, the spirit within remaining always unchanged and unchangeable. The former is rejected by Vyāsa in the Sūtra quoted by our learned critic, and it is the latter—the theory that postulates evolution to Prakriti and Purusha with the spirit ensouling the two remaining unchanged—which Vyāsa plainly puts forth in the Sūtra *Parināmāt*; (परिणामात्) and hence, also the name *S'arīra Mimāṃsā* given to the Brahma Sūtras.

Mr. Dvivedi says that S'ankara puts forth his Vivarta theory under the Sūtra (2-1-14):—

तदनन्यत्वमारम्भणशब्दादिभ्यः, —which, if interpreted, means that the universe is not different from it (Brahm). This is taken to mean that "Brahm sees itself as an imaginary second till the moment of self-realisation." How this interpretation is to be thrust into the text passes beyond my comprehension. There is not even one syllable in the text at least hinting at this strange interpretation. If Brahm is capable of producing an imaginary second for its self-realisation, the imaginary second must be illusory and the first alone the truth. How, then, can the two be identified as one? What word in the Sūtra declares this universe to be an illusion or a reflection of Brahm? Or is the universe Brahm itself? If the universe itself be Brahm, and also an illusion, then Brahm becomes an illusion; if so, why so much preaching about the getting rid of illusions? Perhaps, S'ankara finding no better place to thrust his favourite Māyā Vāda into the Sūtras, thought it safe to do so here, and thereby made matters worse. The aphorism as it stands means this: as there is nothing in the effect which is not contained in the cause, so Brahm (the totality of existences) in the state of effect, with all its diversity of names and forms, is the same as Brahm in the causal state. Evolution and involution represent only changes of state, neither addition nor subtraction of matter or force. Even the famous text from Chhāndogya, if looked at carefully, does not support the Vivarta theory. It says that as the earth alone is the truth, and the names of the vessels made of it denote only the several forms

into which it has moulded itself, even so, Brahm is the truth, and the others are true so far as they exist in Brahm. This fact Vis'ishtādvaita teaches by saying that Prakriti and Purusha are dependent realities, i.e., they are realities, because of Brahm, as existing eternally in Paramātmā.

Nor does the Advaitic doctrine of the absolute identity of the Ego with Brahm find any support in the Brahma Sūtras.

(१) "भेदव्यपदेशाच्च" I. 1.-19th Sūtra.

(२) "विशेषणभेदव्यपदेशान्वाचनेतरै." I. 2.-23rd.

(३) "अधिकन्तुभेदनिर्देशात्." II. 1.-22nd.

1. As difference is postulated (between the Egos and Brahm).

2. It is not the other two (Prakriti and Purusha) as different attributes are given.

3. (The Lord) is additional (to the Egos) as difference is postulated.

These and a host of others declare that the Jīvas are different from Brahm, and the relation between the two is stated in the Aphorism "अंशोनानाव्यपदेशात्" (II. 3—42). Here the Jīva is said to be an *Ams'a* or a part of Brahm. If it be Brahm itself, how can it be said that it is a part of it? Is there anything in the text to shew that it means 'an illusory part'? What is referred to in this Sūtra as *Ams'a* is explained in a succeeding Sūtra, where no reference is made to the theory of Illusion or Reflection.

"प्रकाशादिवत्तुनैवंपरः" (II. 3—45). Jīva is a part of I's'vara as light is of a luminous body; but the Jīva is not the spirit (as the light from a luminous body is not the luminous body itself). Does this not plainly shew that Vyāsa was no upholder of the theory of illusion, and that by *Ams'a* he meant only an indivisible part (अपृथक् सिद्धविशेषण) as *Guna* is of *Dravya*, and light, of a luminous body.

Thus we see that the Advaita with its Māyā doctrine does not represent the real philosophy of the Upanishads, nor is it taught in the Brahma Sūtras, on which all the three Vedāntic systems are said to be based. It is illogical and un-Shāstraic and must be accepted with great reservation as representing the real Vedānta or even a phase of it, with which it has, by a strange irony of fate, come to be identified by the Westerners.

Let me now briefly refer to some of the criticisms of the learned writer under notice on Vis'ishtādvaita and close my defence. He says that "the Upanishads speak of Brahm in the neuter gender, whereas the Rāmānujas speak of I's'vara in the masculine." What of that? Does gender strictly follow sex in Sanskrit? If a word in the masculine gender cannot be used to denote Brahm, I do not see how a word in the neuter gender can be used in its place to denote that which is beyond all sex. But let me tell the gentleman that Brahm, I's'var,

Paramátmā, I'sa, etc., are synonymous, and the Vedāntins declare that any word may be used to denote Brahm. If the word I's'vara does not occur in the Sūtras, Para, Parátmā, Parajña and a host of other names are found therein to denote the same.

There is also another charge against it, that the system of Pancharátra which the Rámānujas have espoused, is criticised and dismissed by S'ankara in the 2nd chap. of the 2nd book. Yes; it is by S'ankara and not by Vyása that it has been criticized. The aphorisms on Pancharátra, if properly interpreted, support that system, and every one who has read the Brahma Sūtras, knows that S'ankara's interpretations of these aphorisms are unnatural and forced. This view is corroborated by the fact that Vyása in the Mahābhārata devotes several chapters to the elucidation of the doctrines of the Pancharátra school, and makes the following significant statement about it—

इदमहोपनिषदं चतुर्वेदसमन्वितम् ।

भविष्यतिप्रमाणवः एतदेवानुशासनं । (Mahābhārata).

"This holy Upanishad (Pancharátra) founded on the four Vedas, shall be in future a great authority for us in religious matters. This is my command." Is it possible that Vyása, who has thus given it his unreserved support in the Mahābhārata should call it absurd in the Brahma Sūtras?

The learned gentleman seems to think that the Rámānujas are a new sect. If they belong to the School of Pancharátra, of which mention is made in the Mahābhārata and the Sūtras, how is he justified in calling it new? It should, properly speaking, be far older than the Advaita sect, and must have existed long before the age of the Sūtras. The fact is that it is as old as Hinduism and the Vedas. The doctrines of this school are exactly those of Bodhayana, a great sage who has written a large commentary (वृत्ति) on the Vyása Sūtras. It is, moreover, supported by Dramidāchārya and other commentators on the Sūtras, who lived long before S'ankara. S'andilya, the author of Baktimimāmsā, fully endorses it; so that it is undeniable that Vis'ishtādvaita is far older than the Advaita of S'ankara, and represents faithfully the traditional system of Vedānta; but the Advaita as propounded by S'ankara, was considered heretical even during his lifetime, and his Māyā Vāda—a loan from Buddhism. This is what Padmapurāna says of S'ankara's philosophy, where the God S'iva is represented as telling Pārvatī:—

मायावादं असत् शास्त्रप्रच्छन्नं बौद्धमेव च ।

मयैव कथितं देविकलौ ब्राह्मणरूपिणा ॥

"It is I who have taught to the world that absurd doctrine of Māyā, and concealed a system of Buddhism in the form of a Brāhman in Kali Yuga."

My defence has already become too long: one word more on the philosophy of Vis'ishtādvaita, and I have done. It teaches that the universe consisting of forms of Prakriti and Purusha is an harmoniously articulated whole, a huge organism with due adjustment of parts, ensouled and vivified by the spirit of God within. All the principles that exist in nature also exist in man; and on this supposition, the universe may be considered a macranthropos and man a microcosmos. The goal of evolution for every ego is the realisation of the Universal Spirit as working in itself and everywhere in nature—the Spirit which is the principal of omniscience and perennial fountain of eternal bliss. The Spirit which vivifies the universe is not attributeless as the Advaitis think, but is supposed to possess all imaginable auspicious qualities. The following verses from the Vishnu Purāna will explain far better than any words of mine, the nature of the Supreme Spirit that ought to be realised:—

तेजोबलैश्वर्यमहावबोधः

स्ववीर्यशक्त्यादिगुणैकराशिः ।

परः पराणां सकला नयत्र

क्लेशादयः सन्ति परापरेशे ॥

सईश्वरो व्याघ्रिसमष्टिरूपो

व्यक्तस्वरूपोऽप्रकटस्वरूपः ।

सर्वेश्वरः सर्वग सर्ववेत्ता

समस्तशक्तिः परमेश्वराख्यः ॥

संज्ञायते येन तदस्तदोषं

शुद्धं परं निर्मलमेकरूपम् ।

संदृश्यते वाप्याधिगम्यमतेवा

तज्ज्ञानमज्ञानमतोन्यदुक्तम् ॥ (Vishnu Ams'a VI. ch. 5).

"Glory, might, dominion, wisdom, energy, power, and other attributes, are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infinite, God in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived, contemplated, and known, that is wisdom; all else is ignorance."

N. RAMANUJA CHARI, B. A.

THE HINDU REVIVAL.

EVIDENCES multiply that the lectures of Annie Besant are crowning the work that has been carried on in India by our Society since 1879, and producing a powerful reaction from materialism to the ancient spirituality which was at once the strength and very life of the Aryan civilisation. In short, that the Society is doing the very same thing for Hinduism that it is doing for Buddhism in Buddhist countries and Parsiism at Bombay, viz., giving it renewed vitality. By looking at the matter from a broad and non-sectarian point of view, one must see that every such religious revival does more than merely galvanize that one religion; it augments the strength of our movement as a whole, by stimulating the interest of the followers of all other religions in their respective cults, and promoting the study of their sacred literature. In this way men discover the uniform basis of the world's many faiths, viz., Theosophy. One can easily see what results where the Eastern religions are studied by unsympathetic Western scholars—the true meaning of the religious books is ignored or positively denied, and the devotional thoughts and aspirations expressed in the text are declared to be the “babble of race infancy,” the proofs of low primitive concepts of the Divine Mystery. By the labors of such erudite and incompetent interpreters, the piously inclined, English-educated Hindu can never be brought to respect and appreciate the splendid context of his Śāstras: he, or one of his class, must with the help of enlightened pandits and really holy ascetics, study the books for himself and, having grasped their meaning, help others. The world's spiritual wisdom is laid away in ancient caskets, whose ingenious locks only Asiatic gurus and Theosophist pupils can open. Hence the great importance of our reviving Sanskrit literature, explaining its symbology, founding Sanskrit schools, making and circulating translations, and condensing the spirit of whole books into pamphlets, essays and other popular and elementary publications. Nothing is plainer than that, while expounding Theosophy so diligently as we have during the past fourteen years, on the lines of Aryan scriptures, we have simultaneously given the Parsis the clue to which may result in the complete rehabilitation of their community religion. So, too, by the light of Theosophy the Buddhists of Ceylon and Burma have been caused to see the value of their Arya Dharma, and the Northern and Southern churches been tied together with the golden threads of a common family interest in the common religious teaching.

We rejoice, then, over the opening of each new Buddhist school, each Mussulman library and school, each Sanskrit *Pathasāla*, each Parsi press; for each and all are harbingers of that brighter time when the basic unity of religions will be understood, and the present ignorant prejudices and benevolent tolerance succeed to the present ignorant prejudices and benevolent tolerance riots and intensify sectarian hatred.

The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayag, of a new association of Hindu ascetics and laymen, under the title of “Nigamāgama Dharma Sabha.” Our theosophical colleagues, Rai B. K. Lahiri and Pandit Jagneshwar Mukhapadhaya, are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Aryan religion to the cause of Theosophy. Our last named brother has kindly translated for us from the original Hindi, the Rules and Objects of the Society (Sabha) and they are as follows:

1. The name of the Sabha shall be “Nigamāgama Dharma Sabha of India.”
2. The Head-quarters of the Sabha shall be established at Haridwar, but the work of the Sabha shall be carried on throughout India.
3. The object of the Institution shall be to revive our *Sanātana Dharma*, and to re-establish, encourage and protect *Varna* and *A's'rama Dharma*.
4. Members of this Institution shall be of three degrees, viz.:
 - (a) The Pradhān members shall be elected from among Śādhus, Brahmachāryas and Brahmins.
 - (b) The Pradhān members who will agree to actively serve the Association, shall be elected “Kāryakāri” members; and able men of the Grihastās'rama who wish to work for the National Cause, shall be likewise enlisted as “Kāryakāri” members.
 - (c) Any native or foreigner whom the Association may deem useful to the National movement, may be elected as “Atirikta” members.
5. Every member of the Sabha shall have power to form a centre to work under the rules of the Sabha.
6. In every third year, alternately at the great gatherings of Tribeni, Godavari, Ujjain, and Haridwar, the Mahā Sabha shall be held. An extraordinary meeting for special purposes may be called at the request of half the members.
7. The Sabha shall not have any regular President, but such office shall be filled at the meetings of the Sabha by an election from among the Śādhus present on such occasions.
8. A travelling commissioner shall be deputed to carry out the following works:—
 - (a) To establish Sanskrit institutions in all the principal places of India, and to help Sanskrit education in any way possible.
 - (b) To preach “*Sanātana Dharma*” and to use all possible efforts to revive and establish “*Varna*” and “*A's'ram*” *Dharma* in India.
 - (c) To collect unpublished Sanskrit literature.
 - (d) To raise funds from the nobility of India.
 - (e) To arrange for the repair and custody of the old temples and mathams.

9. The work of the Head-quarters of the Sabha shall be managed by a committee of 5 Naistitika Brahmacháryas. The election of these officers shall take place every 12th year. But if in the meantime any of these officers be considered unfit for the work, then by the vote of one-third of the members his services shall be dispensed with.

10. One of the Hindú nobility shall be appointed the Treasurer of the Sabha.

11. Additions and alterations to the existing rules of the Sabha, shall be under the control of the Mahā Sabha.

Since the adoption of the above rules nearly 500 Sadhus, Brahmacháryas and Pandits have signed for membership. Until the establishment of the Head-quarters of the Sabha has been effected, enquiries may be addressed to Rai B. K. Lahiri of Ludhiana, and Pandit Jagneshwara Mukerji of Meerut.

H. S. O.

BHUTA S'UDDHI OR THE PURIFICATION OF THE 'BHUTAS.'

BHUTA S'UDDHI has been understood ordinarily to mean the purification of a place, of the body, and of the surroundings before one sits for Samādhi. But this meaning is of secondary importance to the meaning attached to the word in the great work on *Mantra S'ástra*, known as *Tantrasāra*, by Krishnānanda. The present translation of this work is therefore undertaken to give the right idea of Bhúta S'uddhi and to explain the popular use of the term. Though every author of *Mantra S'ástras* has dwelt on this subject; this particular author of chosen by me for translation; because it is a very complete work on the subject and one of the earliest on record.

"A man should sit; having his hands extended, touching his knees, with palms turned upwards; thinking *Soham* (i.e., I am he); and uniting with *Paramátma* who resides in the bud of 'a thousand-petalled' lotus (*Sahasrára*) hanging downwards in the head, *Jivatma* who resides in the heart like the cone of a candle flame, together with the *Kundalini* which resides in the *Múládhára*, breaking through the *Shatchakras* (such as, *Múládhára*, *Svādhishtána*, *Manipúra*, *Anáhata*, *Vis'uddhi* and *A'gña*). Then he should feel that the 24 *Tatrams*, viz., the 5 *Bhútas*, i.e., earth, water, fire, air and ether: 5 *Tanmátrás*, i.e., smell, taste, sight, touch and sound: 5 *Jnánendriyás*, i.e., nose, tongue, eyes, skin and ears: 5 *Karmendriyás*, i.e., mouth, hands, legs, arms and genital organs: and lastly, *Prakriti*, *Munas*, *Buddhi* and *Ahankáru*, have been dissolved in the *Sahasrára*. Then he should think of the smoke-colored letter 'yam,' significant of *Váyu*, in the left nostril, and fill his body by inhaling sixteen times, each time with the repetition of 'yam.' Afterwards he should stop the breath (i.e., make 'kumbhaka') by continually repeating the 'yam' sixty-four times. Then he should purify the body along with the *Párapurusha*, which is black and resides in the left side of the abdomen. Then he should repeat the 'yam' thirty-two times, and exhale the breath through the right nostril.

After this, he should think of the red-colored letter 'Ram,' significant of 'fire,' in the right nostril, and draw in breath sixteen times, each time with the repetition of the 'Ram.' He should, as before, stop the breath by continually repeating the 'Ram' sixty-four times. Then he should burn his body along with the 'Párapurusha' by the fire rising from the *Múládhára* and repeating the 'Ram' thirty-two times, exhale the breath together with the ashes (i. e., the result of burning the *Párapurusha*) through the left nostril.

Then he should think of the white colored letter 'Tham' (ॐ), significant of the 'moon,' in the left nostril, and bring the moon to the forehead by repeating the 'Tham' sixteen times. He should then stop the breath. He should afterwards repeat sixty-four times the 'Vam,' significant of 'Varuna.' He should then bathe the body in the nectar, the *matrikāvāra* (the fourteen vowels, the *anusvāra* and *visarga*, called after the sixteen divine mothers), flowing from the moon on the forehead. Then he should repeat the 'Lam,' significant of *Prithvi* (earth), thirty-two times, and exhale the breath through the right nostril, recognising that the body is now purified (by the above processes).

The Gautama Tantra has:—

1. The practiser should unite (the *Jiva*) with *Paramátma* who is in *Sahasrára*, the dwelling of the Lord, through the *Sushumna* by the sacred mantra '*Soham*'.

2. He should inhale breath through the *Idá* by repeating sixteen times the smoke-colored letter (*yam*), significant of *Váyu* (the wind) and marked by the six *Bindus*.

3. He should stop the breath in the *sushumna* by repeating the same (*yam*) sixty-four times. Then, by repetition of the same (*yam*) thirty-two times, he should exhale the breath through the *Pingalá*.

4 & 5. Through this same *Pingalá*, he should again inhale the breath by repeating sixteen times the red-coloured letter (*Ram*), significant of *Agni* (fire), and having a triangular shape together with the *Svastiká*. By repetition of the same (*Ram*) sixty-four times, he should stop the breath;

6. And burn the black-colored *Párapurusha* residing in the left side, whose head is *brahmahatyá*, the sin of killing a Brahman; whose arms are 'theft of gold';

7. Whose heart is the sin of drinking (intoxicating liquors), whose hips are the sin of intercourse with the *Guru's* wife, whose legs are the companions of the above sins;

8. Whose hair is the minor sins (*Upapátakás*), whose eyes and moustaches are red-colored, who wears hides and swords, who is easily provoked.

9. The practiser must first contemplate upon this figure (*Párapurusha*) in the abdomen, and then burn him in the fire roused and

kindled from the *Mūlādhāra*. He should then repeat thirty-two times the same (*Ram*);

10. And thus exhale the breath together with the ashes (of the burnt *Pāpapurusha*) through the *Idā*.

11. He should then inhale the breath through the *Idā* by repeating sixteen times the letter (*Tham*) having the white colour of the Kunda flower or of the moon, and significant of the moon. Then he should unite it with the moon on the forehead.

12. He should afterwards repeat sixty-four times the letter (*Vam*), significant of Varuna (water), and thus stop the breath in the *Sushumna*. He should then feel a shower of nectar marked by fifty letters. (The fourteen vowels, 1 *anusvara*, 1 *visarga*, 25 consonants, 4 semi-vowels, 3 sibilants, 1 aspirate and the conjunct consonant *Keṣa*).

13. He should feel his body washed by the same shower and exhale the breath through the *Pīngalā* by the repetition of *Lam* thirty-two times.

14. By the above process, he should bring the *Jīva* and the *Tatvā* (the twenty-five *Tatvas*) to his (the *Jīva*'s) proper place (*Sahasrāra*) by the mantra called *Hamsa* and then send them to their places.

After doing all this he should begin the *Mātrikā Nyāsa*.

Purascharana Chandrikā, a work on Mantra *S'āstra*, has the following short treatise on the process for *Bhūta Suddhi* :—

1 & 2. After describing one process for *Bhūta Suddhi*, another process is described. The practiser should contemplate upon the lotus of *Hridaya* (the heart) which has sprung from the root of *Dharma* (virtue), which stands on the stalk of *Jñāna* (knowledge), whose petals are the *Aisvaryās* (the eight *siddhis*), and whose pericarp is the pure *Vairāgya* (renunciation).

3 & 4. He should then think that this same lotus blossoms by the influence of the *Prāṇava* (*Om*). He should then contemplate upon the *Jivātmā* in the pericarp of the lotus of the *Hridaya*, which is like the cone of a candle-flame. He should then contemplate upon the *Kundalinī* in the *Mūlādhāra* and unite *Jivātmā* with *Paramātmā* through the *Sushumna*.

The *Devī Bhāgavata* XI.—viii. This is one of the well-known eighteen *Purānas*, a book chiefly devoted to the Mantra *S'āstra*.

1 & 2. *Nārāyaṇa* says—'O great sage, I shall now describe to you the process of *Bhūta Suddhi*. Raising the *Kundalinī*, the *Paradevatā*, from the *Mūlādhāra*, and sending it to the *Brahmarandhra* (i.e., *Sahasrāra*) through the *Sushumna*, the practiser should afterwards unite the *Jīva* with the *Paramātmā* by the *Hamsa* Mantra.

3. He should then contemplate upon the gold-coloured, quadrangular letter *Lam* (with *Vajra*) significant of the earth on the leg (i.e., on the knee to the ankle).

4. Then he should contemplate upon the white-coloured, semi-circular (like half-moon), *Vam* (with two *Padyas*) significant of water, on the thigh (i.e., from the knee to the navel).

5. Then he should contemplate upon the red-coloured, triangular *Ram* (with *Svastika*) significant of fire, on the trunk of the body (i.e., from the navel to the heart).

6. Then he should contemplate upon the smoke-coloured, circular *Yam* (with the *Shadbindu*) significant of *Vāyu* (the wind), on the part from the heart to the middle of the eyebrows.

7. Then he should lastly contemplate upon the transparent, attractive, circular *Ham* significant of *A'kās'a*, on the part from the middle of the eyebrows to the *Brahmarandhra*.

8. After having contemplated on these five *Bhūtas*, each in its place, he should dissolve each *Bhūta* in its own origin, i.e., earth in water, water in fire, that in *Vāyu*, and *Vāyu* in *A'kās'a*.

9. He should then dissolve *A'kās'a* in *Ahamkāra* and that again in *Mahat Tatvā*, and that again in *Prakṛiti*, and lastly, that *Prakṛiti* in *A'tma*.

10. Having become thus the pure one, he should think upon the black *Pāpapurusha* who resides in the left side of the abdomen and who is of the size of the thumb.

11. (The *Pāpapurusha*) whose head is *Brahminieide*, whose arms are the theft of gold, whose heart is the sin of drinking intoxicating liquors, whose hips are the sin of adultery with one's Guru's wife;

12. Whose legs are the companion of the above heinous crimes, whose skull is the *Upapātakās*, who wears hides and sword, who is a bad fellow, whose face is looking downwards and who is unbearable.

13. He (the practiser) should inhale breath by the repetition of *Yam* significant of *Vāyu* and dry the *Pāpapurusha*. He should then burn him by repeating the *Ram* significant of fire.

14. Then, having burnt him thus in *Kumbhaka*, he should exhale breath with the ashes of the burnt *Pāpapurusha* by the repetition of *Yam*.

15. He should then wet the ashes by the repetition of the letter significant of nectar and then make it hard by the *Lam* significant of earth.

16. He should then smear the body with the ashes by the repetition of the *Ham*, transparent like a mirror.

17. Having thus smeared his body, he should call into existence all the *Bhūtas* dissolved before in their origins. Then by repeating the Mantra '*S'oham*,' he should bring the *Jīva* to the lotus-like *Hridaya*.

18. After having placed in his own place the *Jīva*, which was smeared with nectar by the union of *Paramātmā* in *Sahasrāra*, the *Kundalinī* should be sent back to the *Mūlādhāra*.

19. May that Kundalini, the essence of life, make me happy; that Kundalini who sits on a red lotus standing on a tender stalk in a red sea; who has in her hands the five weapons—viz., *S'ula* (the trident), *Kodanda* (the bow), *Ali* (beetle), *Guna* (rope) and *Ankus'a* (hook); and a garland and a skull; who shines with three eyes; who has a fat breast; and who has the colour of the morning sun.*

20. Having thus contemplated upon the Kundalini, the life-essence which is the *Paramâmasvarûpa*.....(The text then goes to a different subject).

R. ANANTHA KRISHNA SHASTRY.

THE ETHICS OF BUDDHISM.

(Extracted from the French of Léon de Rosny.)

THE worth of a religion can be estimated according to the practical ethics that it teaches. But this is not entirely the case with a philosophy, which is tenable in a greater or less degree according as its theories are founded on arguments more or less in accord with the modern discoveries—necessarily variable—of human investigation and the unfoldings of the inner consciousness. For religion it is emotion that must be our guide, for philosophy—reason. A religion, it is true, can often be sheathed in a philosophy; but it is very difficult for it to be the two without danger, did the danger only exist from the point of view of its preservation. From the moment, in fact, when a religion becomes also a philosophy, it is no longer able to preserve the privilege of absolute and immutable dogmas: it is then subject to the law of progress and all its consequences. Condemned to follow, almost step by step, the evolutionary march of the human mind and rarely to turn aside, it shares in its moments of greatness as in its times of destitution; it undergoes the uncertainties of scientific investigation; scepticism has a right of audience at its councils and sessions.

Unfortunately for religions the uncultured mob, who, by reason of mere numbers carries weight, is not contented with merely learning from them how to live rightly and to perform one's duty; but forces them to promise protection against the miseries of life here below, and a compensation when earthly existence is finished. In our day it is still indiscreet questions, and does not allow to the ministers of the cult the faculty of taking advantage of the unknown in order to escape from it.

It is thus that the ignorant mass has nearly always forced religious governments to take refuge in vague formulas, and to have

* This S'loka is important as containing all the symbology necessary for the understanding of the Kundalini. This S'loka is repeated by all the yogi-workers of the Kundalini. The symbology is well explained by the great Bhâskara-charya, the commentator of the Lalitâ Sahasranâma, the compendium, as it were, of all the Mantra Sâstras; but as it is too much for this short article, I shall reserve it for my next.

recourse in a more or less acknowledged way to esoteric sources, in order to satisfy at the same time the faith requirements of simple minds and the impatient curiosity of restless souls.

The weakness of Buddhism lies certainly in its being, at least in some degree, a religion sheathed in a philosophy. If it had been able to maintain itself by the voices of love, charity and compassion, it would, without doubt, have escaped the dangers of numerous dissensions. Philosophical speculations which were not slow to arise in its breast, soon gave access to heterodox sects, and the result is manifold doctrines, by which one is liable to be carried away if one has not sufficiently fathomed the principles to be able to see the most incredible digressions in the manner of understanding the great problems of life and fate. A superficial examination of these doctrines enables one to establish the culture of deism at the same time as that of atheism, a belief in the continued existence of the soul along with a belief in its complete annihilation.

But such contradictions are in truth more apparent than real, and a minute analysis of the different Buddhist theories allows of the discovery of a fundamental unity of teaching which one cannot fail to understand, unless one voluntarily lends oneself to all kinds of errors.

But it is not of the philosophy of Buddhism that I now propose to speak. This philosophy is too complex to be expounded elsewhere than in a work of time.

My aim is a modest one: I only intend to pick out some particular aspects of the ethic of a religion which belongs essentially to the race of our first civilised ancestors. The study of this ethic will furnish, I think, a new evidence of the intellectual metal of our Asiatic progenitors, and the proof that the Aryans, our fathers, more than 2,000 years ago, knew how to make use of those powerful apperceptions which allow men to anticipate the march of centuries and to decipher from afar the most profound enigmas of the future.

In short, there are not two ethics, a good and a bad, unless one prefers mere verbal disputes to underlying ideas. To admit two ethics would amount to arguing that there exists a good which is good, and a good which is bad. Rather could one imagine a relative morality, an unfinished morality, a local morality, a worldly morality, parallel with an ascetic morality, but that would to a certainty beg the question. Whatever else it may be, a religious ethic ought to claim to be something more than conventional morality: it ought to affirm its excellence or be nothing at all. If one finds in it feeble aspects, it is because he is preoccupied with considerations which are not for him absolutely adequate; that he takes into consideration spurious and heterogeneous corollaries.

The true ethic ought, moreover, to be everywhere the same, without taking account of conditions of time or climate. Thus, nowhere has it been epitomised in a word more simple and easy of comprehension than

that of the Evangelist, "Love ye one another." Everywhere has it moved the same springs, everywhere has it had the same object-glass. In practice only it has been possible to apply it in a fashion more or less happy, more or less in conformation with its own exigencies, its own claimings. At bottom it is always the same. God's children have all inherited from their heavenly Father the same brotherly instinct. And if that instinct does not function without ceasing, as it ought, it is rather by the fact of ignorance than by that of reason. If a man allows himself to be led away by the harmful counsels of competitive existence, he never waits to listen to the echoes of the reaction of conscience. An ethic, one and absolute in its essence, can only then vary fortuitously in its applications; and as it can only vary then by the insufficiency of knowledge and thought in those who put it in practice, it is in making an appeal to study and reflection that one can arrive at an estimate of its true foundation.

Ethic, in a word, teaches us that it is necessary to do good, and never has it been otherwise understood either on the banks of the Ganges or on those of the Jordan. It remains, it is true, for it to be known what is the good. Instinct gives us the beginning of the answer to the question, but it does not suffice to give us in its entirety. It is to instinct that we owe that generous and compassionate tendency which makes us seek a being outside us and predisposes us to love him. However the instinct is not by nature exclusively altruistic; it allows itself to be carried away frequently, with sufficiently feeble resistance, by the calculations of egoism. A controller is necessarily for it: that controller we must construct with all the means at our disposal and erect on the twin basis of our conscience and our reason. It is for the accomplishment of this inward work that man ought to learn and ought to reflect. A religious learning and thinking, is the highest teaching it is possible to imagine; this is in all respects the teaching of Buddhism.

But does this imply that this teaching is only met with in Buddhism and does not appear also in Christianity? Assuredly not. The Christian philosophers had good reason for upholding that the great truths, those of Buddhism like the others, ought to be referred to the same source as Christianity. Their only mistake lies in attempting to demonstrate this by historical arguments. There are truths which demonstrate in themselves their demonstration and which, in every case, are not within the province of history. It is to take exceedingly useless pains to seek to establish that the good, the true, perfect beauty, are derived from eternal perfection, if the end in view is but to insinuate that the ideal of others. Arguments of this sort are not only wretched from a philosophical point of view, but they are criminal in practice, since they can have no other result than to split up humanity and make them forget the sacred books: *In terrâ pax hominibus bona voluntatis!*

Ethic, be it Christian or Buddhist, is nothing else than the law of love established in view of Nature's eternal work. Nature's eternal work is the evolution of beings in view of their return into the Great All, from which they have only emerged, because their emergence was a necessity to resolve the problem of perfection, a problem which would have been for ever insoluble if the corollary of liberty and consequently of action and selection had not been solved by them. Such, at least, in the light in which the modern schools of the Mahâyâna regard the moral machinery of the universe; and it would not be impossible to establish that this point of view was that of Buddha S'âkya Muni himself, or of his first adepts.

Before their return into the Great All and during their existence in the world of form, humanity has to work without intermission for the accomplishment of its temporal mission. It can obtain salvation by knowledge, says an Upanishad; it can gain it by means of love, says a Purâna. Knowledge and love are, in Buddhism, the two essential factors of the universe.

Although love and knowledge are the two essential coefficients in the Buddhist dogma, they are only so on the condition of completing the one the other, of blending themselves to a certain extent, of becoming one and the same thing. Until their complete unification, love is only a vehicle, by the aid of which a being can obtain knowledge, but love is not knowledge itself. If the being does not possess this vehicle, and until he has acquired it, he is condemned to follow the chain of re-birth, from which he can only obtain freedom after having struck off not only all the fetters resulting from his physical condition, but even the recollection, the remembrances of those shackles.

"It is necessary," says the Buddhist law, "in order to attain Nirvâna, to lose consciousness of the individual, afterwards to forget that one has lost this consciousness, and finally not to know that one has forgotten that such individual consciousness is lost."

Under the dominion of such an ethic it is evident that the personal instinct sees incessantly the position which it has arrogated to itself in the inner nature shrinking away; while at the same time that of the feeling of self-sacrifice increases. But the feeling of altruism itself only represents a transition stage in the work of the pilgrim. The final expression of his evolution ought to lead him to loving only the eternal principle from which emanates all love and to which all love ought necessarily to return.

The enunciation of this cardinal principle on which Buddhism rests, has provoked much misunderstanding and opened the door to many an error. I do not propose to discuss here a gratuitous statement often repeated, and according to which Nirvâna would amount to nothing else but an absolute loss of individuality, the merging of souls in nothingness. As well might one say that a wheel of a watch ceases to exist from the moment that it is put into its place, from the moment

when it becomes an integral part of the watch. The being is a wheel of the great machine: he will occupy his definite place, without, for that, ceasing to exist, when he shall have become sufficiently perfect to answer to all the demands of the eternal motion.

As for the reproach of selfishness which has been brought against the Buddhistic ethic, it can only result in showing once more how much word-making disfigures not only facts and ideas, but draws us away, when we wish to appreciate them, to the outermost confines of the absurd. It has been affirmed, for instance, that Buddhism is selfish, because it urges man to withdraw himself from worldly matters, to confine himself to his own personal salvation. Selfish! this Buddhism whose chief fault is perhaps that it does not sufficiently safeguard the interests of the individual, thinking too much of the mass. Selfish! a teaching which has struck right to the bottom of love for all creatures and complete abnegation of self.

To do good here below in the hope of a recompense beyond the tomb—such is the injunction of nearly every religion. This precept which rests on a weak spot in our nature, leaves room for improvement in that it depreciates the dignity of man.

The ideal is evidently to do good for good's sake, without lessening the value of the action by a mercenary expectation. The required corrective is formulated in Buddhism. We learn from it that it is necessary to practise good, because good is necessary for the accomplishment of Nature's great work; that which conforms to the demands of the great work, is the sole and true satisfaction which, being freed from the fetters of form and all desires, we can taste.

Knowledge! Such is the supreme end and aspiration of the Buddhist. Progress ought to be continued, the world must without ceasing perfect itself, but the sole and real progress is moral progress. What one must realise in this world, is the gradual but constant increase of this moral progress. The means of arriving at it consists in multiplying incessantly the number of collaborators of the idea, which amounts to saying,—the number of pioneers of supreme emancipation. As a practical consequence, Buddhism demands for all the right of bodily quiet in meditation. To assure to each the calm necessary to collect himself, such is the best, the highest application of Love.

But it is not only the compassion of man for man which Buddhism extols; its wide gaze embraces the whole of nature. Beings, whatever they may be, are all destined for Nirvāna; and by "beings" we must understand animals, vegetables and even inorganic bodies. Christianity has not absolutely denied to animals the possession of a rudimentary soul, and St. Augustin deals out to them, a certain shadow of mind (*Quedam scientiæ similitudo*). He goes further; he admits not only among plants, but even among minerals, something which resembles love (*velut amores corporum momen-*

ta sunt ponderum). Buddhists have had no hesitation; inorganic substances, they also evolve, integrate, disintegrate, following the general law of evolution and transformation. Nowhere is life absent in the universe. To suppose a place where life does not exist, would be nonsense, an absurdity. Death is only an illusion, the formula of a mistaken notion; it only exists in appearance by the same necessities of life which demand movement without ceasing, and for ever new combinations.

From the moment when life is everywhere, love ought to expand and include all beings without exception; and from the moment when all beings have to fight against suffering before reaching liberation, all have the right to love.

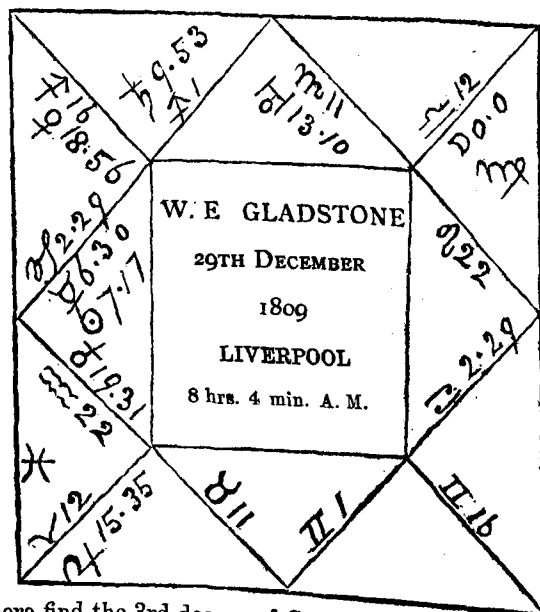
Buddhism is thus essentially a religion of love. All beings possess in its eyes, without distinction, the potential qualities necessary for the attainment of knowledge. At a given moment, they do not all occupy, it is true, the same place on the ladder of evolution: it is just that they should undergo in each life the consequences of the liberty of action with which they have been invested, and which has left them free to perform, of their own free-will, good or bad deeds during previous existences. It depends on their own will, whether they obtain after death an organism more or less happy, more or less favourable to the working out of their destiny. All are answerable the one for the other; all are called; all are chosen; no one will be condemned to a perpetual hell. Hell, moreover, in Buddhist thought, at least in that of the most advanced votaries of the *Mahāvīna*, is nothing else than remorse and absence of love, as in the ideas of St. Thérèse. There exists only one purgatory, and the Buddhist does not hesitate in regard to its locality; purgatory is everywhere, where form is met with and matter evolves. It is on our globe; and equally in the innumerable regions of the starry firmament. The gods themselves, infinitely more perfect than men, but nevertheless still prone to passion, undergo, in a measure, the temptations, the bitternesses, the sufferings inherent in life, *tota pœna, quia tota vita est tentatio* (St. Augustin; "Called of God", XXI. 14). As regards men, they will only emerge definitely from the *tourbillon* of desires, after having freed themselves from the last clings of self, from the final bondage of personality and selfishness.

They will depart thence, both gods and men, to enter into *Nirvāna*—a term which, in Europe, has been altogether perverted, because they have not understood in what way the Hindu terms, that we translate by *space* and *nothingness*, are to be understood. If the ancients said that nature abhors a vacuum, it is because they conceived a vacuum in a manner absolutely different from the Buddhistic idea. The vacuum (or space) for the disciples of the Tathāgata is the absence of all that chains us down to the servitude inherent in form; "nothingness" is deliverance actual and absolute from all that tends to re-attach us to this bondage.

If Nirvána had been the annihilation, as they would have us understand it, love without bounds, without restriction, without intermission, such as Buddhism taught, would have had no other end but complete, eternal destruction of the very object of love. From the moment when life was without continuance and sanction, the practice of austerities would be a farce, their teaching an error!

HOROSCOPE OF MR. GLADSTONE.

THE Right Honourable W. E. Gladstone was born, according to his own statement to a correspondent, "about breakfast time," which, with the eminently industrious and methodical household of his father, would probably be close upon the hour of 8 A. M. at Liverpool. I have therefore drawn the figure of birth for 5 minutes past the hour, as follows:—



We here find the 3rd degree of Capricornus rising, the joint rulers of the horoscope being Saturn and Jupiter; for Saturn rules Capricornus and is in Sagittarius, the sign of Jupiter. This agrees very well with the personal appearance of the statesman.

The general description of one born under Capricornus is as follows:—

The subject will be the cause of his own well-being. He will bring his affairs to their issue by force of his own will-power and resolution. The sign gives an executive nature, active life, much energy and bodily vigour, force of character, hardy constitution (especially in a nocturnal horoscope such as this; the Sun not having yet risen). Furthermore, accidents will happen to the native.

Furthermore, accidents will happen to the native, causing, in some cases, bodily defects. The native will court responsibility, and in the

executions of great works will show himself to advantage. He is apt and business-like, argumentative, aggressive and militant, enthusiastic in any cause he may espouse, forceful, vehement, but oftentimes the victim of a profound melancholy. Fluent and ready in speech, the native is sometimes regarded as eloquent, though usually there is some mannerism in the utterance. The subject of Capricorn is known to be careful in his affairs and often miserly or parsimonious. The mind is subtle, just, watchful, careful in the affairs of life, and capable in many diverse occupations. The will is strong and pointed, but apt to change its object; but withal decisive in its operations. The native of this sign is fond of a certain degree of rusticity in the mode of living, brusque and demonstrative in action, destructive, slow to anger as to appease, mindful of injuries but not revengeful, cautious, deliberate, provident, undertaking things only after mature reflection, capable of great undertakings, and gifted with much foresight.

The native is usually one of a large family and the foremost member of it.

The fortunes of the native are precarious, but what success there may be in the getting of wealth will be entirely due to his own industry and thrift. The native's father will be enterprising and prominent in his vocation. Children born to the native will be successful in life. But in respect to progeny Capricorn is not a fruitful sign and gives to the native but few children. The diseases peculiar to the sign are rheumatism, either gouty or articulate, and affecting chiefly the arms and hands; stomach complaints are also likely to affect the native. The marital state is usually fortunate. The subject of this sign will be liable to accidents caused by falls, hurts from animals and others by human agency. The arms, hands and collar-bones are likely to suffer injury thereby. The native will usually live to a good old age and die in his own country. Voyages are not profitable nor healthful and should be avoided by the native of Capricornus. In his occupation he will experience much trouble, opposition and open enmity; but his ponderable planet, Saturn, overcomes everything by reason of the patience and perseverance with which he endows the subject. Friends are firm and faithful, but among them there are those to be feared who will betray the confidence reposed in them; traitors, unfaithful to their honour. The native will have enemies both in high and low life; and in the former, churchmen, statesmen and nobles are to be feared.

Such are the general effects of Capricorn on the life when rising at the time of birth.

The 3rd degree of the sign Capricorn is variously described by several ancient authors. Johannes Angelus says:—

"The 3rd degree of Capricornus ascends with a great serpent. It denotes a wise and subtle person."

The first decanate (10°) in which this degree falls, is represented by "a man travelling on foot," and denotes one who will make progress by means of his own endeavours, and will owe whatever fortune befalls him to his own patient labour.

Elsewhere the 3rd degree of Capricorn is described as "a serpent coiled round a spreading oak tree. It denotes a wise person, with much force of character, strength of purpose added to subtlety of action, prudence and circumspection. Even as the bird coming home to its nest in the tree falls a victim to the charms of the snake, so will the native use the natural instincts of others to his own advantage." Not very complimentary in reference to our subject certainly, but the question is not one of what is agreeable or the reverse, but of what is true or false; and in this matter the reader must use his own judgment.

A modern author gives the third degree of Capricornus as symbolised by "a gigantic 'Dragon-tree' (*Dracæna Draco*). This denotes one who is possessed of almost boundless resources of vitality, &c."

But to leave generalities and come to the special points of this particular horoscope, we may first of all take the planets in the signs of the zodiac and mark their influence on the character and fortunes of Mr. Gladstone.

In Capricornus, the rising sign, we find Mercury and Sun in good aspect to Saturn, but evil aspect to the Moon and Jupiter. Mercury in Capricorn denotes circumspection, secretiveness, self-restraint, ability to be one's own monitor and councillor. It gives a slow and incisive speech with some peculiarity, or rather a good deal of individuality in it. Being in the first house, it renders its subject active, nimble, executive, full of business, always afoot and in haste; yet careful in his actions; sometimes loquacious and anon very taciturn; a man of letters, a greedy reader of books, a clever student and "a writer of books."

The Sun in Capricornus makes him thrifty and careful in the things of this world; renders the affections steadfast and the judgment cold and impartial. It gives steadiness to the whole nature, increases apprehension and forethought, making the subject very deliberate, of strong convictions and tenacious motive.

Mars in Aquarius gives a peculiar twist to the temperament, so that at times the native will be very fiery and petulant and as often cool, reserved and self-possessed. It makes the temper somewhat volcanic; and gives control of the bodily appetites and passions. Being on the cusp of the 2nd House, this planet forbids wealth, inasmuch as the native can never lay up much money; but at the same time it gives exceptional earning capacities. It likewise conduces to oratory, strengthens the memory, and gives fiery force to the speech.

Jupiter in Aries gives richness to the nature, enlarges the sympathies, makes the native generous, just, enthusiastic, religious, and democratic in his views. In the third House Jupiter produces academic success, favours correspondence, journeys, &c., and makes the

native to be highly regarded by his neighbours and those among whom he lives. It is well known that Mr. Gladstone passed with a "Double First" at Oxford in his 22nd year; likewise that his correspondence (especially his post-cards) are world-famed; while as a neighbour he is much beloved by the people of Hawarden.

The Moon in Libra confers upon the subject a peculiarly delicate mental organization, so exquisitely adjusted in itself as to be subject to all kind of influences, in such manner that the opinions will appear to undergo rapid changes and to lean first to one side and then to another in any matter; but withal there is a certain pivotal stability which is vested in the individual sense of justice, which indeed is the origin of this seeming vascillation. The attitude changes frequently; the motive and principle remain fixed. Generally such persons require the weight of outside opinion before coming to any decision. This position gives much poesy of temperament, a full appreciation of the fine arts, the classics, mythology and the like; it likewise gives a love of the beautiful in nature and some taste for architecture. Being posited in the 8th House, it confers upon the native an easy and natural death and a peaceful termination to the life. Uranus in the sign Scorpio and in the mid-heaven of this figure, is the cause of Mr. Gladstone's singular reverses in political life. Wherever Uranus is found in the meridian of a horoscope, it produces instability in public favour as regards the native, and very sudden and unexpected reverses will occur in connection with the avocation, whatever it may be. It is the most capricious of all the planets in its action upon the affairs of life. Hence it has ever been that Mr. Gladstone could never be sure of that continued prosperity which has marked the career of some of his predecessors in the government of the country; while during his tenure of office the most unexpected and complicated succession of events has invariably arisen. At the present time Uranus is transiting the degree of the zodiac held by it in the nativity of Mr. Gladstone, and his sudden resignation, is quite in accord with the operations of that erratic planet.

In this connection it has been observed that the position of Jupiter (the great Benefic) in Aries, in the horoscope before us, has been attended with good fortune to Mr. Gladstone whenever repeated by transit. Thus in 1868 Mr. Gladstone came into power when Jupiter was in Aries; also in 1880 when Jupiter came round to the same sign of the zodiac, Mr. Gladstone scored a success at the General Election against Lord Beaconsfield; and in 1892, when Jupiter was again in Aries, he succeeded Lord Salisbury upon the General Election in July.

On the contrary, whenever Jupiter has been in Libra, the opposite sign, Mr. Gladstone's fortunes have suffered badly. In 1874 Mr. Gladstone was beaten at the poll, and resigned office in consequence, and in 1886 he dissolved Parliament and gave up office. But to continue the delineation.

Saturn in Sagittarius gives probity, rigid honesty in action and in motive, a religious spirit, love of religious ritual, and usually the native is a great upholder of his ancestral faith. In the 11th House, Saturn denotes false friends, disappointed hopes, steadfastness in attachments, love of one's cause, partisanship. It is singularly fateful to Mr. Gladstone so far as his adherents are concerned, from whom some of the greatest troubles of his life have come. Venus in Sagittarius denotes buoyancy of spirits, hopefulness, candour, generosity and humane feelings. In the 12th House it warns off enemies and makes the barbs of secret enmity to miss the mark whenever directed against the native.

In review of the influences of the planets upon the life of Mr. Gladstone from year to year throughout his life, the first notable period we come to is the successful one from the age of 22 to 25, during which time the Sun was directed to a trine aspect of the Moon and sextile of Mars in the zodiac. Mr. Gladstone then scored a "Double First" at Oxford as already stated, and in his 23rd year became M. P. for Newark, which office he retained till his 38th year. He also became Lord of the Treasury, under Sir Robert Peel, in his 25th year. The next office he held was that of Secretary for Colonial Affairs, which he undertook in his 26th year, but under the evil influence of Sun semi-square Venus and Sun semi-square Mercury, which were in force from the 26th to 28th years of his life, he only retained the office for two months. Under the good direction of the Sun to Saturn Mr. Gladstone married in his 30th year, and became Member of the Privy Council, Vice-President of the Board of Trade, and Master of the Mint. In his 36th year, under the evil influence of Sun square Uranus, he resigned in consequence of the Maynooth Grant. In his 43rd year he accepted office under the Earl of Aberdeen as Chancellor of the Exchequer, which office he continued to hold when Lord Palmerston succeeded to the Government.

The Sun was then directed by evil aspect to Mercury and the Ascendant of the Horoscope, and this is the reason why he soon afterwards resigned the office, for nothing permanently good could come of it. At 49 years of age he became Lord High Commissioner Extraordinary of the Ionian Isles under the direction, Sun to the conjunction of Mercury. But the most brilliant period of his life was when, at the age of 60 years, he came into power as Premier of the State. The Sun was then in good aspect to Mercury, Venus and the Ascendant, and also to its own place at birth. But he dissolved Parliament under the evil aspect of Saturn to the Sun by direction.

Since his 80th year Mr. Gladstone has been under a succession of evil directions, which will continue to have sway over his life until the end, which is not far distant. The directions are as follows:—

1889, Sun sesqui-quadrate aspect to Uranus.

1891, Sun opposition Moon.

1894, Sun square Ascendant.

1894, Sun sextile Mercury.

1895, Sun semi-square Mars.

1896, Sun square Venus.

1897, Sun square Mercury.

1898, Sun square Sun R.

The resignation of Mr. Gladstone took place under the influence of Sun opposition Moon, and square Ascendant; the secondary Directions being—

Jan. 1894—Moon opposition Jupiter P. in the 3rd House. Evil.

Feb. 1894—Moon semi-square Saturn P. in the 11th House. do

April 1894—Moon semi-square Venus R. in the 12th House. do

A very favourable period is in process during the summer, June to September, of this year. But by his retirement we do not consider that Mr. Gladstone has got free from ministerial troubles altogether, for there are indications that, in December 1894, and the following month, new anxieties in connection with the office he has just relinquished will enter into his life. With improving health it would not be at all surprising if, in the summer of this year, Mr. Gladstone should resume his ministry; and should he do so, there are inevitable troubles in store for him with the close of the year. His health, too, will be in great danger during the spring of 1895. At the end of 1896, the Moon will be in conjunction with Saturn in the horoscope, and from that time to April 1897, will be dangerous to the statesman's health and fortunes. It is not possible that he can reach his 90th birthday, for in the winter of 1898, the Moon forms a conjunction with the place of Mercury and the Sun at birth, and a square aspect of the progressive place of Venus and the Sun, the influence of these evil aspects being strongest in November and December of that year.

Mr. Gladstone's exceptionally brilliant career may astrologically be referred to the fact that all the planets, save one, are rising at the time of birth, which ever gives eminence in one's sphere of life; and the rising of the Sun and Mercury in the eastern horizon, with the sextile (good) aspect of Uranus from the Midheaven, likewise tends to elevation, though the position of Uranus produces an element of instability in the fortunes, as already remarked. Further it will be seen that the majority of the planets are in cardinal and moveable signs, which, besides conferring upon the native considerable prominence in whatever work he may engage to do, gives a degree of executive ability, courage, determination, aptitude and business capacity, which is only to be found in those persons whose horoscopes show many planets in cardinal signs. It is to this position of the planets that Mr. Gladstone owes his progressive liberal tendencies, for the children of the cardinal signs are ever great reformers or destroyers.

SEPHARIAL.

ANNIE BESANT'S INDIAN TOUR.

THE departure of Annie Besant for England, on the 20th ultimo, closed the record of one of the most remarkable lecturing tours in history. It is a record of 15,000 miles of travel by sea, and 6,500 by land in Ceylon and India; of 121 public addresses, to at least an aggregate of 100,000 people; of the winning of the hearts of several nations; of the awakening of popular enthusiasm for the ancient faiths of Hinduism and Buddhism among their much dejected adherents; and of such a display of ability as an orator, philosopher and public teacher, as to put her in the very highest place in the minds of the Eastern people. From the Southern Province of Ceylon to Lahore, the capital of the Punjab, and from Calcutta, the metropolis of the Indian Empire, to Surat, the ancient gateway on the Western sea of the commerce of India with Western nations, comes but one verdict as to her pre-eminence in all those qualities that mark the civic leader of men. Before November last her name was scarcely known in the East, save among a few readers of Western Freethought literature: it is now known and spoken with benedictions, in tens of thousands of homes, of every class of people in the countries through which she has passed triumphantly during the tour just completed. Instead of my exaggerating in what is above said, our friends in every town visited will, upon reading these lines, rather accuse me of understating the facts; for everywhere there were the same crowds hanging upon her eloquent lips, the same rain of tears when she pathetically described the fallen state of the old religions and spiritual degradation of the peoples, the same wild applause when she sat down, almost exhausted, after her fervid perorations. To shut one's eyes and but listen to the murmurs and the applause that broke the profound silence in the hughest assemblies, one might fancy she was nightly addressing but the same first audience, without change of locality; but on looking over the seas of heads a glance was enough to show that, while one soul moved in all their breasts and throbbed responsive to the speaker's loving appeals, we were confronting in turn all the chief nations of Ceylon and India; who differed from each other more widely in dress, features, complexions, and expressions of countenance, than would the nations whom she might have addressed in a tour of equal length throughout European countries.

My duties as manager of the journey and chairman at all Annabai's lectures, together with the constant demands on my attention of the current local business of the Theosophical Society, prevented my writing for my Magazine even the briefest narrative of events. My willing coadjutors, Messrs. Edge and Old, were thus compelled to gather what facts they could from current Indian papers, and it is not to be wondered at that they got in this way some very incorrect and misleading ideas as to what Annabai said and did—ideas such as, to my

great regret, found their way into last month's *Theosophist*.* In justice to them I must say that the papers that we happened to see on our travels were full of most palpable errors, and nobody could have gleaned, save, to some extent, through the *Indian Mirror* (our ever faithful and loyal ally and advocate) a true idea of what her lectures really contained, or to what extent the constitutional landmarks of our Society were kept in view. As for the former, it almost invariably happened that the European or Eurasian short-hand reporters would faithfully follow her so long as she dealt in generalities, but the moment she reached the constructive stage of her argument, and began quoting from Vedas, Upanishads and Purānas, verse after verse, and chapter after chapter (to the astonishment of the most learned Sanskrit scholars), these journalistic gentlemen would just lay down their pencils and scarcely write a word until her peroration was reached. If any did venture among what an uneducated Calcutta reporter described to me as "those *Hindustāni* words," he usually made such a mess of it, that A. B. on being asked to revise the copy for the press, found it was simply useless, as she would have had to re-write the whole lecture. So she had to refuse, even such a good friend, for example, as Narendronath Sen, Editor of the *Mirror*. The only thing saved out of the wreck of this five months' intellectual feast, this banquet of rhetoric and wisdom, are the four lectures (not five, as she had to reject one report) she gave on successive mornings at our annual Convention at Adyar. These she has edited, and they will shortly issue from the press, with a special Preface from her own pen. Alas! that so much should be lost, has been the universal expression of opinion at each station on our leaving; yet so it is, and our only hope of recovering the substance, if not the very words of her lectures, is that she may embody them in a book, of which each subject would form a separate chapter—if she ever finds the time for it, which is more than doubtful. It is not my present purpose to trench upon this ground at all, but only to give a bird's eye view, as it were, of the striking incidents of this most interesting and instructive tour of 1893-94.

As regards the question of her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. True, she has declared herself virtually a Hindu in religion almost from the beginning of the Indian part of her tour. What of that? If she had chosen to declare herself a Mussalman, a Jew, a Christian, nobody could have ventured to call her to account. What could be more clear than our printed declaration that "no person's religious opinions are asked upon his joining, nor is interference with them permitted"?

* In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us as in many other places, and as in every Hindu house *Prasad*—sandalwood paste, rose-water and betel leaves—was invariably offered to the guests after the repast; an improvement, I should say, on the Western spirits and tobacco!

And should Annie Besant be denied the liberty which is enjoyed as an acknowledged right by the humblest member? In all my fifteen years of public speaking and writing, and all of H. P. B.'s writing and private conversation, did we even try to conceal the fact of our being Buddhists; and yet have we ever failed to do all we could to help people of all other religions to find their hidden ideals and to live up to them? Neither charge can be laid against us, and I, who have listened to A. B.'s discourses from first to last, with the sole exceptions of those at Nagpur, when I was temporarily absent from her on special business, declared that she said nothing about, or in defence of, her religious views that was not perfectly proper and perfectly constitutional. Her theme was ever Theosophy, and she ever declared herself a thorough-going Theosophist. While she showed that Theosophy was more fully and clearly taught, as she believed and as H. P. B. proved, in the Aryan scriptures than elsewhere, she also said that it was equally the indwelling soul of every religion the world had ever known. Those who heard her splendid lectures on "Theosophy and Religion," "Pantheism," "Theosophy and Modern Science," "The Evidences of Theosophy," "The Evolution of Man," and "Man, His Nature and Powers," will bear me out in saying that she did ample justice to all the chief religions. She took no brief from us to conceal her private views on religion, and if anything of the kind had been compulsorily accepted by her, I should not have accompanied her on the journey; I do not enjoy the company of muzzled slaves. Dr. Salzer and other esteemed colleagues in the Society have publicly protested against the T. S. having been made responsible for Mrs. Besant's Hinduism. But the fact is that, in introducing her to her audiences, it was almost my invariable custom to warn the public that, under our constitution, the Society represents no one religion, and is not in the least degree responsible for the utterances of any of its officers or members upon questions of religion, politics, social reform, or any others about which people take sides. Unfortunately, the reporters had come there only to report what A. B. might say, and with few exceptions made no mention at all of my prefatory word of caution. But the audiences heard me, and that suffices.*

As regards the southern half of the tour, something was said in my annual address to the Convention, and I need not enlarge. In fact, as regards the entire tour it may be said that there was a monotony of exciting arrivals at and departures from stations; of generous, even lavish, hospitalities; of smotherings under flowers and sprinklings with rosewater; of loving addresses presented in tasteful caskets by Recep-

* After sending the above to the printers, I received a copy of the *Indian Mirror* for March, in which A. B.'s last lecture in Calcutta is reported. The subject was "Theosophy and Modern Progress," and by good luck my introductory remarks are published. I quote what follows: "I wish again to impress upon your minds the fact that the Theosophical Society is a neutral body as regards religious opinion, that it has no creed to enforce, and that it is not responsible for the opinions of its members. What each person—he or she—is, it does not concern itself about, nor is the Society bound to accept their opinions, etc. etc."

tion Committees; of chaunted Sanskrit slokas, full of Eastern compliment and hyperbole, from both orthodox and heterodox pandits; of organisations by me of Hindu religious and ethical societies among school-boys and undergraduates; of visits to sacred shrines and holy ascetics; of morning *conversazioni* when, for two hours, or even three sometimes, at a stretch, Annie Besant would answer offhand the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics; of grand orations daily to overpacked and sweltering audiences, which found no halls big enough to hold them, and so overflowed into the surrounding compounds or streets, sometimes by hundreds and thousands, and had to be driven away by the police; of processions in palankeens, by night with torches, by day and night sometimes, with bands of Hindu musicians, choirs of female singers and groups of bayaderes, making national music and dance, as though ours were a religious progress; of presents of Kashmir shawls by hosts and magnates who could afford to comply with the ancient custom of thus honouring scholars, that has come down from remotest antiquity; of rides on elephants through crowds of pilgrims; of floatings in quaint boats down sacred rivers, past holy cities like Benares, Prayâg and Muttra, to see the bathing multitudes and the waterside temples, houses, mosques, and tombs of dead potentates, sages and ascetics; of formal meetings with pandits for discussions; of receptions at private houses, where we were made acquainted with the most educated and most influential personages of the great cities: this for five months on end; a rushing up and down and across the Great Indian Peninsula, a conscientious filling of engagements and strict keeping to the advertised programme, a series of meetings and partings with beloved old colleagues and new acquaintanceships formed with the later comers. Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

Unlike as H. P. B. and I were in many respects we were akin in more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervour and devotion personified, the ideal female devotee who in time evolves into the saint and martyr. With the modern Hindu practising his corrupt-ed form of faith, she compares as Madame Guyon with her "Spiritual Torrents," with the ignorant Christian peasant of Russia or Bulgaria. Her "Hinduism" is the lofty spiritual concept of the Bhagavadgîtâ; a splendid, perhaps unattainable, ideal. This may seem incredible to her old Secularist friends, yet one needs but read her Autobiography to see how true it must be. She passed out of Christianity with bleeding heart and agony of regret; she stayed Secularist because that was the normal reaction to be expected in a mind so great as hers.

Yet all those years she was but in a state, one might say, of spiritual suspended animation, existing as a flower may under the stone which presses it into the ground. Like the flower burgeoning out when the pressure is removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H. P. B. As the lark sings in soaring, so Annabai's heart is filled with the overwhelming joy of finding in the *Secret Doctrine* of Aryan philosophy all her intellect had ever craved, and in the Aryan religion even a greater field for devotion than she ever yearned for in the days of her youth. H. P. B. and I had no spark of this love of worship in our constitutions, though, I believe that, as regards the actual sentiment of religion, we were not more deficient than others. Of the two paths which S'ri Krishna says must be followed in the seeking after *Mukti*, that of knowledge and that of devotion, H. P. B. and I, in this incarnation at least, have trodden the former; Annabai has trodden the one, but is now by preference treading the other; and, but for her controlling impulse of self-effacement and her sense of the duty she owes to the sin-burdened and ignorant masses, she would, I think, retire to some quiet spot where she might commune with the soul and more speedily gain liberation. A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes!

If there was monotony in other things throughout the tour, there certainly was not as regards our lodging-places. At one station we would be quartered by the local committee in a palace, borrowed for the occasion from the local agent of some absentee rajah, at the next in a bug-haunted, uncleanly, mud-floored and mud-walled travellers' bungalow; perhaps one where the wood of the doors had been eaten out by white ants or become so warped as to defy the tight shutting of them. The charpoys (bed-cots) were sometimes so soiled and full of animal life that we all preferred sleeping on the floor on mats: no hardship for either A. B. or myself, or, for that matter, for our dear companion, the Countess Wachtmeister, although she usually resorted to her deck-chair, which she carried with her against such emergencies. Several times we put up at railway stations where the journey had to be broken to take another railway line; but in India that is no great hardship. To people of our simple tastes, it was pleasanter than to have to sleep in palaces full of costliest furniture, for one could not help grieving over the human misery with which the latter contrasted, and over the post-mortem fate of the owner, who was slaking his soul-thirst with the salt-water of such empty splendour. Yet, let me say that, whatever the temporary habitation in which our friends lodged our party, it was given up to us in love, and the sense of that made us as happy in the most gorgeous *lok* as in the most humble bungalow. Our every wish was anticipated, our every imaginary want provided for; and, if the

memory of Annie, her lectures, talks, and sisterliness, is sweet to the members of the local Branches who entertained us, so, likewise, does she carry away a heart full of fraternal affection for the Hindu, Parsi and Mussalman brothers she has left behind—but not forever.

She and the Countess Wachtmeister landed at Colombo on the 10th November 1893, from the P. and O. steamer, *Kaiser-i-Hind*, and was welcomed at our Head-quarters with a triumphal arch; a hall charmingly decorated with flowers; addresses, and a gathering of Sinhalese Buddhists, including our own local members and their families. The next move was to the Sanghamitta School, where Mrs. Higgins gave us warmest welcome and unstinted hospitality during our stay. Public lectures were given at Kandy, Colombo, Galle and Panadura.* We crossed to India on November 15th, visited thirteen stations before reaching Madras, and stopped at Adyar until January 7th 1894, when we sailed for Calcutta. Up to this time Annabai had given forty-eight lectures and addresses, including those with which she favoured the Convention.

At Calcutta she scored the greatest triumph, we were told, that any public speaker had had in the Metropolis. The Town Hall was packed to suffocation with a sitting and standing audience of 5,000, yet so complete was her command over their feelings that when she sank her voice to a half-tone of pathetic recitative, they listened in absolute silence to catch every word, until at the fitting moment their suppressed feeling found vent in torrents of applause. The description applies to each of her Calcutta addresses, and the comments of the local press and that of the whole Presidency prove the depth and permanency of the impression she made on the people; the high and the low, the educated and the uneducated. Her progress through Bengal and Behar was almost a royal one in its exhibitions of popular fervour. She could not drive through the streets or enter a lecturing hall without having to pass through crowds who had gathered just to gaze at the champion of their hoary faith, the declared student of the old Aryan wisdom, and to salute her reverentially with joined palms held in front of their foreheads, as they have taught to salute the Brahman and the true ascetic, from the earliest times to the present day. At Berhampur there was a great gathering of Nuddea and other pandits to greet her, and in their joint address to her in Sanskrit, they ingeniously paraphrased her married name into the honorific title of "Annavasanti," which means "the Giver of Nourishment to the whole world." In this connection it may mean "the Dispenser of spiritual food"; and nothing could be more appropriate. Anna Purna is a name of Durga, the wife of S'iva, and she is most fervently worshipped at Benares.

She accepted visits for discussions or special addresses to the heterodox Brahma Samajists of Calcutta, and the heterodox Arya Samajists

* The impression they made on the Buddhist public is shown in the exclamation I heard on leaving the lecture-hall one evening: "If we can hear such Bana-preaching as that, we need not trouble ourselves to listen to our priests."

and orthodox Sanathan Dharma Sabha of Lahore, and by the eclecticism of her sentiments abated much of their baseless prejudice against our Society, and sowed in their hearts the seeds of kindlier interest. If I had had the time I should have prepared a special lecture on Islam to deliver at Lucknow or some other great centre of that religion, but that had to be postponed until my return to Head-quarters. I had conditionally accepted Annie's kind offer to take the chair on the occasion, and express her interest as a Theosophist in the spiritual welfare of the fifty million Indian followers of that faith.

Various attempts were made to "draw" her on the burning social questions of the day in India, but she wisely, and with my entire concurrence, refused to give out the crude opinions she would alone be able to express before becoming familiar with men and parties, and the nature of their disputes. At the Arya Samaj meeting at Lahore, however, she distributed the prizes to the girls of the Samaj school, and very strongly expressed her sympathy with every attempt to restore the standard of female education which prevailed in ancient Aryavarta. This same sentiment she gave utterance to in a number of her public discourses, in fact always in her lectures on "India, Past and Present." Her idea was, however, that in all matters of reform the lead should be taken by the Brahmans, and naturally would be if the caste could by any means be purified and brought back to its former status as the true spiritual and moral exemplars as well as teachers of the nation. Her hope for the revival of the Aryan standards of morals and religious ideal lay in the beginning of the work of self-redemption in individual Brahman families, here and there, and the consequent creation of new family foci into which might be drawn some of the souls of ancient sages and moral heroes who might now be seeking proper bodies in which to incarnate themselves. This process, she admitted, must take long, very long, yet the result could never be hoped for unless a beginning was made, and the present was as auspicious an hour for that as any other in the future could be.

One striking feature of A. B.'s tour was the daily *conversazioni* above referred to, and memorable for the number of 'assistants,' the wide scope and profundity of their questions, and the manner of holding the meetings. Annabai almost always sat on a mat or rug on the floor in Hindu fashion, and the visitors did likewise. It was, in fact, the only practicable way, for since often an hundred or two hundred persons were present, and no such number of seats were available, the choice was between all standing huddled together during the time of the meetings, or just sitting down in the national fashion, as the custom is in all gatherings of Indians unspoilt by Western influence.

The Countess remained with us until February 23rd, when she left us at Kapoorthala, to go to San Francisco as a delegate from the Indian Section to our American Section's Annual Convention. At Amritsar, Panjáb, we were entertained by Miss F. Henrietta Müller, F.T.S.,

and heard of the good work she is doing in a practical missionary spirit, among educated Hindus, towards inciting them to work as well as talk for the spiritual regeneration of India.

The triumph of Calcutta was repeated at Lahore. A. B.'s discourses burned into the popular heart with the same magical power, and the same throbs heaved the Hindu bosom. Fortunately the huge circular pavilion erected for the sessions of the National Congress in December last had not yet been dismantled, and seating accommodation was available for some 4,000 people. Warned by the reports of crowds at our other halting places, the Lahore T. S. and Citizens' Committee of Reception, issued tickets of admission, and so, while the capacities of the structure were utilised to the utmost, and audiences of at least 5,000 persons were admitted daily to hear A. B., there was no such uncomfortable overcrowding as we had had elsewhere. The entire arrangements reflected much credit upon the excellent committee, including our enthusiastic and energetic brother, Pandit Gopinath. A. B.'s voice, which did not fail her throughout the tour, was found equal to the occasion at Lahore, and could be heard with ease throughout the vast auditorium. Among the local accessions to our membership were the three most distinguished Bengali gentlemen of the city, and the President of the Lahore Arya Samaj.

Having now reached our highest point of travel, we turned southward by Bareilly, Lucknow, Cawnpore, Nagpur and Poona to Bombay; thence onward to Surat, in the west, and to Baroda, half-way between the two; thence back to Bombay, where the 18th and 19th of March were devoted to public addresses and private meetings, receptions and *conversazioni*, and the last event of all was the embarkation of our dear apostle of Theosophy on the P. & O. steamer "Peninsular" for Europe.

H. S. OLCOTT.

KRISHNA'S JOURNEY TO MOUNT KAILAS.

(Continued from page 306).

THE thing that will surprise our readers most in the account of Krishna's journey construed as an account of Samādhi, is that there should be such disturbing forces in such a high plane of life. Krishna has gone high and crossed the Fohatic stream of the Ganges in his ascent to the abode of Lord S'iva. He is, in fact, in the hermitage of Vámana or the starting point of lower manifested Nature, and there joins on his Manas to the Samádhi state. There at least it may be expected that disturbing factors are nil and that the elements of disharmony are only lower down in the scale. But our text proves that it is not so. The disturbing causes are as rife above as below, and so we find Krishna surrounded by them as by an impregnable fortress. The explanation is to be found in the ancient concept of disharmony reaching up to the very highest lokas in the scale of manifestation. As there is physical disharmony, so there is disharmony in psychical nature

and higher above in spiritual nature. Just as man can be diseased in body, in aspiration, and in thought, so Nature can be polluted by the emanations of the evolutionary life being made to run in all manner of ways out of the law. In fact the Mount Kailas towards which S'ri Krishna is journeying, is an abode of both harmony and disharmony, as it will be seen later on. It is the abode of Lord Rudra. He is the Brahmic knot—the primordial germ of the universe. He is the emanation of the Fire unmanifested. That emanating fire acting on the matrix of matter produces smoke, and that smoke forms an envelope about it. The Veda hence speaks of Mahes'vara as the Great Purusha and yet dual in nature. He is on one side most beautiful—a beauty that belongs to the plane of Nirvāna. On the other side He is most terrific, peopled by Nature's spiritual cheats and monsters. Mahes'vara is the presiding genius of duality, and He is the guardian of the truth called One, whose name is Om and whose life is Sat. As we go on, the text clearly explains the relation of the two to the One and of the One to the two. So we need not anticipate.

It is now necessary to consider the correlation between the beautiful and terrific aspects of Rudra, since that is important to the proper understanding of the text. As must be well known to our readers, S'iva and Vishnu are the two highest devas that occur in ancient Sanskrit literature. Endless are the transactions between the two. In some S'iva is the gainer and in others Vishnu is so. These transactions have reference to the circulation of life between two aspects into which nature is divisible. S'iva is the presiding genius of the spiritual and passive aspect, and Vishnu is the genius of the opposite psychical and evolving aspect. As a result of this idea, Vishnu is ever busy ruling the world, making avatārs; but S'iva is the deva of A'nanda, as it stretches from Nirvāna to the sleep of the embodied man. These two in fact rule the world and support it by interaction as said in the first chapter. Now what is Nirvāna? As distinguished from the state of the unattainable one—a state that yogis work towards, though it is not describable in terms of word and thought—vide S'ruti “यतोवाचो न वर्तते अप्राप्य मनसा सह.” Nirvāna is the beautiful aspect of Lord Mahes'vara, the spiritual manifested germ of the Universe. It is the state in which the terms of the knower, known and knowledge lose their distinction. It is a state of supreme bliss that is consciousness, a state of the longest period of bliss that is attainable by a yogi. Has then this state an end?

It has, is the answer of the ancient Vedic philosophers. Every period of sleep must have an end in a waking state, and similarly the sleep in the highest spiritual matrix of the universe ends in a waking state. What then is the waking state like? The answer to this question must give the key to the phenomenon of the ghost in the text attaining once to the abode of Lord Mahes'vara, and subsequently being hurled down as a ghost to the lowest planes of spiritual

life. Now the rest of Nirvāna is unlike the sleep of an embodied man in one essential respect, and that is this. The sleep is a necessity. Without that the body will get into disorder. It will get crazed. It is a law which a man obeys when he goes to sleep after a day of tiring work. It is not so with Nirvāna. Prior to the plunge of a man into the Nirvānic bliss, he is allowed a retrospect of all that has been achieved and all that remain to be achieved for him and all. The yogi is well up in understanding the law operating in the case of men who seek selfish bliss, leaving others to themselves, and the law that operates in the case of men who sacrifice that bliss for wakeful and vigilant work in behalf of others. On one side is the appeal of duty to fellows, and on the other side is the appeal of selfishness to enjoy a rest, the like of which is difficult to attain. Under such circumstances is the yogi placed before he prefers rest to work, self to the all. Rightly the choice is made. The yogi gets dissolved. There is no more an upādhi in which the Ray from, and in the Absolute One can work. That ray recedes. There is no more any Yagna that that Ray can perform for the man (though no more such) who has chosen to repudiate him, dismissing the appeal of duty made.

What then awakes? Certainly that which was dissolved. How does it awake? As a ghost. Why so? Because prior to sleep the ghost had to repel the Lord who would keep it awake. What kind of ghost is it? It is a spiritual ghost. All right. Does it then obsess living persons in the flesh and suck up their blood. No, it is too high for that. It is not the ghost that appears in séance rooms. It wants not anything that flesh can give. Does the ghost then remaining in the psychic world induce persons to do all sorts of crimes, to indulge in all sorts of pleasures? No, it does not. It is too noble for that. It is too high in the scale of wisdom and aspiration to do this mischief. It wants nothing that such sensual people can give. Why then does it disturb Krishna's Samādhi? Because Krishna has something that the ghost wants. It is a light that it has lost. It is a light which, though unable to destroy the ghost's ghostly nature, can nevertheless do him good, just as a man of health can do good by visiting the sick. This is the fate of those who attain to the lower aspect of Rudraic beauty. The higher will be spoken of later on.

CHAPTER VII.

1. In rear of the host of the wilderness were seen two Pisāchas terrific to behold, with ugly faces, projecting tongues, very big jaws and erect, rufous beards.

2. The hair of the head was hanging low and the eyes were deformed. They were exclaiming “ha! ha! ha! ha!” eating bulls of flesh and drinking large quantities of blood.

3. They were covered over by entrails; were tall in stature and very lean in the belly. They carried tridents strung up to the necks which rose above drooping and extensive shoulders.

4. They were dragging to and fro with their arms a train of corpses. They were also laughing in many ways that befitted their nature.
5. They were saying various kinds of vulgar words and shaking big trees by the action of their thighs as they rushed along.
6. They were licking the sides of their mouths and grinding their teeth. Adorned with bones and ligaments, they were belted with ropes of veins.
7. They were ever saying, "Krishna, Krishna, Madhava; where can Vishnu be seen? Where is He now?"
8. "Which is the abode of the Lord, and where shall we seek him? The Lord of devas is somewhere not known and where is he to be sought?"
9. "Where is the Lord Hari of lotus eye, the brother of Indra, whom the knowers of the Veda call Brahman?"
10. "That unborn Purusha Vishnu, in whom enter the three worlds during Pralaya; that Lord of the universe we seek."
11. "That unborn architect of the world, whose expanse is all this loka of breathing life, where shall we see him?"
12. "We try now to see the ruling Lord Hari, we are overtaken by a fate most terrific and hated by all beings of the world."
13. "How and by what force are we overtaken by the Paisâchic state, dreaded by all beings and polluted by human bone and flesh."
14. "O! what wonderful and bad Karma generated in times past, makes us delight ever in this Paisâchic state."
15. "As long as the bad Karma lasts, so long must last this state, cruel to living beings and hated by them."
16. "Our bad Karma must be an aggregate of several lives, and hence the terrific effect of it does not end yet."
17. "As we now must pursue animals with our dogs, so likewise in the world do creatures since infancy."
18. "Overtaken by ignorance, these creatures know not right from wrong. When young they are driven by passions in a manifold manner and see not."
19. "Established in sensual pleasure, they work not towards the good. They cannot understand, their minds being sensually bound."
20. "In old age they are overtaken by various diseases, beginning with fever, terrific in nature and productive of sorrow."
21. "Their senses blunted, these old men work not towards the good. They die only to live again in the womb."
22. "Wrought with many sorrows, they live in the womb polluted by the smell of urine and excrement. From that terrific abode, they fall into Samsâra."
23. "Living in this horrible Samsâric ground of woe, they pain each other and accumulate Karma."

24. "They are fruitful in sin because of their ignorance. This is the grandeur of Samsâra extending unto all beings."
 25. "This Samsâra cannot be driven away by blows or cut away by swords and similar means. Hence low-minded mortals cannot recede from it."
 26. "I shall kill this leading man and take this from him. I shall take this wealth stealthily and carry it away."
 27. "This man is weak and I am strong, and so I shall threaten him and possess his money. In these ways do ignorant men strive to pain their fellows."
 28. "The only remedy to remove this root of pain is Hari. This Lord of the conch, the disc and the mace, is the only medicine for this disease."
 29. "He is the ancient born Deva and the A'tmâ of the Vedic knowers. We shall by all effort and at any cost see this Lord Hari."
- Thus talking the Pisâchas came to where Krishna sate and stood before Him.

CHAPTER VIII.—(Part)

Vais'ampâyana :

1. Then did Lord Krishna see the terrific Pisâchas eating flesh and bearing lamps.
2. The two Pisâchas also saw the Lord of the lords of the universe born as son to Devaki and now seated in a posture of ease.
3. They went near the place where He sat and standing on either side of him, spoke :
4. "Who art thou and whose, O mortal? Where dost thou come from? For what purpose art thou here in this terrible wilderness overrun by beasts?"
5. "The wilderness is void of men but full of tigers, hosts of Pisâchas, and crowded with dogs and leopards."
6. "You look another Vishnu with your beautiful faultless body. Its dark complexion and lotus-like eye resemble S'ri Vishnu with his wife the Lotus."
7. "You look like another Vishnu come specially to please us; a Deva, a Yaksha, a Gandarva, or a Kumâra."
8. "Indra, or Kubera, Yama or Varuna: tell us who you are, sitting alone in this terrific jungle, apparently with mind set on contemplation."
9. "Tell us the truth, O mortal, for we are anxious to know it." Thus asked by the Pisâchas, the Lord spoke :
10. "The men of the Prakritic lokas say that I am a Kshatriya born in the family of Yadus and doing administrative duty."
11. "I am hence a protector of lokas and punisher of evil doers. I am anxious to go to Kailas to see the Lord S'iva, the consort of Uma."

12. "This is my story. Now do you tell me who you are and for what purpose you are come to this hermitage of Brahmins.
13. "This is a most holy place, the abode of many a twice-born. This is the celebrated Badiri, and it is never the resort of the low natured.
14. "This is inhabited by men engaged in Tapas, and Siddhas. Dogs and flesh-eating Pisâchas are never seen here.
15. "No animal is to be killed here, for, this is not a place for hunting. It is not to be entered by the mean, by the faithless and by the ungrateful.
16. "I am the protector of this place, and this is not to be doubted. I will hence make efforts to punish the transgressors.
17. "Who are you two and wherefrom? Whose is this mighty host? Go not further hence since there are the Rishis.
18. "Hinderances may arise to the tapas of the holy men, and so, stopping here, tell me quietly about yourselves.
19. "If you act otherwise, I shall have to prevent you by force and word."
- Vais'ampâyana :
20. Thus questioned the Pisâchas began to speak. The more terrific of the two, possessed of lengthened arms, spoke out what was in his heart.
21. Pisâcha :—"I shall speak now with a salute to the ruler and enjoyer of the universe Lord Krishna. Listen with attention.
22. "Saluting the holy, unblemished and unborn Lord Vishnu, I speak the truth, and do you listen if you want to hear.
23. "I am known as Ghantakarna by name, possessed of a dreadful and deformed appearance, a flesh-eating Pisâcha, looking like another Yama.
24. "I am a follower of Kubera, the friend of Rudra, and am a killer of even Yama. That is my brother (pointing to him).
25. "This hunt is for purposes of a pûja to Lord Vishnu. All this army and host of dogs are mine.
26. "I am come from the great Mount Kailas, the resort of all Bhûtas. Being a sinner I have become a Pisâcha.
27. "I was once ever abusing Vishnu; with a bell tied to the ears (that is the meaning of the name Ghantakarna), the name of Vishnu shall not enter me, so I thought.
28. "I attained unto the Lord of the Kailas abode, the Lord of the Bull flag. Him I ever serve, the great Lord S'iva.
29. "The Lord was well pleased with my service and said, 'Choose a boon.' I chose the boon and prayed for liberation in the presence of

30. "The three-eyed Lord said in response to my prayer, 'Vishnu is the giver of liberation unto all.'
31. 'Go thou to Badiri and do service unto Vishnu. Get liberation from Him in the hermitage of Nara-nârâyana.'
32. "Thus informed by the Deva of devas, the Lord of the trident, I came to know that Govinda of the Eagle flag is supreme."

A. NILAKANTA SHASTRI.

Reviews.

OUR MAGAZINES.

Lucifer.—The February number is in good form, and highly interesting. The "Watch Tower" reports some choice translations from literature of the East into English, chief among which is the *Bhâvârtha Dipika* of Ganesh-vara, by Dr. J. Murray Mitchell, M. A., Annie Besant's "India, her Past and Future" is concluded; as also is the sketch of the Norseland theogony by Mr. Machell, whose descriptions of "the Norse Gods" are vivid and artistic. There are two articles upon Zoroastrianism. "Science and the Esoteric Philosophy" is not so fresh as it might be, but still interesting.

"Reincarnation in Tibetan Buddhism," compiled from an article by Sarat Chandra Das, C. I. E., in the *Journal and Text of the Buddhist Text Society of India*, presents some of the tenets of the Lamas of Tibet in regard to *Samsâra*, and *Avichi*, the description of the latter betraying the most diabolical concept which has ever fallen under our notice. A priestcraft with a tail-piece of such description can harbour nothing of true virtue and humane goodness in all its monastic "initiations" and so-called "Divine mysteries." It would really be interesting to know upon what evidence it is spoken of as "a fact in nature." With a free use of the words "esoteric" and "exoteric," it is possible to justify every diabolical invention that ever entered into the minds of the people as a belief; and to vindicate the spiritual slave-trade of every priest that ever laid snares for a soul! After this one needs a breath of fresh air and the broad sunlight to assure oneself that Nature, the sweet mother of all things, is still mindful of her children.

"The Model at Finches" and the "Progress of Science" are two psychological stories illustrating a principle in the workings of the human soul. The number concludes with a good paper on "Fohat," by Thos. Williams.

The Path.—No. 2 of Vol. VIII contains a very significant article by C. J. upon the "Symbolism of the Upanishads," in which the Theosophical concept of the Higher Self is illustrated from the *Kathopanishad*. "What Proof have We?" by Mrs. C. J. Keightley, is a very creditable attempt to lay before the reader the difficulties in connection with the demonstration of the Mahâtmas as living entities. It is candid and straightforward, the writer admitting that proof must always be a personal possession and incommunicable to others. The conclusion arrived at is that we have no proof, nor can have any, until we "have learned to know the intangible eternal presences by a proof more sure than the presence of evanescent form"; which, so far as the existence of "embodied entities" is concerned, is no proof at all! Even seers and seeresses often err.

"Faces of Friends" introduces a portrait of Mr. Claude Falls Wright, with a short biography.

"Re-incarnation in Judaism and the Bible" puts forward some well-known passages to good purpose, and those who would pursue the lines of enquiry opened by the article, should study the voluminous work of Maimonides called "A Guide to the Perplexed."

Theosophical Siftings.—No. 16 of Vol. VI contains "Man and his Creators," by Charlotte E. Woods, F. T. S., and "Epidemics from a Theosophical standpoint," by P. M. Johns (reprinted from the *Theosophist* of January 1893).

The first of these papers is a digest of the teachings of the "Secret Doctrine" upon the subject, and gives evidence of careful research and study. Miss Woods divides her subject under three heads; 1st.—The position occupied by man in the Universal Scheme; 2nd.—Of what he is composed; and 3rd.—Who made him. The writer is careful to keep the discussion of the subject to the question of *how* to the entire exclusion of *why*, which latter, as rightly remarked, "will ever remain for us, on this plane, at all events, an unsolved question." The conclusions under the above three heads are concisely stated as follows:—

"Man, in his totality, is the One principle, the Divine Manas. The Universe is Divine Man in various stages of differentiation and advancement."

"The (seven) divisions of the One are, in reality, but three,—Spirit, Soul and Body."

"The Lunar Pitris...clothe it (the Monad) with their own astral bodies, thus forming the basis of the physical line of evolution. The Dhyāni of the earth or elemental forces, build around these astral forms a physical body."

"Then come the Agnishvatta Pitris, the highest group of the creative hierarchy, who endow the form with mind...So man becomes a divine self-conscious entity, &c."

The Theosophic Thinker.—Vol. II, No. 7, contains a good article on "The Yogic Life;" an abstract of Mrs. Besant's work at Bankipur; and an informing letter on "Sanyāsam according to the Gītā."

Lotus blüthen.—No. 17 contains "Mohammedan Wisdom," an abstract from the Masnavi of Sheik Abd Ali Qualander; a continuation from "Magic, White and Black," of Dr. Franz Hartmann, on the subject of "the True and False." "The Ghostly Death" essays to answer the question, "What shall be said of me when my body falls to dust and ashes?" "Scraps" (*kleinigkeiten*) contains some useful notes on Theosophical items. The number concludes with a translation of Gyanendra Chakravarti's paper read before the Chicago Theosophical Congress.

Sophia.—No. 2 of the 2nd year continues the translation of "Death— and After?" followed by a good article on "The Symbolism of the Cross," by M. Trevino. Six pages are devoted to news and notes relative to the Theosophical movement, not the least important being the publication of the *Antahkārana*, by the Barcelona Branch of the T. S. Our Spanish brothers are determined that Theosophy shall have a hearing in their country.

Luz.—No. 8 increases upon the volume of its predecessors, the present number containing 34 pages. There is moreover a good deal of worthy material in it; chief in this respect being the article on "Proofs of Re-incarnation," by Florencio Pol, the subject being treated in seven sections, with an introductory sketch.

1894.]

The Vāhan.—No. 7 of Vol. III, deals with the question as to whether Consciousness is a Universal Spirit-Substance similar to Electric ether and productive of consciousness in us by acting on the brain substance. The question is a mere invitation to a little mental gymnastics, and while "P." answers in really eloquent language, he deals more with *post-mortem* states of consciousness than with the question. "J. C. S." rightly points out the confusion of thought in the question which practically means 'Does Consciousness cause itself?' The "use to others" of "remembering one's past lives" is next put to the question, and while all agree that, as an experience personal to the subject it cannot advantage others, some go so far as to question the utility of such an experience to the man himself! To put it another way, we might say in criticism of this position, 'Of what use is memory?', for clearly between the experience of successive days and lives there is only a difference in the time interval. The cognising Ego is the same in both cases. And then, again, what of the doctrine itself, if no one had ever been able to certify to the truth of reincarnation? Man sketches his theory with mere carbon-dust, but Nature graves it with the diamond. The same means in different forms; but "of what use the record?" asks the *Vāhan*. A question as to the "alleged mysterious potency of sound" calls forth a lot of very useful and interesting facts relative to destruction of bodies by rhythmic vibration, which should be read with attention. The Editor's information is particularly to the point.

Another question of less interest is put as to the reasonableness of the expression "Nature's failures."

The Forum.—No. 55 takes up the question of the necessity for the "dualistic" theory; and the answers betray an extreme amount of sophistry if nothing else, the Editor remarking that "it is not a fact that a quality or an object has meaning only by contrast with its antithesis. Contrast heightens the meaning, gives it a stronger background, but does not create it." Well, at the back of Good and Evil there is being; at the back of the good man and the bad man there is feeling and thought; properties common to both; but contrasting in expression, and hence giving rise to "qualities." So nothing exists for us *save* in our consciousness, which underlies all experience; and neither good nor evil nor any of the "pairs of opposites" are independent of it, *i. e.*, self-existent. There is no such thing as goodness, beauty, truth, &c., apart from the man, *manas*, in whom these properties originally are, together with their opposites. The mind first produces and then cognizes. If you argue away the "pairs of opposites," you will find their germs still in yourself.

K. H. gives an exceedingly lucid and thoughtful answer to the question as to the "loss of the soul." Memory as a purely physical faculty in relation to Devachanic experience is well spoken to by the Editor, who, by the way, points some wise distinctions between "extra-physical" and "purely spiritual states." The old question relating to the succession of *Manvantara* and *Pralaya ad infinitum*, 'what is the use of it all?', again appears. "If the past does not suffice to end the 'descent into matter,' can we expect the future to do so?", is the plaintive query. The question is dismissed as speculative.

OCCULT SCIENCE IN MEDICINE.*

Dr. Franz Hartmann's name is so well known in connection with occult literature that the publication of the present work is sure to meet with a wide welcome among Theosophists and others. The grasp of the work is indicated in the concluding paragraph of the Preface:—

"The present work is an attempt to call the attention of those who follow the profession of medicine to this higher aspect of science, and to certain forgotten treasures of the past, of which an abundance may be found in the works of Theophrastus Paracelsus. Many of the ideas advanced therein, old as they are, will appear new and strange; for everyone is familiar only with that which is within his own mental horizon and which he is capable of grasping. The subject treated is so grand, unlimited and sublime, as to render it impossible in a limited work of this kind to deal with it in an exhaustive manner; but we hope that what little has been collected in the following pages, will be sufficient to indicate the way to the acquisition of that higher mystic science, and to a better understanding of the true constitution of man."

The author divides his work into 5 chapters; (1.) *The Constitution of Man*; (2.) *The Four Pillars of Medicine*; (3.) *The Five Causes of Disease*; (4.) *The Five Classes of Physicians*; and (5.) *The Medicine of the Future*.

In the first chapter a notable feature is the planetary symbolism of the sevenfold constitution of man. The second chapter deals with the qualifications necessary to the true physician, which, according to Paracelsus, include a knowledge of Philosophy, Astronomy, Alchemy, together with the virtue (power) necessary to apply these. The wisdom of Paracelsus is shown in an apt quotation, a part of which we feel constrained to reproduce:—

"He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools, can create physicians. They can confer privileges and cause a person who is not a physician to appear as if he were one; they can give him permission to kill, but they cannot give him power to cure; they cannot make him a real physician if he has not already been ordained by God... To know the experience of others is useful to a physician; but all the learning of books cannot make a man a physician, unless he is one by nature. Medical wisdom is only given by God."

In Ch. III we have the five causes of diseases recognized by Paracelsus stated in a clear and philosophical manner. Similarly in the following chapter the different orders of true physicians are set forth, and their methods explained and compared. The concluding chapter is written in a spirit which accords entirely with the convictions raised in the reader's mind by perusal of the preceding pages, and much of it is truly eloquent; as on pages 94 and 98, where the author speaks with an enthusiasm befitting the ardour of his belief in the sacred Art; and the hope of its ultimately and conditionally presented. Those who are not in possession of the now rare Latin edition of the works of Paracelsus, will find in Dr. Hartmann's book a valuable if inadequate substitute.

* By Dr. Franz Hartmann, M. D., London: Theosophical Publishing Society, 7, Duke St., Adelphi, W. C.

SOUL AND BODY.*

This is a small brochure in English explaining the existence of soul and body, and their functions. It refutes the theory of the Atheists that there is no soul other than the body, and that of the Christians, who assert that each soul is created and for only one earth life, either to be damned and saved by God. The arguments are very logical, and the author's erudition in the Sanskrit language and its literature has enabled him to prove his statements by apt quotations and sound reasoning. A study of the book is worth the attention of all intelligent and intellectual men who take interest in scientific and philosophical discussions and researches.

BA'L MITRA.†

The "Young Man's Friend" in Hindi, a copy of which has been sent for our inspection, seems to be a useful magazine devoted to an account of the lives of some of the great people who, in one or another department of teaching, have done much to help young India to build up an ideal of Manhood. Among them, Mme. H. P. Blavatsky holds a prominent place. Woodcut portraits embellish the short biographies contained in the magazine, which greatly adds to its attractiveness.

Theosophy in all Lands.

EUROPE.

LONDON, February 1894.

We have started a "Secret Doctrine" Correspondence Class at Headquarters since I last wrote, at least our General Secretary has, but I fancy that Mrs. Cooper-Oakley will do a good deal of the actual work, as our brother Mead's time is already well filled. The idea is that of setting definite subjects for study, with full references given; and then, if the plan works well, an examination paper about every three months. I should say the plan ought to work very well, for real students, who can give the necessary time to the matter, which so many unfortunately are unable to do.

Mr. Kingsland has been working up the Llandudno Centre, and gave a capital lecture there a short while ago, on "Scientific Aspects of Modern Theosophy," under the auspices of the Llandudno Literary, Scientific, and Debating Society, of which our brother is a Vice-President. The papers give a very good report, in which I observe that one person moved a vote of thanks to the lecturer, while another seconded the motion!

Mrs. Oakley has been lecturing at the Ramsgate and Margate Centre, and reports most favourably of the real and intelligent interest shown in Theosophy by her audience. The Centre seems in a fair way to develop into a Lodge; they hope to arrange for a lecture by Mrs. Besant on her return from India in April.

The Bow Club gave a grand Xmas-tree treat to about 180 poor children last month, when each child left with an armful of treasures, after a "sumptuous repast" of cake, coffee, bread and butter, and sausage rolls. Friends

* By Pandit C. R. Srinivasa Sastriar, Editor of the "Brahma Vidya." Brahma Vidya Press, Chidambaram. Price one anna.

† Poona: Ananta Vamana Varave.

were most kind in sending clothing and toys; and I believe about 900 Xmas cards came in—and went out again—in response to Mrs. Lloyd's appeal.

I have just received an advance copy of the Dublin Lodge Syllabus of Discussions for March, April, and May. The list is a very interesting one, opening with the fascinating title of "The Founding of Utopia," selected by Miss Lawrence, who, by the way, has been most successful with the Dublin Press in getting several papers to insert accounts (which she writes) of the Lodge meetings and discussions. I believe this was accomplished by personal visits on Miss Lawrence's part to the Editors of the daily and weekly papers.

The North of England Federation T. S. held their third Conference at the Memorial Hall, Manchester; over 40 members were present, and our General Secretary, who opened the proceedings with a short address. I see that the original Secretary, N. E. F. T. S., has resigned, Miss Shaw, of Harrogate, having been unanimously elected in his place. The next Conference, by the way, is to be held at Harrogate.

Holland and Sweden both send good reports. In Sweden a Theosophical Pub. Co. (Ltd.) has been established in Gothenburg, three members having taken upon themselves the responsibility of the business, viz., Messrs. Sjöstedt, Hansen, and Hedlund; and their first issue is to be "Reminiscences of H. P. B. and the Secret Doctrine." In Holland, lectures from Bro. Fricker and Mme. Meuleman have been asked for, the former having been invited to address Socialists, at the Hague, where the Chairman was a devoted Theosophist.

* * * * *

Some one sent in the other day a curiously suggestive cutting from the *Author*, a journal edited by that highly respectable philistine, Walter Besant. The cutting is just a few lines of verse headed "Life," and signed Ruth Ward Kahn.

"As the chemist burns a dainty flower,
And then from its dead ashes raises
A spectrum of it, as it was in life,
So restless spirits, when their cloak is old
And bath decayed, and scattered to the winds,
Take once again the shape they loved so well,
And this is immortality;
For lo, we never die, but pass
From body into body, form to form,
Until, at last, cleansed of each sin
And fault, and defect dire,
We pass from earth up to a region higher,
And go to dwell for ever with our God."

The thoughts, as you will observe, are not cast in a specially elegant or beautiful mould; still, there they are, and I can but suppose Mr. Besant doesn't know what it all means, or that it spells reincarnation!

"Buddhism in Paris," and "Theosophy in France" are the headings of two paragraphs which I saw in recent copies of the *Echo*. In the former Horion-Toki, the Buddhist priest who attended the Chicago Congress, and who is now in Paris, is alluded to, which takes the paragraphist on to citing well-known names, men who "favour" Buddhism, foremost among which is, of course, that of M. De Rosny. "He is a firm believer in reincarnation," we are told, of which he is reported to say that "it is but a hypothesis, but what is certain is that our being continues. Unless it is so, there seems to

me to be no logic in the universe. I do not seek to impose my doctrines. I think it wrong to convert. I do not pretend to teach truth, only to show the way. *Everyone ought to find his own doctrine within himself*—to be his own priest." So far so good; and the *Echo* has an enormous circulation. "Theosophy in France," tells us that the T. S. "counts some three hundred members in Paris, presided over by M. Jean Matheus, who is really M. Arthur Arnold, known to letters as A. Mathey." Then follows the gist of an interview with him published in the *Figaro*, in the course of which he delivers himself of a good many interesting facts, all of which are more or less familiar to us, and need not therefore be repeated here.

In an old (Dec. 29, 1893) copy of the *Church Times* which I came across the other day, I found a most extraordinary letter purposing to have been written by a Maori, and which the correspondent who sent it to the *Church Times* considers to be "one of the most painful and terrible indictments against our modern 'civilised heathenism' which he has ever read. The Maori sets out plainly enough the history of the establishment of Christianity—so called—among his people, and their immense surprise and perplexity on finding such a flagrant contradiction between precept and practice on the part of those who sought to introduce an alien religion. Above all were their minds confused by the teachings of the various sects of Christianity which followed each other in New Zealand, and who each proclaimed that they alone held the right interpretation of the scriptures, all the rest being in error, and in danger of "eternal damnation." Finally the poor Maori concludes his letter as follows:—

"Can ignorant Maories be blamed for luke-warmness in the service of God, whose existence one of his ordained ministers tells them no man in Christendom can prove? I sometimes think, Sir, that my children would have had a better chance of developing into honourable men and women, and would have had a better prospect of happiness when the time comes for them to enter the unseen world and meet their Maker if, like the first Maori King (Potatu), I had refused to make an open profession of your Pakeha* religion till, as he said, 'you had settled among yourselves what your religion really is'. Better, I think, the real belief in the unseen spiritual world which restrained my forefathers than the make-believe which the Pakeha people have asked us to substitute for it."

The whole question is, I think, admirably summed up in the sentence I have italicised, and may well make Christian nations "pause, and think," in their ignorant and misguided efforts at "converting the heathen." That they are, some of them, beginning to do so is exemplified in an article on "Zoroaster and the Bible" in last month's *Nineteenth Century*, by the Rev. Dr. L. H. Mills, who points out the uselessness of Christian apologists endeavouring to prove that the Jews learned nothing from other nations—nothing, that is, of a religious nature. Dr. Mills then proceeds to prove that the Zoroastrian doctrines must have had a very decided effect in moulding Jewish notions on Immortality. "Surely no one," he says, "will look askance at the happy fact that not only a small nation to the west of the Jordan held to those great truths on which rest our hopes beyond the grave, but that the teeming millions of Persia also held to them in successive generations. These considerations entitle this ancient lore to our veneration and investigation." And as Dr. Mills points out that the doctrine of Immortality only appeared as a Jewish tenet after the captivity, the inference is obvious.

* i. e., European.

Professor Lombroso has been experimenting hypnotically on criminals, and recounts some of the results he has obtained, in an interview with Herr Otto Eisenschitz, which interview is duly recorded in a recent issue of *The Sun*. I mention it, not so much on account of the experiments and their results, as because the Professor admits that there are certain things which he has seen in the course of them, and which he confesses himself absolutely unable to explain, as he says:—

"Among the manifestations which are utterly beyond my comprehension, and which baffle the most advanced scientists, are the fourth dimension and the undeniable fact that after the death of a person the body, for a time at least, continue its functions. There is a hidden force of which we know absolutely nothing."

Quite so, Professor, but it does not by any means follow that because you and your kind do not, therefore nobody else does! That reminds me of a rather amusing article on "Superstition and Fact," by Andrew Lang, in a recent number of the *Contemporary*. He blandly lays down the law upon matters which he can only have very imperfectly investigated; but concludes by saying that the chief reason for believing that an accepted extension of human faculties may be imminent is this:—"A certain set of phenomena, long laughed at, but always alleged to exist, has been accepted. Consequently the still stranger phenomena—uniformly said to accompany those now welcomed within the scientific fold—may also have a measure of fact as a basis for the consentient reports." Which is vastly entertaining, but as much as could be expected from Andrew Lang, I suppose.

A. L. C.

INDIA.

Having been assured of the unreliability of all newspaper reports concerning Mrs. Besant's tour, and particularly of her own words and actions, we have decided to rely for our monthly budget of news upon the official reports of our Branches only, and such information as comes to us from uniformly reliable sources. Our news therefore will be considerably curtailed, but as we understand Col. Olcott intends to contribute something to these pages about the tour, the omission in this place will not be a serious matter.

In one of our late communications we notified the change of address of our Bombay Branch from the old rooms in Church Gate Street, to the more commodious premises at 37, Hornby Road, Fort; but at the time we were unable to say anything as to the conditions under which this change had been made. From official information received, it appears that Miss Henrietta Müller has placed at the disposal of the Lodge, rent-free, one large hall and a room on the fourth floor of the premises, to be used for any legitimate Theosophical purposes.

The situation of the new premises is more commanding than that of the old ones, and in every way better adapted to the ever-increasing needs than Miss Müller for her generous action.

At Meerut, and also at Muttra, an Aryan Boys' Association was instituted under the auspices of the President-Founder of the T. S.

The Lahore Branch has been much benefited by the visit of Mrs. Besant and party, five new members from the cultured classes having joined, of whom one is an Editor of a journal and the others holding honourable public positions as College Professors and Pleaders.

Babu P. N. Sinha has begun his tour of inspection, and as a result, the sometime inactive Branch at Arrah has been re-organised. He has received an invitation from the Darbhanga Branch, who have kindly undertaken all expenses in connection with the visit; so that in Behar, at least, the Theosophical prospects are good.

Bro. Raghunandan Prasad Sharma of Mozufferpore is engaged in writing a pamphlet in Hindi for the use of the vernacular public, and has sent out circular notices to all Branches in Behar offering to supply copies for distribution.

So here a little and there a little, by the active coöperation of our devoted members, the work of spiritual revival in India goes slowly on like bread in the making, Theosophy being that "little yeast which leaveneth the whole lump"!

Judge Srinivasa Row's admirable commentary on "Light on the Path" is now out of the Press; and subscribers will be supplied forthwith. The work of publication was originally undertaken by the Indian Section of the T. S. and edited by its officers, but it has now been taken over by the Theosophist office, which will hereafter execute all orders for the work.

Last year it was decided to supply the members of the Section from time to time with publications of matter which might be of use to them in their studies. The first work undertaken in this direction was the issue of a somewhat bulky pamphlet entitled "Gleanings from the Secret Doctrine," which was reprinted from the pages of *Lucifer*. Our second publication in this Department will be in the hands of the members of the Section almost as soon as this notice appears in print. It consists of an Edition of the *Tao-tek-King*, or the "Book of the Path of Virtue," of Lao-tze, the Chinese mystic and philosopher who was a contemporary of Buddha, and the version is from the busy pen of Mr. Old, who has written an Introduction and an Essay upon the doctrine of the Tao to supplement the text. Mr. Old is of opinion that only two works in existence come near to this one in philosophical depth and subtlety of wit, viz., the *Bhagavad Gita*, and the *Dhammapada*, so that its free publication to the Section will, we hope, be of much use.

AUSTRALASIA.

Dunedin Lodge.—The first annual meeting of this Lodge was held on the 15th January, when the following officers were elected for the current year:—President, Mr. G. Richardson; Secretary, Mr. A. W. Maurais; Treasurer and Librarian, Miss L. M. Stone.

Sydney T. S.—Since we moved into our new quarters at the commencement of the year, the meetings have, as we anticipated, been very much better attended.

At the lectures there is an average attendance of about forty, at the Sunday readings we have about thirty-five. The lectures are fortnightly and the Sunday meetings weekly.

The last lecture was given by our President, Bro. Geo. Peell, and of which the following is a report from the *Sydney Sunday Morning Herald*, of the 15th February:—

THE ANTEDILUVIAN WORLD.—In the hall of the Theosophical Society, Margaret-street, last night Mr. Geo. Peell, F.T.S., delivered a lecture on "The Antediluvian World." There was a fairly large attendance. Mr. T. H. Martyn, F.T.S., presided. The lecturer, in the course of his address, gave an account, drawn from Plato, of

the lost continent Atlantis, and then examined briefly the other evidence pointing to the existence in times long past of this continent. He touched lightly on the existence of Lemuria, the third of the seven continents in the Theosophic series—Atlantis being the fourth—and then concluded by describing at some length the personal appearance and customs of the Atlanteans and the Lemurians. A discussion followed the reading of the paper.

The Branch Membership has not greatly increased of late, the Membership standing at 51.

It may be well to point out that in the Annual Report of the T. S. for 1894 the address of the Sydney T. S. is given as at 16, Bond Street; whereas at the beginning of the year, as above stated, we moved to our present quarters, the address of which is 42, Margaret Street, Wynyard Square. The Hon. Sec. of the Branch for the present is Mr. Chas. D. Carver, who succeeded Mr. E. W. Minchen.

CUTTINGS AND COMMENTS.

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

Prof. Karl Pearson, the well known author of the *Science and Grammar of Science*, contributes an able and exceedingly interesting article to the February number of the *Fortnightly Review* on the so-called laws of chance, in connection with that form of gambling known as roulette, so extensively practised at Monte Carlo. Strange though it may appear, the Professor concludes, after a careful consideration of recorded statistics, that Monte Carlo roulette, "if judged by returns which are published apparently with the sanction of the *Société*, is, if the laws of chance rule, from the standpoint of exact science, the most prodigious miracle of the XIXth century." From which we gather that the result of Mr. Pearson's observations, putting on one side the supernatural, is the alternative that "the random spinning of a roulette manufactured and daily readjusted with extraordinary care is not obedient to the laws of chance, but is chaotic in its manifestations." Truly, as Mr. Pearson says, "It is not an exaggeration to say that such a conclusion is of the very highest moment for science," for if it can be again proved by independent testimony that the colour runs of roulette do not obey the scientific theory of chance, "then science must reconstruct its theories to suit these inconvenient facts." Our scientists therefore in regard to this particular question will have to decide that the roulette wheels of Monte Carlo are not accurately enough, or are perhaps *too accurately* adjusted, or, on the other hand, call in the aid of the Supernatural to furnish them with causes in explanation of the eccentricities of the laws of chance.

A discussion is being carried on now among Egyptologists as to the lid of the coffin of King Men-Kau-Ra of the fourth dynasty, B. C. 3633. Herr Sethe contends that the coffin lid in question is not the original, but a substituted one, probably dating from

The builder of the Third Pyramid and his coffin.

about B. C. 700. This position Mr. J. H. Mitchener, F. R. A. S., who is also, we believe, a member of the Theosophical Society, vigorously combats on philological grounds in the February issue of *Knowledge*. Mr. Mitchiner observes that:—

"Philological study of all ancient languages reveals that among primitive peoples, however much divided by racial and climatic conditions, the representation of ideas invariably follows one common course of development. First, objects are depicted, then sounds are depicted, and ultimately an alphabetical system is evolved."

Now the German Egyptologist's argument was that the lid on the coffin being ideographic, it must necessarily be of later date, for he asserts that the early texts are very deficient in ideographs. This Mr. Mitchener controverts, and the general question arises, "At what date in the distant past are we to ascribe to the Egyptians a system of pure picture-writing, of writing such as the primitive symbols of the Mexicans?" This date Mr. Mitchener concludes, we shall never be able to estimate, for, "of the four thousand years during which we are able to study the Egyptian records, we find that literature, like art, was constantly fluctuating; it was of decadence being followed by intervals of revival. At some periods the Scribes attempted to discard the use of ideographs, yet there appears to have been a constant, almost persistent, tendency to revert to the principles of the old system." Ideographs too, we learn, were sometimes omitted or inserted in an apparently arbitrary manner, and for the sake of harmony of appearance vertical forms were substituted for horizontal. Mr. Mitchener ultimately argues that Herr Sethe's attempt to erect "an important hypothesis on the bare retention or omission of ideographs in a solitary inscription, or even from a host of inscriptions of any particular period of Egyptian history, seems to be rash to the last degree."

Though not able quite to appreciate the merits of the arguments on either side, we once more draw attention to the needs for both Egyptologists and Orientalists to exhaust all possible explanations before coming to these conclusions. The history of both Egypt and India will require much re-reading before it is understood.

An interesting find. We extract the following from *Chambers' Journal*:—

"In the year 1890, Professor Flinders Petrie examined in South Palestine a remarkable mound called Fel-el-Hesi, and he stated his belief that this place would prove to be one of the most important finds in the history of exploration. This surmise proves to be correct, and Mr. Bliss, at a recent meeting of the Palestine Exploration Fund Committee, described its most interesting feature. This is an iron furnace with air passages so arranged as to give the advantages of a hot blast. If this theory be correct, we have before us the strange spectacle of a process which was credited to Neilson and patented in 1878, being known and worked fourteen-hundred years B. C."

A recent issue of the *Madras Mail* contains a lead-
H. P. B. on erette on a forthcoming translation of another of
the Nilgiris. Madame Blavatsky's Russian writings. The work in
 question, we are informed, "deals entirely with
 Madras, centering round strange tribes of the Nilgiris with the Todas
 at their head." The following word-painting of the well-known Cairn
 Hill near Ooty exhibits Madame Blavatsky's descriptive ability in a
 strong light :—

"Try to imagine the picture I am going to describe. Let us ascend the
 hill, nine thousand feet above the level of the sea,—which can be seen far,
 far away, like a thin blue thread of silk on the Malabar Coast; before us
 spreads a panorama at least two hundred miles in diameter, a shoreless ocean
 of green, pinkish, and blue hills; of smooth or rugged rocks; mountains of
 the most whimsical and fantastic outlines. A blue-green ocean, sparkling
 under the brilliant rays of the tropical sun, restless and covered with the
 masts of ships already sunk or sinking. The ocean we sometimes see in
 the shadowy land of our dreams. Turn to the north. The Nilgiri chain,
 growing out of pyramidal Telamali in the western ghats, looks at first like
 a gigantic bridge, fifty miles long, and then rushes headlong onward, jutting
 out in huge projections and stairs, deftly avoiding gaping precipices on both
 sides, and at last reaching the rounded forms of the Mysore Hills, wrapped
 in velvety greyish mists. Here the monster bridge breaks to pieces against
 the sharp rocks of Paikar, dwindling down to mere boulders, and at last
 transformed into a mad mount in-stream of stone, frenzied with the im-
 potent desire to overtake a swift, bright river that hurries away from the
 bosom of the mother-mountain."

The following summarises Madame Blavatsky's opinion of the
 Nilgiris :—

"No! it is not easy to forget the Nilgiris. Here mother Nature, gather-
 ing together her scattered powers, playfully exhibits in turn all the products
 of the zones; sometimes rising to strong energetic activity, sometimes
 sinking into weariness and forgetfulness. I have seen her somnolent in
 all the glory of her bright ardent southern beauty; called to sleep by the
 accordant melody of all her kingdoms. I have met her also in her other
 mood, when, as if moved by fierce pride, she reminded us of her unfathomed
 powers by the colossal plants of her tropical forests and the deafening roar
 of her giant animals. One more step and she sinks down again, as if
 exhausted by her supreme effort, and falls to sleep on the soft carpet of
 northern violets, forget-me-nots, and lillies of the valley. There she lies,
 our mighty mother, mute and motionless, fanned by the sweet breeze, and
 the tender wings of magically beautiful butterflies."

The commercial spirit of the American nation does
 not stop at the piracy of every work of original
 thought copyrighted in England, but even extends
 its operations into fields which, by any but an Ameri-
 can Spiritualist, would be regarded with some feelings
 akin to reverence, if only out of respect for the devout aspirations of
 all sincere truth-seekers.

The following cutting from an advertisement column in our Ame-
 rican paper will suffice by way of example :—

BLUE BIRD.—Engineer of "night express" running between darkness
 and dawn, will show illuminated faces in headlight of freedom, ring the bell
 at each crossing, place signal lights along the tangled trails of business and
 pleasure, give her photograph to all on her train, with magnetic poems from
 souls' mate, naming each Indian guide, with notes of the "Wild Bird" heard
 in every heart of progress. Inclose one dollar, name, age, complexion and
 address.

OBSESSION :—Persons, and places of any description, freed from obsess-
 ing spirits and influences through the occult powers of—.

The Colour The following report of an alleged discovery is
Cure. new only in its application to the cure of that viru-
 lent disease, small-pox. Anyone who has carefully
 studied the works of Dr. Babbitt and others, will have been prepared
 for even a wider and more varied use of the "Colour-cure" than is
 shown by the present record. Yet the report is of interest as show-
 ing that the road is opening up for a more systematic series of
 researches in this direction than has hitherto been accorded by the
 medical faculty in the West, if we except Dr. Babbitt in America,
 Major Pleasonton, and Dott. Albertini, whose work in the direction
 of establishing the curative properties of coloured lights has been far
 more extensive than is generally known to the work-a-day world.

A very interesting and highly important experiment is being made
 these days in the Riverside Hospital on North Brother Island under direc-
 tion of the Board of Health.

It is nothing more nor less than an attempt to cure small-pox by redlight.

The thing has just been done, and most successfully, in the city of
 Bergen, Norway. New York is to have the honor of being the second city
 that makes a practical application of a scientific principle long known, but
 not understood, but which, when fully proved, will make a distinct epoch
 in medical practice.

Hundreds of years ago, along in the dark Middle Ages, doctors knew
 from accidental observation that small-pox, then a plague which devastated
 whole countries, killing half their infant life, season after season, ran a com-
 paratively harmless course when treated in absolute darkness. However,
 such treatment was most difficult, and when scientific methods began to
 obtain it was entirely discarded as an old superstition. The reason was not
 then understood. It has only come to be understood very recently, through
 some experiments made at the City Hospital in Bergen by Dr. Lindholm,
 guided by the precepts and studies of Dr. Finsen, a Norwegian expert in
 skin diseases of great repute.

Dr. Finsen demonstrated that the chemical rays in the sunlight had a
 damaging influence upon the skin, and that, in fact, sunburn was simply an
 effort of nature to protect the cuticle against them.

He showed that the ill influence of these chemical rays was felt parti-
 cularly in skin diseases, and that, this being so, it would only be necessary
 to exclude them, not to shut out the light entirely, to give relief to the
 patient.

His conclusions were put to the test by Dr. Lindholm, who fitted up the small-pox ward in his hospital with red curtains.

The result was reported in a recent issue of the *New York Medical Journal*. The ultra-violet rays of light were shut out, the report says, of a room in which twenty small-pox patients were treated, ten of them being non-vaccinated children. Complete success attended the experiment.

All the patients recovered, though they were all severely attacked. The eruption dried up shortly after its appearance: there was no fever of maturation and the patients recovered soon with few scars.

The dreaded pitting was avoided.

Dr. Cyrus Edson, the Medical Health Commissioner, had read of and followed the experiment with great interest. As soon as the results at Bergen were reported, he decided to try the experiment here.

There is at present a daily average of twenty cases of small-pox in the Riverside Hospital. The present census shows nearer thirty.

The leper's cottage, so called from the fact that it was built for and occupied by the solitary leper on North Brother Island for a long time, was fitted up at first for the experiment. Window panes of rich red glass were put in, and the lamps in the room was furnished with a chimney of the same ruddy hue, making it look like the dark room of a photographer developing his plates. The principle that underlies the experiment is, in fact, exactly the same as the one the photograph applies. The leper's cottage proved too small, however. It had room only for a single patient. Before the glazier was quite through he got another and bigger job.

Dr. Edson gave orders to have one of the new pavilions on the south-west side of the Island made lurid, too, and the work was begun at once. It will be finished in a very few days.

There will be room in the pavilion for ten or a dozen patients, and as many as it will hold will be promptly transferred thither from the older wards.

As in Bergen, the severest cases will be chosen for the test and a most minute record will be made of the results as they are obtained.

Dr. Edson went to North Brother Island last Sunday to discuss the matter thoroughly with Dr. Hubbard, the resident physician of the Riverside Hospital, and interested him greatly in his experiment. The doctor of the new medical visiting Board which was appointed seven months ago from among the experts at the colleges to give their students an opportunity of attending a real small-pox clinic, are likewise thoroughly interested.

It was from this Board that suggestions like the one now to be tested were expected. That it came from the Health Department instead, proves it again to be fully abreast of, if not ahead of, the profession at its best.

It was the Bureau of Bacteriology, scarce four months old, under Dr. Herman Biggs, which settled the old dispute about membranous croup by proving it to be diphtheria.

It remains for the Riverside Hospital service to demonstrate that small-pox can not only be successfully treated, but fairly cured by the simple expedient of putting red glass in the hospital windows.

"It is a most interesting experiment," said Dr. Edson, speaking of it to-day, "and we are looking forward to the results with impatience. No harm can possibly come of it, and great good may, and probably will, be done."

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXVI.

IF I should fail to introduce the episode of our brief and unpleasant connection with Swami Dyánand Sarasvati and his Arya Samaj, this could not be called a true history of the beginnings of our Society. I should prefer to omit it altogether if I could, for it is not agreeable to record the details of vanished hopes, bitter misunderstandings, and faded illusions. Now that both H. P. B. and the Swami are dead, and that sixteen years have passed since we voted for a blending of the two societies together, I feel at liberty to give the clue to what has been hitherto a sort of mystery as regards the incident, and to explain the hidden causes of the union and subsequent quarrel between the great Pandit and ourselves.

I have told all that concerns the formation of the Theosophical Society; how it originated; what were its avowed aims and objects; and how it gradually faded into a small, compact body, of which the two Founders were the dual energy: a mere nucleus of the present organization. I make bold to say that not a line can be produced which goes to show that our religious opinions were ever concealed or misrepresented, to whatsoever exoteric creed our correspondents may have belonged. If, therefore, Swami Dyánand and his followers ever misunderstood our position and that of the Theosophical Society, the fault was theirs, not

* 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-one, 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.

ours. Our two hearts drew us towards the Orient, our dreams were of India, our chief desire to get into relations with the Asiatic people. No way, however, had yet opened on the physical plane, and our chance of getting out to our Holy Land seemed very slight, until one evening in the year 1877 an American traveller, who had recently been in India, called. He happened to sit so that, in looking that way I noticed on the wall above him the framed photograph of the two Hindú gentlemen with whom I had made the Atlantic passage in 1870. I took it down, showed it to him, and asked if he knew either of the two. He did know Moolji Thackersey and had quite recently met him in Bombay. I got the address, and by the next mail wrote to Moolji about our Society, our love for India and what caused it. In due course he replied in quite enthusiastic terms, accepted the offered diploma of membership, and told me about a great Hindú pandit and reformer, who had begun a powerful movement for the resuscitation of pure Vedic religion. At the same time he introduced to my notice, in complimentary terms, one Hurrychund Chintamon, President of the Bombay Arya Samaj, with whom I chiefly corresponded thereafter. The latter nominated several Hindú gentlemen of Bombay for membership, spoke most flatteringly of Swami Dyánand, and brought about an exchange of letters between the latter and myself as chiefs of our respective societies. Mr. Hurrychund wrote to me, on reading my explanations of our views as to the impersonality of God—an Eternal and Omnipresent Principle which, under many different names, was the same in all religions—that the principles of the Arya Samaj were identical with our own, and suggested that, in that case, it was useless to keep up two societies, when by amalgamating we would increase our powers of usefulness and our chances of success.* Neither then nor ever since have I cared for the empty honor of leadership, and so I was but too glad to take second place under the Swami, whom I was made to look up to as immeasurably my superior in every respect. The letters of my Bombay correspondents, my own views about Vedic philosophy, the fact of his being a great Sanskrit pandit and actually playing the part of a Hindú Luther, prepared me to believe without difficulty what H. P. B. told me later about him. This was neither more nor less than that he was an adept of the Himalayan Brotherhood inhabiting the Swami's body; well known to our own teachers, and in relations with them for the accomplishment of the work he had in hand. What wonder that I was as ready as possible to fall in with Hurrychund's scheme to amalgamate the T. S. with the Arya Samaj, and to sit at the Swami's feet as pupil under a master! To make such a connection I should have been ready, if required, to be his servant and to have rendered him glad service for years to come, without hope of reward. So, the matter being explained to my colleagues in New York, our Council, in May 1878, passed a vote to unite the two societies and change the title of ours to "The Theosophical Society." For a full statement of the case, with documentary proofs, see Extra Supplement, Theosophist, July 1882.

ciety of the Arya Samaj." This was notified to the Swami, and in due time he returned to me the draft of a new Diploma (now before me as I write) which I had sent him, signed, as requested, with his name and stamped with his own seal. I had this engraved, issued it to a few members who wished to enlist under the new scheme, and put forth a circular reciting the principles under which we intended to work.

So far all went well, but, in due course, I received from India an English translation of the rules and doctrines of the Arya Samaj, made by Pandit Shyamji Krishnavarma, a protege of the Swami's, which gave us a great shock—gave me, at least. Nothing could have been clearer than that the Swami's views had radically changed since the preceding August, when the Lahore Arya Samaj published his defence of his *Veda Bhāshya* against the attacks of his critics, in the course of which he quoted approvingly the opinions of Prof. Max Müller, Messrs. Colebrooke, Garrett and others, that the God of the Vedas was an impersonality. It was evident that the Samaj was not identical in character with our Society, but rather a new sect of Hinduism—a Vedic sect accepting Swami Dyánand's authority as supreme judge as to which portions of the Vedas and Shāstras were and were not infallible. The impossibility of carrying out the intended amalgamation became manifest, and we immediately reported that fact to our Indian colleagues. The Theosophical Society resumed its *status quo ante*; and H. P. B. and I drafted and the Council put out two circulars, one defining what the Theosophical Society was, the other (dated September 1878), defining a new body the "Theosophical Society of the Arya Samaj of Aryavarta," as a bridge between the two mother societies, giving in detail the translation of the A. S. rules, etc., and leaving our members perfectly free to join the "link-society," as I called it, and comply with its bye-laws, or not.

Our London Branch, which, after more than two years of preliminary *pourparlers*, had formally organized on the 27th June 1878 under the title of the "British Theosophical Society,"* issued its first public circular as "The British Theosophical Society of the Arya Samaj of Aryavart." If the digression may be excused, I will quote here, for their historical interest, some passages out of my copy of this circular, viz.—

- "1. The British Theosophical Society is founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and experiment.
2. The object of the Society is to increase the amount of human health, goodness, knowledge, wisdom and happiness.
3. The Fellows pledge themselves to endeavour, to the best of their powers, to live a life of temperance, purity and brotherly love. They believe in a Great First Intelligent Cause, and in the Divine sonship of the spirit of man, and hence in the immortality of that spirit, and in the universal brotherhood of the human race.

* Under the presidency of the late Dr. Anna Kingsford, the Branch name was changed in the year 1884 to that of the "London Lodge of the Theosophical Society," which it still bears.

4. The Society is in connection and sympathy with the Arya Samaj of Aryawart, one object of which Society is to elevate, by a true spiritual education, mankind out of degenerate, idolatrous and impure forms of worship, wherever prevalent."

This was a clear, frank and unobjectionable programme, the reflection of the tone, though not of the actual letter, of my New York T. S. circular of the same year. In both, the aspiration for the attainment of spiritual knowledge through the study of natural, especially of occult, phenomena is declared, as well as the brotherhood of mankind. In drafting the New York circular it occurred to me that the membership of, and supervising entities behind, the Society would be naturally grouped in three divisions, viz., new members not detached from worldly interests; pupils, like myself, who had withdrawn from the same or were ready to do so; and the adepts themselves, who, without being actually members, were at least connected with us and concerned in our work as a potential agency for the doing of spiritual good to the world. With H. P. B.'s concurrence I defined these three groups, calling them sections, and sub-dividing each into three degrees. This, of course, was in the hope and expectation that we should have more practical guidance in adjusting the several grades of members than we had had—or have since had, I may add. In the New York circular, Clause VI said:

"The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations."

Then follow these sentences written by H. P. B.:

"As the highest development, physically and spiritually, on earth of the creative cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes."

I then proceed as follows:

"The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspirations; to oppose the materialism of science and every form of dogmatic theology.....; to make known, among Western nations the long suppressed facts about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism.....; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period which are mirrored in the oldest Vedas, and in the philosophy of Gantama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men of every race shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite and Everlasting Cause."

The parenthesis (upon this planet) was written in by H. P. B.

The step we were taking in resuming the Society's autonomy upon discovering the sectarian character of the Arya Samaj, thus drew from

us the above categorical declaration of principles, in which, the reader will observe, were embraced—

1. The study of occult science;
2. The formation of a nucleus of universal brotherhood; and
3. The revival of Oriental literature and philosophy. In short, all the three Declared Objects upon which the Theosophical Society has been building itself up during the subsequent sixteen years.

If our Bombay friends had previously been under the least misapprehension as regards the aims and principles of our Society, the above circular removed the last excuse for its continuance.

The preamble to the Arya Samaj circular issued by us in September 1878—three months only before our departure for India—called attention to Pandit Shyamji's translation of the Samaj rules, embodied in the circular, and said, "The observance of these rules is obligatory only upon such fellows as may voluntarily apply for admission to the Arya Samaj; the rest will continue to be, as heretofore, unconnected with the special work of the Samaj." It went on to say that our Society, with the design of aiding "in the establishment of a Brotherhood of Humanity, had organized sections (meaning groups) in which room is provided for persons born in the most varied religious faiths, requiring only that applicants shall sincerely wish to learn the sublime truths first written by the Aryans in the Vedas and in different epochs promulgated by sages and seers, and to order their lives accordingly. And also, should they so desire, labor to acquire that control over certain forces of nature which a knowledge of her mysteries imparts to its possessor." The occult training and developments of H. P. B. and her grade of pupils were here hinted at. The phrase shows that the chief original motive of the Founders of the Society was to promote this kind of study; it being their firm conviction that with the development of the psychical powers and spiritual insight all religious knowledge was attainable, and all ignorant religious dogmatism must vanish. The circular adds that "the Society has thus welcomed, and its members dwell in harmony with Buddhists, Lamaists, Brahmanists, Parsis, Confucianists and Jews, &c.," which was strictly true, applicants from all these religious bodies having already been enrolled as fellows. The incongruity of this platform with that of the Arya Samaj is unmistakable and seen at a glance. For Rule 2 in Shyamji's version reads:—

"The four texts of the Vedas shall be received and regarded as containing within themselves all that is necessary to constitute them an extraordinary authority in all matters relating to human conduct."

Nothing is said here about any other religious scripture being an authority in human conduct, nor any benevolent interest expressed in the religious welfare of non-Vedic peoples; in short, it is a sectarian body, not eclectic. In saying which I pronounce no opinion as to whether the Samaj is a good or a bad sect, a conservative or a progressive one, or whether its establishment by the Swami was a blessing or

the reverse to India. I simply mean that it is a sect and that, our Society not being one and standing upon a quite different platform, could not properly be merged by us into the Samaj, although we could be and wished to be friends.

As farther showing the arbitrary authority which the Swami claimed and exercised in prescribing which of the S'ástras were and were not "authoritative," I quote, from the same Rule 2 of the Arya Samaj, the following:—

"The Bráhmanas beginning with the Shatapatha; the six Angas or limbs of the Vedas, beginning with the Shikshá; the four Upvedas; the six Darshanas or Schools of Philosophy; and the 1,127 Lectures on the Vedas, called *Shákhás*, or the branches—these shall be accepted as exponents of the meaning of the Vedas, as well as of the history of the Aryas. So far as these shall concur with the views of the Vedas, they shall be considered as ordinary authority."

Here is defined a sect, a sect of Hinduism, a sect based on the lines traced by its founder. The Swami, it will be seen, in passing, puts himself in opposition to the whole body of orthodox pandits, since he excludes from his list of inspirational books many that are held by them as sacred.

For instance, Smritis are omitted by the Swami, as not being conclusive authorities. But Manu, chap. II, 10, holds that "Vedas" are "revelations" and "Smritis" (Dharma S'ástras) are "traditions"; these two are irrefutable in all matters, for by these two virtues arose. It is therefore maintained that Smritis must be respected as "authority."

Things remained thus until the arrival of the Founders in India and their meeting, soon after, with Swami Dyánand at Saharanpur. The chances for our entanglement in a series of misunderstandings were, of course, greatly enhanced by the necessity for the Swami and ourselves having to talk with each other through interpreters who, however well up in ordinary English, lacked the fluency which would enable them to render correctly our views upon the abstruse questions of philosophy, metaphysics and occult science which had to be discussed. We certainly were made to understand that Swami Dyánand's conception of God was that of the Vedántic Parabrahman, hence in accord with our own. Under this mistake—as it afterwards was declared by him to be—I lectured at Meerut to the Arya Samaj in his presence, and declared that now all causes of misunderstanding had been removed, and declared societies were really twins. Yet it was not so: they were no more akin than our Society was with the Brahmo Samaj or any Christian or other sect. Disruption was inevitable, and in due time it came. The Swami, losing his temper, tried to repudiate his own words and acts, and finally turned upon us with abuse and denunciations, and put forth a circular to the public and posted handbills in Bombay to call us charlatans and I do not know what else. This forced us in self-defence to state our case and produce our proofs, and this was done in an extra Supplement

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to the *Theosophist*, of date July 1882, in which all the evidence is cited in full and engraved facsimiles are given of an important document bearing the Swami's signature and the certificate of Mr. Seervai, then our Recording Secretary. Thus, after a disturbed relationship of about three years, the two societies were wrenched apart and each went on its own way.

The inherent disruptive elements were (1) My discovery that the Swami was simply that—i.e., a pandit ascetic—and not an adept at all; (2) The fact that the Samaj was not standing upon the eclectic platform of the Theosophical Society; (3) The Swami's disappointment at our receding from our first consent to accept Harischandra's bid for the amalgamation; (4) His vexation—expressed to me in very strong terms—that I should be helping the Ceylon Buddhists and the Bombay Parsis to know and love their religions better than heretofore, while, as he said, both were false religions. I have also doubted whether his and our intermediary correspondent, Hurrey Chintamon, had ever explained to him just what our views and the real platform of our Society were. The subsequent discovery of the fact that he (Hurrey Chintamon) had pocketed the Rs. 600-odd sent him by us for the Arya Samaj, and his restitution of the money at Bombay under H. P. B.'s compulsion, incline me to the opinion that he deceived both the Swami and ourselves in this respect, and that, but for my getting Shyamji's translation of the Samaj Rules, we should have gone on under the same misapprehension until coming out to India.

It is quite useless and waste of room for me to proceed further in this affair, since those who care for details can find them given at length in the extra Supplement to the *Theosophist* above mentioned. The Swami was undoubtedly a great man, a learned Sanskrit Pandit, with immense pluck, force of will and self-reliance—a leader of men. When we first met him, in 1879, he had recently recovered from an attack of cholera and his physique was more refined and delicate than usual. I thought him strikingly handsome; tall, dignified in carriage, and gracious in manner towards us, he made a very strong impression upon our imaginations. But when I next saw him—at Benares I believe some few years later,—he was quite changed, and not for the better. He had grown obese, the fat stood in rolls on his half nude body, and hung in 'double-chin' masses from his under jaw. His breadth detracted from his height, so that he actually seemed to me shorter, and the poetical expression had left his Dantesque face. I have, fortunately, a souvenir of his earlier self in a copy in oils of a photograph, which was given me in Northern India. He is dead and gone now, but his Samaj survives and has spread throughout Northern India to the extent of two or three hundred branches. Annie Besant and I enjoyed a visit to the chief Samaj—at Lahore—during our recent visit to the Punjab and helped a little, I hope, to mollify the hard feelings which the Samajists have, to my great regret, long held towards us.

All good men will applaud the following sentiment, recently expressed in the *Arya Messenger*, of Lahore, a new organ of the Samaj:

"We want men who would 'act in the living present,' who would not be dumb cattle in the world's strife, but 'heroes' who would work for humanity in the just and profound conviction that it is part of man's mission on earth to serve his fellow beings, for he who serves his Master's children serves himself. India would not be what it is—the victim of every possible evil that can afflict humanity—were we less selfish, were our thoughts and our beliefs more elevated, were we more self-sacrificing and self-denying than we are. A certain writer observes that India is past all recovery, that it is in its dotage, and that no miracle can transform a decrepit old man into a hale and hearty youth again. Even if we subscribe to this gloomy view, we still think that India has a great future before it, but that future can be brought about only by ourselves. It won't come of its own accord. It requires self-sacrifice and self-denial to be renovated and regenerated. If we consult our own individual interests, and shrink from that self-sacrifice which alone can impart to dead ashes the virtue which evolves out of them over again the young phoenix brimful with life and energy, we shall certainly prove the writer's words to be true."

The world is wide enough for us all, and it is better that we all should try to live together as brethren.

H. S. OLcott.

THE SĀNKHYA YOGA.

(Continued from page 382).

CHAPTER II.

THE AIM OF PHILOSOPHY: PAIN AND ITS REMOVAL.

THE first chapter gives a general indication of what we have to study. It is now time to enter into a discussion of the aim of all philosophy.

It will not, perhaps, be denied by those who take the trouble to think, that man is by nature meant to be a student of philosophy. There is no nation on the face of the earth, which at any time of its existence, has been a stranger to philosophical speculation. From the earliest antiquity down to our own times, man has been trying to find answers to the questions, "What am I?" "Whence am I?" "Whither am I bound?" "What is the world I see?" "What is my connection with this world?"

The Rigveda is the earliest book in the library of man, and it is also the earliest source of the most transcendental philosophical conceptions of man. The same may be said of the remaining Vedas. The Upanishads follow the Vedas in an unbroken line of succession, and in them are to be found the highest and the truest conceptions of philosophy. The Sāṅkhya Yoga system, as we have seen, appears to have been derived from the same source as the Upanishads, and most likely the Vedas too in their present form.

The modern Sanskrit word for philosophy is *Dars'ana*. The six heterodox systems of philosophy are known as the six *Dars'anas*. The

heterodox systems too bear the same name. The word comes from the derivative root *dris'*, to see, to know, and the predicative root *ana*. It means both knowledge and the means of knowledge. Thus the *Dars'anas* while giving a quantum of facts, perform, at the same time, the most important function of developing the powers of the human mind, so as to besit it to obtain knowledge directly from the prime source of nature. A knowledge of the theories, opinions, and methods of expression of different philosophers is of importance only so far as it tends to expand the human mind, enlarge its sympathies, and thus secure for it freedom from the bondage of petty limitations, which alone are the cause of human misery. Thus the first aphorism of Kapila says:—

"The eternal cessation of three-fold pain is the highest object of Pursua."

In a like manner the first verse of the *Kārikā* runs thus:—

"*Dukkhatrayā bhīghātāt, jīñasā tadabhighātate hetau.*"

I quote the verse here in the original, as there is a difference of opinion as to the meaning attached to some of its words.

Mr. Colebrooke translates the above thus:

"The inquiry is into the means of precluding three sorts of pain, for pain is embarrassment."

In the translation the word "*abhighāta*" has been rendered by "*embarrassment*," and the word "*abhighātaka*" by "*precluding*." The translation is accurate enough, and there is little doubt that the word "*abhighātaka*" expresses the connotation of the term *duhkha* (pain). The word embarrassment, however, is no technical definition of pain. Hence the translation does not express the full sense of the author. Vāchaspatimis'ra gives the following definition of the term "*abhighāta*."

"*Dukkhatrayena antahkaranavartinā pratikūlatayā chetunās'akter abhisambandho bhīghatah.*"

"*Abhighāta* is that impediment which consciousness experiences contrary to its habitual manifestation from the three sorts of pain as they are manifested in the internal organ."

This is a very general translation; it expresses, however, the sense of the original as nearly as possible. Wilson's translation does not, to my mind, at all express the sense. It runs as follows:—

"*Abhighāta* is defined as the confinement of the sentient faculty (explained to mean here "life") through the impediment opposed by three-fold distress abiding in spirit."

In the first place the learned translator renders the word "*antahkarana*" by "*spirit*," which, to say the least of it, is quite inaccurate. The word "*antahkarana*" is used in the terminology of the Sāṅkhya Yoga philosophy to denote the Sāṅkhyan *buddhi-ahankār-manas*, translated respectively by Wilson himself as intellect, egotism and mind. It is evident that the word spirit can by no means either be the intellect, the egotism or the Sāṅkhyan mind. It would be a more proper trans-

lation for the word *A'tmá*. The term spirit invariably carries with it the idea of a subject, whereas all the three *antahkaranas* are organs.

Secondly, the word *antahkaranavartí* is rendered as "abiding in spirit". This would mean that pain or, as Wilson renders it, distress, has its constant home in the internal organ.

The word *vartí* is used in the compound as connected with the technical *vritti*, manifestation; and the meaning of the word is not "abiding in spirit," but "manifesting themselves in the internal organ." Thus distress, or rather pain, does not abide in the internal organ, for otherwise the manifestation of pleasure would become impossible.

Further, the word "*chetanás'akti*" is rendered as the "sentient faculty" (explained here to mean "life"). It is not clear what this "sentient faculty" is in the terminology of the Sankhya philosophy. It cannot be the *purusha* (which Wilson renders as soul), because the *purusha* is no faculty. Is it then the "*buddhi*", "*ahankára*" or "*manas*"? Or is it the "*tanmátrás*" or the organs of sense and action, or the five vital forces, or what? It cannot be either the "*buddhi*", the "*ahankára*" or the "*manas*"; for all or either of these are denoted by the word "*antahkarana*", which occurs in the text independently of the word "*chetanás'akti*", and which Wilson wrongly renders by "spirit." It cannot be the *tanmátrás*; for, as we shall see, one of the functions assigned by the Sankhya Yoga philosophy to the *tanmátrás* is the production of the five states of gross matter, or as they are technically called the five *mahábhútas*. It cannot stand for any power residing in the organs of sense, for faculty is always spoken of as of something beyond the senses. The fact is that the word "sentient faculty" might very well stand for the Sanskrit word *chetanás'akti*, if it is not to be understood of any philosophical conception familiar to the Sankhyas. And the parenthetical addition serves to render the whole sentence all the more meaningless, and inapplicable to the Sankhya Yoga philosophy.

What then is this *chetanás'akti* of Váchaspatimis'ra? Well, it is that reflection of the *purusha* into the *buddhi*, which renders this product of unintelligent objective *prakriti* the conscious principle it shows itself in all the acts of the internal organ. Thus we read in Patanjali:—

"The mind tinged by the seer and the seen becomes omni-objective" (23. IV).

This aphorism will have to be fully explained further on. What is of importance here only is to note that the seer, the *purusha*, tinges the mind, or, in other words, throws its reflection into the *buddhi*, which thereby becomes capable of the cognition of everything. Kapila also speaks of the reflection into *buddhi* of the conscious power (*chits'akti*) of the *purusha*. This reflection or colouration is what is called consciousness. Hence the words *chetanás'akti* and *chits'akti* mean consciousness. Consciousness might be called, from one point of view, the general faculty of the internal organs, and all the manifestations thereof might be spoken of as so many manifestations of consciousness.

This discussion explains sufficiently well, I hope, the definition of *abhigháta* given above. It is that impediment which consciousness experiences, contrary to its habitual manifestation, from the three sorts of pain as they are manifested in the internal organ. What is of greater importance, however, is that this discussion lays bare the nature of pain itself. Pain is that modification of the internal organ in consciousness, which clashes with its then prevalent constitution or tendencies.

We learn the same lesson from a study of the word *dukkha*, the Sanskrit term for pain. The word is derived from the root *khan*, to dig, with the prefix *du*, which carries with it the idea of difficulty. Any piece of ground which is dug with difficulty, might radically be called *dukkha*. The same idea transferred to the mind signifies that state thereof, which offers resistance to any impression trying to make way into it.

This then is pain, *dukkha*. The object of all philosophy is the removal of this pain, and this is why mankind has from the beginning of life been thinking upon the problems of philosophy. To remove pain is to increase the sum total of human happiness. This it does by teaching men to live better and purer lives—that is to say, lives in greater and greater accord with the law of life. But in order to understand thoroughly how philosophy removes pain, how it increases the sum total of human happiness, we must study the subject a little more deeply. We must know the exact nature of pain (1); we must search thoroughly into the radical causes of pain (2); we must discover the nature of the removal of pain (3); we must investigate into the means of the removal of pain (4).

The discovery of the nature of pain necessitates a knowledge of many entities. It would be impossible to define pain, if we did not know the nature of consciousness, mind-impressions and manifestations. A study of all these subjects, therefore, in connection with the removal of pain, forms the subject of the Sankhya Yoga philosophy. It is only knowledge that can serve us in the removal of pain. There is no other effectual means. The why and the how we shall see further on.

CHAPTER III.

THE DIVISION OF THE SUBJECT.

It is then by knowledge that philosophy proposes to obtain for poor suffering man ever increasing and finally eternal cessation from pain. The question naturally arises, "Knowledge of what?" The thinkers of every age and every clime have given the same one answer to this universal question. For a satisfactory solution of this problem man must look into himself. An English poet has said, "The noblest study for mankind is man."

Our own Upanishads tell us "Know thyself by thyself." And the Delphic Oracle of Greece, when questioned as to what was the best subject of study for man, replied, "Know thyself."

There can be no question but that man is the noblest study for man. If you study man, you leave nothing else in the universe unstudied. For the ancient philosophers truly held that man was a small picture of the universe. Technically, while man is called the microcosm, the universe is the macrocosm. The meaning is that all the processes of life on whatever plane are on a small scale represented in man. Besides, a proper study of man teaches us that all the lower forms of life have their natural culmination in the physical life of man, and that man is bound to expand his intelligence so as to grasp the entire universe.

And indeed it is necessary to study man if we wish to understand the nature of pain. For unless we know who it is that feels pain, and what it is that causes pain, we cannot expect to understand the philosophy of the removal of pain.

To turn then to ourselves, and ask ourselves the all-important question 'What are we?' The first thing that strikes us, even with a most superficial introspection, is the triple nature of the mind. We find that all our life consists of the change of states of a certain thing which we learn to call mind (*chitta*). These manifestations of the mind when put into words stand thus:

"I see that rose"; "I hear that song"; "I touch a table"; "I taste an edible"; "I smell a flower"; "I love"; "I remember"; "I judge"; "I think"—and so on.

All mental manifestations are thus triple in nature. The subjective (*grihītri*), the objective (*grāhya*), and the instrumental (*grahana*), go to make up every mental manifestation. First is the idea which forms the object of knowledge; second is the act of knowing, and third is the known. These three manifestations of the mind besides being given in Sanskrit the names *grihītri* (subjective), *grahana* (instrumental), and *grāhya* (objective), are called respectively *drashtā*, *dars'ana*, *dris'yu*; *jñātā*, *jñāna*, *jneya*; *pramātā*, *pramāna* and *prameya*. Our work consists in finding out the nature of these threefold mental manifestations and their causes if any.

These threefold mental manifestations admit of a division on another principle entirely. In order to understand that, we must understand our mental impressions a little more deeply. Thus we find that our mental possessions have their origin in five senses. What is it that the senses bring us? We see, we hear, we touch, we taste, we smell. But what is it that we see or hear, touch, taste or smell? What is it that our senses tell us? Why nothing more than that there is a certain thing which has a certain colour, a certain taste; which is black, white, yellow, red; which is sweet, bitter, pungent; or which is again hard or soft, hot or cold. The senses then do not sense the things; they only sense certain qualities of the thing or things whatever they are. The thing as it is always eludes our grasp, we only cognize certain qualities of the things.

For illustration let us take a table. We see that it is of a red colour; we feel that it is hard and cold; we may under certain conditions

even smell or taste it. We see also that it has a form, that is to say, the material of which it is made, extends along certain lines in certain proportion. The impression of table is produced in our mind by the combined impressions of colour, hardness, coldness and extension. But where is the table? We can only point to its appearances, the reality is beyond our ken. The same is the case with every thing.

These appearances are technically called in Sanskrit *vyakti*. The English equivalent is phenomenon, or appearance. The external substance which we see in connection with these appearances is called *vyakta*, the phenomenal. The reality which underlies all these objective phenomena is called the *avyakta*, the noumenal. From other points of view this *avyakta* bears the name of *mūlaprakriti* and *pradhāna*.

Let us now turn to the subjective side of our mind. All the phenomena of the internal organ, specifically known as seeing, hearing, judging, inferring, believing, &c., are, as we have seen, phenomena of subjective consciousness. Now just as we sense the phenomena of the external world, not the thing of which they are appearances, we are only conscious of subjective phenomena, not of the thing, the reality of which our subjective consciousness with all its manifestations is the appearance. This reality which underlies our subjective consciousness is called the *purusha*. Its only characteristic is pure subjective consciousness.

All the appearances even of the mind fall under the head of *vyakta*. Subjective consciousness, or *purusha*, cannot however come under the head of *avyakta*; for the latter is purely objective and differs from the former radically. We have therefore again a triple division of the subject. We have to discover the nature of the *vyakta*, *avyakta* and the *purusha*, otherwise also called *jna*, the knower. It is this division that the Sāṅkhya Kārikā adopts, as it says that cessation from pain is secured by an investigation into the nature of the *vyakta*, the *avyakta* and the *jna*, the phenomenal, the noumenal, the subjective consciousness.

There is yet another division of the subject adopted by Patanjali in his second book. It investigates the nature of pain and its causes (1); the nature of the removal of pain and its means (2); and the nature of the entity which remains unchanged, while pain is being felt and when it is removed entirely (3).

All this we have to know. But the subject of primary importance for us to investigate is the act of knowledge, for it is the act of knowledge that becomes for us the means of knowledge—the *pramāna* of Sanskrit philosophy.

We therefore begin the next chapter with an investigation into the nature of means of knowledge. An investigation into the subjective and objective mental phenomena will follow in due course.

(To be continued).

RAMA PRASAD.

ALTRUISM.*

I SHALL not enter into any detailed argument to prove the essentially practical character of the topic under deliberation. It has been placed in the forefront of the declared objects of the Theosophical Society. For the last nineteen years we have ranged our forces around its banner; and in both the hemispheres, we have called into existence a band of earnest, ardent workers, who by their study and labour have demonstrated to humanity at large the sublime ideals which animate their hearts. The characteristic temperamental feature of the West is giddiness; that of the East, apathy. To have conquered the fickleness of the West, and provided it with an ideal which could restore spiritual equilibrium; to have conquered the inertia of the East, and awakened it from its dull, torpid, listless life, are no mean triumphs for Theosophy, and constitute at once a practical and effective refutation of the objections of those who deride our Founders as visionary enthusiasts, and our first object as for ever condemned to remain an impracticable dream.

Readers of current Theosophical literature are, perhaps, aware that in the chain of worlds through which the evolutionary impulses work their way to fulfilment, our earth forms the fourth or middle globe; and that in the series of seven rounds which humanity is to describe along this chain before its destiny is accomplished, the present is the fourth.

Bearing this fact in mind, we see that throughout this round the characteristic feature, as regards the evolution of our planet, is a decided, in fact, a maximum preponderance of matter over spirit; and as a consequence of this, consciousness is condemned by an omnipotent decree to remain imprisoned in the human body. Hence it is that we see the effects of retributive *karma* visited, to a great extent, on man by, and through his flesh. Hence all the loathsome diseases before which our senses recoil in horror and disgust; hence also another equally acute and malignant visitation, but far more universal, and hence requiring infinitely greater energies to combat it, *viz.*, pauperism and starvation. Man sins through, and suffers from the flesh.

It is time that we looked around, and sought to lighten the karmic load of man, and to mitigate the horrors of desolation which hover around his life. After nineteen years of labour, we are still face to face with the sad, dark truth that the selfishness of man is still an anxious problem with socialists and philanthropists; that it gradually envelops him in the folds of a thick and suffocating aura, which threatens to shut out the light of the soul; and that in his impotent resistance to the visitation of one crime, he is committing another.

Amid this scene of chaos and horror which is daily witnessing the disruption of social and moral ties, and the revival of an obdurate and bestial selfishness, it is specially the duty of the Hindus of India to become the pioneers of a new light; for it is India which is the heart of a great spiritual organism, and whose destined function it is to

* A Paper read before the Bengal Branch, T. S.

generate, store and transmit the spiritual life-principle into the remotest quarters of the globe, and thus satisfy the perennial hunger of the soul, and save it from starvation.

Now, here is an almost limitless field of duty. All that we need is a strong and enduring stimulus. In our supine indolence and selfishness, we are apt to create ideals which in reference to our environment are, and must ever be, incapable of realization. Hence we always console ourselves with the unholy conviction that we cannot do anything for man, and conveniently forget that every man has in him the power, and along with it the necessary opportunities, to do some thing, no matter how little, for the benefit of man; and that the Great Hearts, whose life-long mission it is to serve humanity, expect us to do that wretched little, and nothing more. Thought generates earnestness, and earnestness love, and love discovers the thousand little microscopic means which otherwise would escape our obtuse vision.

We have just seen that the great delusion of the fourth-round humanity is the identification of self with the body. Our duty then is clear. We have to destroy this delusion to enable man to extricate his consciousness from the bonds of flesh. We must, therefore, work on the plane of matter. So long as diseases fill the body, so long as starvation filches its vitality, that is to say, so long as the mind remains imbedded in the flesh, our efforts to save man, through the plane of spirit exclusively, will necessarily fail. It will be a grievous error if we neglect the body, and care only for the soul. When the body is restored to its normal condition, then only can it release consciousness. We must, therefore, relieve distress, afford medical aid, and, above all, save man from the horrors of starvation.

Our next duty is to educate the soul. Here our work is at once destructive and constructive. On the destructive side, we have to subdue a formidable array of impulses and appetites; selfishness, ignorance, indolence and a host of other brute energies and passions, which paralyse the soul, and hold it in eternal subjection. We have next to elevate humanity by high and noble constructive ideals; to animate it with a lofty and serene enthusiasm for a higher life; to effect the transfer of its thoughts and ideas from the plane of matter, and to make them thrill in responsive vibrations to the impulse which ever emanates from the spiritual plane.

Shall we ever succeed in achieving such a tremendous result? Moved by the lash of our higher Self, we sometimes look out into the great field of duty that lies beyond; and, the next moment, appalled by its almost limitless extent, we shrink back into our petty little self again.

Now, we ought ever to treasure up in our minds two great and sacred truths. In the first place, every one of us, from the insect to the man, forms part of a great whole. Every Hindu possessing a knowledge of the *S'âstras* is acquainted with the theoretical aspect of this truth. But his mental eye shrinks with almost an instinctive antipathy from

a realization of its practical consequences. We have shut our eyes to the fact that the karmic effects of the whole of humanity influence the karma of each particular man; that sin and selfishness, if they but exist on earth, are a potential evil that threatens every man alike; that if man selfishly strives to attain to a higher life without a sigh and without pity for the sorrow and sufferings of his fellow-man, he will have to encounter the accumulated fury and force of the evil karma, generated by the race and the community to which he belongs, and that before this formidable array his puny efforts are destined to fail.

The second great truth that we must remember is that no thought, no action in the universe, is ever lost, that a good deed once done or a beneficent thought once evolved, becomes an active power for future good. A great Master says in the "Occult World," that every thought of man, upon being evolved, passes into the inner kingdoms, and having coalesced with an elemental is perpetuated either as a beneficent power or as a maleficent demon, and reacts on sensitive or nervous organizations in proportion to its dynamic intensity. For ordinary men like ourselves, dragging on a listless and aimless existence, it is a price-less revelation. It bids us hope, and proves that if we can do nothing whatever for man on the physical plane, we can, at all events, do something for him on the psychic plane.

But on this plane, at all events, we need never be afraid that we shall work unaided and alone. We shall ever have invisible but powerful allies, whose energies never flag, and whose noble hearts for ever throb in responsive pity and love for the sin and sorrow of man. That sin and sorrow exist, in spite of their efforts, is because, as they assure us, they are powerless "to turn the mighty tide of cosmic impulses." But the sin of man might be sensibly diminished, and his sorrow assuaged, if only a few earnest workers could so far elevate themselves, and spiritualize their brains as to be in touch with the plane in which the Mahátmas work for the redemption of man. Dynamics in the plane of spirit, become by an immutable decree of Nature statics in the plane of matter. And all the grand, intense, vivific thoughts, which those Angels of Love for ever project on the spiritual plane, become effete as soon as they reach the plane of gross matter. Now here is a grand and ennobling duty. These highly spiritual thoughts and ideas, which are powerless to stir brutal natures, ought to find a conscious intermediate resting place in our brains, where they will harden to that exact crust, necessary for their fruition in the physical plane. Our first duty is, then, the transformation of our brain. To do it is to regulate our animal instincts and appetites, to suppress our passion, to conquer our habits of slander, falsehood, &c., and, lastly, to cultivate unselfish love.

When we have made some resolute efforts in this direction, results unseen, but possessing enormous potentialities for good, will begin to disclose themselves. The brain will find its horizon and its capacity for the assimilation of spiritual ideas suddenly enlarged; it will communicate a new dynamic power and a new individuality to thoughts and

ideas, it will imbibe at the fount of spirit, and will thus set up a ceaseless wave of vibrations in the astral and spiritual planes, which will rouse into life and motion all the beneficent forces of nature.

Long ere this happens, humanity will be on the high road to its goal, viz.:—the separation of its consciousness from the body. With the extrication of consciousness will cease the ills of the body. And with a well-regulated body, and with consciousness restored to unity, man will move on to a new series of victories. Hatred and strife, greed and lust, selfishness and sensuality, will thus disappear and become latent. The cessation of physical and moral evils will be accompanied by another equally striking phenomenon. The venom of the snake and the rapacity of the beasts of prey will no longer kill man. For they are nothing but the visible and embodied projections of man's wicked and maleficent thoughts; and when these cease to be created, the species of animals referred to above will die out, and become extinct.

And the genuine altruist? His self and his separateness will long ere this have died out. The life of a ceaseless, silent, unobtrusive, beneficence, the outcome of an ardent, immense and everlasting love for man, breaks one by one the bonds which tie him down to earth. The range of his consciousness gradually expands; and having broken through the barriers of *Máyá*, he reaches the plane of spirit, and merges his self in the Universal Self.

BIRESSUR BANNERJI, B. A.

FINDINGS.

THE present writer's acquaintance with the works of German philosophers is very slight owing to his ignorance of their language, and therefore very inadequate for purposes of reliable statement and criticism. The above references to Fichte and others are based on such English translations and accounts of his writings as the writer has come across, and are intended more as points to start from for the purposes of these brief articles, than as expositions which may be taken unchecked. Fichte has been chosen above others because, in result, he appears to have come close to the Indian philosophers. Witness the sonnet by him quoted below from Stirling's translation of Schlegel's "History of Philosophy":

..... Th' undying One
Lives as thou liv'st, and sees in all thou see'st.
Nought is but God; and God is not but life—
Quite clear the veil is raised from thee; and lo!
'Tis Self; let die, then, this destructible;
And henceforth God will live in all thy strife.
Consider what survives this strife below;
Then will the veil as veil be visible,
And all revealed thou'lt see celestial life.

नकिच्छिन्मात्र (चिन्मात्र) मस्यहंगनादपुः ।
इति याशास्वतौबुद्धिर्नसा संसार बन्धनी ॥*

(Yoga Vās'istham, Nirvāna Prakaranam Pārvarādhām.)

* "I something (This) not am, (but only consciousness) subtler than space: the eternal thought that is such tieth not to the moving (world—Samsāra).

Why did not Fichte state the thought as above? Apparently because philosophers in Europe have mostly attacked the problem on the side of "Knowledge", "Sensation and Perception", "a cognising subject and a perceived object"—instead of going to it on the side of "Feeling," "Emotion", which is the real man. It required the whole of the Pūrva Mimāṃsā to prove that intelligence, knowledge, information of any and all sorts, was only and wholly a means, and doubly a means too, i.e., a means to action (volition, conation, will), which again was a means to emotion, (happiness, or otherwise, Svarga or Naraka). The Uttara Mimāṃsā comes afterwards and completes the work by showing that only the Great Knowledge is not a means, but the end itself (as it is the beginning also), and it is so because it is the Great Emotion, and the Great Volition too—all three in one. Self-consciousness may indifferently be called self-knowledge, or self-feeling, or self-affirmation. Sufficient attention has not been paid in Europe to the fact that all that man sees around him, all so-called inanimate nature, and not only his body, is either "me" and "mine," or "not-me" and "not-mine," and this for purposes of pain and pleasure, and not merely as "object of my knowledge." The body, clothes, house, city, country, continent, sphere, world-system, &c., are all included in the ever-widening circles of "Mamata" (Mine-ness or Thine-ness), and in sources of pleasure or pain to us.....

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।*

(Manu.)

The idea, taken in the parts of its first part (which, taking as before said, is itself the Great Illusion), gives rise to the three factors of life—Knowledge, Will, and Feeling, (*Jnyāna*, *Kriyā*, and *Ichchhā*). The picturing by the "Aham" of the "Kinchinmātram" or "Etat" is the factor of knowledge; the illusory passage of the one to the other is action (will); the identification of the two results in emotion. Such are the cognitions, conations, and emotions of the first part—*Pravritti*. Those of the second part, *Nivritti*, are opposite and corresponding. During *Pravritti* there is pleasure in acquiring (*aham etat*) and pain in losing. During *Nivritti* (*aham etat* subordinated to *na-asmī*), there is, so to say, pleasure in losing, in giving up, in sacrifice, and pain in acquiring.

But what are feelings, emotions, in the plural? Perhaps they might be more intelligible if reduced into terms of self and not-self. Self-consciousness is the Great Feeling, the Great Emotion, that is both painless and pleasureless. An increase, an expansion thereof, when appearing in any particular *Upādhi* (body) is pleasure; the opposite, pain. Whatever promotes the former, becomes an object of love: the latter, hate. That is to say, the primary feeling of self-consciousness coupled with the knowledge that a certain object is promotive and helpful itself, appears as love towards that object; with the opposite knowledge it becomes hate. And the whole history of the moving world (*Samsāra*) is only a history of loves and hates, goods and evils, a vast account-sheet of credits

* "Everything that is in the power of another, is painful; everything that is in the power of Self, is pleasurable."

and debits which, whenever closed (by taking off the "times" and "places" of the entries on the opposite sides and totalling each), leaves always a zero at the bottom, because the debtor and the creditor are the same, however different they may appear to be on the sheet at any particular date and place..... The other feelings are only vanities of love and hate. Thus admiration, veneration, worship, are love on- of love and hate. Thus admiration, veneration, worship, are love on- tinued with a consciousness of the superiority of the object thereof to oneself; friendship, esteem, affection, equality; kindness, benevolence, pity—inferiority. Fear, malice, jealousy are hate joined to a knowledge of the superiority of the object thereof to oneself; anger, bitterness, hatred—equality; scorn, disgust, abhorrence—inferiority, and so on.*

But if pains and pleasures, feelings and emotions, can be analysed thus, was not Bhartrihari right when he said,

इन्द्रस्याशुचिशूकरस्य च सुखेदुःखेचनास्यन्तरं ।
स्वेच्छाकल्पनया तयोः खलुमुधाविष्ठाच भोग्याशनम् ॥
रम्भा चाशुचि शूकरिच परमप्रेमास्पदं मृत्युतः ।
संत्रासोऽपिसमः स्वकर्मगति मिश्रान्योऽन्यभावःसमः ॥†

(Vairāgya S'takam).

Was Bhartrihari referring to the pains and pleasures of the physical body—the so-called low and degrading pains and pleasures only? But the nature, the essence, the self-reference of all pains and all pleasures is the same. None are really low and degrading as compared with any others. From the standpoint of the painless and pleasureless Supreme, which includes all pains and pleasures in itself equally, each particular pain and pleasure, whatever the *Upādhi* thereof, is equally low and degrading, or equally high and elevating.

सशरीरं वाव सन्तं न प्रियाप्रियेत्यजतः ।
अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥‡

(The Upanishads).

(शरीर meaning *Upādhi*, not only the *Sthūla-S'arīra*). Because at any particular time, in any particular *Sarga* (creation) and to some particular persons, a certain sort of pains and pleasures appears to be most inseparable from evil, and has practically ceased to be desirable—it seems at that time and place, and to those persons to be low and degrading as compared with others which have become desirable in the process of evolution. To repeat, the essence of all pleasures and pains is self-

* These are but rough statements requiring much elaboration with reference to the shades of pleasures and pains and sorts of superiority, inferiority, &c.

† "No difference is there between the pleasures and the pains of the high God Indra on the one hand and of the unclean swine on the other. According to the desire of each is nectar the most enjoyable food to the one and filth unto the other; or the goddess *Rambhā* the object of highest love to the one, as his mate is to the other. So, too, is the terror of death from the process of their respective deeds the same unto both. The mutual relation (of enjoyer and enjoyed) is the same."

‡ "Pains and pleasures quit not him that has a body; they touch not him that has none."

expansion, self-preservation and self-continuation, on all planes whatever, physical, intellectual, psychical, &c. &c. Also, there is no pleasure that causes not pain, and no pain that causes not pleasure.

How then explain the old difficulty between *Prārabdha* and *Karma*, Predestination and Free-will, or (in its modern form) survival of the fittest, evolution on the one hand, and individual effort on the other? But is not this difficulty like the difficulty of the man who could not see the forest on account of the trees, or rather (to put it more in analogy with the present case) the trees on account of the forest? The individual effort, the *karma*, is included in, is part of, the predestination. The real difficulty is the feeling of free-will. But wherever there is the feeling of self then, inseparably, is the consciousness of free-will. As the feeling of self in an *Upādhi* is illusory, so is the feeling of free-will, but neither more so nor less. Who can set limits to the Supreme? It may set limits to itself in the abundance of its freedom, if it so choose, and as it does to all appearance, all around us. There is none other to do so, in truth. It is this absolute freedom of the Supreme Self that appears with it in *Upādhis*.

But yet again, whence the feeling of "oughtness," of "progress," of "advancement"? If all pains and pleasures are the same, why should we try for the so-called higher? In truth, there is no lower and no higher. The *stress* (the time and space-exigency of the moving "This" referred to above) of the plans of the endless (Indefinite) evolutions and involutions contained in the *etat*, which forces the appearance of the spirits, mineral atoms, plants, animals, men, gods, &c., in succession, takes shape as the instinct of "oughtness" in the onward—or backward—moving *Jīvātmas* (i. e., the universal self, as, for the time being, appearing identified with the "many" atoms involved in the "etat").

Understanding this, how can one hanker after the so-called psychic powers? Do they bring more pleasure? Are they superior to those exercised by the ordinary man now? Nothing in nature can be more marvelous, more miraculous, than our present surroundings—those we are familiar with. The things are equally wonderful. To fly about in the air, and in the "astral" body, are not more surprising than to walk from place to place on earth, in the physical body. To move mountains by mere "faith" is not more unintelligible than to move our limbs. To perceive without the help of our common physical senses is not more difficult to understand than doing so with that help. As the facts we are familiar with to-day are the developments of the first part, so the so-called *siddhis* are necessary developments during the second part of the thought, as past time, for the purposes of the *S'arīra-yātrā* of the returning spirit. When the tree has been uprooted, its death is certain; but the sap left in it may still maintain the shape of the tree for a long time, perhaps even cause shoots to spring forth before the ultimate death..... Such "psychic" powers must, for sheer logic, be exercised for the good of others. As the *Nirvāṇa* does not commence till selfish desire has ceased, whatever comes

afterwards must necessarily be dominated by unselfishness. Hence the Yogic life has to be a life of self-sacrifice, constant and unrelenting.

अहमित्येव बन्धाय नाहमित्येव मुक्तये ।*

(Yoga Vās'istham Nirvāṇa Prakaranam).

Thus is Yoga the complement and the pastime of the Sāṅkhya.

सारव्ययोगो पृथग्बालः प्रवदति न पंडताः ॥†

(Bhagavat Gītā).

Is there any difficulty about the bearing of Vedānta on "morality"? Some have felt that it destroys the distinction between good and evil. Others have thought that it provides the most powerful incentives to good. But it does neither. The business of Vedānta is to explain, not to abolish or establish, destroy or create. It says all selves are one: therefore, as pain or pleasure caused to one's own self is neither evil nor good, so there is really no good nor evil in existence. Both are equally illusory.

आत्मेव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।‡

[Gītā].

But saying that good and evil are illusory is not equivalent to saying that they are absolutely non-existent, or that there is no difference between them, or that only one exists. The *Vyāvahārika* § truth still remains that if, in time (as opposed to eternity) one *Jīvātma* causes pain or pleasure to another *Jīvātma*, by the Law of Action and Reaction (the essence of which again is the real identity of all selves, this identity combined with the difference of the *Upādhis*, gives rise to sympathy and antipathy, love and hate), corresponding pain or pleasure will be caused to this *Jīvātma* in future time.

The same consideration of the difference between Time and Eternity will explain another and perhaps more substantial ethical difficulty. If, as said before, there is no pleasure that causes not pain, and no pain that brings not pleasure, and if what Vyāsa said be true, as it is true no doubt, viz. :

अष्टादश पुराणेषु व्यासस्यैव च न द्वयम् ।¶

परोपकारः पुण्याय पापाय परपीडनम् ॥

and if, at the same time, *Paropakāra* means nothing else than causing pleasure to others, and *Para-pīdanam*, causing pain—how shall we justify the ordinary standards of morality, how support the performances of duty, how explain the very meaning of that word? The first truth (that pleasure and pain follow each other indefinitely) holds good only when all time is considered. But Law and Morality, even the Law

* "Ego-ism alone means bondage; non-ego-ism, liberation."

† "Boys say Sāṅkhya and Yoga are different; not the wise."

‡ "The self alone is the kinsman of self: the self alone too is the enemy of self."

§ "Practical."

¶ "In all his eighteen Purāṇas, Vyāsa says but two things—*Para-upakārah* (doing good to others) is *Punya* (merit) and *Para-pīdanam* (causing pain to others) is *Pāpa* (sin)".

of Karma, do not deal with all time at once, but only with portions thereof, one at a time. They start at one particular time, and *assume* that the possessions which the persons they have to deal with may have at the time these persons are *entitled* to 'Law and Morality' will not enquire as to how those possessions were acquired by those persons, and from whom and how these latter again obtained them, and so on backwards *ad infinitum*. They only say that if *after* that particular time and *before* such other particular time any person deprives, without his consent, any other person of the possessions to which the latter has been assumed to be entitled, that is a wrong, and to set it right is a duty. These are the duties of particular situations, the rigid performance of which is enjoined and enforced by the *Gita* upon *Jivátmas*. In eternity however there are no *Jivátmas*, but only the one *Paramátma* in whom there is no virtue and no sin.

अहम् त्वा सर्वपापेभ्यो मोचयिष्यामि माशुचः ।

Note.—If the line of thought placed in the above brief articles commends itself—despite its orderless exposition, and uncouth language—to any student of philosophy as promising of results, and a further elucidation of obscurities and removal of objections appears desirable, the writer will endeavour to effect such to the best of his power, through the medium of the *Theosophist*. But he wishes himself and those who may happen to take interest in the work to bear prominently in mind the subdivisions of "discussion" made by the Indian philosophers, *vis.*, *Váda*, *Jalpa*, and *Vitanda* (the first being discussion for the sake of eliciting the truth, the second for exercise of mind and mutual measurement of power, the third for merest self-display); and that only the first is the right and allowable discussion. The writer sincerely believes with the paradoxical philosopher recently quoted in the *Theosophist*, that no philosopher is wrong in what he has asserted, but only in what he has denied. Indeed he is induced to go further than this even and to believe that no opinion, positive or negative, that has ever been held by any human being is wrong, for the mere reason that it has been held by a human being. All opinions would be reconcileable if only the effort were made.

B. D.

GOOD BISHOP BIGANDET.

FOR us to give even a small portion of the limited space in this magazine to an obituary notice of a Christian prelate, he must have shown traits of character exceptionally theosophical: he must have been, in short, an altruist more than a sectarian. The late Bishop and Vicar Apostolic Paul Bigandet of Rangoon—who has just died at the ripe age of 82—was such a man, and gladly do I lay my humble flower upon his tomb. I had twice the honor and privilege of visiting him in

* (The Supreme) I will (when realised) free (in that very realization, the illumined-covered ego known as the) thee from all sins. Presentful of care.

his simply furnished house at Rangoon, and twice left his presence with a heart full of respect and reverence for the sage who received me in fatherly love and conversed with me in benignant tolerance. Before calling on him, I had canvassed the opinion of my co-religionists, the Burmese Buddhists, and learnt that he was held by them in the most perfect respect as a man, as a representative of the spiritual ideal, and as a scholar. He was universally spoken of as profoundly versed in Burmese Buddhism and as fluent in Pali and the vernacular as the best-educated priests. The writer of an admirable obituary notice of the good Bishop in the *Times of India* says of him and his great work "The Life or Legend of Gaudama":

"He had read Aristotle, learned Divinity and studied Casuistry. He was thus equipped to explore Buddhism, both in the deep philosophy of the Pali books and the daily life of the people. In course of time he produced in English his celebrated translation of the Burmese legend of the life of Buddha. This great offering to learning was enriched with copious notes, to aid the reader to understand Buddhism in all its developments. The work is well-known, but being the *magnum opus*, a few remarks will not be out of place. Buddhism is not to be understood without much study of the monastic orders. The English in Burma, being mostly Protestants and admirers of a married clergy, have little insight into the ways of the Phoongees or monks, whom they ignorantly confound with priests, and regard with not very friendly eyes. What the Catholic prelate wrote, in all the fulness of knowledge, was thus a revelation to the ruling class. There is a saying in his church that it is only by spiritual eyes that things are spiritually discerned. Bigandet, in many respects differing from the American Baptist Judson, looked on the history, doctrine and ritual of the Buddhist church with these spiritual eyes. Confident in the dogmatism of the Holy Apostolic Roman Catholic Church himself, satisfied with the argument of St. Augustine that the heart of man is made for God, he denounces the main dogmas and methods of the Buddhists as wholly inconsistent with the Catholic verity. But then his learning and equity come into play: he abandons the polemical attitude, and points out the clear and intrinsic nobleness of the Buddhist morality, and the splendour of the scenes in the life of Gaudama, where the young prince overcomes the allurements used to wean him from the holy life. Bigandet was not afraid to draw comparisons from the New Testament; and being well acquainted with many good and pious men in the French and Italian priest-hoods, he was too just and generous to try to bespatter the inmates of the Burma monasteries; he must have considered that celibacy was essential to ecclesiastic life, and at the same time he pointed out the degeneracy caused by idleness and the lack of discipline. In a fine and often quoted passage, he testified to the elevating influence of Buddhism on the women of Burma. Withal he was genial rather than controversial; and loved more to sit in the cool shade, letting the world take example from his innocent and simple life, while, at the same time, ever lending a helping hand to scholars and people in distress."

His first greeting to me was enough to win a younger man's heart; blending as it did the polished courtesy of the high-born gentleman with the self-respect of a conscientious priest. Our talk opened with some

appreciative remarks of his about my *Buddhist Catechism*, which he said he knew by heart and which gave a very full idea of Southern Buddhism. He was anxious that I should enlarge it in the department of Buddhist doctrine. In return I urged him to write another work on Buddhism, as his "Legend of Gaudama" was out of print, and I felt sure the whole reading public would eagerly welcome another Buddhist treatise written in the same loving spirit of tolerance. The good Bishop shook his head, pressed my hand kindly, and said, "No, it cannot be done. My work is finished, and I must only think of the future life." In vain I reiterated my importunity, even offering to myself pay the salary of a short-hand writer, who should write from dictation and live with him until it was finished: his answer was the same:—"Too late; some younger man—why not yourself—must do it: I am tired." I kissed his hand on leaving; but he laid it on my head in blessing, and folding me in his paternal embrace, bade me farewell. Shall not we, who are not of his church, rather believe that he has passed into the Great Light which encompasseth all the petty barriers called human creeds, and shines through them all, but is limited by none?

H. S. O.

THE TRANSMIGRATION OF SOULS.

IN the Catholic journal *Sophia*, conducted by Mr. B. C. Banerji, Vol. I, No. 2, there appears an article under the above title which calls for some attention; for its author, the Rev. A. Hegglin, S. J., falls into many serious errors on account of his ignorance of the true doctrine of Re-incarnation. The whole article needs to be read carefully, but I shall restrict myself to quotation, in this place, of such passages as seem to require special consideration, keeping the integrity of the author's expressed ideas as faithfully as possible. He says, at the outset:—

To contend that God could not put a man in a low station, except in punishment for some sin committed by him in a former life, is to deny God a right which is claimed and owned by every mortal. The king disposes of his money by alms and donations according to his good pleasure, and distributes the offices according to his own regulations; and every man of means and of authority acts in the same way in proportion to his power. By what process of reasoning should this right be denied to God, the absolute Master, whose wisdom and power is infinite, and beyond the comprehension of our limited understanding?

The philosophic considerations following upon a right view of the purpose of life, induce to a belief in the doctrine of re-incarnation; but the latter does not preclude the idea of divine action in all the affairs of mortal life. On the contrary, it is understood that God is immanent in all his works from first to last—if one may use such terms in respect to the Living Spirit who, being such, must be both eternal in being and eternal in action. In the doctrine of Re-incarnation it is no tenet "that

God could not put a man in a low station, except in punishment for some sin committed by him in a former life." In the first place, this "putting" is entirely negated by the concept of the phenomenal universe as the embodiment of spiritual forces, and as being in a process of continual and orderly unfoldment. Hence it follows that the positions occupied by individuals at any point in this process, are in harmony with the working out of the law which inheres in the totality of things, from the dawn of the manifestation of spiritual forces in material forms, and, indeed, prior to the period of differentiation when material, in our conception of it, was evolved. In the respective states in life of all individuals, therefore, we understand only the expression, in point of time, of this process of involution and evolution, of Divine activity and manifestation. A right view of the purpose of life does not lead to the idea that poverty and lowliness are concomitants of sin, nor yet the effects of it. That idea is the converse of the Jewish creed, taken over by the Christians along with the concept of Jehovah, which made prosperity in this world the reward of righteous living; and since the Jews had no definite conceptions of a life beyond the grave, necessarily this world was the beginning and end of their endeavours; and thus, when speaking of the righteous man, the saying "whatsoever he doeth shall prosper" necessarily referred to this world. It must certainly be admitted that when the Psalmist said he had never seen "a righteous man begging his bread," either the times were different to our own, or his observation was remarkably deficient. The argument in respect to the divine right of administration drawn by analogy from the functions of a king, is pointless and weak; for the king is king by the grace of the people, and not by reason of either his superior virtue or wisdom. Yet the sweep of the Law of Karma includes both king and people as well as their relationship. The king moreover acts by caprice or persuasion, according to his natural likes and dislikes, the hold he has over the people, and the advice of his counsellors. His means moreover are limited. In short, there is no true analogy whatever between an earthly king and the Deity. If the king were omnipotent and omniscient; and if in the use of his functions there was only the expression of divine goodness, which should compass the lives of the greatest and least of his people for all time, there would be no policy, no use of authority, and no consideration of means; but his rulership would be only the spontaneous expression of an exhaustless, benevolent nature.

Our author, therefore, falls into error, first, by imposing upon the doctrine of Re-incarnation the false theory that poverty and misery are the direct effects of individual sin in former lives; and secondly, by straining analogy in support of the doctrine of "Design."

Following on this line of argument, however, our author goes on to say:—

But the difficulty is urged from another side in the following way. Besides the unequal distribution of the goods and honours of life, there is a

great amount of positive suffering, proceeding from sickness, from unexpected blows of fortune, from unprovoked enmity and a host of other causes, not to speak of those miseries which men often bring upon themselves by their own rash deeds. Many a time it happens that the virtuous are reduced to poverty or thrown into mourning by the death of their children, or robbed of their fair name by villainous slanderers or cut away by an untimely death in the prime of their life. They are not conscious of any serious sin, that might have called down those punishments upon them; as to their present life, they know their hand and brow and bosom clear, and have ever feared guilt as the greatest of evils. What remains to them but to suppose, that there is an outstanding debt against their name from a previous course of life, since God is just, and cannot inflict punishments where there is freedom from guilt?

Again, do not sometimes the wicked prosper? Does not fortune smile now and then upon the bad and shower honours and treasures upon them? How can we explain this on the supposition of a just God except we admit that they have performed in a former life meritorious deeds which ripened into fruit in this life, whilst the consequences of their present vices will fall upon them in some future wandering?

This, then, is the objection; the unequal measure of positive suffering forces reason to conclude back to another existence which, with its actions, is the root of the present.

This, positively, is *not* the objection: and none of the above considerations have entered into the argument for Re-incarnation. They exist only in the loose fabric of Mr. Hegglin's thought, which he endeavours to make consistent and to shape to his own theory of "design." We see in these things referred to by him only the exigencies of a life subject to the wider reach of the law. We see no accident and we admit of no design. We see things 'in process of becoming' eternally; and we refuse to hold our eyes to any point in time and space, seeking therein an expression of life which shall stand for all time as a statement of the Divine Will and Operation. In any period of human evolution we see only a point of light in the long trail of its progress; we catch but a glimpse of the luminous Hand as it flashes through the infinitudes in the execution of its stupendous work—a work without design because it is eternal. Change without ceasing, birth and swift growth, death and death's decay, all follow rapidly upon one another; and from the shattered fabric of individual lives we see the conversion of Nature's substance to other uses in new forms. We see mourning where there is attachment, sorrow where there is love, pain where there is labour, and suffering where there is self-sacrifice; and we see that the contest is unequal, because the soul of the good man is bound and more heavily advantaged by the flesh than the soul of the evil man whose whole consideration is in material power and worldly wisdom. As we do not also we do not see in worldly prosperity the direct outcome of a former life of good deeds. We see only the operation of an immutable law, variously expressed in relation to the plane of life in which it operates;

and we see success or failure, wealth or poverty, happiness or misery, to be due to the greater or less power of adaptability in the individual life to the requirements of that law. So, inasmuch as the soul and the body of man are *not* of the same element, but are subject to the operation of the same all-embracing law working under diverse conditions upon *different* planes of life, it is not therefore in any sense anomalous that a good soul should possess a faulty body, nor that a soul, attuned to perfect accord with the laws governing its own order of life, should find itself little qualified, in knowledge of worldly things, to compete with less spiritualized natures in the struggle for existence on this plane of action. The error that our author falls into is that of omitting to distinguish between the experiences coming to us through the temporary physical body, and those which are proper to the soul on its own plane of existence. The objections urged, therefore, are quite unworthy of one who holds rightly the doctrine of Re-incarnation, and being based upon false premises, are wholly worthless as representing in any way the argument advanced by us in favour of the doctrine. For, it will be apparent even to the superficial mind, that accidents of life arising out of the aggregate of prevalent conditions generating in the mass, cannot with justice be applied as effects due to the individual; and further, that the experiences consequent upon incarnation of the soul, are not summative of, nor directly related to, the conditions obtaining in the nature of the soul itself.

Assuredly the arguments advanced by the advocates of the Re-incarnation Doctrine, do not lead to our author's conclusion:

Our life on earth is a time of probation and trial, a state of imperfection and preparation, in which we have to practise virtue under difficulties and show submission to God in a series of vicissitudes telling upon our patience. Neither unmixed joy nor unalloyed sorrow is the end of our present life, but to do the will of God under all circumstances, whether of joy or of sorrow, whether of prosperity or of adversity, and thus to lay the foundation of a happy eternity.

Now in this view it becomes perfectly clear why God allows physical and moral suffering to perturb the even course of our earthly days—it is for our own good. He wants to provide us with opportunities for acquiring merit, for exerting our powers, for ridding our hearts from an undue attachment to transitory and perishable goods; these bitter vicissitudes are a school, which educates man and fits him to reach the glorious end to which he is called; and as it would be foolish to charge a parent with injustice who keeps his son strict and trains him to habits of regularity, of industry and self-control, or to accuse a Government of cruelty, because it grants its offices to candidates only after a course of hard and wearisome studies, so is it unwise to think that God cannot expose man to adversity for his future welfare and that every sorrow is but a vindication of a former sin.

For the "test" theory which fails to take into consideration the respective powers of individual souls, which gives suffering and sorrow to one, comfort and happiness to another, as "tests" of patience and obedience; which gives one man a good start in life, with moral

surroundings and a good education, and plunges another at the outset into a "slough of despond" from which he is challenged to extricate himself, as the expressed "Will of God;" which offers a reward for the life well finished and threatens a punishment for the wrong-doer, while denying to the latter anything which can atone for the undeserved past of unequal struggle; for this so-called divine "game of chance" we posit instead the progressive action of an immanent intelligence, the working out of a universal law, the activity of an infinite Being, infinitely expressed; for Divine caprice, we posit human motive; and for the endless variety of "tests," we posit evolution through experience.

To say, as does our author, that God can put man to the trial of his patience and submission, is but to put the omniscience and power of God in question; and these flexed statements as to the end of life being "to do the will of God under all circumstances," only lead to the enquiry as to what the will of God may be, when and where stated, &c.; with perchance the ulterior searching thought as to whether, when all injustice and affliction are set down as "trials of patience," anything can possibly happen which is not the will of God! Indeed, the view presented by this scheme is far from being so "perfectly clear" as Mr. Hegglin would have us believe. It is not that God "wants to provide us with opportunities for acquiring merit," but that the opportunities for the exercise of our functions already exist, and that in the use of such faculties as we have, there is neither merit nor demerit, but merely impulsion, as by a law governing our very existence, which may be called the necessity of Nature. So, whereas our author views the inequalities of life as trials imposed upon man by God, we place them in the ground-plan of experience willingly sought by us for ourselves, and available to us within the wide reach of the laws of life, for our ultimate advantage. But if, further, the object of the theoretical "trials" be, as stated, for the purpose of "ridding our hearts of an undue attachment to transitory and perishable goods," it is quite evident that,—taken into consideration with the fact that "good" and "bad" people alike suffer ills of the flesh and become subject to the "flings and arrows of outrageous fortune"; as, equally, that "health, peace, and competence" are not the invariable concomitants of virtue,—these so-called trials are not adjusted to the end in view. Else would the covetous and the overbearing be men of small means, and wealth would be dispensed only in proportion to man's ability to use it well. And most assuredly is our author wrong when he says that "it would be foolish to charge a parent with injustice who keeps his son strict and trains him to habits of regularity, of industry and self-control," for while one such son gets all this benevolent training, the others are allowed to run riot with means supplied (according to our author) by the self-same parent! Is this justice? If so, it is of a unique order, and very well accords with the anticipated result of the little experiment called "the creation of the world", at the end of which we are led to see a small drove of "sheep" on the one hand, and a regular lot of "goats" on the other.

To go over the ground covered by the controversy of this doctrine of Re-incarnation, would require a separate and a lengthy treatise; but when it has been studied with that impartiality which only the truth-seeker can maintain in respect to the great problems of life—of man's origin and destiny, his nature and the laws of his being,—it will be found that while it serves to reconcile much that must else remain chaotic and unrelated in our thought, it does not present a view of life either subversive of the divine ideal, or derogatory to the dignity of man's mind. It is well, however, that inconsistencies of thought and argument should be pointed out, lest too soon the mind should forsake enquiry for opinion, and opinion for belief. And after all, is not this formulation of creed much the same in its origin as the resort to bladders by the timorous boy when first he enters deep waters? We may even doubt whether the one is a more successful adjunct than the other; for all the *credo* in the world will not make things so if they are not so, nor stir the laws of God or Nature on hair's-breadth from their course. The only question is, whether or not we have a right understanding of those laws, or know anything more of "the will of God" than is revealed to us in Nature; and every act of nature speaks for Re-incarnation.

WALTER R. OLD.

THE SPIRIT OF THEOSOPHY.

THE following is the substance of an address delivered by Mrs. Besant at a reception accorded to her by the Members of the Poona Branch T. S., on the 12th ultimo, a large and influential audience being present. For its accuracy we do not vouch, and for it Mrs. Besant is not responsible. It is from the *Poona Observer*.—Ed.

It may be well, I think, in studying the movement of the Theosophical Society, to try to realise, very clearly and distinctly, its aim and its place in the world, and the work of its members, no matter to what ever religious creed they may happen to belong. As it exists here, the Theosophical Society is one which includes men of all faiths, and it is not, therefore, a Society for religious propaganda in the ordinary sense. It seeks to convert no man from his own faith, it seeks to shake no man in his own religion, it in no sense arrogates to one creed the monopoly of religious truth, as adding one more to the numerous sects which are already a hindrance and a disgrace to true religion. It seeks to lay a strong foundation common to all religions, so that by a study of religions, men of each class may see those subjects in which they agree, and recognising the agreement, may learn to regard each other as brothers and not as enemies. It seeks, by teaching the ancient doctrines, the ancient Brahma Vidyâ, to show that that which is the foundation of every religion, may be traced in any other religion in the world; that that which postulates the existence of unity,

postulates the unity of all men, in that they are also one with the Divine, recognising the eternity of the Divine Spirit, and that the spirit in the body is here for training, experience, and the gradual development of human energy, in order that it may climb up to the Divine life from whence it came. These are the postulates in the ancient religions, and you will find them in every religion. It is the work of the Theosophical Society, first, to proclaim man's brotherhood, which lies in the spiritual unity of mankind, so that in all racial and national divisions, and divisions of creeds, sects and classes, this spirit of unity may be recognised; so that wherever he goes he may see in other men not only the interests which separate them, not only the dividing walls which the habits and customs of their nationality have set up, but underlying these the spirit, as deeper than all, and so recognise unity and brotherhood, where others only see the outer lines of difference. That is the chief object of the Society. Then comes the drawing of attention to the ancient teachings by which the recognition of the spiritual unity may become more clear. This unity becomes more clear and distinct by the study of those teachings. This is the second object of the Society, to study these religions and literatures, for out of the Aryan religion come very many branches of later thought which, without a knowledge of the original, go far afield. This study brings to light a distinct body of teaching, which is found in every religion. No matter how many different teachings separate one religion from the other, in following the second object of the Society you have a great religious idea set down. Men will belong to different faiths, and while recognising a unity of belief, there will still be much of outer difference, of verbal dissimilarity. Hence the value of proclaiming the truths which unite us rather than those which separate us. Each one must try to find in his own religion the deepest spiritual instruction, the most sublime of spiritual aspirations. This, I think, is recognised by all thoughtful men. While we recognise the foundation of all philosophy and religion which underlies all faiths, still none-the-less, if a man desires something more than this philosophy, and desires to pass onward into spiritual development and evolution, then philosophy inevitably passes into religion, and then the spirit will seek sustenance. Therefore it is that you find religious men belonging to every religion, to that religion which to them is most satisfying, which gives the most sublime expression of spiritual emulation, and enables them to realise the spiritual life and bring into daily practice and daily conduct that which would otherwise be far off when the spirit desires to be found. Therefore we find different religious expressions, different methods of prayer, different objects of worship, different ways in which man seeks to approach the Divine, when he seeks to realise the union with the Divine. There the different religions come in, and each one loves and clings to his own religion. All he need do, if he is a Theosophist, is not to lessen his hold on his own faith, not to love his own religion less, not to worship with less devotion, not to follow his

religious exercises with less intensity, with less love, or with less aspiration, but to realise that that which is precious to him may be equally precious to his brother in another shape, and therefore he ought to recognise, to honour, and to respect every form of worship. For whatever the religion be, rituals are the vessels which contain the water of life, and whatever the shape of the vessel may be, the water is the same. Without the loss of true religion a man may call himself a Theosophist, as recognising this unity, this brotherhood. A Theosophist is not a Missionary in the ordinary sense of the term. You will not find him urging a man to forsake his own religious faith and adopt that of another. He values his own religion and recognises the value of all others, therefore acting as a peace-maker and not as a bringer of strife, as one who desires spiritual knowledge and not as a bringer of strife, not by strife and disunity. Every-thing which is of strife makes the vision of the truth more difficult, everything that tends to controversy makes the grasping of the truth harder. The spirit of man should be like a lake unruffled by wind or storm. Under such conditions a lake will reflect perfectly the mountains which are around it and the sky above it. With an unruffled surface it will give a perfect reflection of these. If the wind sweeps over it, or the storm ruffles it, its reflections are disturbed; they are not clear. The images will be seen, but not clearly. And so it is with the division of light and human spirit. If the spirit is ruffled, then the divine image cannot mirror itself thereon. By love and not by hatred the spirit must grow. By a willingness to learn and not by dogmatism the love of the spirit is increased. The roads are many but the goal is one, and that is realised by every soul that really seeks for the Divine. Taking the expressions in the different religions, what may be the function of the Theosophical Society in this country? Clearly to strive to allay religious bitterness, to explain to each other the truths of each religious dissension. In this land of many creeds and varying views, the Theosophist should go as a peace-bringer, as an explainer of spiritual things. To each one he should say, take your own religion, and then point out what the deepest truths in that religion are, taking each religion at its best and not at its worst, taking it as it is seen by its most devout followers, and not as it is seen by its enemies. There is much to be done in this gradual unification of religions, this building up of the differences between them into a harmonious and perfect unity. One can always learn something from the faith of another man. In my journey through life I have always done my best to study a subject from a standpoint with which I disagree. By doing this you see the other side. In an ancient book it is said that religious truth is one, and that the different religions are like the windows made up of different coloured glass, so that the light streaming through each window takes a different colour. If they could bring all the different rays of coloured light together—as the seven different colours in a ray of light are brought together—they will find the white light will shine back to themselves

once more. So it is with the great source of all whose light is like the radiance of the sun, but containing different colours. It assumes different colours as it is seen differently by different people; but when men come together, and the different colours are joined together, the Divine light shines out again white in all its glory, in making each one see the bond of unity and lose sight of the divisions which separate them. Men may belong to different religions, but they are all, I hope, seeking the same divine life and evolution. There is nothing worth seeking in life save the knowledge of the divine, and nothing satisfying to man save union with the divine. Men may be seeking after luxury and pleasure, and the friendships which belong to this earth, but they will always find dissatisfaction, they will always find disappointment. There is an English story put into the mouth of a Christian poet which contains for all religions a divine truth. When God at first made man, he had a glass of blessings standing by, and said, "Let me pour on him all I can." God gave him all things that earth could have of beauty. God made a stay. He said if I bestow upon him this jewel he will adore my gifts instead of me, and will seek the creature rather than the creator. The phrase is Christian, but the idea is common to all religions. Let him be rich, he said, and also let him be weary, and at last his weariness and restlessness may toss him to my breast. There is no satisfaction for the spirit to be found anywhere except in the Divine. Rest is kept in the Divine. Everything on earth sooner or later leaves us pining after something we cannot find, which is better expressed in the idea of the Hindu *mumukshatva*. Restlessness and indifference to everything on earth tosses him back to the Divine. This is true of every faith. Let each one seek the Divine in his own way, and in the days to come I trust in India this Theosophical Society, with so great and spiritual work before it, may go through this land as through other lands, as a messenger of brotherhood, love and peace, each member being devout in his own faith, for so at last we shall find ourselves at one. The Spirit only shall remain, and in that our unity shall be found.

WHO WAS SPITAMA ZARATHUSHTRA?

IT is commonly believed that the religion of the Parsis was established by Zoroaster; but who Zoroaster was, and during what period he existed, is a matter of much controversy among the students of the Avastá literature, the literature of the Zoroastrian scriptures. That he was born at Rae or Ragha in the time of Vistasp or Gúshasp, a king of Persia, is agreed upon by tradition as well as by the Avastá. But there appears another account in the Avastá itself which makes him a native of Shiz, the capital of A'darbigán. Kazwini states that in Shiz was a fire-temple of Azerekhsh, the most celebrated of the Pyrae of the Magi. In the days of fire-worship, the kings of Persia always used to come on foot upon pilgrimage to the shrine of the holy Fire. The temple of Azerekhsh was ascribed to the holy Zarathushtra, the founder of

the Magian religion, who went, it is stated, from Shiz to the mountain Sebitán, and, after remaining there some time in retirement, returned with the Zend-Avastá, which was written in a language which could not be understood without a commentary. After this he declared himself to be a Prophet. "To decide which of the two places," states the writer of the Introduction to the *Vendidad* (Sacred Books of the East, vol. IV), "Rae or Atropatene, had the better claim to be called the native place of Zoroaster, is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avastá is perhaps a sign that the Avastá contains two series of documents, the one emanating from the Magi of Ragha, and the other from the Magi of Atropatene. Which of the two places had the older claim is also a question hardly to be settled in the present state of our knowledge." Whether this system came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media, says the same writer. "Still," he continues, "if we follow the direction of the Zoroastrian legend, Magism must have spread from West to East, from Atropatene to Ragha, from Ragha to Bactria." The conclusion thus drawn, however, cannot probably be a sound one, as we know that all the ancient religious systems have always wended their way from east to westward and not from west to eastward.

Leaving this aside, if we look into the records of the Western historians, we find the subject more intricate. Aristotle states that Zoroaster lived 6348 years B.C. Hermippus of Alexandria, who is said to have read the genuine books of the Zoroastrians, although Alexander, the "drunken soldier," is accused of having destroyed them, shows Zoroaster as the pupil of Azonak (Azon-Ach or Azon-God) and as having lived 6209 years B.C., or 5000 years before the fall of Troy. Berosus puts him 2200 B.C.; Plutarch 1709 B.C.; Justin 1300 B.C.; and Ctesias 1220 B.C. Although Xanthus of Lydia declares Zoroaster to have been the chief of Magi, giving him the era of 1080 B.C., some of the writers say that Darius, a Zoroastrian, put down the Magian writers to establish those of Ormazd! Diogenes Laërtius gives Zoroaster's period as 1080 B.C., stating that Pythagoras, after being initiated, went into Egypt and afterwards visited the Chaldeans and the Magi; and Apuleius maintains that it was Zoroaster who instructed Pythagoras. Porphyry gives him 600 B.C. Er or Eros, whose vision is related by Plato in the *Republic*, is declared by Clement to have been Zordusth. Pliny says, "he was Zoroaster and Nazaret" (*Nazar*, meaning internal vision). Common belief among the Parsis puts him in the court of Gúshasp, who is called Hystaspes by the Western people, the alleged father of Darius, in the year 600 B.C., which is corrected by others, who put it to about 4000 years ago.

"There is some dispute even now among the Parsis," we are told in the *History of the Parsis*, "as to the exact date of the birth of Zoroaster. European authors do not facilitate inquiry, for they too are

in doubt as to which of the six philosophers who bore, at different times, the name of Zoroaster should be selected as the lawgiver of the Parsis. One is described as a Chaldean or Assyrian, another as a Bactrian, a third as a Pamphylian, a fourth as an Armenian, a fifth as a Median, and a sixth as a Persian. Of all these the one who is specially recognized as the lawgiver of the Parsis was born at Ræ in Media and flourished in Bactria..... As to the date of his birth, Dr. Haug says, 'Under no circumstances can we assign him a later date than B.C. 1000, and one may find even reasons for placing his era much earlier.' Mr. Kharshedji Rastamji Kama, a well-known Oriental scholar among the Parsis, has, on the authority of Greek and Jewish writers, and on that of the cuneiform inscriptions, very clearly shown in his *Zarhosht-Nama* (i.e., The Life of Zoroaster) that Zoroaster lived at least 1300 years before Christ, or nearly 3200 years ago. Before the light of new scholarship fell upon this point, it was the accepted belief among the learned that Zoroaster flourished in the sixth century before Christ. The mistake arose from the fact that they took the Kayanian King Gûshtasp, in whose reign the prophet flourished, to be the same as Darius Hystaspes, the well-known king of the later Achæmenian dynasty who lived about B.C. 521. Not only did the two kings belong to different dynasties, but the latest researches have shown that a period of more than eight hundred years intervened between them. This fact affixes as the earliest possible date to the reign of Gûshtasp, and in consequence to the birth of Zoroaster also, the year B.C. 1300."

Now, which of the above accounts is correct? *Isis Unveiled* steps in and throws some light:—

"Let us first recall to our mind that which Ammianus Marcellinus and other historians relates of Darius Hystaspes. The latter, penetrating into Upper India (Bactriana) learned pure rites, and stellar and cosmical sciences from Brahmans, and communicated them to the Magi. Now Hystaspes is shown in history to have crushed the Magi; and introduced—or rather forced upon them—the pure religion of Zoroaster, that of Ormazd. How is it, then, that an inscription is found on the tomb of Darius, stating that he was 'teacher and hierophant of magic, or magianism?' Evidently there must be some historical mistake, and history confesses it. In this imbroglio of names, Zoroaster, the teacher and instructor of Pythagoras, can be neither the Zoroaster Zarathustra who instituted sun-worship among the Parsis, nor he who appeared at the Court of Gûshtasp (Hystaspes), the alleged father of Darius; nor, again, the Zoroaster who placed the Magi above the kings themselves. The oldest Zoroastrian scripture—the Avesta—does not betray the slightest traces of the reformer having ever been acquainted with any of the nations that subsequently adopted his mode of worship. He seems utterly ignorant of the neighbours of Western Iran, the Medes, the Assyrians, the Persians and others. If we had no other evidences of the great antiquity of the Zoroastrian religion than the discovery of the *hlynder* committed by some scholars in our own century, who regarded King Vistasp (Gûshtasp) as identical with the father of Darius, whereas the Persian tradition points directly to Vistasp as to the last of the

line of Kaianian princes who ruled in Bactriana, it ought to be enough, for the Assyrian conquest of Bactriana took place 1,200 years B. C.*

"Therefore it is but natural that we should see in the appellation of Zoroaster, not a name but a generic term, whose significance must be left to philologists to agree upon. *Guru*, in Sanskrit, is a spiritual teacher; and as *Zurustara* means, in the same language, 'he who worships the sun,' why is it impossible that by some natural change of language due to the great number of different nations which were converted to the sun worship, the word '*Guru astara*,' the spiritual teacher of sun worship, so closely resembling the name of the founder of this religion, became gradually transformed in its primal form of '*Zjiryastara*' or '*Zoroaster*'? The opinion of the Kabalists is that there was but one '*Zarathustra*' and many '*Guru astars*' or spiritual teachers, and that one such *guru* or rather '*huru aster*' as he is called in the old manuscripts, was the instructor of Pythagoras. To philology and our readers we leave the explanation for what it is worth. Personally we believe in it; as we credit on this subject Kabalistic tradition, far more than the explanation of scientists, no two of whom have been able to agree up to the present year."

The first of the Greek and other writers was, therefore, the last or seventh Zarathushtra, the thirteenth of the Desâtir, "though he was followed by one more *Zurustara* or *Sûryâchârya*..... who lived in the days of the first Gûshtasp (not the father of Darius as imagined by some scholars)," says H. P. B. in the *Theosophist*.† "The latter is very improperly called 'the founder' of modern Monotheistic Parsism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shîz to the Mount Zebilan in the cave, whither proceeded the Initiates of the Magi; and, upon emerging from it, to have returned with the *Zend-avesta* retranslated once more and commented upon by himself."

The cave of Mount Zebilan referred to above is said to be in *Atropatakân*, according to the *Bûndahish*, a work considered to be either a translation or an epitome of the *Dâmdâd Nûsk*, one of the twenty-one books into which the Zoroastrian scriptures have been divided. From a description given of *A'tropatakân* in the *Bûndahish*, it appears to be a *chakram*, or centre of force, in the head, as well as the name of a locality if we take it to be the modern *A'derbigân*. There are reasons why *A'tropatakân* should mean a *chakram* here rather than the name of a locality: firstly, because the philosophical books and scriptures have more to do with the teaching of divine knowledge than the geography of a country; secondly, just as *Kas'i*, *Dvârkâ*, and other places of Hindû pilgrimage represent also the various *chakras* in the microcosm, the ancient Persians may have given the names of their philosophical technicalities to various localities, mountains, rivers, &c., and ultimately

* Max Müller has sufficiently proved the case in his lecture on the "*Zend Avesta*." He calls Gûshtasp "the mythical pupil of Zoroaster." Mythical, perhaps, only because the period in which he lived and learned with Zoroaster is too remote to allow our modern science to speculate upon it with any certainty.

† Vol. iv, p. 242.

forgetting the religious truths, may have probably kept the names of the places as they were; thirdly, just as in the Yoga treatises the Sushumna, especially the hole therein, is said to be the meeting place or confluence of several Nâdis or rivers, and which confers divine knowledge, so, according to the *Bândahish*, we see two rivers, Spêd and Zahâvayî,* issuing from A'tropatakân, and a third one, Daitik,† coming out from Irân Veg, the Airyanâm Véago of the *Vendidad*, which is said to be "in the direction of A'tropatakân."‡

It is by concentrating here, it may be, in A'tropatakân, in retirement for some years that the Holy Zarathushtra acquired the knowledge of the Gods. The word "A'tro" is suggestive, and means fire or light; and Patanjali's Yoga-sûtra teaches that "by concentrating his mind upon the *gyotis* (the light in the head) the Yogi acquires the power of seeing divine beings."§

It is evident from the *Avastâ* also that there were in existence more teachers than one bearing the same name, at different periods. That the religion which prevailed before the period when the last Zarathushtra lived was also called the "Din of Zarathushtra" is evident from the *Vendidad*, wherein we see it is stated, "O Holy Zarathushtra, he [the Fair Yima] was the first mortal before thee, with whom I, Ahura-Mazda, did converse, whom I thought the Law of Ahura, the Law of Zarathushtra."§ Now, there is a large interval between the historical period of the last Zoroaster and the period of the Fair Yima in which we see a Din (Religion or Law) bearing the same name, the "Din of Zarathushtra." Yima, according to the "Secret Doctrine," is a Spirit of the earth, who symbolizes the (first) three Races, an allegorical account of which appears in the first two Fargards of the *Vendidad*. Further on we see another name of Zarathushtra, with that of Gâyô-mard, in the *Bândahish*¶, which may be the "original" or first as spoken of by H. P. B. In the *Niyayesh* of the sun and the Mithra we make obeisance to the Fravashi of Zarathushtra immediately after that of Gâyô-mard:—

Nemô Gayish, nemô Gayehé, nemô Zurathushtrahé Spitamahé ashaôno Fravasheyô.

"Obeisance to the Primeval Cow, obeisance to the Fravashis of Gâyô-mard and of the Spitama Zarathushtra."

We see in Gâyô-mard, from the account given in that work, a heavenly man or Dhyâni—a Pitar. "When he passed away," it is said, "eight kinds of minerals of metallic character arose from his various members; on account of the perfection of gold it is produced from the life and seed."||

If Gâyô-mard was a Pitar, then what was Zarathushtra, who, if not, Gâyô-mard himself, was at least a contemporary to Gâyô-mard? "That

* Ch. xx, 23, and xx, 25.
§ Fargard ii, 2.

† Ch. xx, 13.

¶ Ch. xxiv, 1.

‡ Ch. xxix, 12.

§ Book iii, 33.

|| *Zad-spâram*, ch. x.

which in the *Vendidad*," says the *Secret Doctrine*, "is referred to as Airyanem Vaëgo (see *Bund.* 79, 12) wherein was born the original Zoroaster, is called in the Pûranic literature 'S'veta Dvîpa,' 'Mount Meru,' the abode of Vishnu, &c., &c." It is the "land of gods." Again, in a footnote of H. P. B. says: "By 'original' we mean the 'Ameshaspend,' called Zarathushtra, the Lord and Ruler of the Vara made by Yima in that land."

Mr. Kama, in his "Zartoshta Nâmâ," says that the ancient Iranians had regarded Zoroaster as an Ameshaspenda and paid him reverence as such, but he attributes this to their over-devotion or over-zeal. There must be either a traditional or a scriptural authority with Mr. Kama, but unfortunately it was not cited in his work. However it may be, the ancient Iranians believed in the Holy Zarathushtra as an incarnation of the Ameshaspentas. It is because they knew more of the Holy Zarathushtra as such on account of their being nearer his time than their degenerated Indian brethren who think themselves more "learned" and "civilized" than the Iranians of the hoary past; it is because they were more practical in occultism in contradistinction to the modern Parsis, who consider occultism to be a fad or a "humbug."

They, the ancient Iranians, knew that the Ameshaspentas are not merely moral attributes to be applied to Ahura Mazda, as some of the so-called Parsi reformers who want to put Zoroastrianism on all fours with the "bastard rationalised Christianity," would make us believe; but they knew that they are of the spiritual plane, when they are identical with, and yet separate from, Ahura Mazda himself, when they are the divine conscious powers of Ahura Mazda. But, says the *Secret Doctrine*, "on the Astral or Psychic plane, again, they are the 'Builders,' the 'Watchers,' the *Pitris* (fathers), and the first *Preceptors of mankind*."*

This Hierarchy incarnate only at the beginning of the Manvantara to teach the child-humanity; they strike the keynote of Eternal Truth and then disappear. The chosen few preserve the Truth, which is imparted to those only who become pure and holy and reach to that sphere of action which is in harmony with the Universal Law. This was better understood by the ancient Iranians than their modern degenerated brethren. Because while some of the modern Parsis see in the Holy Zarathushtra nothing more than a Huxley or a Spencer, the ancient Iranian rightly understood him as an *yazata*—a god. In *hâ 7* of the *Yasna* we read:—

"Ashva dathâmi Haomemcha Para-haomemcha Khshnumainé Zarathushtrahé spitamanhé ashayôno Fravashe abkhtô nâmanô Yasatahé."

"With purity give I Haoma and Para-haoma for the Khshnumana of the Fravashi of the holy Zarathushtra, the Yazata."

Now, there is one point yet to be considered. Why Zarathushtra, according to *Bândahish*, offers a sacrifice in Irân Veg—a distorted name for Airyanâm Vaëgo, and where and what was this country? "Now

* Vol. ii, p. 339.

we read in the *Bundahish*," says the writer of the Introduction to the *Vendidad* ("Sacred Books of the East," vol. iv.), "that Zartust founded his religion by offering a sacrifice in *Irán Veg* (*Airyanâm Vaégo*). Although this detail referred originally to the mythical character of Zoroaster, and *Irán Veg* was *primitively no real country*, yet as it was afterwards identified with the basin of the *Aras* (*Vanghi Dâitya*), this identification is a proof that the cradle of the new religion was looked for on the banks of the *Aras*." Esoterically, *Aras* has nothing to do with *Airyanâm Vaégo*. "The last Zartust may have chosen," says H. P. B., "and he has chosen, the banks of the *Aras* for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in *Airyanâm Vaégo* (the true 'seed of the Aryas,' who were then all that was noble and true), which place is identical with the *Shamballah* of the Hindus and the *Arhats*, a place now regarded also as mythical. In *Fargard II*, *Ahura-Mazda* calls together 'a meeting of the celestial gods,' and *Yima*, the first man 'of the excellent mortals,' in the *Airyanâm Vaégo*—'in the far-off lands of the rising Sun,' says the *Book of Numbers* of the Chaldees, written on the *Euphrates*." And again, "as to giving to the world more information about the locality known as *Airyanâm Vaégo*, we need but point out the sentence in *Fargard I* of the *Vendidad*, where we find *Ahura-Mazda* saying to *Spitama*, 'the most benevolent'—as follows:—

"*Mraot Ahuro-Mazdao Spitamai Zrathushtrai azem dathâm Spitama Zrathushtra aso râmo daitim noit kudat shaitim yeithi zi azem noit daitheam Spitama Zrathushtra aso râmo daitim noit kudat shaitim vispô anghûsh astvao vyiryanêm vaezo frâshnuât.*"

"*Ahura-Mazda* spoke unto *Spitama Zrathushtra*: I have made every land dear to its dwellers, even though it had no charms whatever in it; had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the *Airyanâ Vaégo*."

"All these are called by the Orientalists 'mythical' and 'fabulous' islands and lands.* Very true, some are not of this earth, but they still exist. The 'White Island' and *Atala*, at all events, are no myths, since the latter was the name contemptuously applied by the earliest pioneers of the Fifth race to the land of Sin—*Atlantis*, in general, not to Plato's island alone; and since the former was (a) the "*S'veta Dvîpa*" of theogony, and (b) *S'âka-dvîpa* or *Atlantis* (its earliest portions) in its beginnings. This was when it yet had its 'seven holy rivers that washed away all sin' and its 'seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue,' as it was then inhabited by the caste of the *Magas*, that caste which even the Brahmins acknowledged as not inferior to their own

* In a lecture, Professor Pengelly, F. R. S., quoting Prof. Oliver, makes him say "that the present Atlantic islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World," but himself adds that at the same time, at some period of the tertiary epoch, N. E. Asia was united to N. W. America, perhaps by the line where the Aleutian chain of islands now extends. Thus occult science alone can reconcile the contradictions and hesitations of modern science. Moreover, surely the argument for the existence of *Atlantis* does not rest on *Rebany* alone.

and which was the nursery of the first *Zarathushtra*. The Brahmins are shewn consulting with *Gauramukha*, on *Narada's* advice, who told them to invite *Magas* as priests of the sun in the temple built by *Samba* (the reputed son of *Krishna* who, in reality, had none. In this the *Purânas* are historical allegory notwithstanding—and occultism is stating facts" (*Secret Doctrine*, vol. II, pp. 322 and 323).

As to the true age of Zoroastrianism, or Magianism as it is sometimes called, "we have no right," says H. P. B., in one of the earlier numbers of the *Theosophist*, "to give out in this journal the correct number of years, or rather of ages upon ages, since—according to the doctrine of the Secret Science—the first seeds of Magianism were sown by the hand of the Being to whose duty it falls to rear, nurse and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical obscuration."

We have seen, however, the *Ameshaspenta* or *Dhyâni* reïncarnating over and over again in the garb of *Zarathushtra* on this earth since the beginning of our local *Manvantara* to teach mankind the law of *Ahura-Mazda*, the law of *Zarathushtra*.

There is one view of the secret of the divine personage *Zarathushtra* which has been prominently brought forward in the Theosophical literature. The periodical appearance in flesh of the spiritual essence of *Ahura-Mazda* in the garb of *Zarathushtra* has nothing unnatural or absurd in it. Divine things are incapable of exhaustion in one or more particular objective manifestations. The white or colourless ray of the sun betrays, when passed through the prism, seven distinct colours, and no one acquainted with the science of optics will deny that any one of these seven colours emanated from the original white ray. Occultism, so far as has been given to the world by Theosophy, would declare that the pure divine essence in the UNKNOWABLE AHUR, the ultra-spiritual Beeness, far above what in occult language is called the *Mahâchobânic* hierarchy, or *Ameshaspentas*, when incarnating among men, splits itself, so to say, into four forms, of which the first remains in the Nirvânic repose, the second in the Universal dazzling splendour of the primordial light, the third setting up among men of all races from the beginning of the creation, the secret springs of divine virtues, and the fourth or last periodically reïncarnating as *Zarathushtra* in the human form for the spiritual elevation of mankind. What wonder is there that there have been more *Zarathushtras* than one issuing from the one primeval light in the one ineffable AHUR?

Thus we have seen that the religion of the Parsis was founded by a Divine Power of *Ahura Mazda*, but the religion founded by that Power is not the religion observed by the modern Parsis, which is a corrupted, lifeless shell of the true religion. If the Parsis of to-day require to know their religion in its pristine purity, they must find out what the 'Original' *Zyitoma Zrathushtra* taught—they must find out that *Ameshaspenta* himself who is one with *Ahura-Mazda*, the Holy One; but that Holy One can never be found out unless one becomes holy

and pure himself—the first lesson that is taught in Zoroastrianism. This is what is taught by Theosophy, and if Mazdaism has taught the same in remote ages, Theosophy does not come as an antagonist to the religion of the Parsis, but it comes to them as a god-send—it brings to them a message of Peace and Love—its mission being to teach reëligiance with Ahura-Mazda.

NUSSERVANJI F. BILLIMORIA.

HERESY HUNTING.

IF the adage be true that “the blood of the martyrs is the seed of the Church,” then we may congratulate ourselves that the Theosophical Society is in a fair way to renew its vitality by reason of the persecutions which are being visited upon some of its members. The cases of those high-minded American ladies, Miss Chapin, Miss Kirkwood and Mrs. E. G. Armstrong, who were expelled from their appointment in the Wilson Industrial School, Brooklyn,—a non-sectarian one, but under the management of bigots,—because they refused to resign their membership in the Society, are fresh in the minds of our readers; who will also recollect the outburst of public sympathy for our movement caused by the behaviour of their bigoted oppressors. The whole force of American public opinion was aroused in their favour and their conscientious firmness universally applauded. One of the leading New York dailies published a cartoon representing Miss Chapin placed in the pillory, with the word “Theosophist” on a card in front of her, and another card inscribed “A teacher for ten years in a New York non-sectarian school is discharged for being a Theosophist.” On the morning after Miss Chapin’s expulsion eight of the morning dailies contained long articles on the subject, the reporters interviewed all parties concerned, Miss Chapin’s portrait was given in the illustrated papers and, as Mr. Fullerton said in the *Path* (July, 1893), “If the friends of Theosophy had planned together some scheme by which it might be given immense gratuitous advertisement and orthodox intolerance be made to appear contemptible and ridiculous, they could hardly have devised anything equal to this.” To people at all in touch with the spirit of our age and possessed of even moderate culture, it is inconceivable that there are so many bigoted fools alive: one would naturally imagine that they had all been driven out of the human family with the last of the witch-burners and remorseless “familiaris” of the Inquisition, and that they would have been re-born as a new species, a cross between the ass and the tiger. But it seems that our race has not yet evolved above the plane which attracts this class of moral weaklings, and that the Theosophical Society must pass through the same gruesome experiences of persecution and slander which fell to the lot of our Theosophical forbears, the Neoplatonists, the Magi, the brotherhoods of mystics, and all the other aspirants after the noblest ideals of religion, ethics and altruism. So be it, if so it must be: we shall not hold back nor be found wanting, but shall go forth

with courage and joy to meet the enemies of human brotherhood and religious tolerance.

It is a consolation to every one of us that another brave and high-minded Theosophist has stood for his right of conscience at the sacrifice of his worldly interests. The name now to be remembered in honor is that of the Reverend S. J. Neill. For the past sixteen years he has been pastor of St. James’ Presbyterian Church at Thames, Auckland, New Zealand, and has just been driven out of the position on the grave charge of being a fellow of the Theosophical Society and refusing to throw up the connection! The documents in the case have been collected together in pamphlet form, under the title of the *History of a Heresy Hunt*, and our materials for the present notice are drawn from the copy before us.

It appears that Mr. Neill has always been respected for his consistently upright life and good example, as well as for his literary acquirements and forensic ability. In an address, signed by 273 persons, it is said:—“You have been at our side in times of joy and in times of sorrow; you have helped us to live our lives with greater courage and calmness, and to look beyond this life with assured hope to a better.” His congregation, uniting in a protest to the Auckland Presbytery against the stupid persecution of their pastor, say:—“We have always found the preaching of our pastor in perfect accord with the teachings of Christ.” One signing himself “Not a Theosophist,” writes to the *Thames Star*: “An effort is made to draw a red herring across the scent in the shape of Theosophy, but if I am correctly informed, the real issue is—Christ *vs.* Creeds. I would ask any one in the community—no matter to what denomination he belongs—whether Mr. Neill has not only preached, but also *practised* Christ—whether his life in our midst has not been well worthy of imitation even by the Rev. J. Hill and the other members of the Auckland Presbytery? Such petty squabbles are a disgrace to the Church, etc.”.....A “Presbyterian” correspondent of the *Herald* writes:—“As a member of the Presbytery said at its recent session, ‘Mr. Neill is a man whom they should be proud of having among them.’ He is doing splendid service in the cause of religion in his sphere at the Thames, his people reverence and love him, and the Presbytery has undoubtedly taken a very heavy responsibility in interfering on such trivial grounds. They simply cannot depose him, and if they could and did, they would do more hurt to the cause they have at heart, than could be repaired by all the creeds ever invented.”

But they have deposed him nevertheless; they carried the matter from the Provincial Presbytery to the General Assembly of the whole of N. Z., and there, in his absence (from illness) and without any formal charge, except that he was a member of the T. S.—they turned him out of the Church. *Quem Deus vult perdere, &c.*: the poor mannikins accomplished their malevolent object, immensely benefitted the T. S., and prepared

the way for the accomplishment of the prophecy that "Presbyterian" made as to the direful effects that must follow for the Presbyterian Church in New Zealand.

The reaction in Auckland has already begun. The pamphlet before me says:

"That the feeling against the Presbytery, a feeling created by their own unfair action, has become exceedingly bitter, may be inferred from the reports in the *Thames Star*, and the leading article in the *Thames Advertiser*. But only those who live here, and who are acquainted with the thought of the people, know how the very name "Presbytery" has become as a bye-word in the mouths of many brought up in the Presbyterian Church, and a laughing-stock to those who do not belong to it. From some of the most thoughtful men of the town one could hear such words as these—'Well, if that be the way your Church courts act, I am glad I do not belong to it'; 'The most unfair, un-English thing ever I heard—I could not believe my eyes when I read the report in the paper,' &c."

By some fatality, the bigots of this one denomination seem to have set themselves with exceptional hatred against the Theosophical Society: they drove out Miss Chapin and her colleagues in Brooklyn; they assailed the character of H. P. B. in their Madras organ; and now they cast out the good Mr. Neill and weaken the foundations of their own temple. Let it be so: they represent the most hateful and narrow of all bigotries—Calvanism, and we are quite satisfied to see it dash its brittle self against the strong triple rampart that encompasses our movement of universal kindness, good-will and aspiration after highest religious truth. I was myself born and reared in that sect, and my soul abhors its intolerance and narrow dogmatism. If I had had the making of an atheist in me, it would have driven me in that direction!

Mr. Neill's sole offence was being a member of our Society, not that of preaching theosophical heterodoxy from his pulpit. The testimony clearly proves that he did not obtrude his views upon anybody. At the meeting of the Presbytery, Mr. R. S. Thoburn proposed a resolution to the effect that they had "the warmest esteem for Mr. Neill as a man and the strongest attachment for him as our pastor..... As to Theosophy, we have never heard the word even used by him in the whole of his public ministry, and never in private either until its mention in the newspapers of late." The report says it was a sight to remember when, upon the question being put to vote, the whole large audience rose to their feet like one man.

In his defence before the Presbytery, Mr. Neill said:

"I have never mentioned the words Mahâtma or Theosophy, so far as teachings of the East were beautiful and lofty, and that is what everyone who knows them says, but that I compared them in any unfavorable way with the New Testament I never did, and never mean to do. I am, and I expect always to remain in this life, a humble and sincere, however unworthy, disciple of the Christ. Still, I believe we often get gems of wondrous

wisdom and beauty from Oriental literature, and where we find any such gem, we have the warrant of the Apostle Paul for using it, who quotes from the Greek poet the words, 'For we also are his offspring.'"

He has had a scholastic relation with our Society, reading our books and magazines, assimilating our ideas, and testing the Oriental philosophical concepts. His official relation of pastor with his spiritual flock and his keen sense of duty, restrained him from the active propaganda which, no doubt, he felt more than willing to enter upon. The brutal injustice of his Presbytery has at last cut his bonds and made him a free man. He may now preach Theosophy as well as live it, and the first step he has in contemplation is to organize a non-sectarian religious body under the name of "The Universal Brotherhood," for which he will be the pastor. Already there is reason to count upon the formation of several branches of this new "Church"—if that be the proper name for a non-sectarian organization; and it goes without saying that this beginning, backed up, as it will be, by Annie Besant's forthcoming lectures in New Zealand and the other Australasian colonies, will insure to the immense profit of the Theosophical Society by the spread of its views. We felicitate ourselves and congratulate Mr. Neill that he has been forced out of a most undesirable and incongruous sectarian relationship. The Eastern proverb says, "If a traveller does not meet with one who is his better or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool."* And again, "He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; but company with the wise is pleasure, like meeting with kinsfolk."†

An amusing pendant to this sorry New Zealand farce is afforded by the recent action of the Aryan Mission Institution (of Calcutta, I believe) in expelling one of its teachers for being a sympathiser of the Theosophical Society. The letter in the *Indian Mirror* of March 30, from which the facts are taken, says:—"He has been rather hastily charged with having either no faith in Hindû religion or holding little faith in it, and has been dismissed the service in consequence." The correspondent adds that:—

"The school authorities would have done well, if they had first learnt what Theosophy is, before taking this unnecessary harsh measure against the teacher, who, I understand, is an advanced disciple of the *Acharya* of the Institution, and has authority to initiate new disciples on behalf of their *Thakurmohashaya*."

It really seems as though bigots will not have Theosophy at any price. The Auckland Presbytery, through the Rev. Robt. Somerville, Convenor of Committee, officially informs Mr. Neill that:—

"The Committee view with sorrow and dissatisfaction the fact that a minister of our Church has identified himself with such a Society as the Theosophical, which is—according to the public teaching of its exponents—

* *Dhammapada*, Ch. V., 2. † *Ibid.* Ch. XV., 11.

thoroughly anti-Christian; and they are very much grieved to learn from your letter that you see nothing inconsistent with your position or antagonistic to the interests of the Christian Church in remaining in the membership of the Society."

Theosophy, in their eyes, is sheer Heathenism, while the real Heathen—the orthodox Hindus of the Arya Mission—as ignorant as they are to what Theosophy is (under its Greek synonym, of course) expel one of their thoroughly orthodox teachers! Peace be with them all. Does not the Upanishad say:—"The small-minded ask, 'Does this person belong to our family?' But the noble-hearted regard the human race as all akin." Perhaps, after many re-births, they make realise this fact and recollect their present folly.

H. S. O.

THE HINDU VIEW OF TRANSMIGRATION.

TIME was when it was held by all the West that misery on earth was the result of an unmerciful God. This theory was far too silly to stand the test of the searching investigations of modern philosophy: and Europe, at least *enlightened Europe*, ever willing and ready to give up all unsatisfactory theories, however much and long cherished they have been, is beginning to recognise the Hindu theory of Karma, as an explanation, satisfactory as far as it goes, of misery on earth.

This brilliant result of the highest *philosophical* speculation of the Hindu Rishis, this inviolable law of *Karma*, recognises that "man is his own star" and makes his future by his *present* actions. Our good actions elevate our soul, whereas evil degenerates it. When a soul is saintly pure it *sees things* that no earthly eye can see, and hears that which no gross ear can hear: the soul begins to cast a beam on the body, the unpolluted temple of the mind, till all is made immortal as the soul's essence. But when a soul, either ignorantly or foolishly, lets defilement into the inward parts, it becomes soiled by the contagion, till it quite loses the *divine* property of its first being.

But the Hindus and the Europeans are not at one on this subject. Long continues the controversy between them, and some of our Hindu brethren, biased by the glowing arguments from *science* used by their brethren in the West, have begun to hold with them, ignoring the strength of the authority they have in their sacred books for the Hindu interpretation of the Law of Karma. To the European it seems unreasonable that the soul divine, found only in human beings, can degenerate and descend into the lower animals. So he explains the law thus: the soul's degeneration acquires for it the *qualities* of the animals into which it is said to degenerate, but not their *body* and *shape*. On the other hand, the Hindu holds on the authorities of the Rishis who have spent centuries in contemplation on this subject, that the degeneration of the soul does not stop with the lowest grades of *human* existence, but that it may lose its *human* body, the express semblance of the gods, godlike,

erect, and be changed into some brutish form of wolf or bear, or bearded goat; nay more, be changed into the inanimate forms.

It may be that the interpretation given by the Rishis is incorrect. Still these interpretations are the outcome of the sincere and unselfish labour of centuries: and as such, at least, they demand consideration before we dismiss them as mere misleading or figurative language, to be interpreted merely to suit our own notions of what is right. They may safely claim that respect which all unselfish, sincere labours demand.

Rather than twist the words of the Rishis to suit our own interpretation, we may as well give the theory our own name, for the interpretation so far differs from the text that it presents quite another theory. We are not justified in clipping a theory to suit our modern science, ideal and taste, and thus doing to the authors of the theory a distinct injustice. Nor are we justified in securing success to our theories, by quoting *S'ástras* or *Smritis* interpreted to suit our view, or in taking shelter under the irrevocable *S'ástras* or *Smritis*.

If the ancient Hindu scriptures are found unsuitable to our tastes and ideas, a good service can be done to mankind by criticising and exposing their defects, not by interpreting and adapting them to suit ourselves, as if our tastes and ideas were the standards of what is right and every other thing should be *made* to conform to them.

Modern science is only a *material* science, a science of *matter* as opposed to *spirit*. Hence harmony with modern science is not a good test of a law relating to *spirit*. Therefore it is useless to attempt to bring the Law of Karma into accord with modern science and taste.

After thus denouncing the European interpretation, I shall proceed to state what authorities are derivable from the Vedas down to the Puránas for the concept that obtains among the Hindús. The famous *S'ankaráchárya*, the founder of the Advaita Philosophy, has explained the Karmic Law so clearly that it is possible to hold no two views on the subject: and the doctrine prevalent in India is identically the same as that of the renowned philosopher.

In all the Vedas, which are accepted as divine authority on all questions, in many commentaries written by all sects of religious reformers for the elucidation of the Vedas, in the Puránas—that splendid collection of folklore fables—accepted at least as such—intended to convey instruction to our minds in an interesting manner, in all the *Smritis*, and even in the minor pieces of Sanskrit secular literature, I can safely venture to affirm, there is not one statement in favour of any interpretation of the Karmic law other than that held by the Hindus.

The Vedas.—The Vedas all recognise five ways in which a soul can be elevated or degraded—four* ways for elevation, and one† for degradation.

* There are differences of opinion on this subject among the various schools of Philosophy, some recognising only three out of the four ways, while others admit two and one.

† On this subject all writers are entirely agreed.

I. A man can renounce this world altogether, identify himself with everything that surrounds him, and become one with the supreme, all-pervading Brahman. Such an one loses his own little miserable individuality, but gains the universal consciousness. He has no intermediate steps to tread, but reaches directly the desired object of his life, *vis.*, Brahman. This process of identifying oneself with the Brahman *which is devoid of Guna* (the properties of all created things) is known as the Nirguna Brahma Vidyá.

II. A man may renounce this world and yet do *Upásana* to one personal God (Deva) without generating any physical Karma. He devotes himself entirely to this Deity, so that he is not affected by the various influences amidst which he is placed. After his death, he goes to the Loka of the particular Deva: and thence when that Deva merges into Brahman, the worshipper also reaches Brahman. This process of getting to the particular Loka of a Deva, who is but the manifestation of Brahman and *therefore possesses Guna*, is known as the Saguna Brahma Vidyá.

III. A man may perform Karma as ordained by the Vedas, disinterestedly, *i. e.*, not with a view to get the reward of his actions, but with a view to do his duty unswervingly. In addition to this he does *Upásana* to a Deva. Such a man goes to the Devas' Loka and gradually reaches Brahman, but has not another birth in this world.

IV. Again, a man may do Karma with an eye to the Phala (reward). He does as directed by the Vedas: he performs Nitya Karma, and the like, but does no *Upásana*. Such a man goes to Svarga Loka (Chandra Loka): and after enjoying the desired reward there, he returns to this world, but has a little higher birth than before.

V. Lastly, a man may do acts not sanctioned by the Vedas; nay more, may do acts positively prohibited therein—such as Brahmahathyá, Svarnasteya and other Mahá Pátakás and Upa Pátakás. Such a man falls into hell (Yama Loka) and suffers there according to the sinful life he led. Afterwards he returns to this world in the form of a dog, a tiger, a tree, or the like: the nature and degree of his previous bad action solely determines his birth. The highest birth he can aspire to in the re-birth is that of a S'vapáka (a dog-eater); and the lowest that of a tree. After remaining thus for a period, the length of which is determined by his past bad action, he regains his former place: and his future then entirely depends upon his further Karma.

Chhándogya Upanishad.—In this we have:—"Those whose conduct has been good, will quickly attain some good birth, that of a Brahmin, a Kshatriya or a Vais'ya. But those whose conduct has been evil, will soon attain an evil birth, that of a dog, a hog or a Chandála." (V. x. 7).

Kátha Upanishad.—"Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge." (V. 7.)

Brihad A'ranyaka Upanishad.—In this (III. ii. 13) there is a s'loka to the same effect.

Manu.—Ch. XII. of this great law-giver's famous Smriti is devoted to a thorough exposition of the transmigration of souls according to the nature of the crimes committed. As the limits of this paper allow me no translation of the full text of Manu on this subject, I shall rest contented with the translation of but one s'loka. "(He who) violates his Guru's couch (will pass) hundreds of times (into the womb) of grasses, bushes and vines, (animals) that eat raw flesh, ravenous (animals) and animals that do cruel acts." (Refer to Manu, Ch. XII., s'lokas 54-126).

Yagna Valkya and the other metrical Smritikáras follow Manu, word for word: and therefore it is needless here to quote from them.

Vishnu Smriti.—In this, three long chapters (Ch. XLIII to XLV) are devoted to the question. Evil doers are said first to go to hell to suffer pains that are prepared for them, and then return to this world in animal bodies. After the duration of the merited punishment of the degraded soul, it once more takes the human shape, but with infirmities or defects to mark its previous bad Karma.

Bhagavad Gítá.—This world-known philosophical treatise of S'rí Krishna recognises the degradation of the soul into animals. "A man given to lust will go to Naraka (hell)..... These men, haters of me, cruel, the vilest of mankind, these unholy men, I cast down perpetually into the wombs of Asuras." On the last word the famous S'ankaráchárya has the following commentary: "A tiger, a dog, or a lion is but the manifestation of an Asura." The Gítá adds: "Those that reach the Asura-womb, never attain to Him; but they go down lower and lower."

More authorities can be quoted; but quotations are endless. However I shall conclude with a few more references.

The episode of Jadabharata in the Mahábhágavata Purána, Ch. V., Adhyáya 7, tells clearly how the hero took the body of a deer in the next birth. Stories of much the same kind abound in all the Puránas (See Brahma Sûtra, Ch. III. Part I).

The views of the much revered S'ankaráchárya, even in his commentaries on the Bhagavad Gítá, corroborate the Hindu theory of the Karmic law. He says that great sinners take in their next birth the form of a creeper, a tree, or Chandála (See Preface to Kena Upanishad; Katha Upanishad V. 7; Preface to Brihad A'ranyaka; Preface to Chhándogya; Commentary on V. x. 5, 6, 7, 8; Preface to Gítá; Commentary on IX. 25; XVI. 18; XVI. 19; and Commentary on the Brahma Sûtras III. i. 8, 13, 17 and 18; and see Vishnupurána III, Chapter 18—about the King S'atadhanu's dog and other forms).

While inviting any fair criticisms that may be passed on the above article, the writer requests that readers who do not agree with him in his interpretation of the passages under quotation, will kindly give,

as far as possible, a literal interpretation of the quoted passages, and thus bring out clearly the meaning intended to be conveyed by them.

R. ANANTHAKRISHNA SHASTRY.

Ed. Note.—This having been shown to an educated Brahmin F. T. S., he has kindly given the following as his opinion:—

"The many authorities quoted by the Pandit, from the Hindu books, are mere translations from the texts. His meanings are literal and not symbolical. It is desirable that the views of Western science should be consulted hand in hand, and a wholesome conclusion arrived at. When evolution and *progress in spiral circles* is the law of Nature, it is not possible to think that the literal translation written above gives all that is needed.

For instance—

Katha Upanishad, I Adhyāya, v Valli, quoted by the Pandit, runs thus:—

- (a) "Aśya visramsamānasya s'rirasthasya dehinaḥ
Dehādvimuchyamānasya kimatra paris'ishyate."
(b) "Yonimanye prapadyante s'ariratrāya dehinaḥ
Sthānum anye anusamyanti yathā karma yathā s'rutam."

These Stanzas are thus translated—i. e.

- (a) "When this Lord of the body, standing within the body, departs,
when he is liberated from the body, what is left? He is that self" (sl. 4).
(b) "Some come to the womb for the embodying of that Lord of the body;
others reach the resting place, according to deeds, according to Law" (sl. 7).

(Extract from translation by C. J., *Lucifer*, page 237, Vol. XIII.

"Gautama is taught in the above passage that pure souls, after death, come back at once to the womb, while others reach the resting-place according to law of Karma."

In (b) quoted above, the word 'Sthānu' is translated by the Pandit as "trunk," meaning that of a tree, which he uses as a symbol for inanimate objects; but Mr. C. Johnstone, an Englishman of considerable Sanskrit learning, translates it as "resting-place"—(*Devakhān* or *Kāmaloka*). Both translations are justifiable from a literary point of view, but esoterically speaking C. J.'s is more appropriate.

It is probable that other authorities quoted by the Pandit may be similarly translated in accord with the esoteric philosophy, and the learned reader is invited to take the matter into consideration."

The question is far from settled, we should say. The part of the new edition of *S'abdakalpadrūma* which deals with words under the letter S has not yet been received at the Adyar Library, else we might quote from it. It would seem, however, from Pandit Rama Prasad's essay on the "Wisdom of the Upanishads" (*Theosophist* for March 1893, p. 351) that the correct interpretation of the Upanishads supports C. J.'s view as to esoteric meaning of *Sthānu*. Let the truth be made known, by all means.

Reviews.

OUR MAGAZINES.

Lucifer.—"Watch Tower notes" are interesting, and among other things take notice of a recent lecture by Professor Ledger at the Gresham College, wherein the astronomer demonstrated that the moon was not a satellite of the earth at all, but was a solar planet. This which, the Professor says, is an idea not to be found in any text-book of Astronomy, happens to have been on record for about forty years, and was, if we remember rightly, brought to the notice of the Royal Society by its discoverer, Commander Morrison, R. N., in a series of diagrams which, needless to say, were "shelved." The Egyptians who called the moon Isis, the mother of the Earth, and the bride of Osiris (the sun), are thus justified by a modern astronomer.

C. J. writes an excellent article on "Indian Ideals," which will be widely read with interest.

A review of Dr. Deussen's *Philosophy of the Vedānta* by G. R. S. Mead, gives a very succinct sketch of that system under its several heads, the whole forming an article of extreme interest. "Unpublished letters of Eliphas Lévi," translated by B. K., gives some kabalistic and geometrical explanations of the genesis of numbers and letters.

The Buddhist.—There is a seasonable article upon "Idolatry or Image Worship" in No. 12, Vol. VI, which will tend to straighten out Western views in regard to this subject. D. C. P. continues a monograph upon the higher triad "Ātma-buddhi-manas."

Gul Afsan.—The March number reproduces those useful notes from the *Vāhan* upon the "Force of Sound, or Mantram," and fills a few of its pages in English with scraps of interesting information culled from various sources.

Pacific Theosophist.—Vol. IV, No. 8, contains a leading article upon "The Mystery of Christ," the argument being drawn from Theosophic teachings.

THE MARKANDEYA PURĀNAM.*

The translator of this Purānam has begun a most useful public work. The best scholars of the West have been vindicating the excellence and usefulness of the Vedic portion of Sanskrit literature, which can appeal only to the highly cultured; but an attempt like the present one to meet a real popular want is a much greater service to India than that rendered by the Orientalists. The Purānas present the highest moral and spiritual truths under the form of simple stories; which impart more information than the hymns of the Vedas or the aphorisms of the Sūtras. The Purānic narratives show the practical application of theories and inculcate philosophy, Bhakti, charity and other virtues. The great scholar Appayadikshita paid due regard to the Purānas and considered them more important than any other department of Sanskrit literature.

The English translation of *Mahābhārata* has awakened in the hearts of readers a keen thirst for further information, and the translation of the important Purānas is, therefore, a timely addition. If the Vedas gave

* Translated from the original Sanskrit into English prose by Charn Chandra Mukherji. Price for the complete set, Rs. 10 in advance.

"commands" and the Smritis showed how to carry out the commands, it was left to the Purānas to prove the practicability of the application of such ordinances in daily life as duty.

Markandeya, the great Yogi, at the request of Jaimini, deputed Gāruda to narrate the legends bearing on the most important problems of creation of the universe and of man and the destiny of both. As rightly observed by the translator, "the Markandeya Purānam is one of those religious treatises of the Hindūs that come home to their business and bosoms. It contains incidents and characters that appeal powerfully to the popular fancy; while its high morality and wealth of instruction must ever enlist the regard of those setting store by that wisdom which is more precious than rubies or gold."

A few words upon the merits of the translation. The transliteration of the Sanskrit words is accurately rendered, and the translation, as far as has been done, is scholarly and conveys the meaning of the original as clearly and literally as possible. The footnotes appended, and the useful explanations given on Hindū religious rites and thoughts, have made the translation very intelligible. We consider that the present translation is in every respect an improvement on that of the Rāmāyana, with the production of which Mr. Mukherji had much to do.

ANNIE BESANT'S LIFE* AND HER ADYAR LECTURES. †

The life of Annie Besant having been one of the most eventful, exciting, and tragical in modern times, it would be strange indeed if her story of its incidents were not profoundly interesting. It is a book that one in sympathy with its author cannot lay aside before finishing its last chapter. It produces various effects on the mind, but the one chief impression it conveys is that if there was ever a sincere woman in the world, it is she; if ever a woman gave herself as martyr to conscience, it is she; if ever a woman passed unsoiled and unspotted through foul places and base surroundings, it is she. Her opinions may be contested, her views of life be looked upon as morbid, her remedies for social evils be pronounced futile, her shiftings of religious opinion be condemned; but nobody with a sense of justice can, honorable methods to push on her plans or bolster up her cause of the moment. This book is the uncovering of a pure soul. If her reader hated her before taking it up, he must at least respect her honesty before laying it down; if one admired her before, he will love her ever afterward. She shows as plainly as possible that she was a mystic all her life, a passionate devotee of religion, a romantic seeker after martyrdom. We have her own word for it: "The heart of me," she writes, "was religious in its very fervour of repudiation of religion"—a paradox if one did not know that her warmth of religious zeal caused her revolt from theologies, mis-called 'religion'. And she adds, "the Roman Catholic Church, had it captured me, as it nearly did, would have sent me on some mission of danger and sacrifice, and utilised me as a martyr." The pages of her Autobiography give forth a plaintive note throughout; of sense of humour she shows almost none; life, to her, is hung with

* "Annie Besant: An Autobiography". London: T. Fisher Unwin. † "The Building of the Kosmos and other Lectures". The Theosophist, Adyar, Madras.

gray bordered with black. One sees it in her book, one sees it in her face and hears it in the pathos of her voice. She was made for the hermit's retreat; yet Karma forced her to mingle with crowds, lead assaults, harangue mobs, head reforms, personally work in slums, and batter at the foundations of faiths. It made her for fourteen years a Materialist and Iconoclast, it is now bringing her through all past storms to peace of mind, contentment of heart, development of spiritual insight. She, who tore down creeds, is now helping the Hindus and other Asiatics to purify theirs, and inciting them to reconstruct their ancient religions and social polity.

Every Theosophist should have a copy of this remarkable book, but as the present edition is made only for the great circulating libraries and published at the prohibitive price of 16 shillings, our readers had better wait a while until the popular edition is brought out.

The scarcity of thoroughly qualified short-hand reporters in India, and one may say, their complete absence from mofussil stations, has made us lose the contents of nearly all Annie Besant's splendid Indian lectures. Of the 122 she delivered throughout her recent tour, but four have been so accurately reported as to warrant her becoming responsible for the same and putting them out under her own name. The reporters of Madras, Calcutta, Bombay and Lahore gave partial reports of her utterances, but, partly owing to curtailment of space and in part to their ignorance of the subjects treated and the Sanskrit words necessarily employed, their reports are garbled and incomplete, sometimes absurd. The exceptions are four of the five lectures to the members and delegates present at the recent Annual Convention at Adyar, which at much cost of money and trouble, have been published in the volume under notice. Those who heard them will recollect how grandly she treated the topics of "Sound," "Fire," "Yoga" and "Symbolism," how eloquent and instructive they were. The book is now published and may be had of the Manager of the *Theosophist*, whose advertisement will be found elsewhere.

H. S. O.

JOURNAL AND TEXT OF THE BUDDHIST TEXT SOCIETY OF INDIA.*

This journal is doing most useful work in placing before the world the Sanskrit literature pertaining to Buddhism, with translations in a few cases. Most important matter is published in the numbers that have been issued till now. Many Orientalists have tried to place the Pali literature within reach of the English knowing public, but not very successfully, as far as we know.

The get-up of the journal in the matter of excellent types, both English and Devanāgarī, in good and accurate translations, sometimes in verse, and in the quality of the paper used, is commendable.

In Part IV, Vol. I (Appendix II), the editor has published the description of "Indian hells" and gives the non-Sanskritist, an idea of the punishment theory under the Karmic Law.

We earnestly hope this Society (The Buddhist Text Society of India) by patient labour will accomplish its object—viz., "To make original researches into the Buddhist literature generally, and into the history, geography, &c., of the Buddhist countries."

* Part IV, Edited by Sarat Chandra Das, c. 1. E., of Calcutta.

ENGLAND AND INDIA.*

The contents of this book of criticism and travel are mainly reprints of an admirable series of letters contributed by the author to the *Indian Spectator*, but altered and expanded for this volume. I have read it with very great pleasure and profit on account of the candour, perspicacity and literary ability displayed by the writer—an old acquaintance of mine and an F. T. S. Lala Baijnath is one of the most thoughtful and cultured graduates of our Indian universities; of great independence of character, one who has held a high place in and out of the service of Government. Formerly he was, as it seemed to me, hopelessly enamoured of Western ways and opinions; an out-and-out reformer of the type of that school which regards Hindu customs, religious and social, as relics of an inferior age, and is ready to see all our things swept away because old, and to welcome Western innovations as harbingers of a better cycle. I remember labouring with him most earnestly, but vainly, in the attempt to win his regard for the Aryan ideal; he was agnostic in religion, radically progressive in ideas of social polity. But, his good karma brought it about that he should go to Europe in the train of a great Maharajah and assist at the good Queen-Empress' Jubilee. Unlike the average Hindu notable, who sees nothing worth seeing and all that is mere glitter, Lala Baijnath employed his rare discriminative powers in studying not only questions of politics, sociology, religion, commerce and manufactures, but also the actual bases of so-called "modern progress," and "Western enlightenment": he lifted the mask of "civilisation" and looked straight into her hollow eyes. His complacency received a great shock, a reaction began in his mind, he discovered that there was an awful reverse to the gilt medal, a tragical pendant to West End luxury in the slums of Whitechapel; he saw misery outweighing happiness in the nations, religion a sentimental theory instead of a working force. He saw the state of Great Britain, France, Switzerland and Italy, and compared it with Indian conditions. On his return he began to study his ancestral philosophy, and became a religious-minded, patriotic, orthodox Hindu! He probably would not have reached this point if he had not had the breadth of mind to see and compare, the intellectual grasp to understand what he saw, and the loyal devotion to truth which forced him to cast away his earlier illusions and study Hindu ideals to the bottom. His book is very interesting and would benefit any educated Hindu who should read it.

H. S. O.

THE ORIENTAL GEMS SERIES.

Mr. Noshirvan B. R. Kotewal has favoured us with a handsomely bound and printed pocket volume of the proposed series of Persian classics of which he is to be Editor. This one comprises "The Divine Songs of Saadi; Odes 51 to 100." The first half of the book contains Saadi's lovely verses, the second half the English translation preceded by an Introduction. The Editor announces that if this first hand-book of the series be well received by the public, he will bring out such gems of Oriental literature as "The Key of Wisdom," "Beauties of Zoroaster," "The Divine Path," etc. His English needs improving.

* Being impressions of Persons and Things, English and Indian, etc. By Lala Baijnath, B. A., of the N. W. P. Judicial Service. Bombay, 1893.

THE BOOK OF THE PATH OF VIRTUE.*

This pamphlet is the second of a series of publications issued to the members of the Indian Section T. S. It is a version of the *Tao-teh-king* of Lao-tze, the Theosophist of China, and a contemporary of Gautama Buddha, whose philosophy so much resembles that of the Chinese sage as to have suggested some intercourse between them. Hence, no doubt, arose the report of Lao-tze's journey to India. Be that as it may, we learn from the Introduction to the present pamphlet that the *Tao-teh-king* was the legacy left by Lao-tze to the world on his retirement from public duty as Curator of the Royal Library of Kao. Mr. Old has utilized the several translated editions of the *Tao-teh-king* in the Adyar Library for the purpose of compiling the present version, and we understand that the chief result aimed at was that of bringing contradictory passages in the several translations into accord with the spirit of Taoistic philosophy. It is for Chinese scholars to judge to what extent the version adopted by Mr. Old is warrantable.

One thing, however, is certain, viz., that the free distribution of this literature by the Indian Section T. S., will effect much benefit to its members, not only in acquainting them with the spirit of other religious philosophies than their own, but also by encouraging that comparative study of "Aryan and other Eastern philosophies, religions and sciences" which forms the second of the Society's objects.

The text of this version of Lao-tze's philosophy is followed by a useful essay upon the writings of Chuangtze, the disciple of Lao-tze, which throws much light upon the aim of the Taoistic philosophy and serves very largely to illustrate and explain the spirit of the *Tao-teh-king* itself.

All we can say of Mr. Old's work is that he has presented us with a very charming monograph, and it is evident that his theosophic studies have greatly helped him in catching the spirit of his author while using the licence permissible to the intelligent compiler.

H. S. O.

PRINCIPIA NOVA ASTRONOMICA.†

In a full sized quarto volume of attractive appearance Dr. Henry Pratt—already well-known to our readers as the author of "Elohistic Teachings," for which he received the silver medal of the *Theosophist*—presents a new system of astronomy which has considerable merits at least in regard to the novelty of its principia in many particulars. The chief points of the new system seem to be the theorem that the Sun of our system revolves around a system of worlds. The idea is novel only to those who have gained their knowledge of the solar system and its relations from the text-books of Astronomy in use in the schools. It is not generally known that the motion of the sun through space has already been well defined, its period, and distance from its system-centre, worked out to units of figures.

* A version of the *Tao-teh-king*, by W. R. Old. Published by the Indian Section T. S., for free distribution to members.

† By Henry Pratt, M. D. London: Williams and Norgate, 14, Henrietta St., Covent Garden, 1894.

Our author, however, brings much novel thought to bear upon this theorem, especially in the latter portion of his work, where he deals with the concept of the "Quaternary Solar System" and "a Physiological view of the Circulation of the Universe."

As Dr. Pratt does not refer to any previous writers upon this same conception of "cycle within cycle, orb in orb," it is to be presumed the author's subject came to his notice as an entirely new field of research; and his systematic treatment of it is highly commendable. What is written is all plain, straightforward thinking, readily understood by all. In the preface to his work Dr. Pratt points out the necessity for correct theory preceding calculation, and cites one or two instances in which mathematical harmonies failed to produce sound conclusions; which leads to the conclusion that "where the actual nature and relations of the phenomena under investigation cannot be demonstrated, it is as possible to mathematically establish a false as a true opinion regarding them; and this is possible, because the only facts that can be established by mathematical calculations are proportional relations; and these only when an accurate basis for the calculations has been gained." Thus, it comes to pass, that although "figures cannot lie," yet they may be used by the most honest to support theories which are without any foundation in fact. And our author is of opinion that in some respect this incident has had place in the theory of solar motions. He says:

"It has been observed that this luminary is rotating on its axis. It has been concluded from its interstellar relations that it is advancing in space. But two possibilities have been overlooked in arriving at this conclusion.

1. That its motion of rotation combined with its motion of transition would cause it to revolve in a commensurable orbit.
2. That the direct motion imputed to it may be that of the focal body of its orbit, or of some other body round which that body is revolving.

This oversight has led to the assumption that the sun is simply advancing in space and not revolving in a commensurable orbit."

This statement is not altogether true. It is more or less well known that recent astronomical researches have led to the conclusion that the sun is actually moving in an orbit whose "focal centre" is the "fixed star" Alcyone of the Pleiades, or some point, invisible to us, in that line of direction. As far back as 1857, Commander Morrison, R. N., demonstrated the orbital motion of the sun, and determined its radius vector. He further demonstrated that the motion of the earth through space, as that of all other planets of the solar system, was not in an elliptical orbit, but in a "cycloidal-curve."

He showed the impossibility of a body describing an ellipse around a moving centre—such as the sun is said to be—without being left behind in space, even were its motion five times greater than that of the centre around which it might attempt to describe such a path. It was to this motion of the sun through space that Morrison attributed the apparent motion of the ambient which gave rise to the observed precession of the equinoxes. In short, he showed that 50½ seconds of its orbit was completed in one year, and that the direct motion of the sun in its orbit amounted annually to over 800 millions of miles, the orbital circumference being some 25,868 times this distance. It was from this conclusion that the question arose as to whether

the true distance of Alcyone has been computed, or whether, if that were so, it is indeed the centre around which our system is revolving. Morrison further demonstrated that the motion of the moon was a cycloidal curve, the moon never did revolve around the earth concave to the sun; and that the moon never did revolve around the earth as commonly believed, "its motion, though *sui generis*, being similar to that of the earth."

Thus we see how Dr. Pratt on the one hand, and Prof. Ledger on the other,* are discovering already demonstrated theories, possibly unconscious of the fact that the thesis and diagrams of Morrison were quietly ignored by the arch-arbiters of scientific truth at the Royal Society. By such stages does the heresy of yesterday become the orthodoxy of tomorrow. We are reminded of the incident of the Paduan doctors refusing to look through Galileo's telescope when invited to "see and judge for themselves." Happily the prison-cell cannot confine, nor the burning stake consume the truth.

But to return to our author. Dr. Pratt confidently concludes that "when once the question of the sun's revolution in a commensurable orbit has been raised," it will be necessary on the part of astronomers "either to disprove the orbital revolution of that body," as set forth in his pages, "or else to search for the necessary consequences of such a revolution." In this statement Dr. Pratt evinces considerable innocence of the methods of scientific bodies. They well know how to bury a treasure and when to "discover" it. An instant consideration and test of the problems and theories presented in Dr. Pratt's book, for instance, would lead to a complete overhauling of the fabric of modern astronomy, and, without doubt, the confusion of its modern representatives. We are so certain of this that we venture to affirm that it will be many years before Dr. Pratt's theories come forward for consideration by them at all; and when they do, it will only be because the position held by him has been led up to by successive "discoveries," such as that of Prof. Ledger above referred to, which render its adoption in whole or in part a matter of imperative necessity. Dr. Pratt must, therefore, be content to know that he has written against the day that Modern Science will be arraigned before the tribunal of intellectual truth, when it will be judged by the laws of established harmony. To fairly represent the reach and purport of our author's work would entail a statement and discussion of much that would only commend itself to such of our readers as have acquainted themselves with the technicalities of the subject, and such will do well to study the entire text of the work for themselves. It is in the application of the deductions from this theory to the "physiology" of the cosmos that our author takes up a position which may fairly lay claim to novelty, while without doubt it tends largely to establish those conclusions by harmonious analogy with much that is within our immediate knowledge. On this score alone the work will commend itself to impartial minds as worthy of study, and although the nature of the subject treated will necessarily preclude a wide reading, yet Dr. Pratt may rest assured of much appreciation from all who consult his pages.

W. R. O.

* Vide Reports of Lecture by Rev. Edward Ledger, M.A., F.R.A.S., on "The Moon as a Planet."

LAY RELIGION.*

Our old colleague and friend, Richard Harte, has just brought out a work under the title of "Lay Religion," which exemplifies all the force of his literary style and the pungency of his sarcasm in the discussion of current questions. His chapters he calls 'Letters,' and by adopting the pistolary style, he gives himself a freer rein for the expression of his wit and wisdom, as well as for his sarcastic iconoclasm among creeds and creed-singers. Readers of this magazine are so familiar with his writing and have so vivid a recollection of his "Chats on the Roof," that we need not elaborate. In a rather prejudiced notice of Theosophy and the T. S., he makes the comical remark that "Theosophy aimed at a pigeon and hit a crow"; but this, he says, we account for alleging that it was not because of bad shooting, but because our "elbow was jogged by an invisible director whose aim was true"! Again, that "the actual circumstances of our lives, in combination with our characters, make it impossible for us to live like 'universal brothers'—you might as well tie up two cats by their tails and expect them to purr a duet, instead of scratching each other's eyes out"! Here are some aphorisms: "Religions of ancient date are now subsisting on the credit they obtained when the theories they embody were in accordance with the philosophy and the science universally received." "The present religious 'fermentation' is more properly speaking a religious upheaval, such as the world has never before experienced." "Faith, which once meant belief without proof, now means in most cases belief in the face of disproof."

The now almost universal habit of not talking with (Christian) clergymen about religion, Mr. Harte ascribes to "the sentiment of good fellowship that disinclines a person from 'making himself disagreeable' and which results in the very common idea that it is almost as bad form to speak to a stranger about his soul as about his liver." The author's analysis of Western religious belief is very sharp and yet scarcely as pungent as the facts would warrant, and no liberal-minded observer of the present trend of things could gainsay the remark about theological religion, that "Its cycle is fast running down its descending arc, but its decay only means the further development of religion itself on the ascending arc of a larger cycle." The book ends with the sentiment that "were a clean sweep made to-morrow of all the existing religions, the religious sentiment of mankind would remain intact below, and would assuredly shoot up again with renewed vigour, and blossom with an infinitely sweeter perfume in the richer soil and purer atmosphere of human thought and aspiration today." We cannot go with Mr. Harte so far as that. We are not at all persuaded that our generation, with all its corruptions of body, mind and morals by materialistic modern civilization, is able to evolve a nobler religious ideal than the ancients, or attain so easily to the God-like type of humanity as did the rishis and munis of old and their docile pupils.

* "Lay Religion: Being some outspoken letters to a lady on the present religious situation." By Richard Harte. London, 1894.

Theosophy in all Lands.

EUROPE.

LONDON, March 1894.

I have to chronicle the return of one traveller, Mr. Moore, and hope in my next to note Mrs. Besant's home-coming, which is due very shortly. Mr. Moore's recent trip to Egypt bore good fruit in his lecture to the Blavatsky Lodge on "The Book of the Dead"; and I see our President is down in the new syllabus for a lecture on the 26th proximo. Mrs. Besant is also going to lecture at St. James' Hall again, the third week in April, on "Theosophy in India", I believe; anyhow I expect the Hall will be pretty full, if not crowded, as it generally has been when Mrs. Besant is advertised to speak.

Mrs. Cooper-Oakley has been doing good work in the provinces. She was recently asked to lecture on Theosophy in the Octagon Chapel at Norwich, before Unitarians, which lecture was very well received and equally well reported. In reply to the vote of thanks which followed the lecture, Mrs. Oakley said that it was the first time a Christian Church in England had opened its doors to her for such a purpose as a lecture on Theosophy; a statement which gave rise to a certain amount of subsequent correspondence in the local papers. Talking of local papers, I see that quite a number of our Lodges have their proceedings chronicled most regularly therein; the Chiswick Lodge being, I believe, the first to set the example. This at least shows what an immense step forward the movement has made in England during the last year or two. Formerly our proceedings were mostly passed over in dignified silence, or if alluded to at all, mentioned merely to give an opportunity for the exercise of a little harmless satire on the part of a budding journalist.

This year's Convention is to be held here on Thursday and Friday, July 12th and 13th. Such is the resolution of the Executive Committee. If our members go on increasing at the same ratio as hitherto shown, Avenue Road will soon be unable to meet the necessities of the case; I mean of course Nos. 17 and 19, Avenue Road, only; but I do not think we need as yet anticipate an enforced exodus for Convention.

A new Lodge has been started at Munich since I last wrote, a Charter having been issued this month to Ludwig Deinhard, Odo Thieschke, J. W. Ranschenberg, Nadine von Rantzan, Rosa von Hofstellen, Adolf Engelbach and Baron Engelhard. Seven members in all. I do not know whether Bavaria is new ground or no; anyhow, we all wish our Bavarian brethren every success in filling it, theosophically speaking.

Mr. Staples has been doing a certain amount of country lodge visiting lately with marked success. The Bristol Lodge writes most enthusiastically; and our brother is meditating a visit very shortly to the Ramsgate and Margate Centres, where Mr. Sydney Coryn has just been lecturing, I hear greatly to the enjoyment and benefit of his audience.

The first two numbers of the *Austral Theosophist* are now in our hands, and really every one must unite in congratulating our Australian brothers on their most successful venture. The second number is even better than the first, and both show plainly the guiding hand of one who is no novice in the work of editing, &c., as indeed is the case; Mr. Besant-Scott, already well known to us, being the editor of the Theosophical new-comer.

The direction taken by the stream of popular fancy—miscalled opinion—at any given time may be very fairly gauged by a glance at the articles in the more popular and widely circulated periodicals and magazines. From this, I think, we can at the present moment gather that an unusual amount of interest is abroad on matters occult. To begin with the current number of *Longman's Magazine* contains an article called "Savage Spiritualism," signed merely "A. L.," but bearing internal evidence of the hand of Mr. Andrew Lang, whose attraction for such things, as legitimate objects of enquiry and study, evidently does not diminish. The present instance of his interest therein is an examination of the practices and beliefs of savages in matters "spiritualistic," principally those of the Dôvé Hareskies in the extreme north of America, and of the Maories. He mentions the extremely suggestive name given by the former to the condition of hypnotic trance, viz., the sleep of the shadow, the magical sleep—curious, that it should be the body which is herein obviously called by them "the shadow"; a confirmation, indirect though plain enough, of the real occult knowledge possessed by some of these tribes; a fact now meeting with more general recognition.

Again, the *XIXth Century* for this month has an interesting article by T. G. Law on "Devil Hunting in Elizabethan England." It deals chiefly with the exorcisms, pretended and otherwise, of Jesuit priests, who seem through such means to have gained much influence and many converts to the "true faith." To give one instance:—"A 'smart Protestant girl' showed signs of possession, for while engaged in the innocent occupation of washing shirts she fell and hurt herself badly. This was promptly pronounced to be the doing of an evil spirit enraged at her godly occupation. Naturally, before she could be dispossessed she must be reconciled to the Church; and was accordingly baptised and then exorcised. Mr. Law takes a quite impartial view of the whole matter, remarking in conclusion that "in view of all the circumstances it were wiser for their (the Jesuit's) panegyrists to be silent regarding the particular gift of casting out devils."

Dr. Heinrich Hensoldt continuing his tales of miraculous occurrences in India, in the February number of the *Arena*, is of opinion that "It will take another thousand years to reach the knowledge which the Hindus already possessed at the time when Sanskrit was the spoken language." One feels inclined to add profanely "So say we all of us"! Dr. Hensoldt calls his last instalment of marvels "Among the Adepts of Serinagar," and the following is his account of an occasion when, on being taken to see the library of his hosts, the adepts, they had omitted to take a lantern, and he could see nothing owing to "the inky darkness."

"Oh, I forgot," said the adept, and suddenly, as if at the fiat of some unseen power, a flood of light surrounded me, and I found myself in a high-roofed apartment devoid of furniture, except an old chest and two sheepskins in the middle of the floor. The light was certainly not produced by any artificial means; it was as bright as day, and of that unearthly refulgence which, on more than one previous occasion, had startled me in certain of the feasts of Joghies in Central India. The objects in this light cast no shadows, which clearly proves that its source cannot be an incandescent body like the sun, or any other radiating point. The nearest definition—although a poor one—which I can give of this light is that of a luminous fluid, which is suddenly precipitated over a limited space, and in which the objects seem to be immersed. On this occasion the light did not extend beyond the threshold of the apartment, where it did not merge by gradual transition into the

darkness of the corridor, but seemed cut off by a sharp demarcation line. The same was the case with the windows, which were square holes in the wall."

Yet I suppose this simple narrative of what obviously occurred will be doubted and disbelieved, on the principle that being contrary to the established ideas of "logic" and experience, ergo it cannot possibly be true; any and every explanation will be advanced and accepted, rather than the somewhat humiliatingly correct one—that it really happened as set down, and that Hamlet's opinion on such matters, as expressed to Horatio, furnishes after all the correct solution of the difficulty.

Of all curious and undignified uses of the term "metaphysician", the most curious is that recently advanced in last month's *Arena*, where the common or garden "mental scientist"—or healer—is described as a metaphysician! Says Mr. Flower, the writer of the article:—"Whatever may be your or my opinions on the merits or demerits of the strange power possessed by the metaphysicians or mental healers", &c., &c. Yet I suppose it may be conceded that there is a certain method in Mr. Flower's madness, if the word be taken simply in the dictionary sense of "Meta"—and "physician." But it comes as a shock to one's sense of the fitness of things to see so grand a term thus debased by mistaken and ill-judged use. How are the mighty fallen indeed!

On Good Friday last, the 23rd inst., the *Daily Chronicle* had a rather fine leading article on the spirit that ought to animate men's minds on such a day. Quite apart from the theological and sectarian aspect of the matter, the tone of the article was beyond the ordinary noble and encouraging. "It is not sentimental thoughts on death," says the writer, "but the heroic resolve to live in this world in the light of an eternal truth that is needed to counteract the low aims, the base intrigues, the impure ambition, the dense, hard secularity of thought and feeling which so largely dominates life." Never was a time, he says, when the idea of self-devotion to ideal ends was more needed than now: "only with very deep and real renunciation can men, as it were, impart life to their fellows." Theosophists can say and do no more than this, for our aims and ideals are surely just these.

A. L. C.

INDIA.

Mrs. Besant's Indian tour came to its successful close on the 20th of March, when she embarked for England from Bombay. The President-Founder, who escorted the touring party, returned to Adyar on the 24th.

The work of the Section is progressing very well. Mr. K. Narayana-swamier, Inspector of the South Indian branches, started on a small tour during Easter and visited the following branches:—Tanjore, Trivalore and Negapatam. He delivered lectures on the *Esoteric Significance of the Holy Thread*, and on *Lokas and Talas*, and the audience went away very much benefited. He goes out on another tour on the 23rd of this month, visiting the following branches:—Trichinopoly, Karur, Erode, Bhawani, Udumalpet, Madurai and Paramakudy. Babu P. N. Sinha visited Dharbanga and Mozufferpore and infused new life and fresh vigour into the former. The latter has a better prospect, and with the help of Babu Baijnath Singh, who has been transferred to this place from Patna, a Boys' Association is shortly to be formed in Mozufferpore.

Miss Müller visited the Jalandhar Branch in her northern visits.

Mr. J. Srinivasa Row, one of our Inspectors, is shortly to visit Bellary, Cudappah, Prodatur, Anantapur, Penukonda and Kurnool.

Pandit Bhawani Shanker, who accompanied Mrs. Besant in all her northern tour, has gone back to his native place in South Canara. He will resume branch visiting after a few months, in Bengal and N. W. P., where his services are greatly required.

The Vernacular Publication Fund is slowly progressing. Mr. E. T. Sturdy, the Secretary, having gone to Europe, the work of the Fund will not be commenced earlier than the end of this year. The fund is not yet largely subscribed to by our Hindu members, three-fourths of the money now on hand having been subscribed by Mrs. Annie Besant and Countess Wachtmeister. It is earnestly hoped that munificent donations will be forthcoming and the fund developed satisfactorily enough to carry on the work for which intended.

Mr. W. B. Atreya of Saugor, C. P., has issued a Theosophical monthly, by name *Vichār Vāhan*, in Hindi. The first two numbers received are very instructive and likely to be of much use to the Hindi-speaking community. It is now a 16-page journal, but will become a thirty-one if nearly 3,000 subscribers subscribe to the magazine. Bro. Atreya has been all along doing good work on these lines, and it is hoped he will be greatly assisted in his useful work. He distributed nearly 16,000 leaflets in Bengal, N. W. P. and C. P. during Mrs. Besant's tour. This same brother has printed and published an Indian edition of *Theosophy for Children*, and intends printing in a book form *Krishna's Journey to Mount Kailas* as soon as it is complete in *The Theosophist*.

The Tao-teh-King or *The Book of the Path of Virtue* is ready for distribution. It will be sent to the Indian Branches and members along with *Pranottara* No. 40.

Brother W. R. Old left Adyar on the evening of the 7th April for Europe per S. S. "Avoca," via Colombo, and he will be back by October next if all goes well with him.

Bro. Dewan Chand Chibbar of Umballa branch, who has been ailing from a long time since, breathed his last in Gujranwalla on the 2nd of this month, whither he had gone for medical treatment. His devotion and earnestness to the cause were very commendable, and to his sole exertions is due the formation of a Theosophical centre at Gujranwalla. The Society has lost a good and active member in him.

Mr. Sven Ryden, F. T. S., of San Francisco, having arrived at Headquarters on a visit, has accepted the President Founder's invitation to remain as an acting member of his staff, and taken over charge of the work of Mr. Old during his absence.

The Bengal T. S. has sent in as a contribution to the Head-quarters Fund the sum of Rs. 250 out of the surplus receipts of Mrs. Besant's Calcutta lectures.

CUTTINGS AND COMMENTS.

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

Mr. Justin M'Carthy, M.P., was moved to say
A bitter bitter truths about his pious colleagues in the House
reproach. of Commons, in a recent article of his in the *North American Review*. He says:—

"The only members of the House of Commons who never join in the prayers for the welfare of the Sovereign and the security and prosperity of the State, are the men who are now governing the State and the men who were governing it the day before yesterday, and are madly anxious to be governing it again the day after to-morrow. Only the rank and file of the House of Commons are put to the trouble of attending prayers. The mere fact that you do attend prayers proclaims you to be a member of the rank and file. The moment you mount up in the service of the State you cease to attend prayers as a matter of course."

The Indian Messenger, the Brahmo Samaj organ, in noticing this timely satire, remarks—

"But is it a fact that the 'mere fact' of one's attending prayers, proclaims him to be a 'a member of the rank and file,' who alone 'are put to the trouble of attending' Divine service? These are then the representatives of a people who spend millions of their own money as well as that of others in spreading far and wide the principles of Christianity!"

Just so: like doctors, who dose their patients, but not themselves.

Annabai's We copy from the *Madras Times* the following:—
Ideal.

"Mrs. Annie Besant's final address in Bombay was a masterpiece of eloquence and oratory, but it presented an aspect which must have been curious to many of her listeners. Here was a woman, formerly the leader of the most advanced school of English Materialists, preaching spiritualism and an emotional faith to an audience, who had mostly materialistic tendencies, and seemed to be enamoured more of the Epicurean faith than of the Stoical or the Platonic creeds. But, nevertheless, they applauded her enthusiastically. She preached a universal faith of brotherly love and perfect human equality to an audience whose social system insists on human inequality and separateness and mutual jealousy, whose rigid caste system makes them look upon every one outside their spheres as entirely outside the pale of humanity; and yet every one liked the address!"

This is a very superficial view of the question. The writer of the paragraph seems never to have realised that one's ideal is often, not to say usually, infinitely higher than one's practice, and that the exquisite power of the orator is never so clearly shown as when he forces his auditors to forget their surroundings and lift themselves up towards the ideal which is painted for them by the Higher Self. Our contemporary will find, upon reading the reports of charitable Prison Associations, that the books most popular among even hardened criminals are those which show virtue triumphant and vice defeated. A striking proof of what we are now saying.

The very fact that the present degraded Indian social system fosters selfish exclusiveness between castes and sects, gives greater interest to the Aryan ideals of altruism, natural helpfulness, high morality and religious enlightenment, so superbly described by Annabai in her recent lectures. Though the ancient ideals may never be revived in practice, in this dark cycle, yet it is none the less a grand thing to have them depicted for our instruction. And in this respect Mrs. Besant's public discourses have been an unmixed blessing to India.

Certain important problems are now vexing the Hindu Social Problems. Hindu nations, and causing more and more friction between the parties of conservation and reform. Some of them were forced upon Annabai's attention during her tour, but she, very wisely I think, declined to pronounce upon them prematurely. The wisest and most respected of their Brahmins should, she thought, be first asked their opinions. This advice has been acted upon at Madura, advantage having been taken of the presence of the living S'ankarácárya, the most influential Vedántin in India, to propound the following queries:—

QUESTIONS.

Upanâyanam.

1. If on any account Upanâyanam among the Brahmans fails to be performed at the proper age, till when may it be performed as a last resort?

Illustration.—A boy who has not had his Upanâyanam goes to England with his parents and returns after his 20th year. Is he eligible for Upanâyanam in case he is sincerely desirous of it?

Marriage.

1. What, according to the S'âstras, is the maximum and minimum age for both sexes beyond which marriage is prohibited?

2. How much may the difference of age in the least be between the bride and the bridegroom? And how much ought it not to exceed at the highest?

Illustration.—Is a marriage between a man of 60 and a girl of 12, S'âstraic?

3. May girls who have returned from England be married in accordance with the prescribed religious rites of their castes? And if so, up to what age at the highest?

4. Is marriage necessary for females who feel strong enough for renunciation?

5. As a knowledge of the meaning of mantras is preferable in the performance of every act involving the utterance of mantras, is a marriage S'âstraic in which the bride and the bridegroom do not understand the significance of marriage mantras?

6. Can there be intermarriages among the several sub-divisions in each of the four castes. That is to say, may the Pillais and Mudaliars among the S'âstras and the Pancha Dravidas and their sub-divisions, the Smarthas,

Vaishnavas, Madhvas, Brahachâranams, &c., among the Brahmans, intermarry?

7. Is it permissible to marry boys or girls after obtaining money under agreement?

8. Can a man marry again while his wife is alive? Under what circumstances will such a marriage be un-S'âstraic?

9. May girls be married after their puberty, subject to restrictions at least?

10. For how long may their nuptials be postponed after their puberty?

Re-marriage.

1. May a widower re-marry? If so, within what age and for what reasons?

2. In what castes is the re-marriage of widows permitted?

3. Can re-marriage of widows take place, subject at least to restrictions?

Illustration.—If a girl loses her husband before her puberty or after her puberty and before her consummation, may she not re-marry?

4. Can a female, whose husband is not alive or presumably dead, re-marry for any reason?

5. Can a female re-marry on account of her husband's prolonged absence on foreign travel, his having become a Sanyâsi, being impotent, or not living with her as man and wife without good and sufficient reason?

6. What is the status of the couples whose re-marriages shall be pronounced un-S'âstraic and of their descendants. That is to say, may they perform any religious rites and to what extent can others associate with them in the matter of dining, &c.?

Sea Voyage.

1. Is sea voyage prohibited to any caste?

2. If prohibited, on what grounds? Cannot sea voyage be made, subject to whatever restrictions, for such purposes at least as trade, litigation, acquisition of wealth, state service, study, service of man and propagation of religion.

Dancing-girls.

1. Are dancing-girls living the life they do to-day, that is in prostitution, indispensable for temples?

Panchamas.

1. Who are Panchamas? What arrangements may be made to prevent their becoming Christians and bring them within the pale of Hinduism?

A new religious sect in Russia.

The Queen of March 5 has the following interesting notice of a new sect in Russia, in which one can only recognise a human federation among the poor of that country for mutual protection against the barbarous tyranny engendered in official circles by the pernicious system which has been well-called the "bureaucracy."

A new sect holding most remarkable tenets is just now making striking progress among the ignorant Russian peasantry in the valley of the Middle Volga. The sectaries call themselves 'Podpolniki,' or dwellers under the earth. They bind themselves to care for all fugitives from justice, vagabonds, deserters from the army and other miserable beings of this character. These they hide away in clefts and holes in the rocks. Those among

"The manufacture of ikons, the sacred images so universally venerated by the Orthodox Russians, forms a very considerable household industry in the governments of Vladimir and Kursk, where from 1,500,000 to 2,000,000 ikons are yearly produced. These images are painted on lime-tree, alder, and aspen boards, by boys, girls, adults, and old men. Each family of four to five workers produces annually not fewer than 3,000 ikons, the total earnings being from 200 to 240 roubles a year. The ikona is painted by one workman, as in the government of Kursk, or it goes successively to many, as practised in the government of Vladimir. In the latter case, the first workmen only lays the ground on the boards; another paints the faces; the third, the hands and drapery; whilst the fourth writes the superscriptions, and so on. Sometimes only the faces and hands are painted, and the remaining part of the image—the dress, crown, etc.—is covered with trimmings of stamped foil (risky) variously ornamented. The painting of the images is very coarse, but this fact in no way impedes the spread of this branch of household industry, not only among the peasant population of Russia, but of that of Servia, Bulgaria, and other Slavonic countries."

by a Brahmin.

"A Brahmin who has been in the habit of deceiving the people in various parts of India, came to our bungalow a few days ago. We had been desirous to meet him for some time, in order that we might have an opportunity to examine and, if possible, expose his tricks. He claimed that, with the assistance of astrology and the deities, he could tell any word that we had a mind to write in secret. We told him that we doubted his ability to do so. He told us if we did not believe, to examine for ourselves. He gave Bro. Clute (my fellow-labourer at this station) a piece of paper, a pencil, and a book to lay the paper on while writing. Bro. Clute wrote a word, and put the paper in his pocket, and returned the pencil and book to the Brahmin, and asked him to tell the word he had written. He went to the other side of the bungalow and in a few minutes returned and told the word. Bro. Clute thought he must have seen him while writing, so he took another

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paper, the book, and pencil, and wrote another word in a private room and asked him to tell it. After going as before, he soon returned and told the word correctly. We were much surprised, but it set us thinking. We noticed that each time he gave the book to put the paper on while writing, he took the book with him when he went to find out what was written. We noticed that the book was covered with light brown paper. Thinking that under this cover he had black copying paper which would take the impression of anything written upon it. Bro. Chute again took the pencil, paper and book and went into a private room. He took the paper cover from the book and found the black copying paper as expected, and seven or eight sheets of plain white paper under it. Thus it was arranged on each cover of the book so that anything written on each cover would be copied by the copying paper underneath. Seeing the arrangement and wishing to see what excuse he would make, Bro. Chute wrote a word, placing the paper on the table and not on the book, and handed the book and pencil to him as before. He went out as before, but came back saying that Bro. Chute must try again. The latter gave the paper to his sister and told her the trick. She wrote a word, and we asked him to tell what she had written, but he soon came saying that we must write again. So I took the pencil, paper and book and went into a private room and examined his book and found it as Bro. Chute stated. I wrote a word upon the table and returned his pencil and book. He went out, but soon returned saying that the stars were not favourable to-day (19th) and therefore he could not tell the words he had written. We then took the cover off his book and showed him (and a number of others from the town who had come to see him perform) his deception. We took copying paper which we had of our own, and placed it between sheets of other paper and showed the people how it would copy. He begged of us all not to expose his trick, saying that it was the only way he had to make a living, and that rich Brahmins and kings had offered him hundreds of rupees if he would reveal to them the secret, but that he had shown no one."

If the bequest which is said to have just been made by Babu Bhudev Mukerji, C. I. E., for the promotion of Sanskrit education and the benefit of Brahmin pundits, is not a consequence of Annabai's recent lectures in Bengal, at least the coincidence is striking. Says the *People's Journal* of Lahore:—

"Babu Bhudev Mukerji, C. I. E., has taken all Bengal by surprise by the munificent character of the bequest he has made by Will in furtherance of the cause of Sanskrit education, and for the benefit of the Brahmins of the Pundit class. Babu Bhudev's bequest amounts to the sum of a lac and sixty thousand rupees, which he intends to increase, if his life is spared for a few years more. Babu Bhudev thinks that without Sanskrit education and the restoration of the Brahmins to their original position as teachers and guides of the people, the Hindu nation cannot be regenerated."

Which is just what Mrs. Besant said, over and over again.

ॐ THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXVII.

H. P. B. has been mainly dealt with above in her public capacity; let us now see how she appeared in the home.

But first, does any one know why she so much preferred to be called "H. P. B." and so abhorred the title of "Madame"? That she should not like to be addressed by the surname Blavatsky, is not so strange when one remembers the facts of that wretched marriage, as given by Mr. Sinnett in his "Incidents, &c." "It brought neither credit nor happiness to her, nor peace to the consort whom she, for a wager, tied to herself, for better for worse. Yet before she would marry the other Mr. B., at Philadelphia, she stipulated that she should not change her surname, and did not, save in the subsequent divorce papers, wherein she styles herself by her second husband's name. The title 'Madame' she had a sort of loathing for, as she associated it with a female dog of that name that an acquaintance of hers owned in Paris, and which was specially disliked by her. I think the apparent eccentricity of calling herself by her three initials had a deeper significance than has been generally suspected. It meant that the personality of our friend was so blended with those of several of her Masters that, in point of fact, the name she bore but seldom applied to whatever intelligence was momentarily 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 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-one, 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.

tarily controlling it; and the Asiatic personage who was speaking to you through her lips was certainly neither Helena, nor the widow of Genl. Blavatsky, nor a woman at all. But each of these shifting personalities contributed towards the making of a composite entity, the sum of them all and of Helena Petrovna herself, which might as well be designated "H. P. B." as anything else. The case recalls to my mind that of the composite photograph—an apparently real entity, yet but a blending of a dozen or more—which Sir Francis Galton first brought to our notice in his "Inquiry into Human Faculty." My theory may seem untenable at first sight by those who did not know her so intimately as myself, yet I incline to the belief that it is the correct one.

The routine of our life at the 'Lamasery' was the following. We breakfasted at about 8, dined at 6, and retired at some small hour in the morning, according to our work and its interruption by visitors. H. P. B. lunched at home and I in town, somewhere near my law-office. When we first met I was a very active member of the Lotos Club, but the writing of "Isis" put an end, once and for all, to my connection with clubs and worldly entanglements in general. After breakfast I left for my office and H. P. B. set herself for work at the desk. At dinner, more often than not, we had guests, and we had few evenings alone; for even if no visitors dropped in, we usually had somebody stopping with us in our apartment. Our house-keeping was of the simplest: we drank no wine or spirits, and ate but plain food. We had one maid-of-all work, or rather a procession of them coming and going, for we did not keep one very long. The girl went to her own home after clearing away the dinner things, and thenceforward we had to answer the door ourselves. That was not much; but a more serious affair was to supply tea, with milk and sugar, for a roomful of guests at, say, 1 A. M., when H. P. B., with lofty disregard of domestic possibilities, would invite herself to take a cup, and in a large way exclaim, "Let's all have some: what do you say?" It was useless for me to make gestures of dissent, she would pay no attention. So, after sundry fruitless midnight searches for milk or sugar in the neighbourhood, the worm turned, and I put up a notice to this effect:—

TEA.

"Guests will find boiling water and tea in the kitchen, perhaps milk and sugar, and will kindly help themselves."

This was so akin to the Bohemian tone of the whole establishment that nothing was thought of it, and it was most amusing later on to see the habitués getting up quietly and going off to the kitchen to brew tea for themselves. Fine ladies, learned professors, famous artists and journalists, all jocosely became members of our "Kitchen Cabinet," as we called it.

H. P. B. had not even a rudimentary notion of house-keeping. Once, wishing boiled eggs, she laid the raw eggs on the live coals! Sometimes our maid would walk off on a Saturday evening and leave us

to shift as we might for the next day's meals. Then was it H. P. B. who catered and cooked? Nay verily, but her poor colleague. She would either sit and write and smoke cigarettes, or come into the kitchen and bother. In my Diary for 1878, I find this "in the entry for April 12: "The servant 'vamosed the ranch' without preparing dinner; so the Countess L. P. turned in and helped me by making an excellent salad. Besides her, we had O'Donovan to dinner." He was a rare chap, that Irishman; a sculptor of marked talent, an excellent companion, with a dry humour that was irresistible. H. P. B. was very fond of him and he of her. He modelled her portrait from life in a medallion, which was cast in bronze, and which is in my possession. What he may be now I know not, but at that time he was fond of a glass of good whiskey (if any whiskey may be called good), and once made a roomful roar with laughter by a repartee he gave to one of the company present. They were drinking together, and the person in question after tasting his glass, put it down with the exclamation, "Pah! what bad whiskey that is!" O'Donovan, turning to him with solemn gravity, laid a hand upon his arm and said: "Don't, don't say that. There is no *bad* whiskey, but some is better than other." He was a Roman Catholic by birth, though nothing in particular, it appeared, in actual belief. But, seeing how hot and angry H. P. B. would always get when Roman Catholicism was mentioned, he used to pretend that he believed that that creed would eventually sweep Buddhism, Hinduism and Zoroastrianism from the face of the earth. Although he played this trick on her twenty times, H. P. B. was invariably caught again in the trap whenever O'Donovan set it for her. She would fume and swear, and call him an incurable idiot and other pet names, but to no purpose: he would sit and smoke in dignified silence, without changing face, as if he were listening to a dramatic recitation in which the speaker's own feelings had no share. When she had talked and shouted herself out of breath, he would slowly turn his head towards some neighbour and say: "She speaks well, doesn't she; but she don't believe that; it is only her repartee. She will be a good Catholic some day." And then, when H. P. B. exploded at this crowning audacity, and made as if to throw something at him, he would slip away to the kitchen and make himself a cup of tea! I have known him bring friends there just to enjoy this species of bear-baiting; but H. P. B. never nourished malice, and after relieving herself of a certain number of objurgations, would be as friendly as ever with her inveterate teaser.

One of our frequent and most appreciated visitors was Prof. Alexander Wilder, a quaint personality, the type of the very large class of self-educated American yeomanry; men of the forceful quality of the Puritan Fathers; men of brain and thought, intensely independent, very versatile, very honest, very plucky and patriotic. Prof. Wilder and I have been friends since before the Rebellion, and I have always held him in the highest esteem. His head is full

of knowledge, which he readily imparts to appreciative listeners. He is not a college-bred or city-bred man, I fancy, but if one wants sound ideas upon the migration of races and symbols, the esoteric meaning of Greek philosophy, the value of Hebrew or Greek texts, or the merits and demerits of various schools of medicine, he can give them as well as the most finished graduate. A tall, lank man of the Lincoln type, with a noble, dome-like head, thin jaws, grey hair, and language filled with quaint Saxon-Americanisms. He used to come and talk by the hour with H. P. B., often lying recumbent on the sofa, with—as she used to say—"one long leg resting on the chandelier, the other on the mantel-piece." And she, as stout as he was thin, as voluble as he was sententious and epigrammatic, smoking innumerable cigarettes and brilliantly sustaining her share of the conversation. She got him to write out many of his ideas to use in "Isis," and they will be found there quoted. The hours would slip by without notice until he sometimes found himself too late for the last train to Newark, and would have to stop in town all night. I think that, of all our visitors, he cared about the least of all for H. P. B.'s psychical phenomena: he believed in their scientific possibility and did not doubt her possession of them, but philosophy was his idol, and the wonders of mediumship and adeptship interested him only in the abstract.

Yet some of H. P. B.'s phenomena were strange enough, in all conscience. Besides those heretofore described, I find mention of others in my Diary, among them this curious one:—

I met one day in the lower part of the city (New York) an acquaintance with whom I stopped for a few moments to chat. He was very prejudiced against H. P. B., and spoke very harshly against her, keeping to his opinion despite all I could say. At last he used such objectionable language that, in sheer disgust, I hastily left him and went on my way. I got home as usual in time for dinner, and went to my room—the one marked "G" on the plan given in the last chapter was then my sleeping apartment—to make my toilet. H. P. B. came along the passage to the open door, and from thence bade me good evening. The washing-stand was in the N. W. corner, opposite the door, and the "hard-finished" white wall above it uncovered with pictures or anything. After finishing my washing I turned toward the shaving-stand, behind me and just in front of the window, to brush my hair, when I saw something of a green colour reflected in the glass. A second glance showed it to be a sheet of green paper with writing upon it, and to be attached to the wall just over the washing-stand where I had the moment before been occupied without seeing anything save the blank wall before my eyes. I found the paper attached to the plastering by pins at the four corners, and the writing to be a number of Oriental texts from Dhammapada and Sûtras, written in a peculiar style and signed at the lower corner with the name of one of the Masters. The verses were reproaches to my address for having allow-

ed H. P. B. to be reviled without defending her; unmistakably referring to my encounter down town with the person I had met, although no names were mentioned. I had not been five minutes in the house since my return, had spoken to nobody about the incident, nor exchanged with any one in the house more than the few words of greeting with H. P. B. from the door of my room. In fact, the incident had passed out of my mind. This is one of those phenomena of the higher class which involve the power of thought-reading, or clairaudience at a distance, and either that of producing written documents without contact, or of writing them in the ordinary way, attaching them to the wall before my return home, and then inhibiting my sight so as to make them invisible for the moment, but visible the next instant by the restoration to me of my normal vision. This seems the more probable explanation of the two, yet, even then see how fine is the phenomenon, first, in the clairaudience at the distance of three miles, and then in the inhibition of my sight without arousing the slightest suspicion in my mind of the trick being played upon me. I had carefully kept this green paper until 1891, when it was with me on my round-the-world tour, and was appropriated by somebody without my permission. I should be glad to recover it in time to print its facsimile in this book. Another production of H. P. B.'s has disappeared along with it. It is a caricature representing my supposed ordeal of initiation into the school of adepts, and a most comical picture it is. In the lower foreground I stand with a Hindu *fehla* (turban) as my only article of dress, undergoing a catechetical examination by Master K. H. In the lower right-hand corner a detached hand holds in space a bottle of spirits, and a bony bayadere, who looks like a starved Irish peasant in a time of potatoe-blight, is dancing a *pas de fascination*. In the upper corner H. P. B., wearing a New Jersey sun-hood and Deccanee men's turn-up shoes, and carrying a bell-shaped umbrella with a flag marked "Jack" streaming from its point, bestrides an elephant and holds out a mammoth hand to "control the elements" for my helping, while another Master stands beside the elephant watching my ordeal. A funny little elemental in a cotton nightcap and holding a lighted candle, says, "My stars! what's that?" from his perch on K. H.'s shoulder, and a series of absurd questions and answers written below my Interrogator's book, complete the nonsensical satire. From this description the reader may judge of the joviality of H. P. B.'s temperament at that period and of the kindly license allowed us in our dealings with the Teachers. The mere thought of such irreverence will doubtless make cold chills to run down the spines of some of H. P. B.'s latest pupils. I do not know how I could better illustrate this joyous exuberance of hers than by quoting the expression used by a Hartford reporter in writing to his paper. "Madame laughed," he writes. "When we write Madame laughed, we feel as if we were saying Laughter was present! for of all clear, mirthful, rollicking laughter that we ever heard, hers

is the very essence. She seems, indeed, the *Genius* of the mood she displays at all times, so intense is her vitality". This was the tone of our household; and her mirthfulness, epigrammatic wit, brilliance of conversation, caressing friendliness to those she liked or wanted to have like her, fund of anecdote and, chiefest attraction to most of her callers, her amazing psychical phenomena—made the "Lamasery" the most attractive *salon* of the metropolis from 1876 to the close of 1878.

A very interesting phenomenon is that of duplication of objects, the making of two or more out of one. I have given some instances above, and here is another which was described in the New York correspondence of the *Hartford Daily Times* of December 2, 1878. The correspondent passes an evening with us and meets a number of other visitors, from one of whom, an English artist, he gets the following story of what he saw H. P. B. do:

"I know it will seem incredible to you, my dear fellow," said my friend, for it does to me as I look back upon it; yet, at the same time, I know my senses could not have deceived me. Besides, another gentleman was with me at the time. I have seen Madame create things. 'Create things!' I cried. 'Yes, create things,—produce them from nothing.' I can tell you of two instances.

"Madame, my friend and myself were out one day looking about the stores, when she said she desired some of these illuminated alphabets which come in sheets, like the painted sheets of little birds, flowers, animals and other figures, so popular for decorating pottery and vases. She was making a scrap-book, and wished to arrange her title page in these pretty colored letters. Well, we hunted everywhere but could not find any, until at last we found just one sheet, containing the twenty-six letters, somewhere on Sixth Avenue. Madame bought that one and we went home. She wanted several, of course, but not finding them proceeded to use what she could of this. My friend and I sat down beside her little table, while she got out her scrap-book and busily began to paste her letters in. By and bye she exclaimed, petulantly, 'I want two S's, two P's and two A's.' I said, 'Madame, I will go and search for them down town. I presume I can find them somewhere.'

'No you need not,' she answered. Then, suddenly looking up, said, 'Do you wish to see me make some?'

'Make some? How? Paint some?'

'No, make some exactly like these.'

'But how is that possible? These are printed by machinery.'

'It is possible—see!'

"She put her finger upon the S and looked upon it. She looked at it with infinite intensity. Her brow ridged out. She seemed the very spirit of will. In about half a minute she smiled, lifted her finger, took up two S's exactly alike, exclaiming, 'It is done!' She did the same with the P's.

"Then my friend thought: 'If this is trickery, it can be detected. In one alphabet can be but one letter of a kind. I will try her.' So he did 'Madame, supposing this time, instead of making the two letters separately you join them together, thus A—A—?'

1894.]

"It makes no difference to me how I do it," she replied indifferently, and placing her finger on the A, in a few seconds she took it up, and handed him two A's, joined together as he desired. They were as if stamped from the same piece of paper. There were no seams or (artificial) joinings of any kind. She had to cut them apart to use them. This was in broad daylight, in the presence of no one but myself and friend, and done simply for her own convenience.

"We were both astounded and lost in admiration. We examined these with the utmost care. They seemed as much alike as two peas. But if you wish, I can show you the letters this moment. 'Madame, may we take your scrap-book to look at?'

"Certainly, with pleasure," returned Madame, courteously. We waited impatiently until Mr. P. could open the volume. The page was beautifully arranged, and read thus, in brilliant letters:

THIRD VOLUME, SCRAP-BOOK OF THE THEOSOPHICAL SOCIETY.
New York, 1878.

THEIR TRIBULATIONS AND TRIUMPHS.

"There," said he, pointing to the S in Scrap and the S in Society, 'those are the letters she used, and this is the one she made.' There was no difference in them."*

There was nothing out of the common in the furnishing and decoration of our apartment save in the dining-room and work-room—which was at the same time our reception room and library all in one—and they were certainly quaint enough. The dead wall of the dining-room which separated it from H. P. B.'s bed-room was entirely covered with a picture in dried forest leaves, representing a tropical jungle scene. An elephant stood, ruminating beside a pool of water, a tiger was springing at him from the back-ground, and a huge serpent was coiled around the trunk of a palm tree. A very good representation of it is given on p. 205 of *Frank Leslie's Popular Monthly* for February 1892; although the picture of the room, the Hindu servant bringing in the roast, and the dining-party at table drinking wine, is ridiculously inaccurate. The room was not like the picture; we had no Hindu servant; we did not have a drop of wine or spirits in the house; our furniture was totally different from the artist's sketch of it. As for his picture of our work-room, in the same article, it does not give the least idea of either the dimensions, shape or contents of that historical chamber. The pretended portraits of H. P. B. and myself are worst of all. I have never heard of another wall-picture of the sort mentioned, and it seemed to strike all our guests as entirely appropriate in such a home as the "Lamasery." The whole forest scene grew out of the covering of a figure of an elephant cut

* The reporter, it seems, trusted to his memory and omitted copying down at the time the words of the inscription which—being before me at this moment—I find to read as follows: "Ante and post natal history of the Theosophical Society, and of the mortifications, tribulations and triumphs of its Fellows." The letters H. P. B. duplicated are the S's in "History," "Theosophical" and "Society," two of them having been made out of the third; the P's are in "Post" and "Triumphs," and of a smaller size than the S's. She seems to have quietly duplicated several other letters, for I find no less than eight A's besides other duplicates.

from paper with autumn leaves. I made another similar invention in the work-room. The entrance-door was in an angle made by cutting off a corner, and above it the wall formed a square of perhaps 4 x 5 ft. One day I found at a curiosity-shop a splendidly mounted lioness-head; the eyes glaring, the jaws wide open, the tongue retracted, the teeth white and menacing. On getting it home and looking around for a place to put it, this square of wall struck my eye, and there I hung my trophy. By an arrangement of long, dried grasses, I made it seem as though an angry lioness were creeping through the jungle and ready to spring upon the visitor who chanced to look up at her. It was one of our jokes to have new-comers seated in an easy chair that faced the door, and enjoy their start when their eyes wandered from H. P. B. to glance around the room. If the visitor chanced to be a hysterical old maid who screamed on seeing the trophy, H. P. B. would laugh until she almost cried. In two corners of the room I stood palm-fronds that touched the ceiling and bent over their tips in graceful curves; little stuffed monkeys peered out over the curtain cornices; a fine stuffed snake lay on top of the mantel mirror, hanging its head over one corner; a large stuffed baboon, decked out with a collar, white cravat and pair of my spectacles, carrying under one arm the manuscript of a lecture on "Descent of Species", and dubbed "Professor Fiske", stood upright in a corner; a fine large grey owl sat perched on a book case; a toy lizard or two crawled up the wall; a Swiss cuckoo clock hung to the left of the chimney breast; small Japanese cabinets, carved wooden images of Lord Buddha and a Siamese talapsin, curios of sorts and kinds, occupied the top of the cottage piano, wall brackets, corner etagères and other convenient spaces; a long writing table took up the centre of the room; some book shelves with our scanty library rose above its farther end, between the two Eighth Avenue windows; and chairs and a divan or two filled up the floor space, so that one had to pick one's way to get to the farther end of the chamber. A hanging four-light gas chandelier with a drop light over the table gave us the necessary physical illumination: the other, H. P. B. supplied. A pair of sliding glass doors (seldom closed) divided the work-room from her little bed-room, and on the wall over the doors we constructed a huge double triangle of thin punched steel sheets. Altogether the room was very artistic and pleasing to its occupants and guests, the theme of many a description in newspapers and talk among our friends. No frame could have been more appropriate for setting off the bizarre personality of its mysterious occupant, H. P. B. Many were the pen sketches of the room that appeared in the American papers of the day; among them the following, by the same correspondent of the Hartford paper, from whose interesting letters the above extracts were copied.

"Madame was seated in her little work-room and parlor, all in one, and we may add her curiosity shop as well, for never was apartment more crammed with odd, elegant, old, beautiful, costly, and apparently, worthless things,

than this. She had cigarette in mouth, and scissors in hand, and was hard at work clipping paragraphs, articles, items, criticisms and other matter, from heaps of journals from all parts of the world, relating to herself, to her book, to the Theosophical Society, to any and everything connected with her life-work and aims. She waved us to a seat, and while she intently read some article we had a chance to observe the walls and furniture of this NEW YORK LAMASERY. Directly in the centre stood a stuffed ape, with a white "dickey" and necktie around his throat, manuscript in paw, and spectacles on nose. Could it be a mute satire on the clergy? Over the door was the stuffed head of a lioness, with open jaws and threatening aspect; the eyes glaring with an almost natural ferocity. A god in gold occupied the centre of the mantle-piece; Chinese and Japanese cabinets, fans, pipes, implements and rugs, low divans and couches, a large disk, a mechanical bird who sang as mechanically, albums, scrap books, and the inevitable cigarette holders, papers and ash-pots, made the loose rich robe in which the Madame was apparelled seem in perfect harmony with her surroundings. A rare, strange countenance is hers. A combination of moods seems to constantly play over her features. She never seems quite absorbed by one subject. There is a keen, alert, subtle undercurrent of feeling and perception perceivable in the expression of her eyes. It impressed us then, and has invariably, with the idea of a double personality: as if she were here, and not here; talking and yet thinking, or acting far away. Her hair light, very thick and naturally waved, has not a gray thread in it. Her skin, evidently somewhat browned by exposure to sea and sun, has no wrinkles; her hand and arms are as delicate as a girl's. Her whole personality is expressive of self-possession, command, and a certain *sang froid* which borders on masculine indifference, without for a moment overstepping the bounds of womanly delicacy."

It has been remarked above, if I remember, that what made a visit to the Lamasery so piquant, was the chance that on any given occasion the visitor might see H. P. B. do some wonder in addition to amusing, delighting or edifying him or her with her witty and vivacious talk. In a pause in the conversation, perhaps a guest would hold up a finger, say "Hush!" and then, all listening in breathless silence, musical notes would be heard in the air. Sometimes they would sound faintly far away in the distance, then coming nearer and gaining volume until the elfin music would float around the room, near the ceiling, and finally die away again in a lost chord and be succeeded by silence. Or it might be that H. P. B. would fling out her hand with an imperious gesture and *ping! ping!* would come, in the air whither she pointed, the silvery tones of a bell. Some people fancy that she must have had a concealed bell under her dress for playing her tricks; but the answer to that is that, not only I but others, have, after dinner, before rising from the table, arranged a series of finger-glasses and tumblers, with various depths of water in them to cause them to give out different notes when struck, and then tapping their edges with a lead pencil, a knife blade or some other thing, have had her duplicate in space every note drawn from the 'musical glasses.' No trick bell

* No, on the materialistic scientists.—H. S. O.

worked beneath a woman's skirts would do that. Then, again, how often have people been present when she would lay her hand on a tree-trunk, a house wall, a clock case, a man's head, or wherever else she might be asked to try it, and cause the fairy bell to ring within the substance of the solid body she had her hands in contact with. I was with her at Mr. Sinnett's house at Simla when, all of us standing on the verandah, she made the musical sounds to come towards us on the air of the starlit night, from across the dark valley into which descended the hill-slope on which the house was built. And I was present when she made a bell to ring inside the head of one of the greatest of the Anglo-Indian civilians, and another to sound inside the coat pocket of another very high civilian at the other side of the room from where she sat.

She never could give a satisfactory scientific explanation of the *modus operandi*. One day when she and I were alone and talking of it, she said: "Now see here; you are a great whistler: how do you form instantaneously any given note you wish to produce?" I replied that I could not exactly say how I did it, except that a certain arrangement of the lips and compression of air within the mouth, the knack of which had been acquired by many years of practice, caused each note to sound simultaneously with the act of my thinking of it. "Well now, tell me: when you would sound a note do you think that, to produce it, you must put your lips, compress your breath, and work your throat-muscles in certain prescribed ways, and then proceed to do it?" "Not at all," I said: "long habit had made the muscular and pneumatic actions automatic." "Well then, that's just the thing: I think of a note: automatically or instinctively I work the astral currents by my trained will: I send a sort of cross-current out from my brain to a certain point in space, where a vortex is formed between this current and the great current flowing in the astral light according to the earth's motion, and in that vortex sounds out the note I think. Just, you see, as the note you mean to whistle sounds in the air-tube formed by your lips, when you put them into the right position, work your lip and throat muscles in the right way, and force your breath to rush out of this channel or lip-orifice. It is impossible for me to explain any better. I can do it, but can't tell you how I do it. Now try any notes you please and see if I cannot imitate them." I struck a note out of one of the tumblers at random, and instantly its echo, as if the soul of it ringing in Fairyland, would sound in the air; sometimes just overhead, now in this corner, now in that. She sometimes missed the exact note, but when I told her so she would ask me to sound it again, and then the note would be exactly reflected back to us out of the A'kâs'a.

In connection with the above read what Mrs. Speer says (*Light*, January 28, 1893) about the musical sounds that used to accompany M. A. Oxon.

"September 19th.—Before meeting this evening we heard the 'fairy bells' playing in different parts of the garden where we were walking; at times they sounded far off, seemingly playing at the top of some high Elm trees, music and stars mingling together, then they would approach nearer to us, eventually following us into the séance-room, which opened on to the lawn. After we were seated the music still lingered with us, playing in the corners of the room, and then over the table round which we were sitting. They played scales and chords by request, with the greatest rapidity, and copied notes Dr. S. made with his voice. After Mr. S. M. was entranced the music became louder and sounded like brilliant playing on piano. There was no instrument in that room."

The musical phenomena were evidently identical with those of H. P. B., but with the radical difference that she produced the sounds at will, while in Stainton Moseyn's case they were beyond his control and most brilliant when his body was entranced. The Speer Circle had a great deal of these "fairy bells" first and last, and, I fancy, a fair amount of lies told by the spirits to account for them. For instance, Benjamin Franklin's alleged spirit told them (*Light*, March 18, 1893, p. 130) that "the sound you call fairy bells represents a spirit instrument, one used in the spheres." Yet he adds, "We could do much more for you had our medium a musical organisation, but it is a bad one for music." Why, if it were to be drawn from an instrument? That is almost like saying that Thalberg or Paderewsky could play their instrument better if the gasman of the building were not deaf in one ear! We may safely deny the "spirit instrument" theory, for we have the explanation in the fact that the more musical the temperament of the medium naturally, the more melodious the fairy bells that can be made to jingle in his presence. Moreover, in the case of a medium, the more deeply he is plunged into trance, the nearer and clearer may be the tintinnabulation of the bells, bells, bells!

H. S. OLCOTT.

THE OCCULT PROPERTIES OF PRECIOUS STONES.

IT is notoriously difficult to obtain anywhere, either in books, or outside of them, any reliable or really useful information concerning the properties of precious stones. An attempt was recently made by a member of the Theosophical Society to collect information on the subject, and his compilation was a useful one, even if more theoretical than practical.* Below are given some extracts—for what they are worth—from an article in the French *L'Initiation* of last March. Though there is nothing particularly new or startling therein, the extracts may not be without interest to readers of the *Theosophist*. One regrets, however, that the writer should, like so many of his colleagues of the modern French school of occult investigators, content himself with the mere shallows of his subject. Perchance he knows not where the deeper

* See "Theosophical Siftings," Vol. VI, No. 3.

waters lie, or is content to confine his investigations to the tempting but comparatively trivial phenomena of the astral plane. The extracts follow.

Polycrates, tyrant of Samos, was a happy man. *One day from the height of his terrace which overlooked the blue wastes of the Ionian Sea, he meditated on his happiness and on the expiation he ought to expect for it. In order to disarm the fate which that mystic and ever-shifting ocean symbolised, he wished to sacrifice the most precious thing he had in the world. And just as, goaded by melancholy, the King of Thule had on one occasion cast into the waves his goblet of chased gold, so also, troubled on account of his too constant good-fortune, Polycrates threw into the sea his ring ornamented with a magnificent emerald. But one cannot buy-off destiny. The tyrant, pale with anguish, found in the body of a fish served at his table, the precious ring.

Nonius, a Roman Senator, possessed a very fine opal—a rainbow in a drop of milk. Mark Antony, by way of rendering homage to Cleopatra, desired the stone and did all in his power to obtain it. He was wrong, for the opal is a stone as unlucky and malefic as was the love of the beautiful Egyptian queen. But old Nonius preferred exile to parting with his stone.

If the ancients loved their gems so deeply, it is because they associated with them different ideas to what we do. For them a jewel was not only an ornament charming, but trifling, a glittering object destined solely for the decoration of the person; it was more than that—an amulet, that is to say, an object possessing the property of warding-off bad influences, and endowed with the power of attracting good ones.

Go to the Louvre Museum and compare the jewels bequeathed to us by vanished civilizations with those sold to-day: Egyptian or Assyrian gems with those offered for sale in the *Rue de la Paix*. There what wondrous art; here, what vulgarity, what triviality! The modern jewel exists no more than does modern architecture. If occasionally a thoroughbred artist bethinks himself of turning out a jewel possessing an individual character, how many can appreciate it?

Essentially a symbolical object, as are all ornamental things, the jewel only acquires a beauty among races in which art expresses symbolism. The jewels of the ancient Asiatics, as well as those of the Arabians and Byzantines, are more beautiful than those created by the more realistic art of the Greeks and Romans. In the fifteenth century nearly all the great masters of sculpture and architecture were goldsmiths, as Ghiberti, and also of the numerous painters, as Verocchio, the master of Perugin and of Vinci, and as Holbein and Durer. And with regard to the jewels of that period are they not comparable to the fragments of gold work of the ancient Orient? Brilliant artist though he was, Celleni did not succeed in producing high-class jewels. He imitated nature too closely. He did not know how to extract that quintessence

of forms which alone can give to the fine arts meaning and beauty. An *objet de luxe* ought to have a soul, under penalty of being nought but a vulgar failure. It will be a thing without beauty if it cannot bear witness to an ideal. The sacred gems of the ancients were inimitable models because they were pentacles. Such was the breast-plate of the Egyptian high-priest: such the jewelled tablet, *Urim and Thumim*, which the Hebrew high-priest wore on his breast.

To be a perfect artist, and to know how to adorn the human form, one must be somewhat of an astrologer. It is in studying the planetary influence exercised on stones and on their feminine types that we can discover the law according to which such or such a gem will suitably decorate such or such a feminine type, while it will be unsuitable to another type. It is well known, if one enters in this direction the domain of practical magic, that a gem will acquire the talismanic property directed to it by a magician's will, in exact proportion to the energy of the will, which absorbs a planetary influence, in order to project it into the stone ruled by that particular planet.

But I abandon the astral region and I confine myself now to the physical realm of the wearing of jewels according to astrological rules. In the first place, each of the seven planetary types of women will be suitably adorned by the stones corresponding, it may be, to the planet ruling that feminine type, or, it may be, to the planets friendly to the last named.

In these stones the mysterious and laborious work of the gnomes, the spirits of the earth, has concentrated the splendours with which the universal life intoxicates eyes that know how to see. In these multifarious prisms are enshrined the beauty of morn and eve, the splendour of the horizon, the brightness of the stars. But these laborious gnomes, allegorical representations of natural forces, which aid the evolution of mineral life—have they not given souls to these crystals?

The soul of the diamond, it is something more impenetrable than the inmost soul of women. Will one understand its psychology when its anatomy is ignored? Concerning its constitution there are not two chemists who agree. Newton and Lavoisier gave up trying to analyse it. It seems a sublime material, invincibly pure, impassably lofty. For it is all coldness as it is all brightness. Nothing can scratch it, no emotion seems capable of penetrating it. It lives in pure intellectuality, dull to all sensibility, dead to every passion, like a soul which, merged in the Absolute, has cast away both love and hate. Invincible, the ancients called it—*Adamas*. They called it also—the Solitary One. Isolated in the feeling of its power and pride, magnetic currents know not how to penetrate it; it intercepts them. Alchemists deemed it among stones as gold among metals, as the sun excelling in nobleness and beauty, as gold among metals, as the sun among planets. So too among their symbols they have included the *Schamir*, the mysterious and unique diamond whose possession opened to Solomon, the prince of Magi, the golden doors of entire knowledge. As

to the ordinary diamond a protective power is attributed to it. It gives peace and tranquillity. If you carry it on your left side it will protect you against your enemies, it will paralyse their efforts against you and destroy their snares. From the bite of ferocious and venomous animals, from the assassin's dagger, from danger of poison, from the anxieties of quarrels, from nightly terrors—which carry in their train illusions and fantastic apparitions, terrors which drown and cloud the reason—it will deliver you.

Like the diamond the sapphire is a sacred stone. It is its shining blue which ought to arise from the crescent fastened in the locks of Diana. It reserves the efficacy of its virtue for him who carries it on a breast beneath which beats a heart pure and sincere. Such an one fraud will never hurt; an atmosphere of peace will soothe his breast which corroding passions will never approach. Without doubt some hidden affinity attracts to the cold purity of the sapphire souls pure and chaste, those whom the luminary influence of Artemis affects. To each gem tradition attributes a curative property, thus, the sapphire cures head-ache and ulcers.

I salute thee, O Emerald, stone of the Magi. Among vervain crowns, thou shinest on the forehead of the Druidess; for like that flower, thou favourest works of love and divination. Prophets of by-gone days, seers who could raise the veil of the future, would place thee under their tongue before uttering oracles. Thou breathest force, energy, resistance against the blows of life. Thou reanimatest the old, and, if Aristotle is to be believed, caldest epileptics and those possessed. The chrysolite, particularly the green variety, when it is set in the metal which belongs to it, in gold, drives away phantoms and fear, the hauntings of insomnia, &c.

These hidden powers of the night, powerful to affect weak souls, the chrysolite drives away; it promotes wisdom and health. And the chrysolite topaz, beautiful as gold in fusion, calms water agitated by tempest or boiling. Let superficial savants smile in disdain; there is here an *arcantum* profound and true, which they do not even suspect, and it is in vain that I recall to them a phrase of the Apocalypse on "the Great Waters."

From a cup of amethyst you may drink the most heady wine, it will not affect your brain. To all intoxication, whether of wine or pride, the amethyst is opposed; and he whom she preserves from the intoxication of pride will be able to fit his mind for the acquisition of knowledge. And this is why the Christian church—which remembers little concerning the twelve mystic jewels that John of Patmos enumerates,—has preserved the violet amethyst for the episcopal ring. The beryl gives the power of being loved, it drives away pains in the diaphragm and liver. It gives to a woman man's love. The sardonix, modestly, gives to men the friendship of women. The lapis-lazuli, the *gem of Venns*, gives also love.

Defy the opal, it is perhaps the most fascinating and seductive of jewels. It is a rainbow veiled in a milky cloud. It is the whole vibrant beauty of colours shrouding itself in a mystery of whiteness. It is the stone of fate, similar to women whose fatal beauty destroys those that love them. Like the opal, the onyx is unlucky. The black onyx, with white veins, symbol of mourning, is the most evil-working: it brings disappointment, terror and irreparable quarrels with loved ones.

If the onyx has tortured you by peopling your midnight atmosphere with hallucinations and empty terrors, take the pale and humble calcedony which will drive from you phantoms, which will preserve your force and vigour.

The agate, above all the black with white veins, wards off danger and inspires courage against disasters and sickness. Consolation of those who suffer it loves also the happy, it brings them the delights of happiness, smiling good-humour, &c. Jupiter loves the agate.

The white coral protects against peril on the water, from lightning and tempest: it maintains good and prudent reasoning and arrests hæmorrhage.

Jet gives victory over enemies. "It is admirably adapted for that," says a *grimoire*. Tradition says Hercules carried a talisman of jet.

He who wears on his finger the jacinth can go anywhere in safety and without fear. Like the jasper it requires to be set in silver, for it corresponds to the moon.

S. V. E.

THE ETHICAL BASIS OF THEOSOPHY.

THEOSOPHY views man as a composite being comprising in his constitution the three primary principles of Spirit, Soul and Body. This tripartite nature of man is of universal recognition from Shintoism in the extreme East to Christianity in the West. The human soul, thus bounded by spirit on the one hand and matter on the other, has a triple aspect, i.e., it is related to spirit, to matter and to self. Man's introspective faculty is dependent upon this relation of the self to the self, and out of it arises self-consciousness.

Being thus related, man is also a dependent being. Not only is he related as a unit of consciousness to the complex of his own constitution but by reflection, to all other units entering into the same order of being; each principle in him being in direct relations with the corresponding principle in all others.

It is upon this sense of relativity in man to his fellow-creatures, that moral responsibility and obligation rest. For, no sooner does the consciousness of this relationship awaken in man, than all his thoughts, feelings and actions, and thus his whole life gain new meaning and wider import. And with this knowledge his view of the laws of life opens out to include all men and things in a single constitution, whose

forces are so correlated and whose functions are co-ordinated to effect the maintenance of this complex organism of Humanity, and to preserve its integrity.

Nature does not fail to point him the lesson in a thousand ways. From astronomy he learns of the solidarity of the solar system, and sees the mazy motions of the planets and their satellites reduced to simple and harmonious revolutions when referred to their common centre; he sees, too, that while each body maintains an unimpeded motion in its own orbit around the sun, the whole solar system perseveres in a fixed path around some distant centre, at the amazing velocity of over 888 millions of miles per year: and this goes on without in the least degree affecting the internal harmony of the system. From physiology he learns of the interaction of the several organs of the body of man, down to the grouping of the simple cells, and he perceives that all is harmony and co-operation, diversity of function cohering in the unity of life. From a study of physics he comes to know the laws governing the aggregation of minute particles into geometrical forms, having major and minor axes of formation, around which the particles arrange themselves after a definite mode for the construction of the crystal; he learns also the laws relating to the polarization of mineral bodies, of attraction and repulsion, of para- and diamagnetic action. In these and countless other paths of knowledge nature points the lesson of universal consent to law, of the unity of life, of harmony through co-operation and of solidarity through harmony.

Man cannot, therefore, readily escape the consciousness of the part he plays in the economy of life, of his relations to the body of Humanity and of his consequent moral responsibility; and the consciousness of these things leads him to formulate an ethical system by which to regulate his actions in regard to his fellow-creatures, and henceforth he acknowledges the call of *duty*. Than the fulfilment of one's duty there is no higher rule of life, nor anything that has a wider and equally legitimate reach and influence for good.

Some speak of charity as if it were a compromise with duty, a gratuitous extension of one's powers in favour of another who is not his creditor. Others speak of it as if it were a duty in itself. Neither view is correct, for duty is justice and is all-sufficient, so that the greatest charity consists in doing one's own duty and leaving others alone. To suppose that charity can take the place of duty, or fill up deficiencies which duty has left unnoticed, is to say that the latter is incomplete and faulty and therefore in need of a substitute. But duty presupposes the putting into effect of all that is *due* to oneself and others, and this, if rightly applied to things in their beginnings and maintained throughout, would leave no room for charity. In our view of the relations of the individual to the race, charity, as commonly understood, is nothing but a patching up of bad work done in the past, an attempt to rectify the evil effects of deficient or mistaken duty; but it ignores entirely the causes which are constantly at work to produce

a continuance of those effects; causes which, if attended to and adjusted, would but give place to a wider view of our obligations, while rendering 'charity' extraneous to a more perfect human polity.

Proportionately with the recognition of our responsibility as individuals and the application of this idea in the execution of our duty, the race, as a whole, is carried forward along the line of orderly evolution and unfoldment; and I think it must be clear to all, that whatever the constitution is capable of can best be effected by each member thereof fulfilling his own part. The illustration of man's physical organism has frequently been used to enforce this idea; and no better example could be offered since it is patent to every one from experience that the health of the body depends upon the efficiency of all the organs and the perfect co-ordination of their several functions.

The perfection of virtue is being true to oneself, for there is no greater virtue than fulfilling one's duty, which, when rightly considered, begins and ends in oneself; for, as has been well said, ability is the limit of obligation. When perfection is thought of, therefore, it should not be considered as the close imitation of any excellent person. The injunction "be ye perfect," does not mean 'be ye like myself,' but rather 'be ye all ye can in what ye may'; and the diversity of human faculty, to say nothing of the specialisation of the Ego which the scheme of evolution seems to require,—certainly warrants the interpretation. What is required is perfection along one's own line of evolution, so that by perfection in its members, humanity may become perfect as a whole. The functions of one man in the general constitution are not, and never can be, those of another. If there were two persons capable of fulfilling exactly the same office in the economy of human life, then one of them would be superfluous and the law of the conservation of energy in Nature would be overthrown by the incident. All that is required of us, therefore, is submission to the law of our individual being.

For these reasons it is imperative that man should study himself, and to good motive he must add the directing power of knowledge. Hence it has been said that before a man can effect anything of good with certainty "he has to learn the power of his own soul in the Universe." And this idea of knowledge as the directing power in the fulfilment of duty is well defined by Tennyson:

Self-knowledge, self-reverence, self-control;
These three alone lead life to sovereign power,
Yet not for power; that of itself would come uncalled for;
But to live by rule, acting the rule we live by
Without fear; and because right is right,
To follow right were wisdom in the scorn of consequence."

Upon consideration of what has been said, it will be seen that morality is a relative thing, and that there can be no absolute or universal standard for action. Indeed the word morality itself indicates nothing more than *manner* or *custom*, and as such it is incident to time and

place. For reasons already stated, relative responsibility cannot be ignored; and in attempting to define the moral standard for the individual, many factors have to be taken into account. Not only birth, education and training, but also environment, both physical and social, must be considered as incidental, in a philosophical sense, to the expression of man's inherent tendencies. They have their influence, no doubt, in the formation as well as expression of character, but whoever reads with care Galton's "Enquiries into Human Faculty," will be persuaded that, after all, "Nature is stronger than Nurture." We are thereby led to consider the place of an individual in the scale of evolution when seeking to determine the gradient of relative responsibility. Hence do we make charitable allowance for those whose sense of right and wrong does not come up to our own standard. Further knowledge would remove all idea of charitable concession, and impose such action upon us as a duty pure and simple. What is wrong for one man to do is quite in accord with the standard reached by another, and hence a code of law which applies to all men upon an equal footing is wholly unjust, save as applied to the defence of public life and liberty. Between punitive and corrective measures there is a wide gulf, and transition from one to the other marks the moral progress of a nation. There is but one code of morality for all men, viz., being true to oneself; and but one arbiter between right and wrong, the individual conscience. It is universally admitted that conscience is a thing of evolution, subject to gradual unfoldment and growth. At first man lives only by instinct, and all his actions have respect to self-preservation and to the propagation and protection of his kind. With the incoming of intelligence of a somewhat higher order, the feeling extends to the tribe, and later, to the nation; and only when the idea of *preservation through harmony* strikes in upon the mind, does the necessity for a wider relationship present itself to man.

It is only when the mind becomes aware of the voice of conscience, that moral responsibility is acknowledged and our feet set upon the path of duty, regardless whither it may lead us so long as our conscience tells us that we are on the right road.

Thus we learn to accommodate ourselves to the likes and dislikes of others, to exercise tolerance while making no compromise with our reason and our conscience. We endeavour to preserve harmony in and around ourselves, being assured that where there is the least friction there is the greatest progress, and for the same reason do we endeavour to find the line of least resistance while continuing in our course. In this we do but follow Nature. The tortuous stream finds its way to the sea by the shortest route, however it may appear to us when we view it from a mountain height, for the stream finds the line of least resistance. So, too, the lightning flash will not find a straight course the shortest to the earth, but by zigzag stages it nevertheless comes the quickest that it may. Thus the line of least resistance is that of the ~~present~~ progress and the greatest harmony. I use the word 'harmony'

in the sense of self-adaptation to the complex of internal and external forces at work in the life of man. In this sense it becomes the basis of our ethical system, and in its application to things in the abstract it is seen to hold good as a criterion; for Goodness, Beauty and Truth have but one test, viz., Harmony. Theosophy bases its ethical ideas upon the concept of the solidarity of the human race and the essential unity of all forms of life. It sees that nationality only lies skin-deep, for man has but one origin, essentially one Nature, and arising therefrom, we mark the same desires, hopes and aspirations. Why then, we ask, should not man have a common cause? We listen to the voice of nature speaking through man and we hear but one universal language, the language of the heart and mind. The diversity which strikes upon us in the external world is but a passing incident of national evolution; and just as a mountain torrent branching out into several streams, gains in its course the qualities of the different soils over which it may flow, so the people of various countries reflect something of their natural surroundings and betray their respective lines of evolution in the language that they speak. Yet, like our streams, they have a common origin, and in the great ocean of life all these accidentals of their progress and evolution are merged and blended; titles are yielded, distinctions cease, and the life of the nation is lost in that of Humanity.

This, then, is the idea of the Higher Selfishness, which makes a man forgetful of his own advantage in his zeal for the good of the Race. Our complaint should be, not that man is selfish, but rather that he is not selfish enough, and is too readily contented by an immediate and circumscribed advantage. To be selfish for another is better than to be selfish for oneself alone; and if only we could extend the idea of *self* to include not only kindred and nation but all mankind in equal degree, we could not push our zeal too far. But ever to be mindful of one's own immediate duty and to fulfil one's own functions is primarily the basis of morality, and whatever hopes we may entertain with regard to the progress and perfectibility of the race, depend entirely on the sense of this responsibility in the individual. Therefore with good reason was it said

This above all, to thine own self be true.
And it must follow, as the night the day,
Thou can'st not then be false to any man.

W. R. OLD.

which connects the human soul otherwise with the external world. To the Sāṅkhyas it is a power, to the Naiyāyikas an organ.

Here we have only to do with the former, the sense powers. The question is, what are we to understand by the word *indriya* in the above extract from Gautama? An investigation into the texture of the human gross body tells us that each of the organs of sense is made of certain nerves and other appliances; that all these organs are connected by means of certain nerves with a certain part of the brain, whereto the impressions of the external objects are carried. If there is something wrong with the brain, the nerves, or any other part of the apparatus, the act of that sense fails. This whole apparatus then from the outermost part to the brain constitutes the organ of sense (*indriya*).

Now what happens when an external object comes into contact with an organ of sense? We shall see later on, what this contact means—with this organ of sense. The sensory nerves are put into such a motion as to exactly represent the external object, and this motion, this picture in fact, passes on to your brain, and makes its home there. The impression can be recalled in various ways. We can draw a picture of the object we have seen; we can sing a song we have heard, and so on. It is plain that the exact representation of the object of sense has all the while been present in the brain. How otherwise could it come out as it was when the object came into contact with the sense? Now it is this sensuous representation of the external object which is the immediate product of its contact with the organ of sense. The motion of the sensory nerves, which constitutes this image, is called sensation, the exact representation is variously called the image, the picture. Sensation in the language of Gautama is called *Pratyaksha* and the image or idea is called *jñāna*, as appears from the wording of the aphorisms. The contact then of the object and the sense produces in the brain a certain pictorial representation of the object. The mind takes no part in this much of the process of perception. If this definition were to exhaust the process of the knowledge of the external object, the mind would count for naught. So remarks Vatsayana, the commentator of the Nyāya Sūtra. "Well then, does it not happen (in perception) that the soul is joined to the mind, the mind to the organ of sense and the organ of sense to the object?"

The answer which he gives to this question is that all the three processes are necessary to complete the act of perception. Gautama while defining *pratyaksha* does not mean to define the whole act, which constitutes the cognition by the mind of external objects. The act of cognition is known as *upalabdhi*.

The *pratyaksha* (sensation) of Gautama is only the cause of the cognition (*upalabdhi*) of the external objects. It is not that cognition itself. It is in the terminology of English philosophy sensation, not perception. Perception would be, but this would not be the *pramāna* (means of knowledge) of Gautama. The *pramāna* is the sensation, the means or immediate cause of perception.

Before proceeding further into a discussion of this subject, we must give our attention for a moment to the three conditions of the production of this sensation, which form part of the definition. The first condition is that the sensation should not be given birth to by words. The knowledge of colour comes to us through the eyes. The same impression, however, which is produced directly by the eye, might also be produced by certain words. Thus, I see a red cap, and thus I know it. If I do not see the red cap and only hear the words 'red cap' pronounced within my hearing, my mind gets the same impression. This latter however is not *pratyaksha*. Thus a necessary condition of this sort of knowledge is that it should be obtained directly through the action of the sense, which appertains to any particular description of knowledge; and not indirectly through words. We shall have occasion to further discuss this sort of knowledge when we come to the third means of knowledge.

Let us now look to the second condition, that it should be true. The word which I translate as true is *avyabhichāri*. This word is a compound of the privative *a* and *vyabhichāri*. The latter comes from the prefix *vi*, which gives the idea of removed from and *abhi*, which signifies in front of, added to the word *chāri*, which means a mover. *Vyabhichāri* means one who moves towards anything, but is removed from the true line over which he should move. In ethics it means immoral. Here it would evidently signify knowledge which appears to be true, but is not in reality such. The example which the commentator gives is that of a mirage. He says:—

"During the hot season the solar rays falling upon earth vapours, and thus moving in waves, come into contact with the eyes of a distant (man), and thus produce upon his mind the impression of water. Now because this knowledge is produced by the contact of the sense with its object, it fulfils the conditions of the ordinary definition of *pratyaksha*, hence it is *pratyaksha*. Such however is not the case."

This example is very important from many points of view, and we shall have occasion to refer to Vatsayana's example of the mirage. Here however we have only to see a necessary condition of the means of knowledge we are discussing. It must always be true. In the above example, if the currents of what Vatsayana calls earth-vapour in the atmosphere, had actually been the currents of water, the phenomenon would have been *pratyaksha*, not otherwise. This discloses to us a very important truth of philosophy. Our senses are to be trusted, and in Indian philosophy they are of supreme authority, but under certain conditions they are not to be trusted. These we shall have to postulate further on, if we are to learn from our senses anything of value.

Meanwhile to examine the third condition: "that it should not be doubtful." You see from afar, as Vatsayana has it, something hazy—it might be dust or it might be smoke, but you cannot distinguish

between the two. Well this doubtful knowledge is sensuous. Is it therefore *pratyaksha*? No! says Gautama. This should be excluded from the definition of *pratyaksha*. The knowledge which is obtained through the *pratyaksha*, should be certain.

We thus find ourselves introduced to a division of the mental powers on a principle different from that which we find obtaining in modern Western philosophy. The *pratyaksha* of Gautama is not the sensation of the West; nor does his *pratyaksha upalabdhi* cover the whole range of sensuous perception. In Western philosophy sensation and perception are equally sensation or perception, whether the knowledge which they bring be true or false, doubtful or uncertain. Not so in Indian philosophy. Gautama as well as the Sāṅkhya philosophers make a distinction between those sensuous and mental manifestations, which represent the things as they are, and those which for some reason or other do not represent the things as they are. When therefore studying Indian philosophy, we must take note that here there has been made a distinction between those acts of cognition, which become the means of right knowledge, and those which become the means of wrong or doubtful knowledge. The proper translation therefore for Gautama's *pratyaksha* would be rightful sensation and his *pratyaksha upalabdhi* rightful perception.

This distinction becomes necessary when one sets himself to the specific task of investigating the means of right knowledge. The Western philosopher secures this by laying down the conditions of the right action of the senses independently of the definition of perception or sensation. The Indian philosopher makes the conditions the very life of the definition; and he makes those manifestations, when acting under conditions quite the reverse of the former, an independent class of sensations and mental manifestations. And indeed from this point of view they are different; for, it is the conditions of manifestation that make different classes of life-manifestations. Wrong or doubtful knowledge has other names and other definitions. These will be examined at their proper place.

So far we have directed our attention to sensuous perception—perception, that is to say, which depends upon sensation. This is called in Sanskrit *vāhyn pratyaksha*, external perception, or *indriya pratyaksha*, sensuous *pratyaksha*. This however is not the only *pratyaksha upalabdhi* (perception) known to Gautama's school. To Gautama as well as to Kapila and Patanjali the mind (*manas*) is itself an organ of knowledge—a sixth sense in fact acting both independently and in community with the other organs of sense and action. All the manifestations of the mind except those that depend directly upon the senses, manifest themselves by the internal power of the mind. Such are the phenomena of pleasure and pain, the phenomena of judgment, and so forth. All the conditions of perceptive knowledge obtain here except one. There is direct knowledge of these mental phenomena (1). There knowledge is always

true (2). There is never the slightest doubt as to the existence and nature of these phenomena (3). The knowledge of these phenomena is therefore, perceptive knowledge, but it is not caused by sensation. The lines of its production are different from those of external perception. Hence is this sort of perception styled internal. Thus there is a *vārtika* on the aphorism of Gautama above cited:—

“It must also be said that the definition of *pratyaksha* should comprehend such objects of knowledge as the *A'tma*, &c., pleasure, &c.

“The *A'tma* of Gautama is the subjective manifestation of the mind, and the source too of this mental manifestation. Of this however later on. Suffice it to say here, that the existence of subjective mental manifestation, and other internal phenomena of the mind are matters of direct cognition to Gautama.”

This then is the *pratyaksha* of Gautama. I shall now before entering into other connected matters examine the definitions given by other philosophers.

RAMA PRASAD.

(To be continued).

THE FOOTSTEPS.

A STORY OF A REMEMBERED PAST.

MY belief in Palingenesis, or Re-incarnation as the modern Theosophists call it, is not merely a theoretical one; it is based upon what for me are certainties. I am as surely convinced that I lived a life on earth before this present one, as I am that to-day I put pen to paper to write out for the benefit of others my strange experience. If I have lived one life on earth before this present, I see no reason why I should not have gone through many existences, or, as the author of the “Light of Asia” puts it, “passed from house to house of flesh.” I can lay claim to no psychic development, to no gifts of seership, to no training in the occult sciences, and it is perhaps on that account that my discovery of the history of one of my previous lives, is all the more valuable to me. If I have been a student of magic or occultism at all, it has been merely on the theoretical side. Why the events that led to it has been merely on the theoretical side. Why the events that led to my recalling my previous existence should have happened, I cannot say. I see no reason or cause for the strange events that befell me, marked as they were by that curious spontaneity which would appear to attend even the psychic experiences of those who have trained themselves to walk in the paths of occult science. Though the incidents that I am about to relate, contained much at the time that strained my life to its fullest capacity, that made me a changed man, I can now quietly write them down, for they brought me in the end a life-long friend and a clue to much that had previously puzzled me.

It was on the 15th May, 1883, so my diary tells me, that I first heard the sound of the footsteps that were to play so important a part in my life.

It was about 11-30 p. m., and I had just finished an article for the *Cyclops*, of which I was then the editor. I forget the subject, but I remember it was something entirely mundane. The rooms I was then occupying were in Mary St., Chandos Square; consequently I was well within the hum of the great metropolis. My article finished, I rose from my writing-table, crossed the room and seated myself in my favourite arm-chair. My mind relaxed from its previous strain began wandering, butterfly-like, from subject to subject, finally resting on the problem of palingenesis, which had by some chance formed the topic of an interesting conversation at the Club that afternoon between myself and some three or four friends. The subject had proved more than usually interesting to all of us, and I found myself now recalling with a keen pleasure the various views of the subject presented. In particular, I passed in mental review, the arguments as to whether, supposing we had lived on earth in the past, it would much benefit us in our present state, if we were able to recall some of our experiences. The general opinion had been that we were better as we found ourselves to-day on the other side of the river of Lethe, and my own mind was to this way of thinking. However, I thought, a few cases in which individuals had remembered past experiences would be useful; as one could judge by their present whether the experience of the past had made them wiser; but such cases unfortunately seemed not forthcoming. At all events there was no satisfactory evidence on these matters, so that the question resolved itself for me after all into one of mere hypothesis.

I had reached this conclusion, when suddenly my attention was drawn to the sound of footsteps in the street. It struck me as strange that amid all the different noises of the busy thoroughfare, I should have been able to single out any particular footsteps. The theatres were many of them just discharging their audiences, and at that hour there was an unusual bustle without. Yet the footsteps were perfectly distinct and individual. As they approached I noticed a peculiarity about them. There were two clear steps and then a curious slur or scrape of the foot at the third step, as if the walker had dragged the foot over the pavement. This was repeated, and it became evident to me that it was a characteristic of the gait of the individual, whoever he might be. I listened attentively, in a way attracted by the peculiarity mentioned. It was so regular, so even, that I felt a curiosity to see the individual. He seemed to be approaching, as far as I could judge, on the opposite side of the street. I crossed the room, and drawing aside the curtain looked out.

The section of the street in which I lived was at that minute empty; there was not a soul in sight. Yet I heard the footsteps distinctly, the two firm steps and then the curious drag of the foot! The man, if man he were, surely seemed to be passing just opposite my window on the other side. The street was brightly lighted, and, just opposite my window, was a friendly lamp-post. And yet I could see no one!

I was puzzled. No theories of echoes could account for the matter, and still I could hear the footsteps quite clearly. A person passed rapidly

by on the opposite side. It was a woman. I could hear her quick short steps, and I could also hear the footsteps of the invisible person as he seemed to be. I watched the woman, but she seemed to hear and see nothing, for she passed on and turning the corner was soon lost to view and hearing. The other footsteps too were dying away and I could but faintly hear them now.

I turned away from the window in perplexity. I had not yet the curiosity to go into the street to investigate the curious incident. A feeling of something approaching uneasiness took possession of me. That strange halting walk seemed somehow familiar to me, became connected in my mind with something terrifying, ominous of evil. Murmuring something to myself about superstitious fancies, I turned out the gas in the sitting-room, sought my couch, and was soon asleep.

It was my usual habit to sleep soundly till the servant roused me in the morning. However on this particular night I awoke suddenly, sitting upright in bed, listening. By that curious prevision which often attends a sudden awakening from deep sleep, I knew that in a minute I should hear again the footsteps that had perplexed me a few hours before. I waited, my ears strained to catch the sound. Two steps and then the curious scrape of the foot. On the footsteps came, slowly, steadily! A shiver ran through me. This time I was distinctly nervous.

I got out of bed, opened the folding-doors that separated my bed-room from the sitting-room, and crossed to the window. The footsteps were quite close now. The city was asleep and they sounded out clearly. And I could see no one! At the corner of the street stood a policeman. I watched him eagerly. He could not fail to hear the steps. He would turn or show some sign, I felt sure. But the officer of the law apparently heard nothing and saw nothing, though the steps, as far as I could judge, passed close to him! Again that creep of horror came over me. 'Can it be possible?' I thought, 'that I am the victim of an hallucination, that no one but myself can hear those steps?' And yet, I reasoned, 'why should I suddenly become the victim of an hallucination of that particular form?' There was an individuality about the footsteps, a very marked one, and the delusion theory seem unsatisfactory in the highest degree.

I returned to bed—to pass some restless hours between sleeping and waking, and rose in the morning feeling by no means refreshed. I thought over the events of the night without arriving at any satisfactory conclusion.

From that night, for nearly six months, I was a *haunted man*! Wherever I went I heard those footsteps, at all times, in all places—and I never saw their owner! I might be amid the busy hum of the great city, myself intent on business, and yet from out that rush and whirl would arise those footsteps clear, distinct, individual; the two clear steps, the shuffle, and then the two steps again. I knew them, I recog-

nised them. I grew in time to anticipate them too, and many a time waited in an agony of expectation which never failed. In the streets in the broad daylight, in the afternoon at the Club, in the evening in my rooms, in the silence of the night, I would hear them, approaching slowly, slowly, draw near, and then die away in the distance!

I often questioned my friends, but they could never hear the steps that nigh drove me wild; and I could see they did not understand me. They may have thought me mad, and perhaps they had reason from their point of view, or rather hearing. My life grew a very burden to me. I consulted doctors famous for their treatment of nervous diseases. I described to them my 'symptoms,' as I called them. They advised change of air, tonics, and so forth. I gave myself a short holiday, and while away I escaped from the footsteps but not from the memory of them. Business soon forced me to return, and scarce had I been in the metropolis more than three hours, than I heard the familiar footsteps again.

I tried to laugh the matter away, but it was no good. Then I underwent a course of mesmerism at the hands of a well-known professor. It was useless. I could never escape, and the sense of some impending evil grew upon me till it seemed to enter into my very life and soul. I felt that before long I must sink beneath this terrible weight. I had tried another holiday, but this time the steps had followed me to my retreat. I was at the end of my resources and I felt there was nothing for me, but death and the silence.

One afternoon, wearied to the last extremity in body and mind, I entered the reading-room of the — Club, of which I was and am now a member. I threw myself into a chair and listlessly turned over the pages of a review. My mind was engrossed with the all-pervading subject of the footsteps and I gave no attention to the paper in my hands.

A sound of persons entering the room attracted me and I looked up. I recognised Carfax, a well-known publisher and personal friend of mine. He was accompanied by a man who was a stranger to me. Carfax greeted me, remarking how ill I looked, and expressing the hope that there was nothing seriously the matter with me. He introduced his companion as a Mr. Vinton, a traveller and an authority on ancient literature, particularly the writings of the Mystics. I had heard of Vinton and looked at him now with some curiosity. Rumour had it that he knew something of the practical side of occult science.

After a few minutes Carfax left the room for the purpose of consulting a book in the Club Library and Vinton and I were left alone.

Our conversation turned on the value of a certain famous library of occult books that was then being dispersed, and I was much struck with my companion's wide-range of knowledge on the subject.

But scarcely had we conversed for more than five minutes, when the terrible footsteps broke once more upon my ear. I started involuntarily, and the review that I had been handling fell to the ground

Vinton turned and looked at me. It was impossible for me to conceal my agitation, and, moved by an inward impulse, I told him the story of my woes, imploring him if he could help me, to relieve me from the terror that possessed my soul.

It was some minutes before my auditor spoke. He seemed lost in thought and entirely abstracted. I waited anxiously for him to speak. At last he opened his lips. "My poor friend," he said, "you have certainly suffered, but I believe I can help you." I could have wept in sheer relief! I felt somehow a strange confidence in Vinton and firmly believed that I was now nearing the end of my misery.

I ventured a question: "And what do you advise me to do in the matter?" I said.

"Follow the footsteps next time you hear them," was the prompt reply.

"But I have tried that before," was my rejoinder, "and have always lost them."

"Yes, because you have never really made up your mind to follow them at all hazards," said Vinton. "You have always been afraid and consequently undertaken your task in a very half-hearted manner. Let me give you some advice. This present case of yours is one of those in which the threads of the present life, aye, and of past lives too (though you may not believe it), which bind two people together, are held in the hands of a third person. In the present case, I am that third person. You are yourself a factor and the other is as yet to you an unknown one. It happens now, by chance—if you like the expression, that I am in a position to restore certain broken threads. Probably this is the only occasion in which I shall be able to render you such a service, and I am anxious that my function shall be properly performed. Will you therefore promise to follow my advice?"

I cheerfully complied, feeling that come what might, things could hardly be worse for me than they were then. Besides I had this undeniable confidence in the man.

I received my instructions, they were short and explicit. I was to go home immediately and take a couple of hours' rest till dinner-time. I might expect to hear the footsteps at the usual time, about 9-30 P. M. I was to follow them immediately at all hazards, firmly resolving in my mind not to lose them. Vinton himself promised to see me again during the evening, though where he did not say. And so we parted.

Hastening from the Club, I hailed a hansom and was whirled home. It was half-past five when I reached my rooms, and following my friend's advice lay down to rest at once. I slept soundly for exactly two hours, though it was never my custom to sleep at that hour of the day. I awoke refreshed, dined, and sat down to await what I believed would prove the hour of my deliverance.

I felt singularly calm, and my nerves, though highly strung, were yet steady. I believed I should have the resolution to follow the footsteps when they came. Perhaps my despair, and the feeling that this was my last chance, lent me a fictitious courage.

Nine struck on my travelling-clock and then half-past. I felt my time had come. My hat and stick lay ready to hand. At 9-30 I heard the footsteps faintly in the distance. I stood on my door-step, calmly, patiently waiting for the steps to pass my door as I knew they would before long. A minute passed and they drew near. I waited till they had passed the door and then *followed*.

Doubtless what I am now about to write may seem passing strange, it may be absurd, but with that I am not concerned. Like Pilate, when I bring this strange narration to a conclusion, I must cry, "What I have written, I have written"—and leave critics to do their worst; I care naught what the flippant reader may think.

I followed the footsteps which preceded me a few paces. They were distinctly audible to me and to me alone. Strange though it may appear, I took no notice of the direction in which they led me. My mind was differently occupied. These steps now seemed to represent for me various phases of human emotion and passion. They appeared to shadow forth the elements of the human desires and hates that composed some dire drama, some ghastly, horror-stained tragedy! Yet they had the same characteristics as formerly—the two steps and then the shuffle; but the *suggestion* in them was different.

They conveyed to my mind the idea of treachery, of slinking, cowardly treachery; the remorseless, pitiless hatred that would betray an innocent man, aye, and even a friend, to a shameful death.

The steps moved on and I perforce followed. And now in me arose a horror, a loathing at the moral baseness suggested by those crafty, stealthy steps. A betrayer was abroad in the night, remorselessly tracking down a victim; and the loathing arose in my breast so strong that I could scarcely contain it! Then on a sudden my psychological state changed entirely, absolutely; or was it the footsteps that altered? And yet they seemed the same and had the same characteristics.

In my mind now arose a feeling of pity and compassion. Before me there seemed to be walking one of those innocent, harmless, gentle souls, whom the Christ is reported to have referred to as the "little ones" of the earth. In an instant my mind was drawn to the association of the ideas, suggested by treachery on the one hand and harmlessness and innocence on the other. I seemed on the moment to be borne into the current of a dire tragedy—the betrayal of an innocent soul to death.

The blood throbbed fiercely to my temples, and in my breast rose a wave of tumultuous emotion, and loathing, passionate hatred for the treachery, and an overpowering sense of pity for that innocent soul, who was being tracked down to his doom,

Writing these things now in the quietness of the after years, I can scarce realise how completely I was wrapped up, carried away by the vividness of the drama suggested to me by the footsteps that night; but reviewing the matter in the light of the after knowledge I acquired, I can see that two streams of force, so to speak, were meeting in me, one working from below up, the other from above below; my mental faculty quickening my psychic and the psychic intensifying the mental. To return however.

Before long I felt that the tragedy of which I was in a sense the onlooker was about to culminate. The steps grew fast and hurried. In my mind arose pictures of cruel and shameful deaths, of the headsmen and his axe, the blood-stained scaffold, and gloomy prison walls. Before my eyes shimmered a blood-coloured mist, and in my ears voices seemed to whisper: "Betrayed to death." "Betrayed by his friend." "Oh the shame of it,—the misery of it! Betrayed, given up to death by his friend, his dearest friend!"

On rushed the footsteps, so rapidly now that I could scarce detect the curious halting that had been so marked before. And now they broke into a run and I, to keep pace, was forced to do the same. To this day I know not the streets I traversed, remembering only that the hurrying steps led me, now breathless, to the door of a house in a quiet retired street, far away from my own residence.

The door of the house stood slightly ajar, and moved by an irresistible impulse I rushed in, and was up two flights of stairs before I realised it. Facing me was a door. The footsteps sounded in front of me now. I turned the handle of the door and flung myself into the room.

A young man stood facing me. In his hand was a revolver and it was pointed to his temples. In an instant I had flung myself on him, and seizing the deadly weapon before he could recover himself, wrested it from his hand and sent it crashing through the window. Then exhausted I threw myself into a chair. The young man remained where he was, apparently stupified, as well he might be. I heard steps on the stairs and in another minute Vinton had quietly entered the room. He surveyed us both and then seated himself, motioning to the occupant of the room on whose privacy we had so unceremoniously broken, to do the same. The younger man mechanically obeyed.

A stranger meeting I have never known! There we three sat, strangers to one another, and one of us had just contemplated death by his own hand!

The room in which we were seated, as I now had time to observe, was an artist's studio. Around it were pictures in various stages, and the usual smell of paint and varnish pervaded the apartment.

Vinton was the first to break the silence. I had been expecting him to speak, indeed had been waiting for him, feeling utterly unequal to making any remark, so bewildered was I. I fancied this was all some dream, and as I reviewed the events of the evening my brain grew still more confused.

"Sir", said Vinton, addressing the artist, and pointing to a picture before him, "that work of yours is a great one, and it will bring you the fame you have so long and earnestly desired. There is no need for you to despair." The artist looked up and at the speaker, then across at the picture referred to, and finally burying his head in his hands burst into tears. Poor fellow, he had surely been strained to the uttermost to raise his hand against his own life!

No need for a recital of his history. The barely furnished room, his shabby clothes, his pinched and hungry look all told their sad tale. Here was one of the many cases of unrecognised genius that abound in our great metropolis.

Without asking for any explanation of our unceremonious visit, the artist told his simple story of unremitting toil, of bare subsistence, of disappointed hopes, despair, and finally the resolve to end his existence. There seemed somehow nothing strange in his narrating his story to two strangers. The common barriers of life were swept away in what we all felt to be the crisis of at least two lives. Then by common and tacit consent we arose to examine the picture.

Yes, as Vinton had said, it was a great work. "Betrayed" is a picture now well known to the world; yet no one till now knew its secret history but we three who sat together in that poor room that night.

On the blood-stained, horror-draped scaffold of the French Revolution stood a man about to die, and against the side of that platform of death leaned the man who had betrayed him to the shameful death. On the face of the condemned was a look which spoke of a brave and resolute spirit that had conquered the shrinkings of its poor frail body, and was now prepared for the great change, standing on the brink of the dark, swift-running river of death. The sun that glinted on the ghastly knife of the guillotine, played round the head of the doomed man, throwing into full view his earnest, upturned features, intensifying the light of the bright, piercing eye, emphasising his undaunted bearing, his noble carriage. And yet the man was deformed! So it seemed; but in spite of it all the dignity of his bearing was such that it drew the eye by its irresistible charm and brought into the sharpest contrast with it the horrible surroundings of death. Ye so-called apostles of freedom, upholders of a vaunted but false liberty, preachers of an equality that existed not among you, members of a red-handed fraternity, what power had ye, what power could ye ever have over a soul so resolute, so irresistible in its spiritual power! And there stood the betrayer, cowering—a witness to the success of his treachery, his eyes now fixed on his victim and in his heart already growing up a shame, a horror of self-reproach that he must bear with him to his dying day. Who, choosing between the two, would not rather have stood innocent on the scaffold though condemned to death, rather than a free man at its side, knowing that he had betrayed his best friend!

Never before, and never again, have I, or shall I be so moved by any picture as I was by that. *And the scene was familiar to me! I knew it!* The strangeness of the hour, the incidents of the evening, the awful pathos of that picture, crushed me. I was utterly overcome, and crossing the room with uncertain steps flung myself into a chair, groaning in spirit though myself I scarce knew why.

Vinton seated himself near me and laid his hand on my forehead. I was tired out and made no resistance. In a few minutes I slept, and as I slept I dreamed—but it was surely not a dream, for in that state of consciousness into which I then entered, I learned the key to the mystery of the past, and knew that the picture I had been gazing on was the drama of my past life and that of the painter whose life I had saved that night.

Of what use is it to go into details? I know and with that knowledge comes the certainty—that Claude Fremart, the artist, was the betrayed,—and I myself was the betrayer! Never can the memory of this past life of mine fade from me, nor ever the shame I feel when I realise the dreadful deed of treachery that blots the pages of this now closed book of my life—I who had fancied myself *sans peur et sans reproche*. And the woman who had loved him, my friend and more than brother, and from jealousy of whose love for him I had slain him, what of her? I know not. May there not be in store for me a retribution bitter yet deserved? Who can tell? Perchance the merciful fate which allowed me to save my friend in this life from a self-inflicted death—thereby in some measure atoning for the past, may show me how I may recompense that woman, if I meet her, for the awful wrong I inflicted on her lover.

The footsteps, the peculiar gait which in that fearful Reign of Terror had enabled me to track my poor friend down to his death, were now the means of bringing me to him in his hour of need; but how to account for them I know not. That Fremart too should have been able to paint so accurately the picture of our joint past lives, without any suspicion of what he was really doing, is a matter that fills me with wonder; and the thought strikes me that perchance many an artist does the same, and that much of what is called *inspiration* is in reality *recollection*. Verily, in these matters, like the poet,

"I falter where I firmly trod."

Claude Fremart who, of course, was told and realises the truth of the strange story of the past, is now a world-famed artist and will ever be my greatest and dearest friend. Lives like ours that were united in the past, even though once divided by my great sin, can yet, it seems, be yet closer knit together; and doubtless in lives yet to come my friend and I, his once betrayer, will battle together in the great waters, to find some day a surer and firmer resting-place together.

And Vinton has wandered forth over the face of the earth again, as is his wont. He it was who held some of the threads of our tangled life-

skein, and it may be that at some future date he may tell us more of the strange forgotten past that lies behind us. But for the present, perhaps as he said to us at parting: "It is better for us to walk steadfastly forward in the light of the glimpse of the past that has been accorded, remembering always that each moment we are weaving for ourselves a destiny that must be encountered in the future."

PERCIVAL GRAHAM.

THE OCCULT BROTHERHOOD AND THE KORAN.

THE following extracts from the Mahomedan Korán are interesting as apparently referring to the Brotherhood of Adepts whose existence is believed in by many in India, both in and outside the Theosophical Society. They are quoted by the writer for what they are worth, in the hope that any readers of the *Theosophist* who feel the inclination may comment on or further explain them.

"SURAI KAHAT," SIPARA XV (says "THE WORD OF GOD").—

Ver. 8.—"Do'st thou consider (know) that 'Companions of the Cave' and 'Al Rakim' were one of our signs and a great miracle?"

Ver. 9.—"When the young men took refuge in the cave, they said, 'O Lord, grant us mercy from before thee and dispose our business for us to a right issue.'

Ver. 10.—"Wherefore we struck their ears with deafness, so that they slept without disturbance in the cave for a great number of years.

Ver. 11.—"Then we awaked them, that we might know which of the two parties was more exact in computing the space which they had remained there.

Ver. 12.—"We will relate unto thee their history with truth. Verily they were young men who had believed in their Lord; and we gave them abundant knowledge.

Ver. 13.—"And we fortified their hearts and constancy when they stood before the tyrant, and they said, 'our Lord is the Lord of heaven and earth; we will by no means call on any God, besides him; for then should we surely utter an extravagance.'

Ver. 14.—"These our fellow people have taken other Gods, besides him; although they bring no demonstrative argument for them: and who is more unjust than he who deviseth a lie concerning God?"

Ver. 15.—"When ye shall separate yourselves from them, and from the deities which they worship, except God, fly into the cave. Your Lord will pour his mercy on you abundantly and will dispose of your business for you to advantage.

Ver. 16.—"And thou seest—that the sun when it rises declines from their cave towards the right hand, and when it goes down it shrinks from them towards the left—and they are in the open space of the cave. This is one of the signs of God. Whomsoever God shall direct he shall be rightly directed, and whomsoever he shall delude, thou shalt not find any to defend or direct him.

Ver. 17.—"And thou wouldst have judged them to have been awake while they were sleeping and we caused them to change sides. And their

dog stretched forth his foreleg at the mouth of the cave. If thou shouldst see them thou wouldst turn back and fly from them filled with terror.

Ver. 18.—"And so we waked them from sleep, that they might ask questions of one another. One of them spake and said, 'how long have ye tarried here?' They answered, 'we have tarried a day or part of a day.' The others, said 'your Lord best knoweth the time ye have tarried, and now send one of you with this your money into the city and let him see which of its inhabitants hath the best and cheapest food and let him bring you provision from him, and let him behave circumspectly and not discover you to any one.

Ver. 19.—"If they come to know you they will stone you or force you to return to their religion and then shall ye not prosper for ever'.

Ver. 20.—"And so we made it known any how to the people what had happened to them, so that they might know that the promise of God is true and there is no doubt of the last hour. * * * *

Ver. 21.—"Some say the sleepers were three, and their dog was the fourth, and others say they were five, and their dog was the sixth, guessing at a secret matter, and others say they were seven, and their dog was the eighth. Say my Lord best knoweth their number: none shall know them except a few.

Ver. 22.—"Wherefore dispute not concerning them—and ask not from any of them (people) concerning them.

Ver. 24.—"And they remained in their cave three hundred years and nine over.

Ver. 25.—"Say God best knoweth how long they continued there. Unto him are the secrets of heaven and earth known. * * * *

THE STORY OF THE CAVE (FROM TAFSIR HUSSAINI) ASHWAB-I-KAIF:
(COMPANION OF THE CAVE).

"There was a certain king of very low birth in the olden days named Dakianus (Decinus or Decino?) who was an atheist and believed in no God. The city of 'Afsos' was his capital and he converted his subjects to his own creed by sword, and his tyranny over them knew no bounds. He slaughtered innumerable men, women and children who refused to follow him in his vagaries.

"At last when a general massacre took place, it was brought to his notice that there were six 'respectable' young men in the city who would not accept his creed, nor would they appear before him. The king sent for them, bade them accept his creed, and warned them saying that if they did not do so within three days they would be put to death.

"Those young men who had firm belief in their God did not accept atheism or idolatry and fled from the city and were in their way met by a shepherd who followed them together with his dog to their retreat in a cave of a rock, situated beside the mighty mountain named 'Taba Khalus,' where they remained asleep in secrecy for over three hundred years, and on waking found that they had slept a little too long, but none of them could say exactly how long they had been asleep".

"These seven men", writes the commentator, "were mysterious persons, traditions about whom vary. Hazrat Ali, the highest of Muhamadan initiates, calls them 'Companions of the Cave' and names them as follows:—

1. Yamli Khá; 2. Maxal mira; 3. Mash liná; 4. Mar nush; 5. Dubar nush; 6. Saz nush; 7. Mar tannush; 8. Katmir; ('The dog')."

The last named 'Katmir' is described as 'dog', but from what is said about him it is clear beyond doubt that the word 'dog' is a figurative expression and meant some sort of creature far superior to the being indicated by the word inasmuch as, says the commentator, "this mysterious dog, though the fugitive drove it away, would return and persistently followed them. Whereupon God caused him to speak and he said, 'I love those who are dear unto God, go to sleep therefore, and I shall guard you.'"

"The Muhamadans have a great respect for this dog and allow him a place in paradisc. They also write the name of 'Katmir' as a talisman on their letters to preserve them from miscarriage" (See Sales' Qurán, foot-note, page 218).

Then again the "dog" is not considered a contemptible creature among all nations.

There are sects and men who hold it sacred and worship it. It does not therefore necessarily follow that the appellation here given to one of the adepts was intended to convey an idea of contempt, but on the contrary, what is most probable is that simply a "watcher" is meant.

The commentator further explains in distinct terms that these "Companion of the Cave" are "Abdals" (higher adepts or Mahátmas) "who rule the destinies of the seven worlds." It is also stated by a Muhamadan Historian that the Khalifa Moáwi-Yáh, in an expedition he made against Natolia passed by the cave of the seven sleepers and must needs send somebody into it. Notwithstanding Ibuc Abbas remonstrated to him pointing out the possible dangers of it. Saying that a better man than he (meaning Muhamad the prophet) had been forbidden to enter it, and he repeated verse 17 quoted above. But the men the Khalifa had sent, went in, and no sooner entered the cave than they were struck dead by a burning wind.

F. T. S.

THE HARP AND STREAM OF LIFE.

AN ALLEGORY.

IN a garden filled with birds and blossoms a maiden stood. In her hands she held the harp of life, and as she moved, she touched the strings which were made of human hair, fastened with rivets of precious stones in a frame of gold. And the first string was held down by a blood-red ruby, and the second by a diamond, and the third with a topaz of gold color, and the fourth by an emerald, the fifth by a turquoise of blue sky tint, the sixth by a sapphire, darkly blue as a deep deep sea, and the seventh by an amethyst, clear and pure as the mingled tint of a crimson sun set on a sapphire sky.

And the first string was made of human hair of ebony blackness, and the second of hair of brown hazel shot with gold; the color of the hair of the third string was auburn, and that of the fourth dead Venetian gold, the fifth was bronze, the sixth iron-grey, and the seventh silvery white.

And on the harp the maiden played the song of life from youth to age. And as she touched the strings the spirits of the blossoms thronged around, each drawn from its cup. The snow-white lily came and drooped her six-petalled star over the sapphire rivet that like the blossom gave forth rays in six points. And the white dog-rose with her five petals stood next; and a transparent poppy with four petals bowed her sleepy face, till the garden was emptied of its blooms. All came, and last of all, a sweet white blossom forming a complete circle, a symbol of the perfect chord. And then the melody of the harp changed to sadness, and a wailing of despair—the cry of lost souls seeking rest, but finding it not. And the spirits of the blossoms shrank and shivered and trembled as in pain. Next the notes grew quicker and passed on to love and passion. She who knew naught of life played on all the varied chords of human feeling, passion, anger, hate, and the rainbow hues that danced and rayed from the gem rivets and blossoms turned to darker shades, and mingling with the music's vibrations passed in thrills away,—for being earthly they could not last, and sank into the ground.

As the music died away, the maiden took the string the turquoise held; next the string of golden hair, and wove a marvellous melody of love and sympathy; for the golden hair was the key-note of nature and of the harp. And the pale shrinking blossoms drew near again at the tones, breathing their sweet fragrance. Within the maiden's breast rose strange yearnings to drink of life's sweet fountains,—she knowing not that all things that seem to exist, are but the shadows of eternal verities. And as the maiden yearned a voice said, "These are but fleeting shadows, child, that thou would'st grasp." And she answered, "Ah! but they are beautiful, let me play with them, e'en though they must pass away—as doth the sweetness of my harp's voice; but back the echoes come, and in dreams I hear the music, still, far away, sweeter than ever." And the voice said, "Behold! doth the mist quench thy thirst or the clouds thy hunger? Lo! even so are the shadows thou would'st grasp, for they will melt to their void again."

But the maiden, like a child, cried to taste life, and the spirit of the garden saw it was good for her to learn the bitterness thereof through the sweet mist of illusion.

The maiden played again and her fingers wandered idly over the murmuring strings, till they touched the chords of love and sympathy, and the key-string snapped in her harp and the golden hair freed from its rivets sprang into the air where zephyrs blew, and disappeared from her sight.

And when she saw what she had done, she laid down her harp and wept. What were all the strings without that one golden note that drew all nature to listen to its sweetness? And she wandered listless in the garden for the want of that one golden strand, the one that breathed the sweetest music and the most sympathetic tones, and though she

yearned to taste of earthly life, something within her stirred her to seek a light far away.

* * * * *

A youth sat fishing in the stream of life, and by his side lay a pile of gasping creatures—dying. And though the sand was strewn with them, he was not satisfied. Again, and once again, he flung his line with its cruel barbed hook hidden in the bait, out into the stream, till there chanced to come down on the bosom of the rippling waters, a woman's golden hair, a single golden thread, waving with the currents swell and flow. As the sunlight flashed upon the golden thread, the glint of it fell across the face of the youth, and thereupon arose in him a great desire to possess it. So he flung out his barbed hook, but as though instinct with life, the hair moved aside, and on.

"And shall I lose it thus?" he cried. "If I should have to plunge into the stream for it, I will." And he cast off his garments and brought the hair ashore.

With it in his hand he left the pile of dying fish upon the sand and walked thoughtfully away. "'Tis passing strange but though 'tis only a hair, it seems to draw me on," and he found he could not resist, and followed till it led him to a garden. And it was the garden of life. In it walked the maiden disconsolate for the loss of the key-string of her harp. And the youth saw she had a veil of golden hair that shimmered 'neath the checkered light and shade of the trees, and as she walked she put out her hands to feel her way.

Sweeter than the fairest blossom of that garden was she to look upon, and yet the eyes, blue as the summer vault of heaven, saw naught, though mirrored in their clear depths the world reflected itself in miniature detail. And yet she was *blind*, utterly blind and helpless! And though she heard the sounds around her, she walked uncertainly with outstretched hands as one in a dream. Thus she had wandered for many years in the garden of life, after the loss of her harp's key-string, sometimes quickened into joyous life when in the sunshine, and at others saddened where cold shadows fell across her path.

Out of the checkered shadow of the trees the maiden walked slowly forth, till she stood in the open fields, with a flood of sunlight around her. Again the hands groped about till they pointed to the East, where the sunrise drove the dawn before it.

For a moment she stood still and then walked on facing the glory of the sun, with glad hands stretched forth to meet the warmth and light. And as she walked there, the youth saw her, and he approached with the golden hair in his hand. Behind him lay the splendour of the dawn, but he saw it not, for he seized the maiden's groping hands that opened like the petals of a flower towards the sun. And as he imprisoned them, his shadow fell across her form and face, shutting out the sun-light. Quiveringly the small hands fluttered like frightened birds in the strong grip. Her heart beat with terror as she felt a thicker darkness than her blindness fall across her eyes. "Ah!" she gasped, "the sha-

dows of the trees ne'er seized me thus." And far away a voice said, "'Tis the shadow of man that hath darkened thy path." But she neither heard nor understood, but trembled.

"I am man," the youth said. "Art thou man?" the maiden asked. "Ah! then perchance thou knowest where the sunlight lives, and can guide my footsteps, for if thou can'st throw so dark a shadow, surely there must be light somewhere. And thou wilt help me. It is somewhere there." She tried to free her hands to point out the way, but he held them fast locked in his. "Foolish dreamer! There is no light there, nor anywhere. Look to me, Love, I am thy Light, sweet one. Behold this golden thread that came floating down the stream, and brought me to thy side." And he held out the golden hair to her, and when she felt it, she knew he had found her lost chord, the missing string of her harp. "Oh! give it to me," she said, "'tis the key-note of my harp." But he laughed, and a passing zephyr drew the hair out of his hand, and it floated away. "And if thou hast found the key-string of my harp, surely thou art wise, wiser than I who lost it." "I will trust him," she thought; but she drew her hands away. "Give them to me," he cried, "and I will guide thee." Yet she feared and resisted still. "Ah! Take not my hands," she pleaded. "I will walk by thy side, and if thou art man and strong, and have not seen the light, how am I who am so blind to know that such a thing exists? I feel some day that I shall find it, but never if thou holdest my hands, so leave them free to grope and grope, and perchance I shall grasp it." He laughed loud and long and said, "If there is a light, I will help thee to find it;" but in his heart he meant it not. And for all she said to him, he tightened his grip yet more, and led her captive into other gardens, where a new world of birds and flowers existed. And one day the maiden drew a strand of hair from her golden wealth and restrung her harp, but she played only sad music.

And day by day the shadow of the man grew darker by her side shutting out all light and warmth, till she knew not what she did. So that she, who had walked, stood still, and forgot her quest. And one day she left her harp where the wind blew and fell asleep. And as she slept she dreamed of escaping from the life that had become hateful to her. But as long as the man watched over her she remained by his side, though longing to go in quest of the light he had turned her footsteps from. It happened however that as he slumbered on, the sun rose and the maiden freed herself and shook the dewdrops from her tresses and loosened the clutch of his hand. And in his sleep the man talked: "I will not let her go," but she walked quickly along the path to meet the sunrise once again as she had done before. And as the man lay slumbering he thought he saw the maiden fleeing from him, and he awoke and followed her, with his heart hot with rage, that he should thus be foiled.

And he found her groping her way and again took the hands roughly within his own, but she flung them off. "Ah! stand aside," she panted.

"There is the light. I feel it when thy shadow doth not fall across me." But he heeded not her pleading, and taking her by the arm turned her face to the west and stood aside mocking. "Where is thy light?" and she could not tell, till once more her hands went forth in groping search, and when he saw he could not prevent her facing the light—though he could puzzle her—he grasped both her hands and dragged her forth. And as he walked he looked at her with anger in his eyes as she wept by his side. But so hot was he with wrath that he saw not that her hair had parted in two rifts, to let through wings of snow, that had grown, when he lay slumbering. And he dragged her on and flung her into a cage, and as he did so the drooping wings tripped him up, but he rose again and flung her in and saw for the first time the white, trailing wings.

"Ah!" he said, "I have more reason now for caging thee, fair dove, for it seemeth thou canst fly as well as walk." But she knew not what he meant, till she stretched forth her arms and struck the bars, and found her pinions caught in them. And the shock of it all thrilled through her nerves, and the blindness fell from her eyes like a veil, and she saw the cage which shut her in.

For the first time then the maiden saw the world,—and it was red with the light of a setting sun, a crimson glory staining it with hues of blood. And when she beheld it, she shuddered and wrung her hands in anguish at the horror of it all, for she saw her cage glow molten red, and fiery words stood out above, and the words were—"In the cage of a man's desire."

And outside her jailor stood with a smile upon his face and said, "I will let thee out if thou wilt give up thy madness, and rest thy hands in mine." But she leant away from him against the bars, till they burned into her flesh, for she felt she had given him her hands too easily in days gone by.

And to this day woman gives man only her left hand, for she holds the right in readiness to defend herself, nor will there be unity of spirit in this world till she freely places both hands in the man's, in perfect trust. In days to come those who hold back the right hand will be few in the land, but now the many do this.

Then the maiden looked up and said, "Why hast thou done this thing?" And he laughed in her face as he answered, "I wished to conquer thee at any price."

And she bowed her head in her hands and wept.

Once more she looked out between the bars, but there was no escape, and the dull red glow frightened her—till she implored to be set free, and he opened the door and let her forth saying, "Wilt thou let me pluck thy pinions, or must I cage thee again? Nay struggle not so, yield thyself to me." And she saw there was no escape, but something within whispered, "Give in if thou wishest to recover thy liberty—be with him and yet not of him." And he said—seeing her relent—"Behold I have found the way to subdue thee," and with quick fingers

he plucked the snowy feathers forth. And as he did so the woman said, "Stay thy hand, tell me shall I find peace if I give thee these—that bore me from the ground?" But he answered, "Can'st thou not see they lift thee up, till I am left behind?" And the voice said within her breast, "Let him take all save the two that edge the fringe of thy pinions."

"Then the maiden leant towards him so that he might the more easily pluck forth the feathers. Aye, and even more, for she saw it was wiser to give with her own hands as well as let him take, and she seized the snow-white angel pinions, but though he with ease flung the snow-drift on the breezes, she drew hers forth with pain and sacrifice. And as each feather left her hand it fell heavily to the ground, for it was weighted with her life's blood; but he saw it not, and laughed as the white drift floated hither and thither at the will of the winds. At each handful he said, "Nearer to me at last, no more to rise and soar away." And he laughed a mocking laugh: "Ah! earth-bound bird—see," he said, "I have robbed thee of thy snowy pinions, they hang naked on thy back. All thy feathers are gone save one in either wing, and they seem part of thee; but for all that, I will tear them forth." And he put out his strength and strove might and main, but the feather remained firmly imbedded. He loosed his hold and turned to the left wing. And for the first time he saw the blood, and exclaimed: "Whence cometh this crimson stream?" The woman answered not, but drew forth one bleeding feather after another, and he helped her, though he saw her life-blood welling forth till her feet stood in a pool of crimson.

And as she stood there so utterly weary with pain—for she had drawn forth every feather save the two, one in either wing, and they hung down like a pair of swords edged on both sides—the man stood by her and looked at them with wrath in his eyes. "Thou would'st keep them," he said, "to anger me. Show me how to grasp them." But she shook her head. "I will," he said. "'Tis thy fault I cannot hold them strong enough to pluck them out by the roots."

But the wing feathers drove through his hands, till the blood poured out upon the ground. And the woman who had leant back this while, sank upon the ground pinning the man's hands down into the earth, up to the hilt of her naked pinions. The aggressor lay prone pinned down fast, and the woman fainted and lay there like a marble statue upon him, till he could bear no more and cried out, "Move her; the burden is greater than I can bear;" but she stirred not till the sun set and rose again. And as his beams fell on the cold white face, rigid with pain, the life that lay paralysed woke again and the weary eyes lifted up their lids. Then she saw for the first time "not as in glass darkly, but face to face."

She drew herself up on to her hands, and the sharp wing feathers remained behind, and she saw the man pinned down as though by them; yet 'twas the fixed muscles of his hand that held them then. No longer

any need had she of the wings, for she had carved out her freedom. But the man cursed the woman till she shivered. "Let go," she said, "and rise"; but he could not.

"Thou art lying," he said, "my hands are rivetted down by thy evil magic." "If thou wilt not loosen thy hold," she replied, "I must free thee by drawing them out through thy fingers." And he said, "draw," and as she drew the silver feathers forth his hands remained behind. In each of her hands she grasped a sword. "Help me up," he said; "open thy palms and let those feathers fall." But the woman could not.

Seeing that she would not let go, the man in his rage once more fastened the woman in the cage, where beforetime she had been confined. In the cage she rose to her knees and knelt with the silver feathers crossed on her breast, and her eyes looked around with wonder in them; for the crimson bars of the cage expanded and paled as she knelt there day by day. Eve after eve her gaoler came at sunset with the same word on his lips, "Yield up those plumes and I will set thee free." But she smiled as she looked to the far horizon, where a silver star rose over the dark-blue hills. Day by day the bars of the cage rose higher and wider till they reached into the sapphire blue of space above, around, and touched the sun's disc at dawn and eve. Yet the man knew not that his cage had expanded. There came a day however when he found the woman no longer kneeling, with a look of expectancy in her starry eyes. And he asked her—"Where is the cage I set thee in? Why art thou standing up? Kneel as of yore—and to me." But she moved not, only swept her hand above, around—and he saw that in her eyes which filled him with vague unrest. She looked at him with sad pity, and she held out both the silver plumes to him. "Take them, I need them not." A light came into his eyes as he exclaimed, "Ah! I have conquered thee at last: thou wilt give me the plumes after all." Into his outstretched hands she placed them, and spoke: "And thou did'st cage me with thy desires and deprived me of my plumes which would have floated me forth on the ether of space and imagination. Thou did'st rob me of the ideal and thoughtest to bring me down to earth's dark hell. But behold the ideal hath become the real, and with these swords I leave thee to carve out the way for thyself." No man can pass on his experience, but he can give away the key feather from each wing, if he chooseth.

"Farewell," she said, "we shall meet again"; and the man who held the feathers in his hands looked up and exclaimed, "Thou shalt not go—I am thy keeper." But as he spoke she rose into the air without an effort, till she floated further and further away from his vision. Then she was lost and melted away like a snow-flake 'neath the sun.

And the man looked around in wonder. "I have her feathers," he said, "I have won them from her, methought I had robbed her of her wings—it seemeth she can fly without. Why did she let me rob her as I did, and these plumes, what are they, that she would not

give them up?" As he turned them over, they grew strangely heavy, and he dropped them out of his hands, for they grew too burdensome for him to hold. He stooped down filled with wonder, and tried to lift them up.

"And I thought they were feathers," he said, "she must have known, and she hath fooled me." Wrath filled his soul when he saw he had been outwitted by a woman, and he swore a great oath to himself by the heavens above, her that he would yet be even with her. With the twin swords he would hew her to pieces, and he stooped to pick them up, and behold on each were these words engraved deep—"Truth" and "Intuition." He took up the one bearing the word *Truth*, and so sharp was the blade that it cut him to the quick. He let it fall and seized *Intuition*, but that also cut him and fell out of his grasp.

And he watched the two swords which he could not grasp, as though they were living things. As he looked a delirium came over him—for the silver brightness of the swords dazzled his eyes, and he muttered to himself, "I will stab her with the one and hew her with the other." What are "Truth" and "Intuition" to me but unknown quantities? I will carve my way to her with them." And he knew not that for the first time he spoke sanely. "I thought they were feathers, and behold they are swords. The ways of women are passing strange."

On the rock of Obstinacy the man sits watching the swords he dare not grasp, and sometimes his eyes scan the heavens, searching for the captive he once held in his grasp. Perchance he may yet see her again

VERODA.

THE PANCHAMUKHI, OR FIVE-FACED MAHA'LINGA.

IN the latter part of the last century, my grandfather came out to India in the service of the late H. E. I. C., as a soldier in one of their regiments, the 84th Royal Irish, I believe; but whether such a regiment is at present in existence I am not able to say. During the progress of some of the campaigns that took place in the early part of the present century between the English and some of the Indian princes in Central and Northern India, he, my grandfather (according to my family traditions) one day came across a batch of five or six men belonging to his regiment, in a forest where the regiment was then encamped, enjoying themselves, by rolling and pushing about on the ground, what appeared to be a captured wild animal. On going near, he found that the object of the soldiers' rude sport was not what he at first supposed it was; but a decrepit old man almost in a state of nudity, having a long beard and matted locks of hair. His sympathy being aroused, my grandfather interfered; and by using his influence, both as a non-commissioned officer and as a man generally respected by his comrades, for intelligence and good character, succeeded in extricating the strange looking individual from further molestation, and in sending the tormentors away from the place; the hairy and hoary patriarch watching silently

what was being done. After giving the Ancient time to recover, and the tormentors time to move off, my grandfather was about to retire; but, the old man asked him to follow him; and taking him to a cave hard by, asked him to sit on a stone near the entrance.

I must here state that my grandfather was said to have been quick in acquiring languages. He probably was so, for his descendants are not behindhand in this respect. The hermit then descending into a stream not far from the mouth of the cave, purified himself by ablution and ceremony. He also purified my grandfather, by pouring on his hands water mixed with grass or leaves. After this he entered the cave and returned with a small parcel held between the palms of both hands, and after going through some gesticulations, he deposited the parcel wrapped in yellow cloth in my grandfather's hands, and spoke to him words to the following effect: "Stranger, those rude men came here to-day, and disturbed my peace and my meditations, and they would have killed me with their cruelty but for your help. It was not death I feared, but defilement. I was a stranger and you pitied me with a pure compassion. I cannot allow you to go without obeying I's'vara's command. I's'vara warned me last night that he would change his abode. The Great I's'vara will bless you and your children. I have nought to give but what I have given. The holy symbol wrapped in this cloth was brought years ago by holy men from a far west country, and was worshipped for ages at Kotis'vara. It was thence removed when Mahomedan inroads began, and made its abode in sacred Oojein, and was worshipped there for centuries, being one of the twelve great Lingas. When the Mahomedans conquered and destroyed the sacred city and its temples, I and my father fled with it to this forest, which it chose, and made its abode. It is sacred and powerful. Why it has chosen you and your abode I know not. Preserve it with the greatest care, for it is the great I's'vara himself."

Promising to take great care of the talisman, my father left the sage. It was in this remarkable manner that the Panchamukhi I showed Colonel Olcott the other day at Adyar, came into our possession. My grandfather after attaining the rank of sergeant-major, the highest attainable I believe in those days by soldiers in the army, lived to a good old age and died at Masulipatam.

The talisman then descended to his son, my father, who had also entered upon military service and saw a good deal of fighting. He was present at the siege and capture of Bhurtpore and took part in some of the Pindari and Mahratta campaigns. So great was the confidence reposed in his skill as a veterinarian, that he was placed "in independent charge," or as it would be termed in these days, was made Honorary Veterinary Surgeon to a native cavalry regiment. He died about 18 years ago at the good old age of 76, highly respected by all who knew him. Of his sons, the eldest entered the ministry, but died at the early age of 55. The second adopted the legal profession, and is an Advocate of a local Indian High Court. The third is

a Brigade Surgeon-Lt.-Colonel in the I. M. S. The three brothers, thus, strangely represented the three learned professions, Divinity, Law and Medicine. I mention these facts to show how strangely circumstances arose verifying the prediction of the sage, who long ere this must also have gone to his rest. In India I know that both amongst Hindus and Mahomedans a very strong belief exists in the supposed good or bad influences of gems. It is not unusual to reckon the prosperity or downfall of a family, from the period when a jewel of some kind came into the house. This belief most people would say is a mere superstition. It may be so, or it may not. It is not a point that I feel called upon to decide. I will not therefore go the length of saying that the undoubted gradual elevation of the simple Irish soldier's family was owing to the influence of the Panchamukhi. I mention the circumstance merely as a strange coincidence, leaving it to others to draw what inference they like.

During the time of my grandfather and father, the stone referred to was kept with the greatest care and secrecy, and seldom seen or exhibited. They having both been soldiers, and not having had occasion for much intercourse with Hindus, never had their curiosity aroused, or the means at hand of discovering the real character or nature of the rare treasure entrusted to them. To them it was a mere curio, a talisman or charm for good luck, a fancy stone. My father retired from the army into civil life when I was very young, thereby giving his children better opportunity for collegiate education; and the nature of my work as a legal practitioner necessarily brought me into close and constant contact with all classes of Hindus and Mahomedans. Besides, I had taken great pleasure in studying the vernacular languages and in reading works on Hindu Philosophy. When the jewel came to me I was just as ignorant about it as my father was. But, on exhibiting it one day to some Brahmin clients, my eyes became partially opened to its wonderful peculiarities.

From that time pundits and shâstries from various parts of the country called to see it, and enlarged my knowledge concerning it. Amongst these one morning came a learned *joshi* or astrologer. Being a *Vydeek* he would not pollute himself by entering my bungalow. He stood at the gate and sent a request to have the stone brought there. Being desirous to learn all I could, I went with it. He sat down on the sward holding the jewel in his hands, and gazed intently at it for some time. He held it towards the sun, and showed me for the first time the translucent character of the faces (eyes). He weighed it in a small pair of scales. He searched thoroughly, and being satisfied apparently with its genuineness, exclaimed, "Satya padârtha! satya padârtha!" He burst into tears, letting them fall upon the curio. And this man, too proud in his self-righteousness to expose himself to contamination by crossing my threshold, held the stone which he had taken from my hand, with the tips of the fingers of both his hands and applied it over and over again in a reverent manner to his eyes,

On my asking why he wept, he answered, "Because that is our god. How it came into your hands I don't know. It is the great Panchamukhi, which we read of in our holy books and of which our fathers have told us. We thought those days were long since past. But to see such a wonder with my own eyes, and to know it is in a place where pûjah cannot be performed to it, breaks my heart." On the news that I had the Panchamukhi spreading, even Brahmin women came occasionally, bringing a small brass *lota* containing milk. They washed the Panchamukhi in it and took the milk away to be given to children sick of fever. Their simplicity amused me. One thing, however, I must say, did surprise me. An old Mahomedan client who generally had his eyes in a degree more or less congested, and on this account wore colored glasses, applied the curio five times alternately to his eyes. He said this would cure him as the stone was "*Pir Sulliman bin Darood*" (St. Solomon, son of David). I saw him some days after with eyes perfectly clear. This was probably an instance "of faith cure." Bairâgis and sanyâsis from various parts of Northern India come and see the curio when their rambles led them to the south. They say it is the only Lingam of the kind to be found, and that even the far-famed shrines of Benares, Rameswaram, Mahableshwar, &c., do not contain such another. It may therefore be reasonably inferred that it is the only one of this description in India.

Having given you thus a somewhat lengthy and, I am afraid, tiresome account of the history of the stone gathered from family traditions, let me now give a description of the object itself; and some account of the information acquired from pundits regarding its mystic teachings.

The Lingam, or Phallus, as readers are aware, was from the earliest ages an object of worship in various parts of the world, and especially in India. It was the worship of the creative and re-productive powers of nature. The symbol chosen for the purpose of adoration was a figure of the *membrum virile*, the creative organ in man. This symbol was made generally of stone, but sometimes of metals or other materials, and of sizes varying from a few inches to several feet. When worshipped, the Lingam or Phallus is placed in an upright position to symbolize the male principle in an active state. This form of natural religion, to judge by the numberless monuments and emblems found scattered about all over the world, appears to have been almost universal in extent in bygone ages.

The symbol in the earliest ages was, no doubt, like the one in my possession, a figure of the entire organ; though later on it was modified into a cylindrical stone with a conical point at one end.

The Lingam or Panchamukhi I have is about $2\frac{1}{2}$ inches in length and $1\frac{1}{4}$ inches in width, and in shape and outline represents the entire male organ. This, as I have already said, is a point indicating its extreme antiquity, being coeval with the earliest ages of phallic worship. It has upon it (not carved but imbedded and inherent) five blue

circular spots, four of which are perfectly round and more or less the size of the black or blue circle in a human eye. The fifth one, though also circular, is rather irregular; its outline appearing to be made up of the circumferences of three circles intersecting and overlapping one another, and making its outer boundary something like the figure of clubs in a pack of playing cards. It is considerably larger in size than the other eyes. Each eye is bounded by the circumferences of two parallel circles one within the other, the space between the circumferences being tinted with blue. When held towards the sun between the thumbs and forefingers of both hands, the left hand inverted over the right to cut off the surrounding light, it will be seen that light passes through the eyes which then assume a red colour, and show a pupil and iris in each eye. The large irregular one, however, shows three pupils. In it three eyes appear to be contained. When the light is bright and clear, the hidden beauty of the stone exhibited in the way just described, will strike the beholder with astonishment. Even delicate veins appear traceable. To these 'faces' or eyes belong, according to the Mahalinga Purâna, the names of *Sadyojâta*—*Vâmadeva*—*Aghora*—*Tatpurusha*—and *Isâniya*. The 'Aghora,' consistently with the description in the Mahalinga Purâna and S'abara S'ankara Vilâsa, is larger than the other eyes, and contains three eyes in one. These 'faces,' to use the Purânic term, represent the five faces of *Is'vara* or *S'iva* in the east, west, north and south; the *Isâniya* being his face in the firmament. The lesson to be inculcated appears to be that *Is'vara*, or *S'iva*, fills the immensity of space and is Omnipresent. I have no doubt these 'faces' have some occult meaning, which I don't know. The pundits could not, or most probably would not, disclose that to me.

The situation of these faces, two on the obverse, and three on the reverse, indicates that *Is'vara* knows all the past and all the future and is Omniscient. The description of the 'Aghora' being in accordance with Shâstraic requirements, so also is the position of the *Isâniya*, which is found at the highest point of the phallus when placed upright. That zenith standpoint is supposed to command supervision of the entire universe. Again, according to the Purâna, my curio, which is a white lingam, has five colours, including orange, the colour specially appropriated to *S'iva*. These colours are supposed to represent the five elements. Again, the curio, not by carving but in its own formation, contains an irregular figure of five sides and angles; the *Pancha Kona*; the five-pointed star. The angles are said to represent the great five-lettered name of *S'iva*. The five lines bounding the figure are called *sûtras*. They indicate the five senses or the planes of man's life. All these are said to be according to the great Panchamukhi of the Purâna. The *Aghora* represents the numerals one and three. If the *Aghora* be taken as one, the number of eyes is five. If it be taken as three, the total number of eyes is seven. In this manner the mystic numbers of all ages, three, five and seven, are evolved. The *Aghora* is also said

to represent the Hindu *Tri-mūrti* or Triad, Brahma, Vishnu and Ś'iva, three in one and one in three. But as I's'vara is represented with three eyes to denote the triple energies of creation, preservation and destruction, the Aghora in an especial manner represents him. The three pupils in Aghora are points of a triangle and Ś'iva is known by Orientals to be the god of the triangle. The pupil at the apex is termed fire, the flash from which is to cause *pralaya* or final doom, by universal conflagration resulting in a new creation, when will be introduced *Satya Yuga* or the age of truth and righteousness.

The teaching of the Christian scriptures regarding final doom is remarkably similar to the above. St. Peter in his 2nd Epistle, chapter III, and the 10th and following verses (R. V.) writes as follows:--

"But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

Again, the Aghora represents the triangle enclosed within the circle. This symbol has in all ages been regarded as most sacred and mysterious.

In the Christian Bible, 3, 5 and 7, are mystic numbers, the last representing perfection. Instances are too numerous to be enumerated. In the third chapter of Zechariah and the 9th verse, are found the following words (R. V.):--

"For behold the stone that I have set before Joshua; upon one stone are seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

Ś'iva—I's'vara—Mahés'vara—Mahádeva,—has five places and is known as the Panch-mukh. Like the Triophthalmic Jupiter of the Greeks, he has three eyes and hence is named *Trinetra*. His appearance is fully described in the Mahálinga Purána, and that description corresponds with the marks of identification in my curio.

The stone, though a special emblem of Ś'iva, contains the *Trimūrti* and is acceptable to Hindus of all sects.

The Mahomedan I referred to called it *Pir Sulliman bin Darood*. The seal of Solomon is said to have been the five-pointed star.

In the Old Testament there is the mysterious passage—"Upon one stone are seven eyes"; and this is a sin-purging stone; what does this mystery mean?

I must also state that Hindus and Mahomedans declare that the curio has several talismanic powers, to call which into play pūjahs require to be performed.

Now as to the nature of the stone itself; an English geologist said it was an onyx, taken probably from the heart of a large block, which must have been thousands of years in process of formation. The specimens have been thousands of years in process of formation. The specimens of onyx that I have seen in museums generally show a black or dark of onyx that I have seen in museums generally show a black or dark ground with white streaks or lines. Such is not the case here. Perhaps there are onyxes of different varieties. A German geologist said that the curio partook of the qualities of three precious stones: the white, opal; the coloured portion, onyx; and the translucent eyes, the beryl.

This is the history and description of my curio with its mystic teachings, written for the first time at Col. Olcott's suggestion. I trust the subject will excite some degree of interest in the wide circle of readers of the *Theosophist*.

J. E.

ON THE ESOTERIC MEANING OF THE MA'HES'VARA SU'TRAS.

THE importance of these Sūtras can scarcely be overrated. The Vedas, the Upanishads, and all other philosophical truths owe their existence to them. The famous Sūtras of Pānini and the no less famous Vyākaranas (Indra, Chandra, Kás'akritsna, A'pis'ali, S'ákatāyana, Amara, Jainendra) are all based on these divine utterances. There can be no doubt that these Sūtras are meant to suit every variety of people and contain truths whose depths cannot be reached.

But of late there has sprung up a controversy as to whether these Sūtras contained any meaning more pregnant than the one they are taken to have in Pānini's grammar. Oriental scholars and others influenced by the opinion of the former, hold that the Sūtras are nothing more than a convenient arrangement of the sounds in the language. But I have thought for a long time that this cannot be so, and that the Sūtras were intended to convey a deeper meaning than the grammatical interpretation. For instance, "Why this grand assemblage of Rishis, this dance of the Lord of the Universe and this sonorous sound of the drum?" thought I. "These cannot be merely for the grammarian's use." But I did not venture a theory on my own responsibility. I searched in our sacred books and have now fortunately laid my hand on a great work of immemorial repute.

The famous work of Nandikes'vara Kás'iká deals a decisive blow at the very root of the discussion. It is a work recognised by no less a personage than the famous Nāges'vara Bhatta, the commentator of Patanjali's Vyākaranas Mahá Báshya and the author of the well-known work S'ekbara. He speaks of this work in terms of the greatest praise. Therefore its authority is beyond question: and it does not deserve the light treatment which all modern works meet with.

The importance of the work is all the greater when we know that a commentary thereon was written by the Sage Upamanyu Muni, the son of Vyághrapáda Muni. At the end of the work, the commentator him-

self says that he has spent much of his life in understanding the *tatvas* contained in the *Māhes'vara Sūtras*.

My chief object in translating this book is that my fellow-students may, by the light thrown on the subject, continue their labours on these lines and help themselves in understanding the inner meaning of the *Sūtras*.

The *Sūtras* are fourteen in number, and are:—(1) अइउण् (a i u n), (2) कलक् (ri li k), (3) ए ओ ङ् (e o ng), (4) ऐ औ च् (ai au ch), (5) हयवरट् (ha ya va ra t), (6) लण् (la n), (7) जमडणनम् (jma ma nga na na m), (8) जमञ् (jha bha jn), (9) घटधप् (gha dha dha sh), (10) जवगडदश् (ja ba ga da da s'), (11) खफक्ठथचटतव् (kha pha chha tha tha cha ta ta v), (12) कपय् (ka pa y), (13) शपसर (s'a sha sa r), (14) हल् (ha l).

THE SŪTRAS.

Introduction.

At the grand assembly of Rishis, the Lord *Māhes'vara* sounded his drum; so that each might find his meaning: the grammarian his; the searcher after truth all the *tatvas*, and so forth. He sounded his drum fourteen times and gave us the fourteen *Māhes'vara Sūtras*.

At the end of his dance, the God *S'iva* (*Natarājārāja*) sounded his drum fourteen times in order to elevate the *Sanaka* and other *Siddhas* (that were assembled there for the dance). I shall explain this collection of these fourteen short and condensed sounds (*i.e.*, *Sūtras*).

- Com. 1. Salutation to the omniscient God *S'iva*, the manifestation in the *triad* of the destroying power of *Brahm*, whose opening and closing of eyes are respectively the birth and death of the *Cosmos*.
- „ 2. Salutations to God *Vishnu*, to my *Guru* and to God *Subramanya*, the expounder of all the *S'aiva* truths, and repeated salutations to *Nandikes'vara* and other *S'iva-bhaktas*.
- „ 3. Then I shall expound as far as I can the short divine *s'lokas* of explanation on the *S'aiva Sūtras* written by *Nandikes'vara* for the use of the world.

The God *S'iva*, Lord of the *Universe*, under the pretence of sounding his drum, taught the *tatvas* embodied in the famous fourteen *Sūtras*, to *Sanaka*, *Sanāndana*, *Sanatāna*, *Sanatkumāra* and other *Siddhas* and also to *Nandikes'vara*, *Patanjali*, *Vyaghrapāda* and other devotees. Then these *Munis*, feeling that they were taught the *tatvas* after long years of devotion, and that yet *Nandikes'vara* alone understood their meaning, went to him, saluted him and asked him to explain them. On this, he began to explain the *tatvas* in these twenty-six stanzas.

Natarājārāja.—As he is the conductor of this great and wonderful drama of the universe, the God *S'iva* is known as the best of the best actors.

Dakka.—To remind the people that the explanation of these *tatvas* is beyond the senses, God uses his drum.

2. In these *Sūtras* there are fourteen *Anubandhas* (*i.e.*, consonantal sounds to aid the pronunciation of the *Sūtras*). These *Anubandhas* are for the use of *Pāṇini* and others who have dwelt mainly on words. So *Nandikes'vara* does not explain the *Anubandha*.

3. The sound *a* signifies the *Nirguna Brahm* pervading throughout the universe of matter. When it combines with *i* significant of *chitkalā*, it becomes *u*, which signifies *Saguna Brahm*.

Com:—The first *Sūtra* *aiu* stands for all letters and the origin of all the universe. *i*, 'chit,' *i.e.*, *Māyā*. Some hold it to mean *Gāyatri*.

Sarvasastushu.—There are four places or stages through which a sound passes before pronounced—viz., *Parā*, *Pas'yanti*, *Madhyamā*, and *Vaikhari*. In any letter it is this *a* which begins from the very first of these stages: the other parts of the sounds are added at later stages. Hence *a* is said to be the origin of all the letters. See *Taittiriya Up.* The first being is *a*, from which all the universe has sprung. See *Gītā X*: 'Of all the letters I am *a*.'

4. The letter *a* is the foremost of letters, means 'the Divine light' and is significant of *Parames'vara* or *Nirguna Brahm*. It forms with the last letter *la*, the word *aham*.

Com: *aha*: the letters *a* and *ha* are each said to be *Nirguna Brahm*. Therefore *aha* is the same as *Nirguna Brahm*. Another interesting fact is to be noted: according to the technicality of *Pāṇini* called *Pratyāhāra* (*i.e.*, any two letters in the *Sūtra* stand not only for each of themselves, but also for each and all of the intermediate letters). The word *aha* may be said to include all the letters, and thus comes to signify all *Bhūtas*, all worlds, &c., which these letters are said to signify in the following *s'lokas*. Hence when one says *aham* in its full meaning, he means that he is part and parcel of each and everything in the world, *i.e.*, he enjoys 'universal consciousness.'

5. *Brahm* (*i.e.*, *S'abda Brahm*) was first of all *Parā* filling all space, and was in a state of 'consciousness.' From this state (when the idea of creation struck *Brahm*), it comes to the state (described above) *Pas'yanti*. From this next to the state *Madhyamā*.

Com: Here we have places in the human body assigned to each of the states of *S'abda* in articulation—*Parā* in the navel (*Manipūra*), *Pas'yanti* in the heart (*Anāhata*), and *Madhyamā* in the throat (*Vis'uddhi*).

6. From the Vis'uddhi Chakra, it comes to the mouth and is called Vaikharí. Though it has created itself into Vaikharí, it still remains mixed with Madhyamá.

Com: Compare the following Srutis:

'It is the S'abda Brahm that has become the universe.'

'It is Vak (i.e., articulate sound) that has formed the various shapes.'

7. *a* is the source of the whole universe; and *i* (S'akti) is an important factor in the formation of it.

8. The union of *a* with *i* and the desire of *a* to create are simultaneous (It is impossible to say which is first and which next). Hence *i* is called káma-bíja (i.e., the root of desire); for it is the union with *i* that makes the Nirguna Brahm a desire creation.

9. Hence *a* is pure consciousness; *i* is chit; and *u* is Vishnu, (i.e., a spirit pervading the first manifestation of the universe).

10. *Ri**, the Creator, sees in his own mind *li* (i.e., Mâyá). Then he becomes with Mâyá the world.

11.† As the moon to moonlight, as the word to its connotation, so *Ri* (Creator) is to *Li* (Mâyá), i.e.,—they are inseparable.

12. This *Ri* from his own 'chit' and power (i.e., from *li*) creates the world. Of all the letters, *Ri* and *Li* are said to be middle and neuter.

13. *e* (= *a* + *i*). The combination of the Nirguna Brahm and Chit, stands for the Prajñátma which is the all-pervading Jíva conditioned by the Upádhis. *o*‡ (= *a* + *u*) the combination of the Nirguna Brahm and the Saguna Brahm, shows that the two are always combined in the creation of the universe.

14. *ai* (= *a* + *e*) and *au* (= *a* + *o*) shows that *a* the Nirguna Brahm pervades all, specially shines in the Prajñátma and Pranava; (just as the sun that shines on all alike, shines most on mirrors).

15. From these vowels significant of the Great Lord, there came the five Bhútas, viz., ether, air, fire, water and earth.

16. *Ha* stands for ether: *ya* for air: *va* for water: *ra* for fire.

17. *La* is the earth which is the chief prop of all creatures, the source of all food and hence the mother of "seed" from which all bodies have their existence.

Com: Hence the grouping of *ha*, *ya*, *va* and *ra* in one Sūtra and *la* alone in one as showing its importance. §

* The Vedānta Philosophy has:—*u* is the Sūtrátma and *Ri* is the Hiranya-garbha.

† It is this philosophical idea that has given rise to the proverb 'Rahyo-rabhedah'—'there is no difference between Ra and la.'

‡ Hence the Pranava *Om* unites in itself the Nirguna Brahm and the Saguna Brahm: therefore the Vedas extol the Pranava: also a man, who utters it with its full signification in his mind, will attain them both in order.

§ In almost all meditations (i.e., Japa), the Hindus repeat these five letters *ha*, *ya*, *va*, *ra* and *la* as being the necessities in the creation of the cosmos, and recognise God in each of them.

18. *Jna*, *ma*, *na*, *na* stand respectively for the five Tanmátrās, sound, touch, form, taste and smell.

19. Then the Karmendriyas from the same *chit*, the Lord of the universe. These Karmendriyas are not only found in the animate world but also have their traces in the inanimate.

20. *Jha*, *bha*, *gha*, *dha*, *dha* stand respectively for speech, hands, legs, anus and genital organ. Thus arose the Karmendriyas from God.

21. *Ja*, *ba*, *ga*, *da*, *da* stand for the Jñánendriyas of the creatures, viz., ear, skin, eyes, nose and tongue.

22. *Kha*, *pha*, *chha*, *tha*, *tha*, and *cha*, *ta*, *ta*, stand for the five Pránas and mind, intellect (*buddhi*) and egotism (*ahankára*).

23. (In the above s'loka) the five letters of one (aspirated) group stand for the Pránas and the three letters of the other (unaspirated) group stands for the functions of the inner sense (Antahkarana).

24. *Ka* stands for the Person (with the above-mentioned organs, functions, sense, &c.) and *pa* stands the Person's Prakriti (i.e., *Ajnána*). These two are mentioned here, because they are also manifestations of the same Brahm.

25. *Sa*, *sha*, *sa*, stand for the three qualities: and it is the same God that has become so.

26. *Sa*, stands for Rajo-guna, *sha* for Tamo-guna, and *sa* for Satva-guna.

27. The God afterwards uttered the *ha* which is beyond all the tatvas, which is the witnesser of all, and whose body is a help to all. So saying the God disappeared.

So ends the Nandikes'varakás'iká, the commentary on the fourteen Māhes'vara Sūtras.

R. ANANTHAKRISHNA SASTRY.

Reviews.

MAGAZINES.

Lucifer—April.—The more important articles seem to be: "Some Occult indications in Ancient Astronomy," by S. Stuart, and the continuation of Eliphas Lévi's Unpublished Letters. The latter, however, are somewhat incomprehensible, and it seems advisable for the translator or some one to attempt a commentary. European activities are crowded out by the report of Annie Besant's tour in the north of India.

The Path.—"William Brehon" gives his views on "Re-Incarnation of Animals," in the April issue, which are necessarily of a very speculative nature.

"Illusion in Devachan" is a thoughtful paper by Mr. Fullerton. An unknown writer advocates the need for the Theosophical Society to take a "definite stand on questions of (social) reform." Bertram Keightley unveils the mystery of "Jasper Niemand" and presents the *Path* with a portrait of the "Unveiled personality," who is Mrs. Archibald Keightley and not Mr. Judge as many supposed. Mr. Judge is apparently "Z. L. Z.", "the greatest of the exiles" to whom "Letters that have helped me" is dedicated.

Theosophical Siftings—Vol. VII., Nos. 1 and 2.—The former contains a paper by Mr. E. Adams on the moral aspect of Karma, which is mostly quotations; the latter is a valuable compilation by H. A. W. Coryn, entitled "An hour in Borderland Occultism," and would serve as a useful pamphlet to put into the hands of enquirers.

Borderland—No. 4.—The test cases carried on under the auspices of *Borderland* do not seem altogether satisfactory. As regards astrology the editor remarks, "I cannot pretend that we have in the tests we are considering material for a fair judgment. So far, *Borderland* regards 'the *primâ facie* case for Astrology and Palmistry as of the very poorest.' The circle members publish some of their experiences, none of which however are particularly striking. Miss X. contributes an able sketch of the late Stainton Moses, selected from the records of Mrs. Speer and others.

THE DIVINE PYMANDER.*

Students of the Hermetic Philosophy will thank Dr. Wynn Westcott for his new edition of the *Pymander*. The previous editions by Hargrave Jennings and others were, we believe, rare and rather expensive, but the moderate price of this new one ought to place it in the hands of all students. The present edition, we are informed in the *Preface*, "is a facsimile reprint of the translation of the Rev. Dr. Everard from an Arabic text, of which there were two editions published in 1650 and 1657 respectively; this edition is from the earlier one."

ORION.†

Our thanks are due to the author for a copy of his interesting work. He has endeavoured to shew that the traditions recorded in the *Rig Veda* unmistakeably point to a period not later than 4,000 B. C.; his conclusion being arrived at by an efficient calculation of the astronomical positions of the Vernal Equinox in the Orion or, in other words, when the Dog-star commenced the equinoctial year.

To arrive at this, he has explained the coincidence of the Vedic legends with those of Iran and Greece, often quoting *verbatim* the Vedic texts and citing authorities from the modern orientalists, philologists and astronomers in support of all his inferences. This comparison, we are glad to say, is not based merely on mythological facts, but on valid conclusions deduced from the express Vedic texts, in every instance, quoted *verbatim*. Proceeding, as the author says, on the lines of investigation adopted by Bentley, Colbrooke and other well-known writers on the subject, he has proved that the antiquity of the Vedas may safely be carried to so far back as 4000 B. C.

Though it is often said in Hindu books that the Vedas are as old as the world itself, no scientific proof for any period later than 2,000 B. C. was adduced; it is thus our duty to congratulate the author for his work in extending "2,000 B. C." to "4,000 B. C."

* Edited by W. Wynn Westcott. Theosophical Pub. Houses, London and New York, 1894. Price 3/.

† Orion: or Researches into the Antiquity of the Vedas. By Bâl Gangâdhar Tilak, B.A., L.L.B., Law-lecturer and Pleader, Poona.

We hope that further researches in this direction with the clue furnished by the author on page 85 of this book will extend "4,000 B. C." to "20,000 B. C.," the clue being:—

"For if we suppose the *Maryashirsha* full-moon to be the new year's night in the sense that the Vernal Equinox occurred on that date, we must make the asterism of Aohijit coincide with the Vernal Equinox. This gives us about 20,000 B. C., for the period when these positions could have been true."

OUTLINES OF THE MAHA'YANA *

With so much literature extant on Buddhism it is difficult to write anything very new in pamphlet form. The present *brochure* appears to have been written in connection with the recent Parliament of Religions at Chicago. It is rather difficult to understand what is meant by the following passage from a chapter on "Sects in Buddhism": "When Buddha came to this world, the time was ripe for his teachings, and so those who heard him attained Moksha *instantly*. Those who are born after Buddha are forever excluded from this benefit." Presumably the writer but gives the orthodox tradition, and not his own views. The advanced Buddhists of the Mahâ-Bodhi Society would hardly accept such a narrow dogma as this, we should imagine.

BOOKS RECEIVED.

La Méthode Conscientielle, by Léon De Rosny.

Theosophical Activities.

EUROPE.

LONDON, April 1894.

Since I last wrote we have had the great pleasure and satisfaction of welcoming Mrs. Besant home again, though the shortness of the time she can remain with us before leaving for Australia makes us realise how little of a real home—in the sense of a resting-place—to her our Head-quarters can be called at present. No sooner did news of "Anna Bai's" return get abroad than it positively rained interviewers; they came the very next day, and on the 7th inst. no less than four interviews appeared in the *Daily Chronicle*, the *Westminster Gazette*, *Morning Leader*, and *Star*, while the *Echo* and the *Christian World* published accounts later. In all these interviews the "dusky, turbaned youth" figures prominently, his presence evidently imparting beforehand a flavour and piquancy to the interview to which he ushered in the respective representatives of the papers I have named. Then came Mrs. Besant's long-expected lecture at St. James' Hall on the 20th, on "Theosophy and India," to a full house; she was in her best form, though Mr. Mead—who took the chair—had to claim indulgence for her on account of a bad cold from which she was suffering. The audience was a most sympathetic one, and one recognised the faces of many old friends of the T. S. among them. The papers published fairly good accounts next day, but the subject had evidently been a little too much for some of the reporters, who floundered occasionally in places where the lecturer had evidently got beyond their limitations—even in reporting. Many more lectures are in prospect, and

* By S. Kuroda, Superintendent of Education of the Jâdo-Sect.

Mrs. Besant will have about as much work as she can well accomplish before starting off on the Australian tour. We only hope her health will stand the strain, but she naturally feels the cold spring winds a good deal after the warm winds and hot sun of India.

Now that Mrs. Besant has returned, Dr. and Mrs. Keightley have left Head-quarters, and we all sincerely hope that Mrs. Keightley will find in complete quiet and rest, the conditions so absolutely necessary for her recovery from the prostration occasioned by the severe strain of work to which she has been subjected this last winter.

There seems to be no particular news from the foreign Lodges and centres this month. Propagandist work flourishes here in England, and a scheme has just been started in Essex whereby the T. S. members of that county, who are too widely scattered to form a centre, may be kept in touch with each other. One of the fellows, Miss Morris, comes forward as Hon. Sec. to a "Theosophical Correspondence Club," which is "to serve as a temporary substitute for a lodge." Essays on Theosophical subjects are to be written and circulated among the members, and mutual interchange of opinions freely encouraged; the chief object of the Club being of course "to promote a feeling of brotherly union."

* * * * *

Borderland completes its first year this month, and this its fourth issue is really the best we have had yet. A notice of Mr. Balfour's Presidential address to the S. P. R. is given a prominent place in the "Chronique" of course; but it is poor stuff; as Mr. Stead rightly characterises it, "skilful egg-dancing." A notice of Dr. Buchanan's Paper on "Psychometry, the Divinity in Man," which appeared in the February number of the *Psychical Review*, quotes several interesting passages from the article, and we are led to the singular conclusion that Dr. Buchanan identifies the "divinity in man" with what he says is "unluckily called psychometry." Mr. Stead's psychic experiences being cited as a proof that the "divine faculty" in man is now being recognised. All very well save for the curious use—mis-use rather—of the word "divine," which is here apparently applied to mere psychic phenomena and experiences quite cognisable by the brain-mind.

There is further, a most interesting paper by a colonial spiritualistic investigator, evidently a man of very broad views. He gives the history of his experiences during a period extending over twenty years, and the conclusion—as to returning and non-returning spirits—at which he arrived, at one period of his career, is worth quoting, so closely is it in accord with what we believe to be the real facts.

"I reasoned thus. The higher intelligences, the men and women who have led good lives in this earthly sphere.....so rejoice at their separation from this earthly environment, and are so powerfully drawn upwards.....that they shrink from returning to a lower sphere.....so, I reasoned, these pure and ethereal spirits being now out of harmony with this world.....being, in the language of Spiritualism, 'not en rapport,' cannot be summoned at the mere will of any chance circle, and, in fact, never come at all."

And, as he rightly argues, on the other hand the "spirits of a lower grade, the foolish, vain, ignorant, or malignant"—purely Kâma-Râpic entities, in fact—these, being of course irresistibly attracted to the earth's atmosphere, remain earthbound—"suffering in a kind of purgatory," as he goes on to suggest.

The current number of the *Review of Reviews* has a very good character sketch of the late Louis Kossuth, who became in his old age a very lugubrious prophet indeed. He sees no hope for the present race, no remedy. "Meanwhile," he says, "the earth will continue to revolve, and some day the present population may be swept from its surface, and a new race, capable of a new civilisation, may appear. A cataclysm is the only hope of solution." His opinion of India, too, is worth noting, that it is "the great treasure-house"; which comes to confirm Mrs. Besant's message to us of India, though not precisely in the sense in which Kossuth meant his words to be taken. For whereas Mrs. Besant speaks of India as the treasure-house of all spiritual knowledge, Kossuth follows up the words I quote by saying that "Had Lord Beaconsfield lived and carried out his plan of using Indian troops in Europe, England would be to-day a mighty force." In speaking to a friend of his life and what it has been worth, Kossuth seems to fully agree with Solomon that it is but vanity of vanities. "Plato is right," he says to his friend, "life is no blessing, no gift, but a duty." And again, "One only comfort remains to me. I have persistently followed duty." Verily a true Theosophist. So too is the Rev. Benjamin Waugh, the great champion of the helpless, suffering little ones of our heathen England. In the *New Review* for April he delivers himself of sentiments which will no doubt offend the orthodox; for he says:—

"The more a harsh man dares to imagine himself in favoured relations with the great mystery we call God, no matter in what land or century he lives, or what the creed chances to be on his tongue, the more absolutely and entirely wicked is his harshness."

In amusing connection with Mrs. Besant's recent return is an account, in the *Pall Mall Gazette* for the 19th instant, of the explanation offered by a certain "Professor" Belasco of her "conversion" to a belief in the precipitation of letters, &c. Belasco says, briefly, "hypnotism, of course," and writes letters to the *Morning Advertiser* and the *P. M. G.* explaining his explanation, incidentally launching into a number of incorrect statements with regard to H. P. B., Mrs. Besant and her utterances. One of these statements was so much at variance with the facts that Mrs. Besant thought it worth while to write to the *P. M. G.* and contradict it. The amusing part of it is that the whole thing is such an evident puff for the entertainments apparently given by this "Professor," as shewn by the last paragraph in each of his letters, which runs thus:—"In conclusion, permit me to state that I am about to publicly substantiate the foregoing statements by post-practically illustrating the production of Mahâtma precipitations by hypnotic impression." This demonstration takes place at that high-class resort known as the Royal Aquarium; and the explanation afforded by the entertainment is said by the *P. M. G.* representative to "at once commend itself to all who are familiar with ordinary hypnotic phenomena." Being quite unable to convict Mrs. Besant of "falsehood or deliberate deception," hypnotism must be dragged in, as so often before, and to offer an explanation which will satisfy self-opiniated ignorance. This time it is to be "post-hypnotic suggestion" which is to solve the problem. That Mrs. Besant can by any possibility be right never for one moment seems to occur to these wisecracks.

The same issue of the *P. M. G.*, from which I have already quoted, contains a very clever and entertaining little article called "The Buddhist

Baby." The writer is extraordinarily familiar with our terminology and teachings; and what is more, uses his knowledge correctly, dealing with Devachan, Kāmarūpa, and what not, with perfect propriety in illustrating the woes of a ten days old baby, who as a re-incarnated entity is supposed to remember "all about it." Probably the writer knew perfectly well that this, at any rate, is not in accordance with our teachings, but without this what we may call wresting of scripture the article would lose all point—could not, indeed, have been written at all.

A. L. C.

INDIA.

The work of the Section is progressing well. Mr. K. Narayanaswamier, Inspector of the South Indian branches, started on branch-visiting duty on the 23rd of last month and has visited the following places till now: Tanjore, Trichinopoly, Karur, Erode, Coimbatore, Pollachi and Udumalpett. A new branch by the name of Trimūrti Lodge has been formed in the last mentioned place, as a direct result of Mr. Narayanaswamier's visit, through the help of our energetic brother T. M. Sundram Pillay, the local Tahsildhar. This newly-formed branch promises to do much active work.

The long defunct branch in Pollachi will also be revived, as Mr. Narayanaswamier has been invited by Bro. V. M. Subramania Iyer, F. T. S., Sub-Assistant Inspector of Schools, to stop there on his way back from Udumalpett and set the branch in good working order. From correspondence received from all these places, it is quite clear that Bro. Narayanaswamier's lectures were attended by pretty large audiences and seem to have produced good results.

A Hindu Boys' Association has been formed at Mozufferpore, and our erudite Bro. Baijnath Singh, who is now transferred to Mozufferpore from Bankipore, devotes the whole of his leisure to the T. S. work. He has prepared a Manual of Theosophy in Hindi, and its publication is expected soon.

White Lotus Day was celebrated here on the 8th and the audience was fair and select. It went off very well. M. R. Ry. R. Sivasanaka Pandiaji, B. A., F. T. S., delivered a lecture on "True Asceticism." It was very spirited and instructive. Many of the branches observed it, and the Bangalore and the Hyderabad branches specially marked the occasion, the former by unveiling a life-size portrait of H. P. B. and the latter by opening a free library known as "Anna Bhai Library."

At the request of the Paramakudy branch, His Holiness Sankarācharya Swāmigal of Sringeri, who halted there on his way to Rameswaram, delivered a most interesting and instructive lecture on the "Vedānta philosophy," a summary of which will soon appear in *Prasnotlara*.

Bro. Purnendu Narayan Sinha has been contributing a series of articles to the *Thinker* under "The Student's Column." They are very interesting.

A new theosophical centre has been formed in Panier, Panjauh, by Sardhar Sahib Singh and seven other members. Panjauh, where Theosophy had not made much progress, is now waking up and taking a deep interest in the T. S. and its work. Brothers Rai B. K. Lahiri and A. C. Biswas of Ludhiana have been doing their best to spread Theosophy in their province.

Some members have passed away from this world during the last month. Luxmann Joshi of Poona and Pandit Kundan Lal of Fatchgarh have left behind many friends in the T. S. to mourn their loss.

From Honolulu comes a message of Theosophy to India. Bro. A. Marques reports on the interest taken in his place and how a Theosophical library is being formed. We can assuredly say that the sun never sets in the Theosophical dominion.

P. R. V.

CUTTINGS AND COMMENTS.

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

We had the pleasure last month of a short visit at Headquarters of Mr. L. B. Kobbekaduwa, Ratemahatmaya of the District of Kaigalle, and a nobleman of most ancient lineage. He paid his visit of ceremony in full Kandyan court dress, the richness and quaintness of which is widely known. He joined the T. S. six years ago, and has since then been active in the good work of our Ceylon field. The Kandyan Chiefs are, as a class, idle courtiers who come out strong at public functions but have exceedingly little of the public spirit of self-denial and altruism. Mr. Kobbekaduwa is of the better sort, and the Government officials speak highly of him as a public officer and as an individual. He has come to India on pilgrimage to the Four Shrines of Buddhism, and to help Mr. Dharmapala in any practicable way. He has been given a circular letter to Indian Theosophists which will bespeak a kindly welcome to him from all.

The Ceylon *Administration Report* 1891, says of him:—

Buddhist Temporalities.—"The progress reform in the management of Temple property requires careful and unremitting attention. Apart from such formalities (easily executed) as the appointments of trustees throughout the District, work in earnest has been begun at last, and practical effect is being given to the new law in Galbode Korte, in consequence of the exertion of Kobbekaduwa Ratemahatmaya, who represents this sub-district on the District Committee of Kandy. All the information required by Section 14 of the ordinance has been only collated and recorded; and in addition to this, a mass of other particulars relating to each temple has been collated for general purposes of reference. The completed reports on three of the sub-divisions of Galbode Korte have been transmitted to the District Committee, and Kobbekaduwa Ratemahatmaya has thus disposed of the arduous preliminaries of the work of the sub-district which he represents: but he proposes to do the same in Galbode Korte as being part of his Ratemahatmaya's division; that is to say, he proposes to supervise the member for Kinigode Korte in his proceedings. This is the way to breathe life into the ordinance; and the Assistant Government Agent has recommended the appointment, under Section 15, of Kobbekaduwa Ratemahatmaya as Commissioner to aid the District Committee of Kandy, in its four sub-districts of Kinigode Korte, Galbode Korte, Parana Kurn Korte, and Bolegal Korte, and to aid the District Committee of Ruwanwella in the province of Ratnapura. He would undertake the work without remuneration, and would

himself defray the necessary expenses incurred in clerical assistance, stationery, printing, and so forth. This seems to be a special opportunity for giving the new law a chance of showing its working capabilities. Here is a chief of marked ability and of proved energy who for religious and other reasons is peculiarly fitted to undertake this important work. Unless some action of this sort is taken the prospect of real progress is but poor. The general spirit is perfunctory and that is why only the writer of this report advocates the appointment of an energetic Commissioner for the sub-districts with which he is concerned."

The Report of 1892 is even more complimentary.

Theosophy in the Sandwich Islands. The Honolulu *Bulletin* of February 10, says that Theosophy has acquired a firm foothold in that distant part of the world.

"Honolulu" it says, "has its Theosophical Society and Library. Mr. Marques is at the head of the school. They have rooms in the Foster Block on Nunana Avenue. The library includes about sixty books, but they hope to get hundreds of others, etc."

In another day's issue it is said :—

"Since the opening of the free Theosophical Library. . . So many enquiries have been made about Theosophy—also expressing a wish that opportunities should be offered for its practical study, that it has been decided to start a trial A, B, C class, free of charge, in the above library."

On another day the same paper said :—

"The number of persons interested in Theosophy is so great that the elementary books of the Theosophical Library, started through the generosity of Mrs. T. R. Foster, have already been found insufficient. To obviate this difficulty and help the would-be students, it has been considered advisable to make hereby a request to all the friends in Honolulu—who may happen to have books on Theosophy or on psychic science and occultism, or even fiction on kindred subjects, and who do not care for them—to kindly donate or loan them to the Theosophical Library."

At the latest date, Feb. 23, twenty-nine persons had joined the class, and Mr. Marques was to begin his instructions on the following evening. The library then contained 90 books and 50 had been lent out.

Muratha cures for Snake-bites. The *Times of India* is responsible for the following narrative of a cure for snake-bite by means of mantrams :

"A boy cutting grass in a field was bitten on the instep by a snake which he killed, and as he felt but little pain at the time, he thought nothing of it, and went on with his work. But after a while the pain increased, and he left the field and went up to the stables of the Chief of K—, where his brother was employed, and sat down with him. Getting worse, the men present held a candle before his eyes to see if he was in danger, and finding that he saw five flames instead of one, which they hold to be certain sign of snake-poisoning, they carried him up to the place of the Chief (who is my authority for the facts), but by that time the boy was insensible, and his teeth so firmly clenched that they could not pour any medicine into his mouth. One of

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the Chief's Maratha pages is a well-known 'mantri,' or worker of the incantation, so he was immediately sent for, and having first carefully bathed (without which religious observance the 'mantra' would lose its power) appeared on the scene. The boy still insensible was divested of all his clothes, and the magic-man proceeded to apply the 'mantra.' Taking the end of his *dhotur*, or waist-cloth, in his hand, he mumbled the words of the incantation in it, and flicked the boy with the cloth all along his body from the head to the toes, tapping it on the ground when the toes were reached, and, making a spitting noise, as if blowing away a part of the poison. After several repetitions of this flicking with the cloth, the patient gradually opened his eyes, rubbed them, and in a few minutes, recovering his senses, got up bewildered to find himself in the presence of the Chief without his clothes, and walked away. To complete the recovery he was not allowed to eat or sleep till the next day, and was accordingly put in charge of the palace guards. I saw him the following morning, and he was perfectly well. The occurrence which naturally made much sensation, was mentioned to me shortly after it took place, so I sent at once to fetch the snake, which the boy had killed when it bit him, and was able, having shown it also to others, to identify it as beyond doubt a krait, which every one knows is extremely deadly. It can only be supposed that the amount of poison which entered the wound from the bite was very minute, but it is small wonder that the people should ascribe everything to the 'mantra,' for it is certain that the boy was bitten, as many saw the swelling on his foot, and the gradual growth of the symptoms, and the rigid insensibility an hour after the bite, look certainly as if he had been affected by some amount of poison, and not merely by alarm."

An editor's life is often nigh worried out of him by the foolish, troublesome letters of correspondents. Occasionally, however, his darkness is lightened by a ray of something inspiringly absurd and ridiculous and then he feels that he would share his laugh with his readers. The following letter which we have received will surely afford amusement to both our Western and Eastern readers. The bathos of the last paragraph but one is particularly gratifying to our sense of humour :—

"RESPECTED SIR,—The following is submitted to your kind perusal.

1. The Europeans (Christians) are generous enough to feed their followers in India when starving, to educate the ignorant and to use every means for their Native Christians' rise.

2. I expect in the same manner that European Theosophists should try their utmost for the regeneration of their brethren in India.

India is poor, Europe is rich. If European Christians support Indian Christians, why not European Theosophists towards Indian Theosophists?

I go up for B. A. this time in January 1895 in private, and you have to bear me only for six months.

My former supporter is indifferent. You are Theosophist-knowers, knowers of God, and how can you fail to know my position?

You are Europeans, the enlightened nations of the globe, and how can you fail to enlighten me—to complete my education?

You are 'seekers after truth,' and how can you fail to hear me—the discoverer of truth!

You study the oriental languages, travel round the earth to see Mahatmas, and how can you fail to see me? I volunteer to tell you the truth.

1. That Consciousness which is not conscious is the True, the Real, the Existent.

2. The objects of Consciousness is false—non-existent.

3. That I and you are consciousness.

Don't forget to send me Railway fares to Madras.

You will know me as "Arjuna knew Krishna."

We copy from the *Interpreter*, a Brahmo organ, the following lugubrious forecast of the disintegration of the great society founded by that saintly man. Ram-mohun Roy:

"It is a notorious fact that many of our fellow religionists have begun to show a strange fancy for Sanyâsis, Fakirs, Sâdhus and religious mountebanks of all sorts. This is largely owing to the defection of a well-known Brahmo missionary, one of the earliest and best followers of Keshub Chander Sen in times gone by. This gentleman, the lineal descendant of a Vaishnava saint, took to the old Hindu devotee ways after he got estranged from his leader, and found no satisfaction elsewhere. His example led away a good many at first, and since then a regular epidemic has grown in the direction of superstitious reverence for the theatricals of Hindu devoteeism. The disease is most prevalent in the Sadharan Somaj, but it is slowly infecting every other section of the community. We think it is high time to draw notice to the evil, and if possible to provide against it.

"It must not be understood that we think our misguided Brahmo friends to be dishonest men. On the contrary we think their very honesty is the cause of their aberration. They honestly seek the satisfaction of their religious instincts, and if the ministrations and teachings of the Brahmo Somaj fail to give them that satisfaction they naturally look elsewhere, and whenever they find it, or the semblance of it, or even the profession of it, there they go. The peculiar symptom of the outbreak is that those who suffer from it almost always retain their intellectual, and partly their social adherence to the Brahmo Somaj, they seldom say they have ceased to be Brahmos, but their hearts, their spiritual affiliations, are with strange practices and secret sects. This shows that the opinions of the Brahmo Somaj are right enough, its reforms also are in the right direction, but its spirituality is on the wane and does not satisfy the ardent aspirations of those who look up to it. If more proof was wanted to this fact, it would be found that the reactionaries we speak of, are almost all of them sincerely devotional spirits, men of simple lives and strong convictions, who consent to make great personal sacrifices for the sake of their spiritual improvement. Their one great fault is they are deluded by the externals of religion, and are blind to its intrinsic worth and real object. Now opinions, constitutions, and social reforms are important in their way, but very much more important to a religious body are its spiritual concerns, such as faith, love, wisdom, insight, devotion, depth, holiness, and the magnetic personality of leaders. It is precisely these latter articles the Brahmo Somaj lacks. And mere speeches and professions do not supply that lack. Our ceaseless controversies, endless personal dislikes, worldly-minded activities stand in the way of spiritual attraction, and disgust our brethren.

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What matters it if party wins when our best and most ardent men are alienated? The danger is growing every day. Let those who care for their own souls, or for the souls of their fellow men, not so much for party interests, hasten to unite and take counsel as to how the spiritual ministry of the Brahmo Somaj may be more effective than at present. Otherwise few spiritually-minded men will care to continue their connection with it, and the movement will break up into a hundred fragments of fanciful antagonistic sects. What above all is needed among us is a body of competent ministers able to attract the reverence, and satisfy the deepest spiritual instincts of the congregation. Unless we are able to produce our own Sâdhus, our fellow-theists will run after other Sâdhus, even if these be absurd and superstitious men."

The analysis of causes which have brought the Brahmo Somaj to its present peril, is not quite perfect, since the influence of the Theosophical movement, the most potent of them all, is ignored. The reaction from the cold intellectual formalism of the Brahmo religious service, to search after spiritual minded yogis and other ascetic teachers, is undoubtedly due in a degree to what this writer describes, but there can be no two opinions as to the fact that if Hinduism is reviving, the movement began in the activities of our Society, and its present immense rush is traceable to Mrs. Besant's recent tour. We feel comfortable in joining a society whose first principle is that truth is higher than any sect, sectarian teacher or book. Possibly the Umballa popelet may, like Mrs. Besant, live to wish that he had never shown such intolerance towards the Theosophists.

Dharmapala's visit to the Chicago Parliament of Religions, and his tour around the world, are having an excellent effect upon him—broadening his views, ripening his mind, and gradually removing the boyishness which was due to his ignorance of the world and the ways of men. The appeal for patronage of the Mahâ Bodhi Society's movement which he has just made to the Maharajah of Benares, and which is reprinted herewith, is well worded and was effective enough to draw from the Maharajah a promise of sympathy, which has been telegraphed throughout all India. It was most proper that Dharmapala should have made his request of the Maharajah of Benares, since that dynasty is always most closely associated in ancient Buddhist literature with the rebirths of the Bodhisattwa and the final life of the Buddha Gautama. The young prince now on that ancient *gaddi* would indeed have been traitor to the traditions of his royal house if he had refused the entirely reasonable request of the Mahâ Bodhi Secretary, which was worded as follows:—

"To His Highness the Maharajah of Benares, &c., &c., &c.
Your Highness,—The Buddhists of Japan, China, Siam, Burmah, Cambodia, Ceylon, Chittagong, Arrakan, Korea, Nepal and Thibet, who number about four hundred millions, look to India as their Holy Land. Just as Benares and Puri are to the Hindus, Mecca to Mussalmans, and Jerusalem to Christians, so is Buddha-Gya to the Buddhists. To them it is the dearest, most sacred and central shrine upon earth.

Buddhism is an Indian religion, and the Buddhists look to the Indian people in their hour of need.

For nearly sixteen hundred years, this religion was flourishing in India, but it was effaced off the Indian soil by the Mussalman conquerors about 700 years ago. This religion, which, in its higher aspect, is a religion of self-sacrifice and compassion, rests chiefly upon the Bhikshus, and when they are destroyed and with them the sacred books, the religion also is destroyed with them. In Java it was so destroyed and also in countries to the west of India.

The Buddhist kings have ever shown equal respect to the Brahman, and to the Buddhist priests. In Siam to-day, the king supports the Brahman priesthood, and the two religions live in amity and peace.

Some of the greatest kings of India were Buddhists, and many of its eminent literary men were devoted followers of Buddha, and during the Buddhist period, India was in the front rank in shedding light on the dark regions of Asia. Latterly there was a constant communication between India and the Buddhist countries; Sanskrit was studied in Chinese colleges, presided over by Indian pandits. But within the last 700 years, the history of Indian and Buddhist progress is a blank.

Just as children, weeping for the loss of their mother, would leap with joy if she was restored to them, so would the Buddhist feel if their dearest shrine be restored to them. An exhibition of the spirit of self-sacrifice and love on the part of the Mohant would win for him the love and gratitude of four hundred millions of people.

I would, therefore, solicit that your Highness will graciously listen to the prayer of so many millions of human beings, and take such part as is consistent with truth, justice and mercy, in the restoration of the temple to the Buddhists.

Any reasonable terms proposed by the Mohant, and confirmed by your Highness, and finally sanctioned by the Government of India, will be acceptable to the Buddhists, and the restoration of the temple will gladden the hearts of a vast community who will find in the temple, their most cherished and sacred object of worship, and in the consummation an earnest indication of the friendship and love of that ancient and glorious people who gave them their religion.

I am, your Highness' obedient servant,

H. DHARMAPALA,

Genl. Secretary, *Mahâ Bodhi Society.*

Benares, the 26th April, 1894."

*The
New Life
of Christ.*

The story of M. Notovitch's finding an ancient book in a Lamasery at Ladak which contained a hitherto unknown life of Christ, reads like a romance and may very likely prove to be one. M. Notovitch is, if not a journalist, a newspaper correspondent, we believe, and that being said the rest is easily inferred: for our part, we shall wait to read the French translation of the alleged MSS. and to get Pandit Sarat Chandra Dasa's opinion on it before making up our mind about the merit of the charming story.

ॐ THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXVIII.

THE elemental messenger of H. P. B. once rang the fairy bell with pathetically poetic effect, at the moment when her pet canary died. It is fixed indelibly in my memory from the fact that it is associated with the recollection of H. P. B.'s feeling of genuine sorrow. It was just an ordinary little hen canary, not much to look at for beauty, but an amazingly industrious housewife; loveable because so evidently honest. I forget where we got her, but think H. P. B. brought her from Philadelphia and that I bought her mate—a splendid singer—in New York. No matter; we had them a long time and they came to be almost like children, as it were. We used to let them fly about the room at their pleasure, and the male bird would reward us by perching on a picture-frame near our work-table and singing most melodiously. The hen would light upon our table in the most fearless way, walk, chirping, right under our noses, and pick up and carry away for nest-building near the ceiling, up in the bronze ornament on the chandelier pipe, any ends of twine or other likely materials. She seemed especially to value the long thin snippings of paper cut off by H. P. B. when pasting and adjusting her foolscap MSS. sheets. Little "Jenny" would sometimes wait until her mistress had cut off a piece of paper and dropped it on the table or floor, and then hop to it and carry it off, to the approving song of her handsome husband, "Pip." There was a Turkish carpet with fringed ends on the floor, and this gave Jenny all she could do. The little

* 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-one, 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.

creature would take one of the strands in her beak, brace herself square upon her feet, and then lean back and tug and jerk with all her might, trying in vain to get it loose.

The nest-building was finished at last, and then Jenny began sitting up aloft over our table, her little head showing beyond the edge of the bronze cup, or ornament, on the gas-pipe. Pip sang his sweetest, and we waited for the hatching out of the eggs with pleasurable interest. The weeks passed on and Jenny still sat and we waited, but no young birds twittered and we wondered what could be up. At last one day when the bird was away after seed and water, I placed a chair on our writing-table, H. P. B. held it, and I mounted for a peep. The nest was absolutely empty, neither fledgling there nor shell, whether full or broken: we had been fooled by our busy little canary-hen. H. P. B. gave the only possible explanation by saying that "Jenny had been sitting on her illusions": that is, she had persuaded herself that she had laid eggs and that it was her duty to hatch them out!

All went well with us and the birds for many months, but at last our quartette was broken up by the death of Jenny. She was found lying at her last gasp on her back in her cage. I took her out and placed her in H. P. B.'s hand, and we mourned together over our pet. H. P. B. kissed her, gently stroked her plumage, tried to restore her vitality by magnetic breathing, but nothing availed; the bird's gasps grew feebler and feebler, until we saw it could only be a question of minutes. Then the stern, granite-faced H. P. B. melted into tenderness, opened her dress, and laid little Jenny in her bosom; as if to give her life by placing her near the heart that was beating in pity for her. But it was useless; there came a last gasp, a last flutter of the birdie's heart, and then? Then, sharp and sweet and clear in the *ākāśa* near us, rang out a fairy bell, the requiem of the passing life; and H. P. B. wept for her dead bird.

Speaking of the possibilities of *Mâyá*, shall we classify in that category the following phenomenon? One day, in moving about at the table, H. P. B. sent a huge splotch of ink over a light lawn wrapper that she was wearing. There must have been a teaspoonful of the fluid and it ran in a dozen streams down the front of the skirt to the floor. The dress was ruined. I shall drop a veil over the remarks that were elicited from her, merely saying that they were strong rather than poetical. Yet she soon showed me that the evil was not remediless, for, stepping towards her bedroom, but without crossing the threshold, she turned her back to me and went to passing her hands over the whole dress, or so much of it as she could reach; and in another moment turning towards me, lo! the light spotted wrapper had disappeared and she stood there clothed in one of a chocolate colour. Was this a *Mâyá*? If so, when will a *Mâyá* wear out? For she wore the brown dress until it had had its turn of use, and I never saw the light one again.

She told me once in great glee of a *Mâyá* that had been put off on herself. She was travelling in the desert, she said, with a certain Coptic

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white magician who shall be nameless and, camping one evening, expressed the ardent wish for a cup of good French *café au lait*. "Well, certainly, if you wish it so much," said the guardian guide. He went to the baggage-camel, drew water from the skin, and after awhile returned, bringing in his hand a cup of smoking, fragrant coffee mixed with milk. H. P. B. thought this, of course, was a phenomenal production, since her companion was a high adept and possessed of very great powers. So she thanked him gratefully, and drank, and was delighted, and declared she had never tasted better coffee at the *Café de Paris*. The magician said nothing, but merely bowed pleasantly and stood as if waiting to receive back the cup. H. P. B. sipped the smoking beverage, and chatted merrily, and—but what is this? The coffee has disappeared and naught but plain water remains in her cup! It never was anything else; she had been drinking and smelling and sipping the *Mâyá* of hot, fragrant mocha. Of course, it will be said that such an illusion as that may be seen at any travelling mesmeriser's show, where paraffine oil is made to taste like chocolate and vinegar like honey. But there is the difference that the illusion in the case of H. P. B. was produced in silence, by simple thought-transference, and upon a subject who herself had the power of casting glammers over third persons. From the crude mesmeric experimentation in a village hall, for pay, to the highest example of *mâyávic* glamour thrown silently upon one person or a crowd by an Eastern juggler, fakir, sanyâsi or adept, it is but a difference in degree. One principle runs throughout all these and all other phenomena, the observation of which is the function of the bodily senses. Whether the *Mâyá* be induced from without by the spoken word, the suggestive gesture, or the silent will of another, or it be self-engendered by the deceived imagination acting through the will upon the senses, it is all one, and he who thoroughly masters the rationale of the show of the village showman and the wandering naked Indian juggler, will be able to grasp the theory of *Mâyá* on a cosmic scale. When one is living in daily association with a person who possesses this power of casting glamour at will over one, the thought becomes most burdensome after awhile, for one never knows whether what is apparently spoken or seen is really so or not. Not even such a visit as the one made me by the Mahâtma, with the concomitants of his touching me and speaking to me, and my feeling him as a man of substantial body like myself, would really be proof that I was not under a glamour at the time. It will be remembered that this train of thought came up in my mind during the course of our conversation, and when we were about to part, and that the Mahâtma smilingly gave me the test I wanted by leaving his turban, a tangible cotton cloth with his cryptograph worked on it, on my table.

How much we read in folk-lore tales about "fairy gold" and "fairy jewels" which by the next dawn are found turned into bits of twigs, leaves, straw or other rubbish! Such stories one finds current in almost every land and among every people. In such cases the principle of

Máyá is illustrated; but it would seem, from the instance I gave of the Mahátma refunding the half-dollar I had spent for the drawing materials with which his portrait was to be made for me, that the same person who could make the Máya of money at will, might also be able to either create real coin, or by the law of *apport*, bring it to one from some distant place where it lay at the moment.

The production of the two Chinese or Japanese pictures of ladies was glamour, and so was the following case. The Hon. J. L. O'Sullivan, formerly U. S. Minister to Portugal, of whom mention has been made above, was calling one day, when the conversation turned upon the phenomenon of duplication. I had brought home that afternoon a bank-note for \$1,000 and had given it to H. P. B. to keep for me. She produced this note from her drawer, gave it to Mr. O'Sullivan to hold, rolled up, in his hand. Presently she told him to open his hand and see what he would find. He did so, and unrolling the bank-note found inside it another, its exact duplicate in paper, serial number, and face and back plate-printing. "Well," he exclaimed, "this is a famous way to become rich!" "No, indeed" answered H. P. B., "'tis but a psychological trick. We, who have the power of doing this, dare not use it for our own or any other's interest, any more than you would dare to commit the forgery by the methods of the counterfeiter. It would be stealing from Government in either case." She refused to satisfy our curiosity as to how she effected the duplication, telling us with a laugh to find out if we could. The two notes were laid away in the drawer, and when our visitor had departed, she showed me that but the original one remained; the duplicate had dissolved again.

Shortly before we left New York, H. P. B. went out with me one evening to shop for herself. The purchases amounted to fifty dollars, and as she had no money at all at the time, I paid the bills and took charge of the receipts. As we were about entering the door of our house, she let go my arm, took my hand, and thrust some bank-notes in it saying, "There are your fifty dollars!" I repeat that she had no money of her own, and no visitor coming to the house from whom she could have borrowed it: nor, when we left the house, did she know what she would buy nor how much she would spend. She simply had money when she actually needed it and when it was right that she should have it. For example: I was once asked to go to a certain city and undertake some work for the Mahátmas which had very important possibilities hanging upon its doing. I estimated that it would take me at least one or two months, and, as I was paying the "Lamasery" expenses and had other large demands upon my purse, I told H. P. B. frankly that I could not afford to spend the time away from New York. "Very well," she said, "do as you think right; you are not yet a pledged neophyte and the Brothers have not the smallest right to take you away from your business." Still, I could not bear the idea of refusing the least thing that the Teachers should ask me, and although

I could not see how I would have enough coming in for my wants while absent, I finally said that I would go, whatever happened, even if I had to die for it. H. P. B. asked me what I should probably lose by going, and I told her that at the very lowest calculation it would be not less than \$500 a month. I went, and did not return until well into the second month. On going to the bank to see what money I had to my credit, I was astounded on being told that the sum was just a thousand dollars more than I could account for. Was not the book-keeper mistaken? No, it was so and so much. Then I asked him if he could recollect the appearance of the person who had, it seemed, made two deposits of \$500 each to the credit of my account. He fortunately could, because the man was of so strange an appearance: he was very tall, with long black hair rolling on his shoulders, piercing black eyes, and brown complexion: an Asiatic, in short. The same man had made both the deposits, merely handing in the money and asking that it might be placed to my credit. He did not have my pass-book, and he asked the Receiving Teller to fill up the deposit ticket himself as he "could not write English". Supposing H. P. B. to have had the friends she had years later in India and Europe, it would not have been at all remarkable if she had got one of them to lend her the money to make good my deficit, but at that time there was not a person of her acquaintance but myself, from whom she could have borrowed even one hundred dollars, much less one thousand.

Then, again, at Bombay, she always had money given her when it was badly needed. When we landed there was barely enough to pay our current household expenses, let alone to squander on luxuries or superfluities: yet she and I started off to the Punjab, with Moolji and Baboola, on that memorable journey which she expanded into her vivid romance, "Caves and Jungles of Hindustan," and spent about two thousand rupees without being the worse for it. The cruise of oil and measure of meal were never exhausted, because we were given what we required by the Masters whose work we were doing. When I asked how it was possible for this to be when the Masters were living outside the world of money-making and money-getting, H. P. B. told me that they were the guardians over untold wealth of mines and buried treasure, and jewels which, according to the Karma attaching to them, could be employed for the good of mankind through many different agencies. Some of these treasures were, however, so befouled with the aura of crime that if suffered to be dug up and circulated before the details of the law of Karma had worked themselves out, they would breed fresh crimes and more direful human misery. Again, the Karma of some individuals required that they should, as if by the merest accident, discover buried pots of money or other valuables, or attract to themselves in the way of business, fortunes greater or less. These effects of compensation were worked out by the elementals of the mineral kingdom, with whom the apparent pots of fortune were closely allied through the elementals preponderating in their own temperaments.

This question of the existence of elemental spirits has always been the crux with the Spiritualists, yet Mrs. Britten, one of their chiefs, declares (see *Banner of Light*) that "she knows of the existence of other than human spirits, and has seen apparitions of spiritual or elementary existence, evoked by cabalistic words and practices." The Hon. A. Aksakof, moreover, states that "Prince A. Dolgorouky, the great authority on mesmerism, has written me that he has ascertained that spirits which play the most prominent part at séances are elementaries—gnomes, etc. His clairvoyants have seen them and describe them thus." *Spí. Sci.* December 1875. (*T. S. Scrap B. I.*, 92).

To resume, then, the hand of such an individual having in him a preponderance of the elementals belonging to the natural kingdom of minerals and metals, like that of Midas, king of Phrygia, would have that magic property that "everything he touches turns to gold"; and no matter how stupid he might be as to general affairs, his 'luck' would be constant and irresistible. So, too, with a preponderance of the watery elementals, he would be attracted to the life of a sailor and stick to it despite all hardships and sufferings. So, also, the preponderance of the elementals of the air in a man's temperament would set him, as a child, to climbing trees and house-roofs, as a man, to mountaineering, ballooning, walking the tight-rope at dizzy heights, and otherwise trying to get above the earth's surface. H. P. B. told me various stories to illustrate this principle, which need not be quoted here, since human life teems with examples that may be comprehended upon testing them with the key above given. As regards the Theosophical Society, I may say that, while neither H. P. B. nor I were ever allowed to have a superfluity, we were never left to suffer for the necessities of our life and work. Over and over again, twenty, fifty times have I seen our cash-box nearly emptied and the prospect ahead very discouraging in the pecuniary sense, yet as invariably have I received what was needed when the hardest pinch came, and our work has never been stopped for a single day for lack of means to carry on the Head-quarters.

Yet the agent of the unseen Masters is often disqualified for judging whether it is or is not necessary for the success of his public work that he should have money coming in to himself. When H. P. B. was ordered from Paris to New York in 1873, she soon found herself in the most dismal want, having, as stated in a previous Leaf, to boil her coffee-dregs over and over again for lack of pence for buying a fresh supply; and to keep off starvation, at last had to work with her needle for a maker of cravats. She got no presents from unexpected sources, found no fairy-gold on her mattress on waking in the morning. The time was not yet. But, although she was in such stark poverty herself, she had lying in her trunk for some time after her arrival a large sum of money (I think something like 23,000 francs) which had been confided to her by the Master, to await orders. The order finally came to her to go to Buffalo. Where that was or how to reach it, she had not the remotest idea until

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she enquired: What to do at Buffalo? "No matter what: take the money with you." On reaching her destination she was told to take a hack and drive to such an address, and give the money to such and such a person; to make no explanations, but take his receipt and come away. She did so: the man was found at the address given, and found in peculiar conditions. He was writing a farewell letter to his family, with a loaded pistol on the table with which he would have shot himself in another half hour if H. P. B. had not come. It seems—as she told me subsequently—that this was a most worthy man who had been robbed of the 23,000 francs in some peculiar way that made it necessary, for the sake of events that would subsequently happen as a consequence—events of importance to the world—that he should have the money restored to him at a particular crisis, and H. P. B. was the agent deputed to do this act of beneficence. When we met she had entirely forgotten the man's name, his street and number. Here we have a case where the very agent chosen to carry the money to the beneficiary was herself in most necessitous circumstances, yet not permitted to use one franc of the trust fund to buy herself a fresh pound of coffee.

I recollect still another case where H. P. B. had the dispensing of "fairy-gold"—to use the popular term. Fortunately the beneficiary has left us the story in printer's ink.

It seems that at a meeting of certain well-known Spiritualists of Boston (Mass.) something was said as to the probability of the *Spiritual Scientist* dying out for lack of patronage. The late C. H. Foster, a famous medium who was present, gave as from a controlling spirit, the positive declaration that the calamity in question was impending; as, in fact, it was, since its Editor, Mr. Gerry Brown, had a rather large note to pay very soon and no means to meet it with. These introductory facts were published in the *Spiritual Scientist*, together with the following sequel, quoted from a clipping from that journal which I find in one of our scrap-books:—

"A few days ago the manager of the *Scientist* received a notice to call at the Western Union Telegraph Office and receipt for money sent by telegraph. He went with the following experience:—

Scene—Western Union Telegraph Office. Time, noon. To the left, receiver at desk. Enter on the right an individual who presents a money order notice.

Clerk. 'Are you expecting any money?'

Individual. 'Well, that's my name and address on the order, and that's your notice to me. I have no one in mind however.'

Clerk. 'Do you know of one Sir Henry de Morgan?'

Individual. (Smiling broadly.) 'Well, I have heard it said, that the spirit of the gentleman you mention, who lived on earth 250 years ago, takes a kind interest in my welfare. I'll receipt for the money.'

Clerk. (Drawing back, and changing tone.) 'Do you know any one about here who can identify you?'

Individual. 'Yes.'

Here a member of the company is called who knows Individual and the money is paid.

An hour later a telegram came saying,—

'I contribute——dollars to pay——note, due June 19th, and defy Charles Foster to make his prophecy good. The challenge to be published. Go to Western Union Telegraph Office, get money, and acknowledge receipt by telegraph.

SIR HENRY DE MORGAN.'

The money was sent from a far distance city. As the telegram asks us to publish, we do so willingly. We advance no opinion in this case. We have already shown the telegram to several prominent spiritulists, one of whom suggests that a member of the circle is guying us. Well and good. We are willing to be guyed as often as any one wishes to guy us in this manner."

Of course, the 'distant city' was Philadelphia, and the sender, H. P. B., who—as above mentioned—was, with myself, interested in helping the Editor to pull his paper through a pecuniary crisis. Now, I am fully acquainted with the extent of H. P. B.'s own resources at that time and I absolutely know that she was not in a position to send sums, either large or small, to impecunious third parties, and that her husband was as poor as herself and without credit to borrow upon. She must have got the money as she got that for her purchases in New York and for our travelling expenses in India, viz., from the Lodge. The Sir Henry Morgan of the telegram was John King, the alleged spirit control, in whose name H. P. B.'s first phenomena were done in New York and Philadelphia.

By an interesting coincidence, while correcting these proofs, I found in our Library a book about Morgan of which I had lost sight for some time. Its title is "The History of the Buccaneers of America; from their First Original down to this Time; Written in Several Languages; and now Collected into one Volume. Containing: The Exploits and Adventures of Le Grand, Lolonois, Roche Brasiliano, Pat the Portuguese, Sir Henry Morgan, &c. Written in Dutch by Jo. Esquemeling one of the *Bucaniers*, and thence Translated into Spanish," etc. etc. [London, 1699. The Original Edition.]

It is a queer, quaint, blood-curdling old book, that I picked up in New York, I think, and we had it early in our acquaintance. The thing that gives it an especial interest to us is that the intelligence which masqueraded for my edification as John King phenomenally precipitated on the three blank leaves preceding the Title-page, the following dog-grel verses:—

"To my fast friend Harry Olcott.

Hark ye o gents—to Captain Morgan's pedigree

Herein furnished by lying Esquemeling;

The latter but a truant, and in some degree

The Spaniard's spy—Dutch Jew—who penance sought and sailing

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Back to his foggy land, took to book-selling.
Ye lying cur! Though Captain Morgan bucaniered
He nathless knew well I trow—the wrong from right,
From face of ennemie the Captain never steered,
And never tacked about to show his heels in fight,
Though he loved wenches, wine, and gold—he was a goodly knight.
He passed away for noble virtue praised round,
Encompast by his friends who shor'd him underground
And settled *Above*—disguising for a change—
His title and name so famous once—that may seem strange—
But aint, and called himself John King—the King of Sprites
Protector to weak wench—defender of her rights.....
Peace to the bones of both—the Pirat and the Knight—
For both have rotten away the good and wicked spright
And both of them have met—forwith when disembodied.
The Dutch biographer met with a tristful care
Sir Henry Morgan's spirit who had long uphoarded
The wrongs made by the Jew chased his foe's Sprite apace
And never Spirit world before or after witnessed
A more sound thrashing or more mirthful race."

— Moralizey.

"Know—O friend Harry, that a Sprite's affray
In Summer Land is common any day,
That all thy evil deeds on earth begotten
Can never there be easily forgotten.

Yer benevolent friend,
JOHN KING."

The quaint diction and spelling of these verses will command attention, and I submit that they are much more characteristic of such an intelligence as presumably was the Buccaneer Knight's than the mass of sloppy communications we have got through mediums.

Besides the open book-shelves between the windows in our work-room at the Lamasery, there was a smaller one with glass doors, which stood in the N. E. window. On the day when I purchased the lioness-head, above mentioned, I also bought a fine specimen of the large American grey owl, which was very well mounted. I first put it on a small stand in one of the corners, but later, transferred it to the top of this smaller book-case, putting a box inside the cornice to raise the bird up to the proper height for display. I mention the circumstance because of an instructive phenomenon that happened between the time of my putting the box inside the cornice, and taking the stuffed bird from the writing table behind me to lift it to its place. In that instant of time there came upon the flat part of the cornice and the frames of the two glass doors, some large Tibetan writings in letters of gold; and of so permanent a character that they remained there until we left New York. Observe the procedure: I face the book-case to put the empty box on top, and this brings my face in actual contact with the exposed front of

the book-case, and I see nothing whatever written or painted on the plain wood surfaces. I turn about in my tracks, pick up the bird, turn back to lift it to its place, and—there are the gold lettered Tibetan messages before my eyes. Was this a positive or a negative *Mâyâ*, the precipitation at that instant of a writing by thought-force, from the distance across the room where H. P. B. sat; or was it an inhibition on the sight of myself and the several others in the room, until the right moment came for removing the temporary and special blindness, and allowing us to see what H. P. B. had probably written in gold-ink during the day-time, and then had hidden under her "veil of *Mâyâ*"? I think, the latter.

Mr. Judge tells Mr. Sinnett (vide "Incidents in the Life of Madame Blavatsky," p. 191) of a phenomenon of precipitation, of which, also, I was witness. The facts are as follows. One evening H. P. B., Mr. Judge and I were together and a letter had to be written to Mr. M. D. Evans, of Philadelphia, an insurance broker. Neither of us could at the moment recollect his address; there was no place near by where a Philadelphia Directory could be consulted; and we were at our wit's end. H. P. B. and I both recollected that in Philadelphia she had had on her table a slip of blotting paper with Mr. Evans' address printed on it, in a wave-line along with that of an insurance company, but neither of us could recall it. Finally, she did this: she took from the table before us a japanned tin paper-cutter, stroked it gently, laid a piece of blotting paper over it, passed her hand over the surface, lifted the paper, and there, on the black japanned surface of the paper-cutter was printed in bronze ink the facsimile of the inscription on the Philadelphia blotting-slip that Evans had given her in that city. Her physical brain could not recollect the inscription, but when she focussed her will-power upon the (physically speaking) vague memory of her astral brain, the hidden image was dragged to light again and precipitated upon the determined surface. This was a case of a "subliminal" being converted into a supraliminal consciousness; and a most interesting one, it will be conceded.

I leave the reader to decide whether the following phenomenon was a *Mâyâ*, an *apport*, or a creation. She and I were as usual one evening smoking while at work; she her cigarette, I my pipe. It was a new one, I remember, and the tobacco was as good as one could wish, but she suddenly sniffed and exclaimed, "Pah! what horrid tobacco you are smoking, Olcott!" I said she was very much mistaken, as both pipe and tobacco were unexceptionable. "Well," she said, "I don't like it this evening; take a cigarette." "No," I replied, "I'll not smoke since it annoys you." "Why don't you use those nice Turkish pipes that come from Constantinople?" said she. "Because I have none—a very good reason." "Well, then, here is one for you," she exclaimed, dropping her hand down beside her arm-chair, and bringing it up again with a pipe in it, which she handed me. It had a red clay, flaring bowl, set in

filagree gilt, and a stem covered with purple velvet and ornamented with a slight gilt chain with imitation coins attached. I took it with a simple "Thank you," filled and lit it, and went on with my work. "How do you like it?" she asked. "Well enough," I said, "although instead of purple I wish the velvet had been blue." "Oh well, have a blue one then," she remarked; again putting down her hand and lifting it again with a blue-stemmed pipe in it. I thanked her and continued my work. The manoeuvre was again repeated, and she said, "Here's a baby pipe," and she gave me a miniature edition of the larger sort. Being apparently in the mood for surprises, she then successively produced, a Turkish cigarette month-piece in gilt and amber, a Turkish coffee-pot and sugar bowl, and finally a gilt tray in repoussée work with imitation enamel ornamentation. "Any more?" I asked, "Has any Turkish shop been *ahire*?" She laughed, and said that would do for that evening; but sometime she might take the fancy of giving me by magic an Arab horse fully caparisoned, to ride down Broadway in a procession of the Theosophical Society and astonish the natives! Many, very many persons, saw the pipes and coffee equipage in our rooms thereafter, and when we left New York all were given away to friends, save the gilt tray and sugar-basin which I brought out to India and have still. Were they all *glamour*?

H. S. OLCOTT.

CURIOSITIES OF HEALING.

WE publish below some notes received from a correspondent on what he terms "domestic remedies" as opposed to the curative methods resorted to by modern-day physicians and surgeons. As these remedies resemble closely those employed by the old wives and so-called witches of the European Middle-Ages, they will be interesting to Western as well as Eastern readers. Though, to a very great extent, the curing of disease by charm, incantation, and so forth, is no longer known in the West, it is still very common in various parts of India, so that our correspondent's notes will serve as a useful record, whether regarded from an antiquarian or more seriously practical standpoint. The following are the notes referred to:

FOR FEVERS.

A few persons, especially Fakirs, Brahmîns, Mullas or others supposed to be religious men, give charms for the prevention or cure of fevers. They are found in almost every town or even village of the Panjab, and probably of other provinces also.

The charms given are:—

(a). A thread of wool, cotton or silk, plain or knotted, at regular intervals, and with a certain number of knots. This is worn by the patient round the neck or head. It is called "*Gat*," "*Ganda*," "*Dhaga*," "*Kanthi*."

(b). A piece of wood on which a diagram or *Yantra* is drawn or a *Kolum* written, is tied with a thread. This is either worn round the neck or on the forehead.

(c). A *Kakh*, which means a piece of paper on which a *Yantra* is drawn or a *Mantra* or *Kolum* is written, is either wrapped in a red- (blood) colored cloth, or leather, or enclosed in copper, silver or gold, fastened with threads and tied round the neck or forehead.

(d). A charmed lemon or an onion is also similarly threaded and worn for fevers.

Go into a town in a fever season and you will meet several persons wearing these. They are very common in the Punjab, and several persons will declare and swear that their fever has been cured by these charms only, all other means and medicines having failed.

There are other cures which are resorted to when the above means fail and which are said to be infallible. One of them I tried myself in my youth, about 12 or 13 years old.

My grand-father's elder brother used to give charms for fevers of an intermittent kind to prevent their return. I suffered from tertian ague, in which the *Dhaga* and *Yantra* cure failed. After ten or twelve returns of the ague, on my complaining to him that his charms had no effect on me, he told me to get up early in the morning of the critical day of the fever before other people were about, and take a few wheat grains with me, about a seer, I think. He instructed me to go and lay the wheat grains near the root of a *Kikor* (*Acacia*) tree, embrace the stem of the tree 3, 5 or 7 times in one breath, and return to the town without looking behind me or speaking with any one. I did so. No fever came that day, and I have never suffered from tertian fever since. I have heard of others undergoing the same treatment and experiencing the same result.

(e). I know of an old Brahmin who used to charm away tertian fevers by writing *ॐ नमः* "Aum Namah", on each of the 7 fresh Banian leaves which he got for the purpose, and stitched together. He used to order the patient to hang them in the middle of the gateway of the house in which he (the patient) lived, and to pass under them 3, 5 or 7 times at once, on the fever day. His remedy was generally reported to be successful.

(f). There is a class of Brahmins who are believed to drive away fevers and other disorders, especially from the persons of young children. Their process consists in making passes over the head of the patient either with their hand or a knife or a pair of iron tongs, with recitation of mantras. There are many of these professionals practising in Multan and Scindh almost in every town. They go round every morning or evening to houses where there are children and perform their ceremonies.

CURE FOR TOOTHACHE.

I have known of 3 or 4 methods of cure for toothache of this kind.

1. One practitioner used to relieve the pain by making the patient sit in front of him, taking an iron article, a knife, a key or a nail, touching the painful tooth and reciting a mantra. On completion of this he would throw the iron thing on the earth, then pick it up, blow over it and then repeat the process till the pain was relieved. It was as if he spirited away the pain by magnetising the iron which attracted the pain from the tooth, the pain being ultimately drawn off into the earth.

2. Moulvi Gholam Nobi of Shahpur used to draw a circle on the ground in which he would write with his forefinger the word "Alif" in Persian character. He then asked the patient to pass over it as many times as he could. More than fifty per cent. of his cases were successful.

CURES FOR RHEUMATISM AND GOUT.

A white stone bead is worn round the joint affected or immediately above it for the cure of all rheumatic or gout affections of the joints.

The bead is called a *Woyu Ra Mauka*.

It is generally round and flat, about the size of a four-anna bit.

2. Some persons profess to know Mantras or Kolums for cure of rheumatic affections, and recite the same and then blow over the affected part or over an oil or ointment to be applied to the part.

3. There is a village in the Rohtok district within the limits of which it is supposed that if any one suffering from any kind of inflammation be taken, his inflammation subsides. Many villagers even of distant parts are carried to that village, and those who cannot afford to go there, get a piece of earth therefrom and touch the affected part with it.

J. BHAIPOIRA VEYD.

(To be continued.)

A STEP IN ADVANCE.

WE have received from Chicago a copy of a very important paper by Mr. Edmund Buckley, whom we had the pleasure of meeting in the course of a recent voyage from Madras to Calcutta, on "The Need of Systematic Study of Religion."

Mr. Buckley has been for many years in Japan, where he has made a study of Japanese Buddhism, particularly Shintoism; he is also an earnest student of philosophy and religion in general, and is thus pre-eminently entitled to plead the necessity for a more widely-diffused study of Comparative Religion.

The thoughtful paper, from which we publish a few extracts below, serves as an introduction to an account of the Department of Comparative Religion at Chicago University.

We learn from a circular appended to Mr. Buckley's paper that:

"A beginning has already been made by the University itself in a Religious Museum. A special and valuable loan collection of cultus implements and other religious objects of Shintoism, Japanese and Indian Buddhism, &c., is on exhibition and in use in the classes of the department. A constantly increasing special library on Comparative Religion is at the service of students."

In addition to its theoretical side, the department "hopes to make itself useful to those who are intending to enter the work of foreign missions, and to those missionaries who may desire to investigate more deeply the special religions with which they come in contact, or the subject of religion in general." It is proposed therefore by the University to give instruction in the living languages of the Orient, which, as the syllabus remarks, will be, "a most valuable as well as an entirely new addition to the educational opportunities of the country."

A reference to Mr. Buckley's paper shows us that he, like most travelled scholars, seems to deplore the carelessness and inaptitude of many European missionaries in and for the work they have taken up in foreign countries, and the recklessness with which they throw themselves into the task of forcing conversion upon races and people, about whose national customs and religion many of them know and care nothing. Speaking on this particular question Mr. Buckley very wisely remarks:—

"In Japan, both Shinto and Buddhist Societies are publishing hitherto unheard of books, magazines, newspapers, tracts and catechisms, apologetic and polemic, mainly against Christianity, and these must obviously be understood and refuted, or the missionary cause suffer.* Even granting that the missionary should make no overt reference to such gainsayings, but prefer now as heretofore to proclaim his positive gospel, it remains needful for him to adapt that gospel to the national mind in general and to the questions agitating it at any particular time. But he can do neither of these without knowledge of the dominant religious ideas of his hearers, or without some knowledge of the methods dictated by comprehensive study of religion. Everyone admits this principle in respect to the home preacher, and it applies with ten-fold force to the foreign one. The danger arising from ignorance, even of the much less profound relations of etiquette and taste, is so considerable that while his lack of control over the language is to the newly arrived missionary a source of great regret, it forms to his more experienced brethren a source of great relief. They know well what havoc with the emotions of his hearers such an untrained zealot would work."

Regarded both from its "theoretical" as well as from its "practical" side, the work of this department of the Chicago University cannot be too highly commended. On the one hand, the student of religion in general will have opportunities of enlarging his knowledge and broadening his mind, and on the other the missionary specialist will be guarded against many of those blunders which "most easily beset" him. It may even happen, if he goes deep enough in his studies, that the

* The italics in all cases are ours.—Ed.

converter may become the converted. It has happened before now; but with incidents of this sort we are not now immediately concerned. Let us turn again to Mr. Buckley's paper.

Emphasising the marked ignorance displayed by most of his fellow-countrymen and Europeans whom he has met in his travels concerning foreign religion, our author remarks:

"Nor does the theological student stand alone in his ignorance of the broader facts and laws of religion. In spite of the present wonderful diffusion of knowledge, I found while resident many years in the Orient, on the highway of travel, each and every visitor making frank confession of ignorance on the topic of non-Christian religions. When accompanying such visitors, as I sometimes could do, I found auditors, not so much attentive as astonished at the notions involved in an understanding of the little they saw. Said a professor of Princeton College to me on one such occasion, 'Why, our students know nothing about Buddhism,' and at that time the statement held good of every other institution in the United States. That Princeton did not alone ignore that vast and wonderful religion appeared from the stultifying query put by the Buddhist Dharmapala at the Parliament of Religions as to how many of his five thousand hearers had read the life of the great teacher, and from the humiliating reply that about five had. Five out of five thousand, and they the pick of the religious world, its preachers and teachers! And that statement was based probably on a perusal of Sir Edwin Arnold's *Light of Asia*, rather the rhapsody of a poet than the dispassionate description of a historian. Meanwhile the claim of the Schopenhauer to the distinction awarded him by Professor R. Flint, of first directing philosophy to an evaluation of life was long ago preëempted by the Enlightened One, and the conclusions he reached have by others been carried to a sequel which probably preëmits also those yet to follow the German's doctrine in the West. One would suppose it might be worth while for our religious guides to study this movement in order to forfend the West from a like descent into apathy or idolatry with the East. But, as it was in Macaulay's days, when, as he said, 'A broken head in Cold Bath Fields produces a greater sensation than three pitched battles in India,' so it is now and here in religion. Its mightiest problems, tried on the grandest scale through milleniums of time, receive no attention from us, because, forsooth, the work was done in remote and despised Asia! And this neglect of our learned class finds an echo in the disrespect of business circles for things noble and sacred, provided they are so only for men of darker skin and variant profile. There lies before me a packet of tea bearing as trademark a tree and an elephant, with the word *Bhud* beside them. Below is added the following explanation: 'Was formerly Buddha. Altered at the request of the Buddhist Defence Committee of Ceylon.' The *raison d'être* of such a committee will be questioned by no unprejudiced observer. Imagine the outraged feelings with which we should see our Christian symbols, the ever significant cross and dove joined with the sacred name of Christ, in use by Buddhists as a brand for our canned beef! Yet the Bodhi tree and elephant are the Buddhist analogues of the Christian cross and dove, while Buddha is the name of the only saviour known to millions of our race.

"Another striking case of neglect appears in the general and total ignorance of phallicism. An extensive acquaintance with college and divinity graduates leads me to venture the forecast that not two in ten

from those classes that read this article know even the meaning of the word, Greek though it be, and ubiquitous in the history of religion; and though it prevail at the present time to the extent of requiring in India alone an estimated number of thirty millions of symbols, with perhaps as many hundreds in Japan; while its survivals—to use the technical but expressive word of Dr. Tylor—in higher faiths, in literature, and custom are alone amply sufficient to justify its careful study. And the interest of its nature corresponds to the extent of its distribution. It puts in clearer light than most phases of religion known to me the essential notions of all religion, and, perhaps, best of all, the fact of its progress from the beginning even until now."

The very marked tolerance of Mr. Buckley's views on the important questions he treats, will recommend them to all earnest students of religion inside and outside the Theosophical Society; and it is a matter of sincere satisfaction to us to be able to chronicle the step in advance which Mr. Buckley and his colleagues at Chicago University have taken in connection with this all-important study of Comparative Religion. We feel sure that if Mr. Buckley's mind is typical of those ruling the fortunes of the University, this centre of education cannot fail to do a great and good work in the particular department which has been the subject of our remarks.

S. V. E.

CLAIRVOYANCE.*

(From the German of Dr. Carl du Prel.)

1. THE INTUITIVE PERCEPTION OF CLAIRVOYANCE.

CLAIRVOYANCE, as the word implies, does not mean abstract knowledge, but seeing, as it were pictorially, by intuition. We are thus naturally led to enquire which is the organ to which this power may be assigned.

Plainly there can be no question of sight in the physiological sense of the word when what is "seen" is known to be miles away at the time, or when it is some event that is to happen in the future. What is meant must be some interior vision, i.e., clairvoyance does not depend upon a peripheral stimulus of the optic nerves, but is, like our dream-pictures, merely a cerebral image. In clairvoyance, as in dreams, the brain changes feelings into pictures extended in space, and projects them outwards.

Clairvoyance is thus hallucination, and not merely in time where reality is as yet wanting, but also in space, where it is indeed given, but does not lie within the seer's sphere of sensuous perception.

But clairvoyance is hallucination only with reference to its form, not in reference to its matter. Clairvoyance is not hallucination caused by physical derangement, but corresponds to a reality, to something which is either now taking place at a distance or which will take place in the

* Sphinx, July 1892.

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future. The brain as such is not however capable of producing such a result, it cannot actively bring about clairvoyance, it can only passively receive impressions which, in accordance with its normal functions, it changes into visible pictures.

Clairvoyance is thus not a true, objectively caused hallucination. Whence the brain derives its material, we do not know; the antecedent disappears in the unknown, and only becomes knowable at the end station, that is, where the activity of the brain works upon it.

Hence clairvoyance is the last member of an unknown antecedent process. The only method by which we can arrive at a clear idea of the process is through the analysis of this end-member, i.e., through a consideration of the different characteristics of clairvoyance. We possess a great mass of facts as material for our enquiry, it would therefore be well if we had some practicable principle by which we might classify them. But unfortunately the classes into which they seem naturally to fall, are of no use.

We might for instance try to divide the phenomena of clairvoyance into different species according to the subjective state of the seer. But experience teaches that these phenomena occur in the waking state as well as in sleep, and not only in natural but also in artificial sleep, in sickness, in madness, in swoon and on the approach of death. This multiplicity of circumstances in which clairvoyance may occur, proves apparently that these are only conditions of clairvoyance, and hence the cause cannot be discovered by this method. Even the characteristic which all these circumstances have in common, viz., the suppression or at least the veiling of sensuous perception, is not a necessary condition. Thus the bodily state of the seer does not afford a practicable principle of classification. If we turn now to the material content of clairvoyance, we at once distinguish between clairvoyance in space and clairvoyance in time, the last of which may be either of the past or of the future. But this distinction is not an essential one. Time and space are not merely facts in the objective world-process, but they are deeply rooted in our consciousness in which they lie as forms of knowledge. Every event in the world has its fixed place both in space and in time, and must have this place and no other. A common cause must lie at the foundation of these two conditions, and the faculty of clairvoyance, whether in time or space, must proceed from one common point. The explanation of clairvoyance must include its phenomena in time as well as those in space. Thus this principle of division is also useless.

We wish to ascertain the organ of clairvoyance and its mode of function. But we do not know whether we possess such an organ, or whether clairvoyance is a faculty of our own. We only know the last member of the process and this is a cerebral image. Similar phenomena may occur through thought-transference. Many enquirers in antiquity explained clairvoyance, as for instance in the case of oracles, as the result of divine or demonic inspiration. We do not require to introduce such

agencies, for to do so would be to renounce all explanation; but it may be mentioned that inspiration after all presupposes nothing more than an external consciousness, in which clairvoyance lies, which is transferred to the inspired person; and moreover many clairvoyant phenomena may be explained, that is, their cause may be given, by the fact that an external agent, and that a living man, works upon us telepathically. So for example Dr. Gama tells us that a traveller who had left a brother at home and gone to Paris, during a conversation with him, suddenly received the impression that this brother was dead, and this clairvoyant impression was confirmed in all its details as related by the traveller.* Telepathy enables us to explain a considerable number of spatial clairvoyant phenomena; but we must exclude these from our enquiry as they are included under action at a distance. We who desire to know whether we possess in ourselves an active faculty of clairvoyance, are interested only in clairvoyance in time, and such spatial clairvoyance as that wherein there is no living agent acting telepathically. Let us take some examples. Swedenborg, coming from England and landing at Gothenberg, sees, a few hours later, the fire in Stockholm, relates it to a large company, and again after a few hours announces that the fire has been got under, and describes its extent.† Here we have an example of spatial clairvoyance without any living agent. This fact was so well attested that a German Professor, with whose ideas it did not agree, while afraid to deny the truth of the story, passed it over with the words, "Any one who knows men knows that Swedenborg had either himself arranged for the fire which he saw while at a distance from Stockholm, in order to gain the reputation of a supernaturally gifted person, or else his announcement was a chance coincidence."‡

The next example is one of clairvoyance in time. In the expedition to Eastern Asia, sent out by the United States, under the command of Commodore Ringold, in 1853—1856, Samuel Potts, the Hydrographer, dreamed that he had received a box containing clothes, which had arrived too late to be taken on board, and which a friend had promised to send on to China. "I dreamed," said he, "that we were near a merchant ship in a calm, we sent a boat to the ship, and it returned with my box." In the morning he related this dream. After some hours there was a calm, and a barque with the American flag came in sight. Lieutenant Russell, thinking the ship might be from New York, went off to it in a boat and brought back with him Mr. Potts' chest of clothes. The ship came from Baltimore and was 84 days out.§ This is a case of clairvoyance in time without living agents.

In both examples the seer has before him a visible picture which exactly corresponds with the reality. It is worth while to give a few examples of this detailed seership.

* Comet: "La vérité aux médecins," 384.

† Kant: "Träume eines Geistersehers," 47. (Kehrbach).

‡ Hoppe: "Das Hellsehen des Unbeugsamen," 14.

§ Heine: "Expedition in die Seen von China, Japan, und Ochotsk," o. 2.

A clergyman named Happach once fell asleep in the open air, and dreamed that he was at Mehringen in a room in the parsonage where he saw, near the door, three seats fixed against the wall, which caused him some surprise. After more than twenty years he went to preach at Mehringen, a place he had never previously visited. There he went to see the widow of the late parson, and found, in the room into which he was shown, the three seats.* In the night of the 11th May, 1812, one Williams dreamed, in Scorrierhouse, that he was in the lobby of the House of Commons in London, and there saw a man shoot with a pistol a gentleman who was pointed out as the Premier. He was so deeply impressed by this dream that he awoke his wife and related it to her. The next day he related the occurrence in all its details to several of his acquaintances. One of these, named Tucker, recognised from the description given that the person shot at was Mr. Percival, the Premier, whom Williams had never seen, nor had he seen the interior of the House of Commons. On the same day came the news that, on the evening of the 11th May, one Bellingham had shot Mr. Percival in the lobby. When Williams afterwards went to London he was able to point out in the lobby the exact spot on which the murder had taken place and to describe the accompanying circumstances.† This dream seems to have called forth much attention, as it is mentioned in the *Times* so late as the 16th August 1829, with the remark that all the witnesses were still alive.

From the same paper (the *Times*, 2nd December 1852), Schopenhauer cites an example that led to a criminal investigation. At Newent in Gloucestershire, the Coroner, Mr. Lovegrove, held an inquest on the body of Mark Lane who had been found drowned. The brother of the deceased said that, on the first news of his brother's disappearance, he had answered as follows, "Then he is drowned, for I dreamed it last night, and that I was standing deep in the water and trying to get him out." The following night he dreamed that his brother was drowned near the sluice at Oxenhall, and that a trout was swimming near him. The next morning he went, accompanied by his second brother, to the place; he saw a trout in the water and was at once convinced that his brother was lying in that place, and there in fact the body was found.‡ A similar unessential detail, which refers to the sense of hearing, occurs in Christ's prophecy to Peter: Before the cock crows twice, thou shalt deny me thrice.

Professor Kieser relates that one of his patients, living eleven German miles away, dreamed that she saw herself in a strange house looking out on to an open space in which were trees. She noticed various other details about the house and thought that she was leaning against a window with a friend. When she came on the following day to be magnetised by Kieser, she stopped at a relative's, but, by the advice

* Happach: "Materialien für die Erfahrungsseelenkunde," II. 124.

† Nork: "Fatalismus," 121.

‡ Schopenhauer: "Parerga," I. 217.

of Kieser (who knew nothing of the dream), she went on to a house where he had engaged accommodation for her, and which she recognised as the one she had seen in her dream. A friend came to visit her, and both together were looking out of the window, when she recognised that this was what she had done in the dream.* Schorner had a friend, a schoolmaster of Arnsdorf named Rafe, who dreamed in 1860, that his wife came into a room and told him that his father was very ill, that he had pains in the left breast and was going to die. The son then went to his father whom he found on his death-bed.† Theophilus Bonetus tells us that one morning, on awaking, his wife announced to him the death of the wife of the town-major, of which she had been informed in a dream. At the same moment a messenger came begging the help of Bonetus for a sick person. The wife asked him, with the greatest assurance, when the major's wife died, and was told, in reply, that the death had taken place four days ago, and that the messenger had himself been present at the funeral ceremony. The wife of Bonetus then related to the messenger the order in which the different friends and relatives had walked in the funeral procession, together with other circumstances which she described as accurately as if she had seen them with her eyes.‡

Clairvoyance with reference to warlike operations not unfrequently occurs, but here also there is no abstract knowledge, but pictures of battles are seen in the air like a *fata morgana*. Phenomena of this kind are recorded even in antiquity.§

All modern somnambulists agree that they see in pictures. One of Kerner's somnambulists says, "It is just as if a painting hung before me on which my circumstances were represented, and thus I can describe them beforehand."|| Another, asked to explain the operation of her perception, said, "I cannot do that, I see the things before me as if in a picture."¶ Another, when asked how she could see the future, replied: "It all lies before me, and side by side."** Another says: "The appearances often are on a reduced scale, but then the pictures are so much the clearer."†† Bende asked his patient, how it was that somnambulists do not know what it is that they see with, and she answered: "Does that surprise you? What do you see with when you dream? That is how it is with me, only with the difference that I keep awake in the dream and you do not."‡‡ Kerner's somnambulist, foreseeing an attack of cramp, says: "I see myself lying there a

* Kieser: "Tellurismus," II. 35.

† Schorner: "Das Leben des Traumes," 341.

‡ Bonetus: "Medicina septentrionalis," II. 418.

§ Tacitus: Hist., V. 3; Pliny, II. 58.

|| Kerner: Geschichte Zweier Somnambulen, 67, 99, 100.

¶ Du Potet: "Traité de magnétisme animal," 403.

** Perty: "Spiritualismus," 19.

†† Wesermann: "Der Magnetismus," 172.

‡‡ Werner: "Die Schutzgeister," 384.

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terror to the beholders, it frightens me so when I see myself lying there."*

This intuitive perception almost always occurs in "second-sight," which is seldom symbolical. A seer in Klixball said beforehand, that in a fortnight there would be a storm from the south-west. Asked how he knew that; he answered, "I saw a funeral procession come out of a certain house, and the mourning mantles of the followers fluttered in that direction."†

Schopenhauer remarks with reference to the fact that clairvoyance manifests itself in pictures intuitively perceived, that the best description of the faculty would be that which the Scotch have chosen for one of its particular forms, "second-sight," and that he would use this term to designate the whole of such phenomena had it not been adopted for a particular species.‡ We know nothing of the process so far as it is within the sphere of the unconscious, we do not know how the material is obtained which is worked up into a picture by our brain; but so far as the process of clairvoyance is conscious, the expression "second-sight" would be the most appropriate, as has been well expressed by Bishop Synesius, the pupil of Hypatia: "Thou shalt be initiated into the secret by which the soul disposes of two pair of eyes, of which the lower must be closed, when the higher sees, and when the one is closed, the train of self-revelation comes to the other."§

The intuitive perception of clairvoyance allows of considerable control over its correspondence with reality; but sometimes it may become the source of error. If, for example, a somnambulist prophesies her death on a certain day, and on the day mentioned she merely swoons, the error is evidently in the picture. Since the intuitive perception depends on a function of the brain, it has an evident disadvantage in that such pictures cannot be distinguished from purely subjective visions, or dream-pictures produced by the activity of the brain. The seer may thus confuse clairvoyance with subjective elements, or may take subjective pictures for clairvoyance, as there is no distinguishing mark by which the two sets of phenomena may be distinguished. A student saw in a dream quite correctly the place where, and the person through whom, he was about to fall into danger of his life, but individual phantasies were mixed up with the circumstantial details of the event.|| Paracelsus is therefore right in distinguishing between *imaginatio*, as transcendental faculty, and *phantasia* which belongs to the bodily life.*

A further disadvantage of the intuitive perception of clairvoyance is that the pictures are provided with no sign by which the time of

* Kerner: loc. cit., 109.

† "Archiv für tierischen Magnetismus," VIII. iii. 81.

‡ Schopenhauer, "Parerga," I. 253.

§ Synesius: "Of the Egyptians and of Prophecy."

|| Moritz: *Magazin*, etc., VI. 1. 72.

* Paracelsus, II. 513. (Hafer).

their future occurrence may be determined; symbolical pictures alone furnishing to some extent an exception. Even among the prophets of the Old Testament we seldom find that the date at which their prophecies are to be fulfilled is fixed beforehand, indeed it is often stated that the time of the fulfilment is known to God alone,* or the date itself is made the subject of the prophecy.† Since the clairvoyant vision is spread out in space like a picture, it remains undetermined as to time, just as the starry sky gives us no information as to the different distances of the stars, and the beams of light that reach us differ by centuries in the date of their origin. Thus in Jeremiah the conquest of Babylon is given side by side with the final downfall of the kingdom, which occurred a thousand years later,‡ just as the moon's crescent appears over the top of a tree with nothing to show the distance between the two. In the New Testament, too, the apostles ask when will come the time of the fulfilment of a prophecy.§ In clairvoyance, several events of a single life-time are represented in one picture, the sequence in time is changed into co-existence in space, and the intervals of time remain undetermined.

This intuitive perception may also lead to positive error, inasmuch as somnambulists often confuse the past with the future. Hufeland mentions an example: "It is remarkable that she always spoke of to-day as yesterday, and of what happened to-day as events of yesterday." When she spoke of to-day's events, which had not yet taken place, as having happened yesterday, it was understood that she spoke of the future, and this always proved correct as to what she said about her bodily state.|| Dr. Teste was told by a somnambulist that she had broken a porcelain plate, but she denied it on awaking; no one was to move the plates and then it would be found that none were missing. She went away and counted the full dozen. Teste left the place, but had not gone far when he heard a noise, and returned to find the lady in tears. A plate had just slipped out of her hand: she had confused the past with the future.¶

Lastly the intuitive perception of the picture itself is not always complete, and only becomes plainer on repetition. When the clairvoyance diminished in Dr. Haddock's somnambulist, Emma, she borrowed a simile from the physical world and said: "My glasses are darkened."**

Since the material which leads to clairvoyance is usually made over to the brain, it may serve other functions there, "g." abstract thinking, or it may arouse the central seat of the organ of hearing. Hearing at a distance, or clairaudience, is not very rare. Bende Bendesen says: On the day that Director Paisen of Kletteries in Fuenen died, Karsten the bailiff was seated at table in Lindholm, with his wife and

* Zechariah XIV. 7.

† Isaiah VII. 8.

‡ Jeremiah LX. 51.

§ Peter I. 10-12.

|| Hufeland: "Ueber Sympathie," 189.

¶ Charpignon: "Physiologie du magnetisme animal," 307.

** Haddock: "Somnolism."

son, and they heard quite distinctly a horse trot into the yard, and, uttered in a hollow voice, the words, "Old Paul is dead." An hour later the servant of the deceased arrived on horseback, and announced the death in the words previously heard.* In this connection may also be mentioned the death-cry of the Scotch, the so-called *Taish*.† Wierns tells us that, in the house of his uncle, a hop-dealer, he always knew beforehand when the merchants were coming, by hearing at night-time a noise on the hop-ground.‡ Hearing at a distance also takes place in space. A clergyman was preaching in a church, and at the same time a possessed person, in another church two kilometers away, repeated the words of the sermon as they were delivered.§ A somnambulist says the words which the wife of the clergyman of the place is then uttering.|| another repeats word for word what her boy is saying four rooms off, the doors being closed.¶ The boy Richard describes the tune and verses that are being sung in a distant quarter of the town, and these, on enquiry, prove correct.** In other cases clairaudience is only aroused by association and appears as a subjective element in combination with vision. Such associations appear even in the usual dreams and hallucinations. We see the roses that we pluck in dreams, we smell their perfume, and feel their thorns.

As an element of somnambulant life, clairvoyance ceases on the awakening of the seer, and it then also disappears from memory. It remains however latent, and this is proved by the fact that it can be aroused by association, as for instance when we meet with some of its elements in reality, and recognise it when fulfilled.

Haydn writes in his diary: On 25th March 1792, at the concert at Herr Barthelmann's, there was present a clergyman who, on hearing an *andante* composed by Hadyn, became deeply dejected, because he had in the previous night dreamed that this *andante* would announce his death. He went home, laid himself down, and died soon afterwards.†† Aterius went to Syracuse to be present at the gladiatorial games, there he dreamed that, at a similar show, he would be stabbed by the sword of a gladiator. At the games he recognised, in the person of a retiarius, the gladiator who had stabbed him in his dream. He was very anxious to leave the place, but those around him succeeded in calming him. The retiarius, in the course of his fight, drew near the place where Aterius sat, and, raising his sword to strike his adversary, unfortunately struck Aterius, who was killed.‡‡ An Englishman once vi-

* "Archiv für tier. Magnetismus", VIII. iii. 97.

† Ibid. VI. iii. 109.

‡ Kieser loc. cit., II. 58.

§ Mirville: "Des esprits," II. 232.

|| Archiv. VIII. ii. 161.

¶ Ibid. XII. ii. 112.

** Gürwitz: "Richards magnetischer Schlaf," 91.

†† Xeruer: "Magikon," III. 757.

‡‡ Valerius Maximus, I. 7.

sited one of Ricard's somnambulists, and directed his clairvoyance to a house in Paris—a false method, it may be remarked, as it does not exclude telepathy. In the place indicated the somnambulist saw a sick lady lying on a bed. Some days after a lady came to the somnambulist, and in her he recognised, through the rapport set up by holding her hands, the sick person whom he had seen as above.* Remigius tells us that a certain merchant was robbed of six pieces of linen. In the night he saw the thief in a dream. Several days after he met in the street the thief, accompanied by a porter carrying a closed box. The merchant followed him, and as he was about to have the box put on board a ship, summoned an officer of justice, and the stolen goods were found in the box.† Nietsch, a bailiff, dreamed that there stood before him an old man who, baring his breast, complained of pain, and he said in reply that he was unable to help him in any way. The old man then begged him to lay his hand on the place with a firm determination to help, and with confidence in his power to do so, adding that then health would be restored. Some days afterwards an old man entered the bailiff's office, to get some keys; he groaned heavily, complained of pains in the chest and begged for advice. The bailiff shrugged his shoulders. Then he remembered his dream, and when the old man brought back the keys, he placed his hands upon him as he had done in the dream. The sick man then spoke, using the same words as in the dream and said, "Good Lord! How well I feel; all the pain is going away." The bailiff, thus made aware of his magnetic healing power, used it thenceforward for the cure of various maladies.‡ A girl dreamed she was lying sick in bed, a man came into the room and said: "So you are still sick?" He then made passes over her from head to foot, whereupon she lost consciousness. Three days later the clergyman sent to tell her that Dr. X. had come to visit her. She was unacquainted with the doctor, but when he entered the room, she recognised the man she had seen in her dream. Using the same words, he made passes over her, and when she succumbed to the influence, he promised to begin a magnetic cure. The emperor Gratian gave Theodosius the chief command over the Goths. The latter dreamed that Meletius, as patriarch of Antioch, clothed him with the purple, and crowned him emperor. He afterwards really became emperor of the East, and when, in the same year, the Council of Constantinople was held (B. C. 380), Theodosius recognised among the bishops, Meletius, whom he had never seen before, and who crowned him.§ Harvey, when on his way to Italy, was, without any reason being assigned, kept a prisoner by the governor of Dover to whom he had shown his passport. The governor knew Harvey merely by reputation, but in the previous night he had a dream, warning him not to allow a person, whom he recognised as Harvey, to cross over

* Ricard: "Traité théorique et prat." 455.

† Remigius: "Démonolatria," II. 448.

‡ Kerner: "Magikon," II. 308.

§ Ammianus Marcellinus I. 29.

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to Calais. The boat by which Harvey would otherwise have crossed, was wrecked and the passengers drowned.*

Similarly, places that have been seen in clairvoyance are afterwards recognised, and the seer finds his way by following the remembered directions taken in his dream.† A theological candidate, long before he obtained his post as private tutor in Pommerania, saw in a dream the room afterwards assigned to him—a long narrow apartment with a single window, looking out on to a beautiful park, with a gymnasium on the right. When he arrived, he was struck with the resemblance to his dream, only the gymnasium was missing, but was erected during his stay, on the spot where he had seen it in his dream.‡ A lady dreamed of a town. From the description she gave, her husband recognised it as Zurich. When she afterwards actually went to Zurich, she recognised her dream-picture, the exact appearance of the interior of a house and the view over the lake. Seated on a bench was a woman who had a heavy bundle of wood to carry. The lady wanted to ask her husband to help the woman, but refrained from doing so in order to see whether the end of the dream would be fulfilled, for she had seen another gentleman in white stockings give the necessary assistance, and this is what actually happened.§

Another remarkable example takes the form of a double dream. A schoolmaster dreamed of a lottery number, but forgot to purchase the ticket. When the numbers came out he wanted to see whether the house in which the lottery-office was established corresponded with the one he had seen in his dream, which turned out to be the case. He was addressed by the clerk as "Mr. Schoolmaster," and, on being questioned, the clerk said he recognised him because he had seen him just as he was then standing, in a dream. Both dreams occurred in the same night.¶ Emile Deschamps, the poet, wrote in 1836 to a Paris newspaper giving some particulars about himself. Among other things he said that in a dream he saw a town, he walked about in the streets, read notices posted on the walls, and so on. Until he left Paris he could not get rid of the picture. Arrived at Orleans he found that everything corresponded to his dream and that he knew his way about perfectly. He states that he had met other persons who were clairvoyant.¶ Felix Ikwirsky, an official in the ministry of war, once rescued a woman from drowning in Warsaw. She was very grateful to him ever afterwards. About a year later he dreamed that he went past her house where a great crowd was assembled, and the women ran out to him and complained that she had been robbed and had lost all her property. He

* Beaumont: "Traktat von Geistren," VIII. 9.

† Du Prel: "Philosophie der Mystik," 352.

‡ Splittergerber: "Schlaf und Tod," I. 86.

§ Kerner: "Blätter aus Precorst," VI. 161-164.

¶ Kerner: loc. cit. V. 73.

¶ Perty: "Die mystischen Erscheinungen," II. 264.

awoke and forgot the dream, but remembered it afterwards when he went out, passed the house, and found everything as in the dream. He related the dream to the assembled persons and added that he had replied to the woman's complaint with the words: "Doubt not; all that has been stolen from you will be found in the vault of the monastery under a stone." They went to the spot indicated, and there, in a hollow under a stone, they found every one of the stolen articles.*

(To be continued.)

VEDA'NTIC NON-DUALISM; OR, IS DEITY NO OTHER THAN THE COSMOS?

I PROPOSE to touch upon some of the most salient features of the Vedānta philosophy, with special reference to the view which has been taken of the same by Mr. Mannilāl Nābhūbhāi Dvivedi in his very learned and thoughtful work entitled, "Monism or Advaitism."

In the first place it is to be observed that the Vedānta, at least from the Hindu point of view, can hardly be characterised as a *rationalistic* system, though it accords with sound reason and embodies the deepest and loftiest thought that man has ever aspired to. S'ankarāchārya commenting on Sūtra 11 (Brahma Sūtra, Bk. II, Ch. I.) says,

"कथमेकरूपानवस्थितविषयं तर्कप्रभवं सम्यक् ज्ञानं भवेत् * * * अत आगमवशेनागमानुसारितर्कवशेनच चेतनं ब्रह्म जगतः कारणं प्रकृतिश्चेति स्थितम्"

"How can that knowledge be true which, based as it is upon (human) reasoning only, is ever changing in its character and objects? * * * Hence by the authority of the Veda and by the authority of the reason that follows the Veda, it is established that the intelligent Brahma is the (efficient) cause,† as well as the substance of the world."

It is clear too from the above extract that the theory of matter, whether as atom or as the Pradhāna of the Sāṅkhya being the substratum of the cosmos, is repudiated.

Mr. Dvivedi writes: "Thought and Being thus inseparable, the Supreme Genus is the compound of both (Brahma)—this is Advaita-non-duality."

When we consider the patriotic and enlightened regard the writer evinces for the teachings of India's ancient sages, and at the same time the above exposition of a philosophy, the pure spirituality whereof has called forth the admiration of even foreign scholars, the sad reflection forces itself upon our mind as to the terrible grip which Matter, con-

* Kerner: "Vogikon," III. 74.

† Mr. Dvivedi inadvertently uses the phrase "instrumental cause."

stantly and closely studied and contemplated, has even upon thoughtful and earnest souls.

Mr. Dvivedi further on says:

"In other words, mind without matter, and matter without mind (thought without being, and *vice versa*) is a logical as well as natural absurdity, and all Dvaita (Duality) is an entire misconception. There is no Dvaita-duality. We ought to mark the carefulness with which the expression is chosen. All is *A-Dvaita*, not all is *Eka* (one)—i.e., duality is denied, but the convertibility of matter and mind is not asserted."

The following footnote is added:

"See the Brahma Sūtras, Book II, Chapter II, where both are said to be *ananya* (inseparable), but not *abhinna* (one). See also the Bhāmatī."

Further on:—

"Herein will appear a sharp line of distinction between Monism and Advaitism. But this distinction will appear on careful consideration to be more imaginary than real; for where Advaitism maintains the inseparability of mind and matter, Monism maintains the possibility of deriving the former from the potentialities of the latter. Either way, nothing more nor less is asserted, nor indeed can be asserted, than the inseparability of mind and matter."

Does the writer, the author of "Rājayoga," then, clearly insinuate that the Advaita is but another name for Materialism?

The following Sūtra is evidently referred to as an authority for the above view of the inseparability (अनन्यत्व) of mind and matter: 'तदनन्यत्वमारम्भणशब्दादिभ्यः' (Book II, Chapter I, Sūtra 14).

S'ankara commenting upon it says:

कार्यमाकाशादिकं बहुप्रयुज्यं जगत्, कारणं परंब्रह्म, तस्मात् कारणात् परमार्थतोऽनन्यत्वं व्यतिरेकेणाभावः कार्यस्यावगम्यते, &c.

"The world comprising ether, &c., with all its manifold phenomena, is the effect, and the Supreme Brahma is the cause. It is understood that in actual truth the effect has no reality other than, or distinct from, the cause," &c.

The Bhāmatī has the following gloss which Mr. Dvivedi evidently refers to:

न खल्वनन्यत्वमित्यभेदं ब्रूमः किन्तुभेदं व्यासेषामः ।'

"By अनन्यत्वं we do not mean to assert अभेद (identity), but to deny भेद or distinct existence.

It will be seen that the great source of all this misconception which indeed perverts the Advaita-vāda into a clear Dvaita-vāda or dualistic system, is that the writer understands अनन्यत्व to mean 'inseparable.' He in fact fails to separate in his conception matter from spirit.

and *vice versa*, and the former has through a European materialistic training got such a firm hold upon his mind, that the great name of Being 'सत्' (found in such sacred phrases as 'तत् सत्,' 'सच्चिदानन्द,' &c.), he assigns to matter. The fact that the work under review shows considerable thought and learning, renders it the more necessary that the reader should be warned against the unconscious profanation to which it subjects the sublime and holy Brahmapada of the Upanishads by giving the name Brahma to the duality of spirit and matter regarded as an inseparable compound. The conceptions of Brahma, Moksha, Advaita, &c., are all thus most sadly perverted, for if these terms mean anything, they mean the absolute freedom of Jnana, in its ultimate and real essence, from matter.

It must be distinctly pointed out that *ananyā* does not mean 'inseparable,' 'but'; 'not other'; or 'not distinct.' The अनन्यत्व of the world from Brahma means that the world has no existence other than Brahma, as a fancied serpent has no other existence than the real rope, as the illusory mirage has no other being than the refracted rays of the sun. Being and Thought in their absolute identity are none but Brahma. Matter is no being at all in the true sense of being. The aggregate of the phenomenal, of नाम and रूप (name and form) called variously Māyā (illusion), शक्ति (power), and प्रकृति (Nature) in the Vedānta, is declared to be inexplicable and inconceivable as either existent or non-existent, hence not a mere negation. But the Vedāntin never even for a moment thinks that spirit and matter are inseparably connected, or that they are interdependent. Such a conception would destroy the very notion of the Absolute, and in fact does form the basis of dualistic systems. Mr. Drivedi confounds unity with inseparableness, and imagines that by giving the one name "Brahma" to the so-called inseparable synthesis of matter and spirit, or by merely calling the universe of spirit and matter by the name of All, he can propound a non-dualistic system. But he himself has natural misgivings which lead him to distinguish between 'Eka' and 'Advaita,' forgetful of the clear texts asserting the एकता as well as the अद्वैतता of Brahma:

'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्'

(In the beginning this was, O! benign one. One only without a second.)

Here both the terms एक and अद्वितीय are used to denote Brahma, which alone (and not matter) is always and invariably signified by the word सत् "Being". Why does matter claim the title of Being in such an emphatic form in a work professing to treat of the Advaita-Vāda of the Upanishads?

In understanding the world as अनन्य "not other" than Brahma, the reader should guard himself against the terribly gross misconception of the material pantheist that Brahma is no other than the world,

Remember S'ankara's words : अनन्यत्वेऽपि कार्यकारणयोः कार्यस्य कारणात्मत्वं न तु कारणस्य कार्यात्मित्वम् (Though the effect is no other (अनन्य) than the cause, the effect has the cause for its substance, not that the cause has the effect for its substance).

Thus it is true that the world is no other than, not distinct from, Brahma; but it is not true, but grossly false, that Brahma is not distinct from the world. The waves, billows, and foam of the ocean have no existence other than the ocean, but the converse is not true. The wide expanse of water appearing in the refracted rays of the sun has no reality distinct from the latter, but the rays of the sun certainly do exist independent of the mirage. Similarly Brahma is pure Chit—Absolute Spirit, quite independent of, and separate from, Matter, whose seeming reality is sustained by the Absolute Reality—Brahma. There is no inseparability or interdependence between them. The phenomenal world and its germ, if there be any, does indeed depend upon Brahma, but Brahma does not depend upon it. There is no such thing as matter *per se* or, matter in itself, as Mr. Drivedi supposes.

Matter has no self of its own—matter's self is an appearance—an ever-changing and therefore unreal appearance, deriving its reality from Brahma who alone is Sat-Being एतेदात्म्यामिदं सर्वं. "All this has for its soul, Brahma". तत् सत्यं स आत्मा तत्त्वमसि "That is the truth —That is the spirit—That art Thou." Thus the objective as well as the subjective universe has Brahma for its truth, its substratum.

ब्रह्मैवेदं सर्वं "all this is no other than Brahma."—नेह नानास्ति किञ्चन "Multiplicity there is none here." Thus the Advaita-vāda is the denial of the many and the affirmation of the One—not the affirmation of a compound of matter and spirit. If such a compound were the true goal of the Vedānta, the liberation of spirit from matter would be an absurdity, and the Vedānta and its Mukti would be falsified.

The theory of the mechanical evolution of the cosmos from nature or from Brahma is equally false and unsupported by the Upanishads. So run the Brahma Sūtra and Bhāṣya (Book II, Chapter II, Sūtra 3):—

पयोऽम्बुवच्चेतत्रापि ॥ ३ ॥

स्यादेतत्, यथाक्षीरमचेतनं स्वभावेनैव वत्साभिवृद्ध्यर्थं प्रवर्त्तते, यथाच जलमचेतनं स्वभावेनैव लोकोपकाराय स्यन्दते एवं प्रधानमचेतनं स्वभावेनैव पुरुषार्थसिद्धये प्रवर्त्तिष्यत इति । नेतत् च्चाभूयते । यतश्चेतत्रापि पयोऽम्बुनोश्चेतनाधिष्ठितयोरेव प्रवृत्तिरित्यनुमिमीमहे, उभयवादिप्रासिद्धे रथादावचेतने केवलेप्रवृत्तेरदर्शनात् । शास्त्रं च योऽप्यु तिष्ठन्नद्रव्योऽन्तरोयोऽपोऽन्तरोयमयति एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते' इत्येवं जातयिकं समस्तस्य लोकपरिस्यान्दि तस्यैवराधिष्ठिततां श्रावयति ।

"It is probable that as the unconscious milk by its own nature comes forth for the nourishment of the young, or as unconscious water

flows by its own nature for the benefit of the world, so unconscious primordial matter (प्रधान) will energise by its very nature for the accomplishment of the soul's purpose.' This is not sound reasoning. For the milk and water too, we infer, act only because of the presence of a governing intelligence in them; and in such objects as a chariot, or the like, which you and I may both recite as relevant existences, we do not see any action without an intelligent guide; and so does the Scripture declare: 'He who is in the waters, is immanent in the waters and ruleth the waters from within.' By the command of that Eternal Underlying One, O! Gárgi! the rivers to the east and to the other quarters do flow. Such texts declare the whole action and process of the universe (from the subtle movements of molecules and atoms to the tremendous speed and whirl of planets, and suns, and stars) is ruled by the Lord."

The reader will see from the above that the *I's'vara* of the Vedánta is not the mere Extra-Cosmic Deity of the *Naiyáyika* or of the Western Theist, and the Extra-Cosmic as well as the Intra-Cosmic Deity, transcending and vivifying nature, the governing as well as the pervading Intelligence of the Universe, which is, therefore, evolved not spontaneously or mechanically from dead matter (absurd in the very conception), but from the inscrutable power of an all-knowing and all-sustaining Being, manifesting in His Absolute Self—under a regularity, called Law,—from eternity to eternity, the evolutions and dissolutions of worlds and systems of worlds, infinite in number as peopling infinite space,—nay, not manifesting but only seeming to manifest them, for He alone doth exist—Absolute Intelligence—Eternal Bliss!

PRAMADA DASA MITTRA.

SOME IROQUOIS INDIAN LEGENDS.

WE have had occasion before now to quote from the interesting records of the *Smithsonian Bureau of Ethnology*, which are veritable mines of valuable information for the student of folklore, symbolism and myth.

In the Report for the year 1880-81 are some very interesting details on the origin, belief in and practice of sorcery among the Iroquois tribe of North American Indians, which we gladly take the opportunity of reproducing with a few comments for the benefit of readers of the *Theosophist*, many of whom will probably not have had opportunities of reference to the records themselves.

It is impossible to over-emphasise how important it is for students of occultism to constantly keep an outlook for, and carefully record any instances of the practice of magic among primitive tribes and peoples that may come under their direct or indirect observation.

With the strides that are now being made in the demonstration of the practical side of psychical science and through the reports of a

constantly increasing band of travellers and explorers, it happens almost every day, that some so-called superstition, or belief in the hidden powers of nature on the part of those who are essentially the children of nature, is shown to have after all a reasonable basis.

Our present author introduces his topic with some observations on ancient sorcery and magic in general, and rightly remarks that "an examination into the actual practice of sorcery or magical arts among savage and barbaric tribes is of peculiar interest."

It is of course impossible for one who has not dwelt among the tribes of the Iroquois to judge how far magical practices actually exist, but we have a somewhat sceptical opinion on the matter from our present author, who states that the success of the medicine-man and sorcerers "depend entirely upon their own belief in being supernatural—ly gifted and upon the faith and fear of their followers." When we reflect that faith and possibly fear are essentials to a very great extent in the production of the modern-day phenomena of faith-healing and hypnotism, and when we note what our author deplores—that *even the best Christians* among the tribes believe in sorcery, we have possible grounds for wondering whether on the one hand the learned contributor to the *Bureau*, has kept himself *à courant* with modern discoveries, or rather re-discoveries, in the psychical domain, and on the other, whether he is not a trifle piqued to find that Christianity has by no means succeeded in eradicating tribal superstitions.

Before passing to the main portion of his contribution, the writer furnishes a list of names and definitions to illustrate the magical practices and beliefs of the Iroquois. We will omit the somewhat barbarous and, to us certainly, unpronounceable names, and content ourselves with a few of the definitions.

Among the Iroquois, the existence of individuals possessing within themselves live crystals, which they can "call from the mouth and nose," is believed in. "The crystal placed in a gourd of water, rendered visible the apparition of a person who had bewitched another. By applying this crystal to one bewitched, hairs, straws, leaves, pebbles, &c., could be drawn forth."

Another quaint word indicates a "medicine-man" who, by use of a small kettle or boiled roots or herbs, and by covering the head with a blanket and holding it over the kettle, could see the image of an enemy who had bewitched either someone else or himself. The Iroquois demonology includes a belief, in (a) "carnivorous ghosts bodied forth in skeletons;" (b) "departing ghosts who will revisit their dead bodies;" (c) beings who can "assume a partly animal shape;" (d) "ghosts of living persons;" and (e) "apparitions which can emit flames of light."

It is almost needless to point out that of the above interesting category of beliefs, (b), (c), (d) and probably (e) are recognised and believed in, in almost every part of India, while the case of the medicine-man, the kettle and the herbs, seems one of clairvoyance pure

and simple, and the process is very similar to those prevailing among the Kaffirs and Zulus of South Africa and other tribes, in cases where stolen property is sought to be recovered and a description of the thief is required.

Again, as one would expect, the existence of the astral-body is recognised among the Iroquois, who believe that "the spirit of a person can be in one locality and its body exist at the same time in another." This, as our author remarks, though not very pointedly, "explains much of the phenomena of witchcraft, and accounts for the strange confessions oftentimes made by those who were known to have been unjustly accused."

The following paragraph will recall the *s'rádila* and *pinda* of the Hindus:—

"Many customs still existing show that spirits are supposed to continue to experience the wants of humanity after leaving the body. For some time after the death of an adult his accustomed portion of food is often dealt out for the supposed hungry spirit, and on the death of a nursing child two pieces of cloth are saturated with the mother's milk and placed in the hands of the dead child, so that its spirit may not return to haunt the bereaved mother."

The following curious little ceremony we have not in our experience noted in the magical customs of any tribe or people, though doubtless it exists:—

"When a living nursing child is taken out at night the mother takes a pinch of white ashes and rubs it on the face of the child, so that the spirits will not trouble it, because they say that a child still continues to hold intercourse with the spirit world whence it so recently came."

The ceremony shows a decided belief in a pre-existence of some sort, and tends very strongly to minimise a statement made by our author in his prefatory remarks that he does not find "in the Iroquois myths anything indicating a belief in heaven or a separate spiritual world, although some of their customs indicate that they may have had such a notion." The italics are ours, and after the above enumeration of a few Iroquois beliefs, further comment on the tribal belief in a spiritual world or state, seems unnecessary.

Being now furnished with a short epitome of some of the Iroquois ideas on matters psychic, let us turn our attention to some of the legends of the tribe. The following charming narrative professes to give an account of

THE ORIGIN OF WITCHES AND WITCH CHARMS.

"A great many years ago boys were instructed to go out and hunt birds and other game for the support of their respective families and to learn from practice how to hunt. A certain boy while out hunting came across a beautiful snake. Taking a great fancy to it, he caught it and cared for it, feeding it on birds, &c., and made a bark bowl in which he kept it. He put fibres, down, and small feathers into the water with the snake, and soon found that these things had become living beings. From this fact he

naturally conjectured that the snake was endowed with supernatural powers. He then continued his experiments, and discovered that whatever he put into this water became alive; so he went to another swamp and got other snakes, which he put into the bowl. While experimenting he saw other Indians putting things on their eyes to see sharp, so he rubbed some of this snake-water on his eyes, and climbing a tree he found that he could see things even if they were hidden.

"Finding that this snake-liquid was powerful enough to improve his sight, he concluded that the more snakes he put into the waters the more powerful would be the liquid. He therefore hung a large number of snakes, so that their oil dropped into the water, increasing its power and making more lively its strange inhabitants.

"He then learned that by simply putting one of his fingers into the liquid and pointing it at any person that person would immediately become bewitched.

"After placing some roots (which were not poisonous) into the snake liquid, he put some of the mixture into his mouth and found that it produced a peculiar sensation. By blowing it from his mouth it would give a great light; by placing some in his eyes he could see in the dark and could go through all kinds of impassable places; he could become like a snake; he could even become invisible and could travel faster than any other mortal. An arrow dipped into this liquid and shot at any living being, even if it did not hit its object, would nevertheless kill it. A feather dipped into this snake-water and then pointed at any wished-for game would immediately start for the desired thing and would always kill it, and when the game was dissected the father was always found in it. Having discovered the great power of this snake extract, he took into consideration the finding of counteracting agents. To accomplish this end, he diligently searched for herbs and roots having the required qualities, and finally he was rewarded by obtaining antidotes which would work upon objects, which he had bewitched or wounded."

Whether this quaint legend has any more profound meaning than appears on the surface it is of course difficult to say. Bearing in mind however that the snake plays an important part in the symbology and myth of most races and people, it is quite possible that the snake-water signifies the acquirement of knowledge; in the case of the anointment of the eyes, the particular form which it took was clairvoyance.

We will turn now to a narrative of witchcraft which our author introduces as

A "TRUE" WITCH STORY.

"Among the Senecas dwelt an old woman who was very stingy. All at once she began to suffer great pain in her eye. She consulted a conjuror, who went out to a bush and covered it with a tent and then began to sing, keeping time with his hand. After a while he returned to her and said, 'You are bewitched. You refused to give milk to a poor woman who came to beg of you, and she has bewitched you. I have had her house revealed to me, and I saw her, but she was combing her hair over her face, so I could not see her features. I would not recognise her again.'

"Next day he tried again; then he said: 'Now I know who she is.' So they sent for a chief, and told him all about it, and he brought the woman before them. She was a Chippewa and a witch. The chief had her brought to the old woman's cabin. She owned that she had bewitched her, and said, 'Fetch me the thigh-bone of a beaver from a man who is the child of Molly Brant, the child of Governor W. Johnson.' The bone was brought, and by the time it arrived she had scoured a brass kettle, and had clean water poured into it. As soon as she received the bone, which was hollow, she placed it against the eye that was not painful and spat through it. After a while she ceased spitting, and looked in the water. A spider was running around in the kettle. She covered it over with her handkerchief, then removed it, and a feather lay there instead of the spider. The pain left the old woman, but the sight was not restored."

The above narrative would seem to differ but slightly in its details from the stories of witchcraft recorded by other tribes, current even to-day and firmly believed in. The details of many of these cases differ, particularly in the ceremonies gone through, which were certainly curious enough in the present case. One is led to believe that the thigh-bone of the beaver and the other apparatus were intended more for the purpose of exciting and stimulating the imagination than for anything else. However much power these tribe-magicians may possess, it appears to be always necessary for them to a greater or less extent to prepare the minds of their subjects by means of an elaborate but otherwise useless ceremonial. A practice based on a similar principle is not unknown even in our modern Allopathy, though professedly the Science has always set its face sternly against even the suggestion of such a thing.

Every "savage tribe" believes more or less in the power of their magicians to produce rain. Instances are on record in which European travellers have actually witnessed the incantation process and the accompanying downpour. We have no such record in the present case, but only a curious legend on the subject.

AN INCANTATION TO BRING RAIN.

"In a dry season, the horizon being filled with distant thunder-heads, it was customary to burn what is called by the Indians real tobacco as an offering to bring rain.

"On occasions of this nature the people were notified by swift-footed heralds that the children, or sons, of Thunder were in the horizon and that tobacco must be burned in order to get some rain. Every family was supposed to have a private altar upon which its offerings were secretly made; after which each family must repair, bearing its tithe, to the Council-house, where the gathered tithes of tobacco were burned in the Council-fire. While the tobacco was burning, the agile and athletic danced the rain-dance.

"When this was done, Hi-nû, pleased with the incense of the burning tobacco, called forth huge dark banks of rain clouds and took personal charge of the gathering storm to guide it to wet the dry and parched earth. Hi-nû was considered a great lover of tobacco, but always in want of it."

The following story of a sorceress who could take the form of animals is paralleled in probably nearly all the witchcraft records extant.

A WITCH IN THE SHAPE OF A DOG.

"Witches could and did assume animal shapes.

"On the Buffalo Reservation a man saw a 'witch woman' coming, with fire streaming from her mouth. Crossing a creek and obtaining his gun the man returned and saw a dog at no great distance resting its forefeet upon a log, and it had fire streaming from its mouth and nostrils.

"The man fired at it and saw it fall, but as it was very dark he dared not go near it; but on the following morning he went to the spot and saw where it had fallen, by the marks of blood from its wound, tracking it by this means he followed its path until it had reached a bridge, where the woman's tracks took the place of the dog's tracks in the path. He followed the blood to the Sonavanda Reservation, where he found the woman. She had died from the effect of the shot."

The above case corresponds very closely with the wehr-wolf legends of Germany, one of which is very graphically told, if we remember right, in one of the late Captain Maryatt's novels. In this case of lycanthropy, as in the Iroquois legend, the wounds in the suspected animal appeared in the person of the witch. Curiously enough this particular power of assuming the forms of animals seems to be accreted almost entirely to the female sex. The wehr-wolf, or dog, usually proves to be a woman.

A very similar case is also recorded among these Iroquois' legends of a man who assumed the shape of a hog, and another instance is given of a man clothed in a white blanket, who caused himself to appear as a white bull.

SRI SANKARACHARYA'S PANCHI-KARANA.

THE following is a literal translation of Sri Sankaracharya's work—"Panchi-karana"—written for the guidance of Sanyâsis and others who desire to enter the path of spirituality. There is an explicit commentary on the original by A'nandagiriswâmy, the perusal of which will give the reader a sound knowledge of the process of the composition of the Bhûtas and their product—the material universe. All philosophers of the different Indian schools agree as to the principle and method of this evolution. But Sankaracharya in this work points out the correspondences existing in the microcosm and macrocosm and how to reduce all dualities into their real essence and source, the one substance—Brahman. He first takes the universe as it appears to be, and then by logical reasoning proves it what it actually is. These processes are known in Sanskrit as *adhyâropa* and *aparâda*. Short as this work of Sankara's is, it contains many hints for the student's practical guidance.

1. Then* therefore† we will explain the way of Samádhi to Paramahamsas.‡

2. The eternal Brahman (when he desires to create the world) unites with Avidyá; from this Brahman came out Avyakta; from this Avyakta, Mahat; from this Ahankára; from this the five Tanmátras (sound, touch, form, taste, smell); from them the five Mahábhútas (ether, air, fire, water, and earth); from them the whole Universe.

3. The five Bhútas become Panchi-karana (five-fold). Divide each Bhúta into half and keep each half apart aloof, and the other half divide into four parts and distribute them into the other four Bhútas.

The following diagram will show clearly—

Half.

Ether	Air	Fire	Water	Earth
Air	Ether	Do	Do	Do
Fire	Do	Air	Do	Do
Water	Do	Do	Fire	Do
Earth	Do	Do	Do	Water

4. Now this universe must be explained as non-eternal, by means of attributing qualities to the same and refuting them.

5. The five-fold five Mahábhútas and the whole production of them is called Virát.

6. This is the Sthúla S'aríra (gross body) of A'tma (to a man).

7. When one sees the outward world by means of his Indriyas (eyes, &c.), that state is called Jágrata (waking state).

8. The Jíva is called Vis'va when he thinks that he is with the above-mentioned two (Sthúla body and Jágrata).

9. The above-mentioned three (paras. 6, 7, 8) are "A".§ (The 1st part of Aum).

10. The five Mahábhútas, which are not mixed with each other (Apachikrita) and five Tanmátras, and the productions of them, such as the 5 Pránas, 5 Jnánendriyas, 5 Karmendriyas, Mind, and Buddhi, the

* After getting the four Sádhanas :—

1. The discrimination of what is eternal and what is non-eternal; 2. The renunciation of all desire for enjoyment of the fruit of one's actions both here and hereafter; 3. (a) The acquirement of tranquillity, (b) self-restraint, (c) discontinuance of religious ceremonies, (d) patience in suffering, (e) attention and concentration of the mind, and lastly (f) faith; and 4. The desire for final release.

† The word "therefore" suggests a reason. Because the Veda while declaring the fruit of Agnihotra and similar performances which are a means to happiness, is non-eternal (See Chhándogyaopanishad VIII. i. 6).

‡ Sanyásis are divided into four classes: 1. Kutíchaka, 2. Bahúdaka, 3. Hamsa, and 4. Paramahansa. The Sanyási of the highest order is he who has subdued all his senses by abstract meditation.

§ The practitioner must identify the "A" with these three things.

whole 17 are called the Linga S'aríra or Súkshma S'aríra of A'tma, (the microcosm) and it is Hiranyagarbha (in the macrocosm).

11. When all the Indriyas have withdrawn (from their places in sleep) the idea, experienced in the waking state, with its subtle objects, is called Svapna (dream state).

12. He is called Taijasa who loves the above-mentioned two (paras. 10, 11).

13. These three (including Taijasa) are "U" (the 2nd part of Aum).

14. The Ajnána state of Jíva, which is the cause of the Sthúla and Súkshma bodies with a little light, is called Avyákrita.

15. This is the Kárana body of A'tma.

16. This one is neither eternal nor illusory, nor the two mixed, nor separate (from A'tma), nor non-separate, nor the two mixed together, nor without parts, nor with parts nor the two mixed; yet it will be removed only by the Jnána of uniting the Jíva with Brahman.

17. This state is called Sushupti (sound sleep) when even the jñānas (ideas) have taken away and the Buddhi (intellect) is absorbed into above-mentioned Kárana body.

18. He is called Prágna who loves the above-mentioned (paras. 16, 17).

19. The above-mentioned and three (including Prágna) are "M," (the last part of Aum).

20. This is the process of Samádhi. Let him first bring the a into u; and the u into m; this into Aum and this into Self; and he will realise the SELF with his own Self, as a witnesser, pure, and chit; and neither as an illusion nor as the work of illusion; but as eternal, pure, enlightened, freed, truthful, without a second, unlimited bliss; and the state of one who realises the same without difference as "I am Brahman," is called Samádhi.

21. So S'rutis say; Thou art Brahman (Sámaveda); I am Brahman (Yajurveda); the knowledge is Brahman (Rigveda); that A'tma is Brahman (Atharvaveda).

Now occur seven s'lokas.

1. One must always think upon Pránava (Om), which is the light of A'tma, eternal, pure Chaitanya, and imperishable; and practise it as "I am Om".

2. By the Upádhi (connection) of the body arises Jíva; and by the Upádhi of Kárana (Prakriti) arises I's'vara. If one takes away the two Upádhis, then the one unlimited spirit remain itself alone.

3. I am imperishable, unlimited, I am Govinda and I am Hari; and I am bliss, whole and eternal.

4. I am undisturbed, bodiless, and endless; and I am Sat, Chit, and Á'nanda, complete.

5. I am neither Kartha (door) nor Bhokta (enjoyer) ; and I am not connected with any thing ; and I am the Lord. In the presence of mine all the Indriyas are working.

6. One must always think "I am Brahman," but one who is not able to think thus, let him always utter the same word.

7. One month's concentration will remove Brahmahatyā (sin of killing a Brahman) and by one year's practice the devotee will get the eight siddhis.

R. ANANTHAKRISHNA SASTRY.

ECCENTRIC GENIUS.

GENIUS, as distinct from talent, implies high and peculiar gifts of nature, and an uncommon vigor of the mind. As compared with the moral powers of the human intellect, the force of any particular genius is itself an eccentric energy. There is more of irregularity in genius than orderliness, and the anomalous character of several men of genius is a well-known fact. Mons. De la Pierre says that "madness enters in some measure into the constitution of most of the great minds with which history makes us acquainted, and it often becomes very difficult to establish the difference, which predispositions to madness present, from certain conditions known or received as those of reason."

In Thomas Chatterton, 'the marvellous boy,' who at the age of eleven wrote verses that would have done credit to a high class poet, we have a strange instance of an erratic, and an erring genius. He had a very meagre education, but under the most difficult circumstances, he prosecuted his private studies, and showed a passionate devotion to poetry, antiquities and heraldry. Instead of giving out his poems and other writings under his own name, he pretended that he had discovered them in certain old manuscripts. "To one man fond of heraldic honours, he gave a pedigree, reaching up to the time of William the Conqueror; to another he presents an ancient poem—*The Romaunt of the Cnyghte*, said to have been written by one of his ancestors 450 years before; to a religious citizen of Bristol he gives an ancient fragment of a sermon, on the Divinity of the Holy Spirit, as *wroten* by Thomas Rowley, a monk of Bristol, he makes the valuable present of an account of all the churches of the city, as they appeared three hundred years before. His alleged discoveries attracted great attention, and the youth stated that he found the manuscripts in his mother's house. His father had obtained some old papers from the Bristol Church, and the boy pretended that he found the writings of Mr. Canynge and of Thomas Rowley, a priest of the fifteenth century. These poems were published and raised a warm controversy among literary antiquaries. Some of these Chatterton submitted to Horace Walpole, who showed them to the poets Gray and Mason, but these competent judges pronounced them to be forgeries." He continued after this to do some literary work, but failed to earn a

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living, and ultimately destroyed himself at the age of eighteen. "No English poet," says Campbell, "ever equalled him at the same age. What was this strange perversity of character which led this unhappy youth to practise a meaningless deceit so as to give out works written by himself, as being found in old discovered manuscripts? The discovery of this imposture ruined all his future prospects, and brought on such want and melancholy that he ended a most promising career by suicide."

The eccentricities of Tasso, Dr. Johnson, Swift, Pascal, Keats, Hayden, Burns, Kirkwhite, and others show genius side by side with a somewhat unbalanced mind. The list of famous writers whose conduct diverged more or less from the path of healthy reason is a long one.

Jerom Cardan, the author of the well known Astrological Aphorisms, was born at Milan in 1501. He was brought up as a physician and became a professor of Medicine in one of the Italian Universities. "Never was a man more remarkable for a strange inconsistency of behaviour than Cardan. His life was a series of odd adventures, which he has committed to writing with a simplicity seldom to be met with among the learned; indeed it seems as if he had written the history of his life for no other purpose than to give the public an amazing instance of the fact that a person may be endowed with great genius, yet at the same time be void of reason."

“He paid himself congratulatory compliments on not having a friend in the world, but that in lieu of which he was attended by a spirit partly emanating from Saturn and partly from Mercury, who was the constant guide of his actions and teacher of every duty he was called upon to perform.

“ When nature did not afflict him with any pain, he would inflict it on himself, by biting his lips, and pulling his fingers with such violence as sometimes to draw tears from his eyes ; and the reason he assigned, for doing so was, in order to moderate certain impetuous sallies of the mind whose violence was far more insupportable to him than pain itself. “ I have seen him,” he says, “ more pleasure than to talk of things

"Nothing gave him," he says, "more pleasure than to talk of things which made the whole company uneasy, and he would speak on all subjects whether seasonably or not.

“Cardan scrupled not to own that he was revengeful, envious, treacherous, a dealer in the black art, a backbiter, a calumniator, and unreservedly addicted to all the foul and detestable excesses that can be imagined. He was excessively vain, but he had made greater progress in philosophy, in medicine, in astronomy, in mathematics, &c., than the majority of his contemporaries. Cardan had many irregular faculties, that were more bold than judicious and was fonder of a redundancy than a choice of materials to work.” In one place he writes, “When I am alone I am then more than at any other time in company with those I love—the Deity and my good angel.” He was instrumental in reviving the sacred philosophy of the Kabala and the Kabalists.

Socrates too had his eccentricities. His *daimon* or Spirit Guide who constantly attended him and inspired him, seems to have been something of the same kind as the spirit that attended Cardan, and which he thought partly came from Saturn and partly from Mercury. In 'Isis', it has been stated that Socrates was a 'medium', and hence he had never been initiated into the mysteries. Again, it is said that the *daimon* of Socrates was the "nous, mind, spirit or understanding of the divine in it." If the familiar angel of Socrates was the Higher Manas, then the Grecian Sage could hardly be called a 'medium.' If he had come into closer contact with his Higher Ego, he was the better fitted to be initiated into the 'mysteries.' Unless there was some *extraneous influence acting upon him, and making him a passive instrument, he would not become an irresponsible medium unsuited for the mysteries.*

H. P. B. was in her earlier years a 'medium' of the same type as modern spiritualistic mediums are, and she used to say that before she was taught occultism her mediumship was crushed out of her. Was it entirely crushed out of her? It is difficult to find a satisfactory reply to this query. There are several facts to show that mediumship could not have been entirely eradicated from her. If mediumship was partly or entirely crushed out of her, we can very well conceive how in the process of crushing out some other part of her nature would receive a wrench that would impress certain eccentricities upon her character. She was most decidedly an eccentric genius of a high order, and in forming a true estimate of her character, her failings, eccentricities and the great powers of her mind, must all be dispassionately considered together. Her great and unselfish work and the unique knowledge that she imparted would not really suffer by our frank avowal of her failings.

The smooth and artificial forms of society cannot tolerate crudities side by side with brilliancies. When any person has made a mark in a particular direction, his admirers try to gloss over his imperfections, and attempt to make him out a character evenly balanced at all points, without any fault or failing; while his enemies try to tear him to pieces, commenting strongly upon his weaknesses, and entirely ignoring his excellence in other directions. Neither of these have the moral courage to admit the facts on the opposite side and depict the entire man as he really was. When there is genius, or talent of a high order coupled in the same person, with some lamentable infirmities of character, the great contrast between the two so prejudices the on-lookers that it is difficult for them to truthfully describe such a monstrosity. The study of the lives of eccentric geniuses, and other lesser eccentricities would prove most profitable to the student of human nature. This human nature as it shows itself in different men, is most complex. The study and part acquirement of spiritual knowledge is no guarantee that the moral nature of a particular student may not show undesirable lapses. Eastern literature gives us instances of saints and Rishis committing deplorable errors. A great amount of mischief has arisen from the unfounded belief that an initiate in occultism is perfect

in all parts of his character and possesses immense and far-reaching knowledge on all points. Weaknesses and ignorance in some shape or other will be found in the so-called adept, though perhaps in a lesser degree than in ordinary men in some respects.

In the series of lives through which a human ego passes, it gathers up peculiar experiences from each life. Our *Kámic* nature is most prolific and varied and shows itself in innumerable ramifications. Only a few threads thereof can be taken hold of and controlled,—in a single life—so as to spiritualize and fit them to live upon the higher Manasic plane. In this process there is necessarily a re-action and other threads which are not controlled, may thereby move with greater force upon a lower plane. The portion that has been ennobled and finely cultivated appears in the next life as a marked characteristic, as a noble quality, as talent, genius, &c., and side by side with it there would appear, the less cultivated, the neglected, or the brutalized portion of the *Kámic* nature, as it had developed in the past life. Contrast and deficiencies must therefore always be expected. Hero worship produces much evil, and makes us unconsciously untruthful in certain respects. It is very desirable that great men should have the simplicity and sincerity of Jerom Cardan so as manfully to acknowledge all the failings of their character. In the absence of such declarations by the persons of their character. In the duty of those who try to give an account of, or in themselves, it is the duty of those who try to give an account of, or in any way describe great men, to carefully and truthfully note their faults along with their noble acquirements. The hard-earned experience and difficult progress towards the good and noble made in a past life shows itself as genius, talent, &c., in the succeeding birth, and along with it the neglected nature reappears as a dark shadow. Both together make the personality. The study of this shadow is in one sense more essential than the study of the brilliant part, for it forcibly brings home to us the quagmires that we have to avoid, the self-effort that we have to put forth, and above all eradicates that credulity, and weakness of leaning upon others, which makes us puppets rather than manful workers striving to accomplish our own betterment.

N. D. K.

AVATÁRAS: OR THE GUARDIANS OF THE UNIVERSE.

THE subject of Avatáras has been dealt with largely in the Puránas. But nowhere is the treatment so methodical and so exhaustive as in the teachings of S'ri Chaitanya. This great religious preacher was regarded by his disciples and followers as an incarnation of Vishnu. That he was an adept of a very high order, if not an Avatára, admits of no doubt. To my mind, the Theo-ophical movement in its devotional aspect (I mean its later day exposition by Mrs. Besant) is essentially akin to the spiritual movement inaugurated by S'ri Chaitanya. The profound reader must turn to his dialogue with Rámananda, which in

divine holiness and deep occultism has never been surpassed by anything that I know of. But the ordinary student of occultism should read his teachings to Sanātana, compiled from authentic notes, in the second part of Chaitanya Charitāmrita. As instructions in occultism, they are rich with suggestions and are elucidatory of the obscure teachings of the Purānas on certain points. They are valuable as to the genesis of the cosmos, and as to its preservation, they are simply without a parallel. I shall try to give a *résumé* of a portion of these instructions, leaving out all references to sectarian teachings.

The unmanifested Purusha becomes manifest to a man in three ways—by Jñāna or philosophical discernment, by Yoga or intense concentration of the mind, and by Bhakti or holy devotion.

By philosophical discernment, the Unmanifested becomes Manifest, by the argumentative negation of all relative attributes, as Absolute Existence, Absolute Consciousness and Absolute Bliss. The Jñānin, as Chaitanya says, reaches the outskirts of Purusha, but knows nothing of the treasures inside. This manifestation is called Brahma.

By hindering the modifications of the mind and by intense concentration, thoughts disappear, and there is a reflection of the Unmanifested on the purified and concentrated mind. This manifestation is called A'tma as also the permanent reflection in the heart.

The third manifestation is in the universe and is known as Bhagavān. The course of evolutions, the laws of being, the creation, the preservation, the dissolution—all point to him, as underlying all, as harmonising the whole. He is manifest in the works of great men, of great kings, of rishis, devas, and of the rulers and guides of the universe. The view expands, the heart opens, the mind enlarges, till it makes the whole universe its own. The melodious harmony of All-being begets universal love, and the heart clasps in devotional attachment the eternal spring of the whole universe, the all-pervading and all-preserving, who binds all and permeates all with never-failing sweetness and bliss. The Avatāras are sub-manifestations of this devotional manifestation or Bhagavān. They are necessitated by his relation with the universe and its beings. The manifestations of Bhagavān are of three kinds:—(1) self-manifestation (*Svayam Rūpa*), (2) self-same manifestation (*Tat-ek-ātma rūpa*), and (3) *A'veś'a*.

Self-manifestation is the eternal, unchangeable manifestation of Bhagavān in the universe, not effected by its changes and not perceived in relation to them.

The self-same manifestations are all his manifestations in *essence*, though for different cosmic necessities and with reference to different cosmic relations, they admit of wide diversities.

There are two divisions of self-same manifestation—(1) Manifestation of the whole (*Vilāsa*) and (2) Manifestation in rays or part (*Srīms'a*).

Manifestation of the whole again admits of two divisions—*Prabhava*

(when one form has reference to other co-existing forms, or when several forms exist collectively) and *Vaibhava* (when the forms are independent and separate). The *Prabhava Vilāsa* forms of Bhagavān are the sacred Tetractys—Vāsudeva, Sankarshana, Pradyumna and Aniruddha.

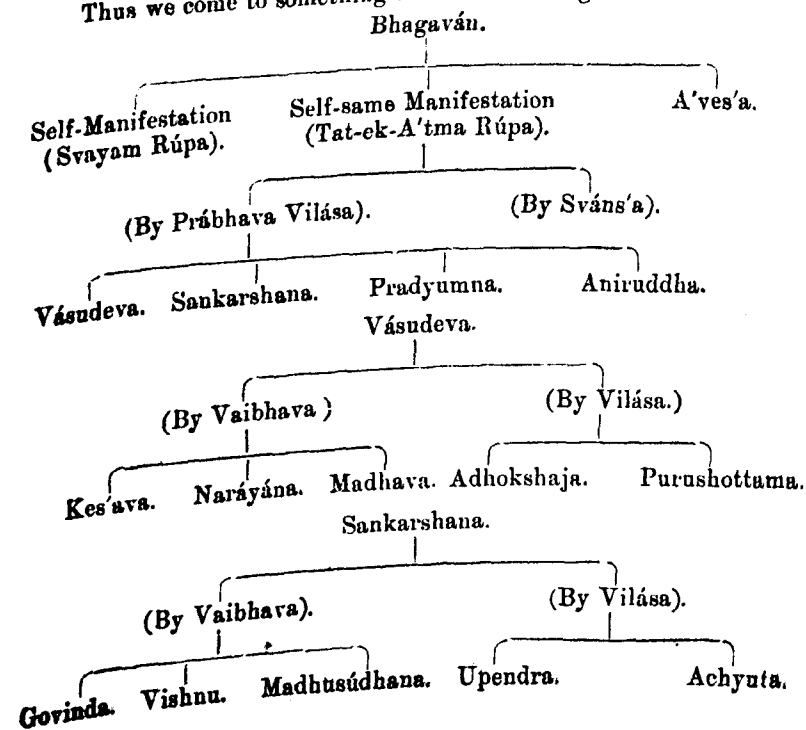
I shall not stop here to explain the nature of this holy quaternary, but shall refer my readers on this point to the Bhāgavata Purāna, which is the standard religious book of S'rī Chaitanya. In passing, I may simply note that Vāsudeva has reference to Chitta, Sankarshana to Ahankāra, Pradyumna to Manas, and Aniruddha to Buddhi, not as these words are understood in the Vedāntic terminology, but as they have been explained in the Bhāgavata Purāna, and this again not as human principles only, but also as the corresponding universal principles. There are three sub-manifestations of Vāsudeva by *Vaibhava*, viz., Kes'ava, Nārāyana and Mādhava, and two by *Vilāsa*, viz., Adhokshaja and Purushottama.

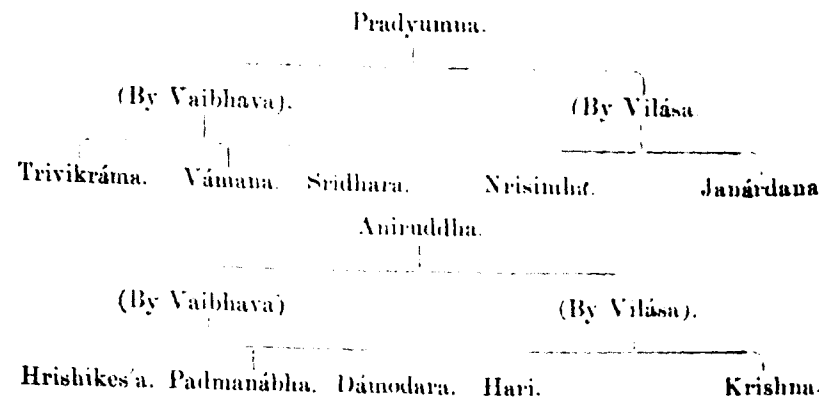
There are three sub-divisions of Sankarshana by *Vaibhava*, viz., Govinda, Vishnu and Madhusūdana, and two by *Vilāsa*, viz., Upendra and Achyuta.

There are three sub-divisions of Pradyumna by *Vaibhava*, viz., Trivikrama, Vāmana and Śrīdhara, and two by *Vilāsa*, viz., Nrisimha and Janārdana.

There are three sub-divisions of Aniruddha by *Vaibhava*, viz., Hrishikes'a, Padmanabha and Dāmodara, and two by *Vilāsa*, viz., Hari and Krishna.

Thus we come to something like the following tables:—





Kes'ava presides over the month of Agrahāyana, Nārāyana over Pushya, Mādhava over Māgha, Govinda over Phālguna, Vishnu over Chaitra, Madhusūdhana over Vaisākha, Trivikrama over Jyāisthā, Vāmana over A'shādha, Sridhara over Srāvana, Hrishikes'a over Bhādra, Padmanābha over A'svina and Damodara over Kārtika.

These twelve names correspond to the twelve A'dityas and can be more carefully studied as such. They also correspond to the twelve Silaka mantras and to the twelve parts of the body touched while uttering the mantras.

The Tetractys, their twelve Vaibhava and eight Vilāsa forms—these are the twenty-four eternal aspects of divinity in Space and Time. In Space, they correspond to the eight directions, three to each. They have also corresponding localities on our earth. Thus Kes'ava is connected with Madhurā, Purushothama with Nilāchala (Jagannatha), Mādhava with Pryaga (Allahabad), Madhusūdana with Mandāra, Vāsudeva, Padmanābha and Janārdana with Anandāranya, Vishnu with Vishnu Kanchi (Conjeveram), Hari with Mayapura, and so on.

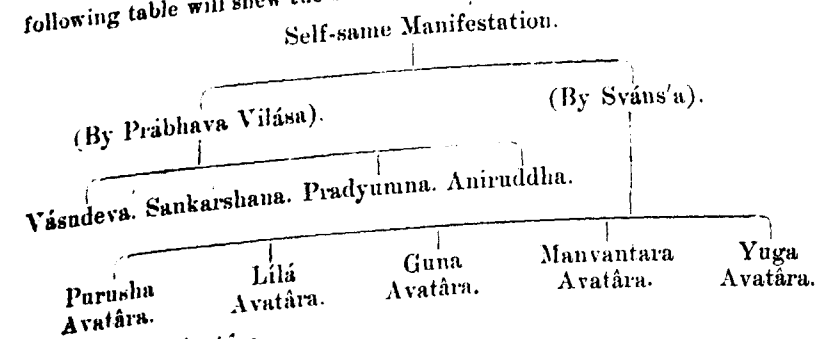
Some of these aspects also incarnate themselves as to Avatāras, e.g. Vishnu, Trivikrama, Nrisimha and Vāmana.

These 24 aspects of divinity also differ in the arrangement of the four weapon symbols in their hands. Those weapons are Sankha (conch), Chakra (disc), Gadā (club) and Padma (lotus). Those who know the hidden meanings of these weapon symbols can easily understand the essential differences between the 24 aspects. The four hands are to be taken in the order of Right Hand Lower, Right Hand Upper, Left Hand Upper and Left Hand Lower. The arrangement of the weapons is shewn below:—

NAME.	RIGHT HAND LOWER.	RIGHT HAND UPPER.	LEFT HAND UPPER.	LEFT HAND LOWER.
Vāsudeva	... Gadā.	S'ankha.	Chakra.	Padma.
Sankarshana	... Gadā.	S'ankha.	Padma.	Chakra.
Pradyumna	... S'ankha.	Chakra.	Gadā.	Padma.
Aniruddha	... Chakra.	Gadā.	S'ankha.	Padma.

NAME.	RIGHT HAND LOWER.	RIGHT HAND UPPER.	LEFT HAND UPPER.	LEFT HAND LOWER.
Kes'ava	... Padma.	S'ankha.	Chakra.	Gadā.
Nārāyana	... S'ankha.	Padma.	Gadā.	Chakra.
Mādhava	... Gadā.	Chakra.	S'ankha.	Padma.
Govinda	... Chakra.	Gadā.	Padma.	S'ankha.
Vishnu	... Gadā.	Padma.	Chakra.	Gadā.
Madhusūdana	... S'ankha.	Chakra.	Padma.	S'ankha.
Trivikrama	... Padma.	Gadā.	Chakra.	Padma.
Vāmana	... S'ankha.	Chakra.	Gadā.	S'ankha.
Sridhara	... Padma.	S'ankha.	Padma.	Chakra.
Hrishikes'a	... Gadā.	Padma.	Chakra.	Gadā.
Padmanābha	... S'ankha.	S'ankha.	Gadā.	Chakra.
Damodara	... Padma.	Padma.	S'ankha.	Gadā.
Purushothama	... Chakra.	Padma.	S'ankha.	Chakra.
Achyuta	... Gadā.	Padma.	Gadā.	S'ankha.
Nrisimha	... Chakra.	Padma.	Chakra.	Gadā.
Gadādhara	... S'ankha.	Padma.	Gadā.	Padma.
Hari	... S'ankha.	Chakra.	Chakra.	Padma.
Krishna	... Gadā.	Gadā.	S'ankha.	Chakra.
Adhokshaja	... Padma.	Padma.	Padma.	Chakra.
Upendra	... S'ankha.	Gadā.	Gadā.	Chakra.

Now we come to the Svāns'a division of Tat-ek-ātma manifestation. The following table will shew the sub-divisions at a glance:—



Purusha Avatāra—

(1). The first Purusha or the first Logos, who looked at Māyā at the beginning of the Kalpa and wished to be many. He is called Kāranābdhi-S'āyin or the permeator of the causal ocean of Māyā.

(2). The second Purusha is the dweller on the Sesha serpent, from whose navel centre rose the lotus-stalk, which is the abode of Brahmā. This Purusha has three aspects—Creative, Preservative, and Destructive, or Brahmā, Vishnu and S'iva, who are the Guna Avatāras of the second Purusha. He is called Hiranya Garbha. Sahasra-S'irshas (thousand-headed), &c. Bhāgavata calls him Virāta-Purusha. S'ri Chaitanya calls him Garbhodaka-S'āyin or the permeator of the amniotic fluid, which is the second transformation of Māyā.

(3). The third Purusha is Vishnu, the Guna Avatāra. He is the permeator of the universe as well as the permeator of all beings.

He is called the Preserver and the Lord. He is called by S'ri Chaitanya Kshiroda-S'áyin or the permeator of the sweet milk ocean, which is the third transformation of Máya.

Lilá Avatára—

Matsya, Kúrma, Ráma, Nrisimha, Vámana, Varāha, &c. These Avatáras appear from time to time as cosmic necessities arise, on account of manvantaric changes. A detailed account is given of these Avatáras in the Purānas.

Guna Avatáras—

Brahmá, Vishnu and S'iva are the Guna Avatáras. A bold assertion is made about Brahmá, which is found nowhere else in the Hindu literature. Finding a Jíva of the highest development, Bhagaván suffuses him with Rajas, and the second Purusha energises him with his S'akti. That Jíva then becomes Brahmá or the creator. If, perchance, in any Kalpa, no Jíva happens to have attained that high development, then Bhagaván himself becomes manifested as Brahmá.

Bhagaván himself becomes S'iva, with Máya and Tamas.

Vishnu is beyond Máya and beyond Tamas. But for the preservation of the universe, Satva is ascribed to Sváns'a Vishnu.

Manvantara Avatára—

In one day of Brahmá, there are 14 manvantaras, in one month 420, in one year 5,040, and in one hundred years (the full term of Brahma) 504,000. Therefore in one Kalpa there are 504,000 manvantara Avatáras. So in other Brahmāndas.

Yuga Avatáras—

There is an Avatára for every Yuga. The Yuga Avatáras have four colors—white, red, yellow and black.

Then we come to the third manifestation or A'ves'a Avatára—A'ves'a is infusion. Bhagaván infuses his S'akti or energy into others directly or indirectly, to serve some purpose in the evolution of the universe. The infusion is direct (Mukhya) in the Sanaka brothers, Nánda, Prethu, Paras'uráma, Sesha and Avanta. It is indirect (Guna) in the Vibhútis of Bhagaván, as explained in the Bhagavad-Gítá.

This brings me to the end of all extracts taken from the 20th chapter of the Madhya Lilá of Chaitanyacharitamrita. I have wondered in my mind how the occult lessons imparted by one of the greatest Masters of India have been so soon lost to the world, and how the movement inaugurated only three centuries and a half ago under the best auspices has seemingly lost all life. But it was not for the materialistic generations that followed him, nor for the ignorant and selfish masses amongst whom like a flash he appeared and passed away, that S'ri Chaitanaya incarnated himself and worked. His hand will be visible till 10,000 years of Kaliyuga are completed, and we are now only on the verge of completing its first 5,000 years. It is for this, that

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S'ri Chaitanaya spent the best part of his life at the sacred place of Purushottama, to which he gave the whole of his spiritual magnetism. As Garga Samhitá has it, the Purushottama Kshetra will retain its sanctity for 10,000 years of the Kali Yuga; and the master who contributed to the keeping up of that sanctity to a material extent, is the buted to the keeping up of that sanctity to a material extent, is the Avatára for the coming cycle of 5,000 years of our yuga. When S'ri Chaitanya took to the holy order of Sanyása, his followers became disconsolate. Addressing them, he said—"Do you think I can leave you,—you who have accompanied me from birth to birth? I have still two more incarnations to go through. As now so then also you shall be my co-workers in proclaiming Bhagaván to the world. It is for the preservation of the people that I have taken to this holy order." Then to his mother, he said, "I shall be thy son in two more births, for the proclamation of Bhagaván to the world, and this not long after" (Chaitanya Bhāgavata, Madhyama Khānda, chapter 26.)

Is thy promise now to be fulfilled, oh! thou Greatest of the great? Thy ground was only prepared in the fifteenth century of the Saka year. Thy work is still to be done. Are we people of India to see thy hand once more? Are we to know that thou shalt appear once more in our midst, with thy companions of old? Such is the belief of many Vaishnavas at the present day, and may that ever true friend of all devotees fulfil their cherished wish!

PURNENDU NARAYANA SINHA.

WHAT IS "SAROSH"?

THE religious Parsis daily recite their mantras which they call "Prayers," among which there is a formula called "Sarosh-vāj," or invocation to Sarosh, without first reciting which no "prayer" is considered efficacious. In olden days Sarosh was commonly considered by the Parsis as an angel, or "Messenger of God," just as Gabriel was by the Christians. In the Avesta, Sarosh is called a Yazata, a god. Some of the Western scholars, however, while translating the Avesta, have rendered Sarosh as "obedience, devotion, truthfulness," and such like expressions of mere moral attributes. Instead of correcting them, some of the Parsi priest-scholars* have followed these interpretations. Nowhere in the whole Avesta literature is Sarosh mentioned in the way these scholars have tried to interpret the term. Sarosh appears there as a Yazata. Those, therefore, who have translated Sarosh by mere moral attributes, have gone far from the fundamental teachings of the philosophy of Mazdaism. In stripping Sarosh of his entity and consciousness they have, as it were, killed him. The following attributes of Sarosh from yasna 57 will perhaps show to students of Theosophy who Sarosh is:—

* "Sarosh": by Errad Sheriarji Dadabhai Bharucha; Rahnumai-Mazdiyasnān. Vol. V., No. 10.

(a) He is a Yazata (a god); (b) He is the Protector; (c) He is beautiful; (d) He is victorious, having magical weapons with him; (e) He is the furtherer of the world's advancement; (f) He is holy; (g) He is ever-wakeful, having "never slept since the commencement of the world;" (h) It is through his guidance that man hopes to approach Ahura-Mazda; (i) He is the smiter of evil demons, vicious men and vicious women, and Dævi-Drukhshi, the world-destroying;* (j) He protects us at night from the attacks of evil elementals, &c. (For this reason Sarosh-yashta, another long mantra, has been recited by some religious Parsis at night); (k) Sarosh is the offspring of Ahura-Mazda.

Any one who has studied Theosophy well, and especially the Seven Principles, will see from the above attributes that they can be applied to the Higher Ego. (a) The Higher Ego is universal as well as individual; and he is a Yazata while universal. (b) He is our Protector, no doubt, who is our true guide, night and day. (c) It is on the plane of the Higher Manas that the devotee hears (sees) the voice. (The very root of the word signifies it: Sarosh comes from the root *S'ru* = to hear). Those who have gone deeper into the study of occultism will see that where there is sound there is colour, and where there is colour there is the *rûpa*, form, the "body," which is effulgent, bright and beautiful. (d) The Higher Ego is victorious, because he has always those victorious "weapons"—Will and Intuition—combined with higher magical powers to gain victory over the lower self. (e) No explanation is needed to show that the Higher Ego is the furtherer of the world's spiritual advancement. (f) He is holy, because devoid of any earthly tinge, a "Flame" detached from its parental source since the world was created, and having all the purity and holiness of his parent. (g) He is ever-conscious. (h) He plays the part of a mediator between the lower self and A'tmá. (i) The plane on which the Higher Ego works being that of Fire, it is impossible for the lower elementals to approach him. (j) It is he who protects us at night. (k) He is the offspring of the Absolute.

The Parsi begins—

"In the name of Ahura-Mazda! Lord of Progression! May His glory and light increase!

"Sarosh, the holy, of effulgent body, of magical weapons, of victorious weapons, ruler of all the creatures of Ahura-Mazda,—mayest thou manifest!

"From all sins I recede with Patet. Of all the evil thoughts, which I have harboured in my mind, evil words which I have spoken, evil deeds which I have done,—committed in this world, or which may be potential in me,—from all these sins relating to thoughts, words and deeds, bodily and psychic, earthly and heavenly, O Ahura-Mazda! I recede from them by the three words [Maushni, Gavashni, Kûmashni]."

* Sarosh is a "Flame," and it is in close relation with the One Divine Fire. "*S'rushiti Agne naranya me stomanya vira vis'pate vi vidyinas tapushâ rakshasa dâha*,"—"Heroic Agni! Lord of the people! on hearing my new hymn, burn up with thy heat the deluding Rakshasas," says the V. Sanhitâ.

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Before Sarosh can manifest in us, we have to train our mind in a certain way, and purge ourselves of all sins—evil thoughts, evil words, and evil deeds, bodily, psychic, earthly or heavenly.

"Careful and prolonged self-training," says Mrs. Annie Besant, in "*The Seven Principles of Man*." "is necessary ere that [informing] voice can be recognized with certainty, but of one thing we may feel very sure; so long as we are in the vortex of the Personality, so long as the storms of desires and appetites howl around us, so long as the waves of emotion toss us to and fro, so long the voice of the Higher Manas cannot reach our ears. Not in the fire or the whirlwind, not in the thunder clap or the storm, comes the mandate of the Higher Ego; only when there has fallen the stillness of a silence that can be felt, only when the very air is motionless and the calm is profound, only when the man wraps his face in a mantle which closes his ears even to the silence that is of earth, then only sounds the voice that is stiller than the silence, the voice of his true Self."

In short, if men, the creatures of Ahura-Mazda, train their minds in such a way as to make Sarosh rule over them, instead of Kâma, if they would transmute their baser nature into the higher one, they might unravel more secrets of nature than they would otherwise do.

"As the holy Vidhvao [Teacher] has made manifest the Truth, &c. [active Law of Eternal Existence], so Zaota* make manifest to me the Ahunavairya [potential Law of Eternal Existence]."

"Vidhvao" is similar to *Vidvân* (learned) in Sanskrit, and it is taken here to mean Râspi, the minor priest, by the interpreters; but, according to the *Bundahish*,† Ahura-Mazda is Zaota and Sarosh is Râspi. Thus we see that we have to progress still further for knowledge of the Absolute. And who should give us that knowledge if not Ahura-Mazda, the Logos?

Read in this light the chapters on Sarosh in the Avesta impart a better knowledge than merely "obedience, religiousness," &c. I invite criticism, friendly or otherwise, from my fellow students, in order that more light may be thrown on the comparative study of Theosophy and Zoroastrianism.

NASARVANJI F. BILIMORIA.

Reviews.

MAGAZINES.

Lucifer.—The May number of our London contemporary is a valuable one from the scholar's standpoint: Dr. Wilder's "*Religions of Ancient Greece and Rome*" and the "*Book of Nabathæan Agriculture*," being particularly interesting. "*Fiat Lux*" holds forth in highly dramatic language on the so-called "*Fourth Dimension*." We are not scientific, yet it seems to us that "*Fiat Lux*" demolishes but builds not on the ruins. Mrs. Siunnett,

* Sanskrit, Hotri, or Hotar, the Chief Priest.
† *Sâdahrahman* of the Zoroastrians. Ch. XXX—29.

from whose pen we have not had the pleasure of seeing anything of late. contributes a pleasant and chatty paper, "Alchemy as a Spiritual Science." "The Veil of Mâyâ" is continued. Bhavani Shanker commences a translation of the Kalki Purâna, which promises well. The foot-notes are useful and ought to make the text more intelligible to Western readers. Mr. Mead writes on "Moulds of Mind," showing how easy it is to crystallize into dogmatism. A few shorter articles complete a very excellent number.

The Path.—May. H. T. Edge opens the number with some pithy remarks on Egos and their Logos, collected under the heading "United yet Independent." Mr. Tookaram Tatya gazes at the reader from page 37. "A Stranger within the Gates" is a rather ghastly story of child obsession, which will be better understood out here in India than in America.

Journal of the Mahâ-Bodhi Society.—The May and June numbers of Mr. Dharmapala's excellent little journal contain the usual selections, notes and original articles, all of interest to Buddhists and sympathizers.

THE KEY TO PALMISTRY.*

The literature of Palmistry has within the last few years increased considerably, as also the number of devotees of the cult. It would perhaps be inaccurate to say that the "Science of Palmistry" had itself developed very much since Desbarolles published his great work; for there seems too great a tendency among modern exponents to follow precedent, rather than strike out a new line for themselves. Consequently one hardly expects to find in the new text-books anything that is not contained in the works of the French author above-named, Heron Allen and others of the older school. The late Louise Cotton certainly made a praiseworthy attempt to illustrate the practical side of palmistry as applied to the diagnosis and treatment of disease. Had she lived no doubt she would have done more, for her personal experience was great.

Our present authoress in a modest preface states that her little work "is written for the purpose of laying before those who are interested in Palmistry, and wish to know more, a simple and concise foundation or groundwork on which they can base their own studies and researches."

The arrangement and general detail of the present text-book seem very similar to those of its predecessors, though an attempt at a new departure is made in the chapter on "Marringe" by collecting the chief maxims and rules of delineation on the subject, and thus presenting the available matter in a more comprehensive and less discursive form than usual. Works on Palmistry are generally so discursive that the unfortunate learner often leaves his studies without carrying away any definite information. The paragraphs treating of "Nationality as shown in the hand," are interesting and might with advantage be expanded. We trust that the fair authoress in the larger work which she promises us in the future will be able to add materially to the "Science of Palmistry" by bringing her own enlarged personal experience to bear and by carefully and concisely summarising the results of her study.

* By M. C. Langridge. London: Nichols and Co., 23, Oxford St., W. Price sixpence.

THE STUDY OF VICE.*

The object of this pamphlet, as the author informs us, "is to draw the attention of the scientific public to the study of vice on scientific basis, which has been neglected." The author contends that religion, morality and science require that even vice should be scientifically studied, and he therefore proceeds with complete frankness to discuss (*inter alia*) prostitutional life "in its various phases." Quotations and illustrations from the Shâstras abound together with arguments based on modern western psychology, science and political economy. We are not able to follow all our author's arguments, but doubtless his pamphlet will give food for thought to those interested in these subjects.

The composition, spelling and punctuation leave much to be desired.

THE STANDARD DICTIONARY.

The Funk and Wagnalls Company have amply and honorably fulfilled their contract with the subscribers to their Dictionary; of which the first of the promised two volumes is issued. In copiousness, intelligence in arrangement of the text, mechanical execution (both internal and external) and practical utility to the literary craftsmen as well as the ordinary reader or writer of English, the work is a superb advance in lexicography. The hasty examination we have for the moment been able to give it, shows that the best authorities have not invariably been consulted; as, for example, with respect to Buddha and Buddhism. The definers appear to have been personally rather ignorant of the subjects and to have taken their definitions from non-Buddhistic, hence incompetent and prejudiced authorities. In the body of the text Buddha is spoken of as a personality, his proper name of Siddhartha not being given. Although it is stated that 'Buddha' means 'Enlightened,' yet it says that Buddha was born at Kapilavastu, whereas it was the Prince Siddhartha who was born there. So also in defining the belief of Buddhists as to the periodical appearance of Buddha to help mankind, the definer makes the serious mistake of giving us the common belief of all Buddhists, the incarnation of Buddhi, the Divine Intelligence, an assertion which will amuse the High Priest Sumangala. It might have helped to avoid errors if the Editor-in-chief had sent his cards on Oriental religious subjects for filling in to native Oriental scholars in India and Ceylon, instead of entrusting them to untravelled Western Doctors of Divinity or returned Missionaries, whose sectarian bias unfits them for doing justice to non-Christian religionaries and religious systems.

Theosophical Activities.

EUROPE.

LONDON, May, 1894.

I thought you would probably be interested to hear about Mrs. Besant's Swedish trip, so I have specially "interviewed" her on the subject, with an eye to this letter! She and Bertram Keightley started on the 18th for Gothenburg, but the lecture there did not come off as arranged, owing to a twelve hours' delay en route from a very rough passage; accordingly the

* "An Appeal to the Scientific World: being a Scientific Exposition of the Study of Vice." By V. C. Lonakar, 1894. Ripon Press, Bombay.

first lecture was given at Stockholm. There they stayed with Dr. Zander, the President of the newly-formed Scandinavian Sub-Section, who indeed may almost be called the father of the movement in Sweden, and who by his wisdom and calm judgment, his never-failing energy and activity in the Theosophical cause, has materially helped to make the movement there the undoubted power which Mrs. Besant reports it to be. Her trip to Sweden in fact was principally to attend the first Convention of the Section at Stockholm; partly also on general propaganda work, of course. She and Mr. Keightley received the warmest of welcomes from the Convention, at which both addressed those assembled. Then in the evening there was a public lecture from Mrs. Besant to a very large audience; besides meetings and receptions. She tells me that the general effect of all these was to entirely change the tone of the press, which had hitherto maintained an almost hostile attitude. The receptions were conducted on a quite novel principle, to us at least, for each person went in singly to see Mrs. Besant. The second Stockholm lecture was even more crowded than the first, and after it came a very big reception indeed, at which she received an almost "royal" greeting.

From Stockholm they went to Upsala, where Mrs. Besant lectured in the University Hall, to a very full audience, composed principally of Professors and students—which was good. This was at noon; then in the afternoon she met the members of a scientific society connected with the University, and spoke to them of "states of consciousness," from a Theosophical point of view, putting the subject before them as a scientific hypothesis, which explaining—as it does—all the facts, has a right to be investigated by science. She hopes and believes that much good was thereby effected; at any rate her audience was evidently profoundly interested, and keenly attentive. From here they returned to Gothenburg, where the missing lecture was delivered, and from thence straight back to England, reaching London on the 29th. Everything throughout was most harmonious; and Mrs. Besant told me that, since she has been back in England, nothing had more vividly reminded her of India than the way in which she was everywhere overwhelmed with flowers, and the crowds who saw her off at the Railway stations. At Stockholm, she says, there was quite a commotion! Bertram Keightley won golden opinions from all by the manner in which he explained difficulties, and patiently entered into conversation after conversation, for hours at a stretch, clearing up all sorts of knotty points in philosophy and metaphysics, to the evident satisfaction of his questioners.

Of course Mrs. Besant has been lecturing hard, more or less, ever since she arrived; besides the Swedish tour, she has attended the quarterly Conference of the Northern Federation at Harrogate, where she gave two public lectures; lectured also at Bradford, Manchester, Margate, and other places; and has many others in prospect. She goes over to Paris on the 12th of June, to lecture for the French T. S., and will also take one of the Duchesse de Pomar's Wednesday evenings, while in Paris.

We kept White Lotus Day as usual in the Blavatsky Lodge, only this year we arranged to meet in the evening, which enabled many more members to be present than on former occasions. Mrs. Besant supplemented the usual readings by giving us a short biographical sketch of H. P. B., which naturally created much interest, and was a welcome addition to the usual commemoration of our great teacher's life and work.

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You will, I am sure, be truly sorry to hear of Mr. Mead's serious illness; a relapse after influenza brought on complete prostration, and his doctor has knocked off all work, and sent him away for change. He moved down to Harrow, to stay with Mrs. Marshall, on the 20th, and will remain there as long as ever he can be spared from Head-quarters. He has, as a matter of fact, been steadily overworking himself for months past, so we were none of us really surprised at this complete and lamentable break-down; and only trust it may result in enforcing the rest he so sorely needs, and which alone can restore him to health again.

Another new Lodge has been formed at York; the charter has been issued, and they start well, with a Library, and every prospect of making a good working centre. The hoped-for Lodge at Ramsgate and Margate, which was to follow as a result of Mrs. Besant's lecture, has resolved itself into a scheme for two Lodges, a Ramsgate and a Margate one respectively. This will be all the better, as it of course involves a larger membership in the T. S., and the two towns are just far enough off to make co-operation a little difficult when it becomes a question of attending meetings, &c.

I always turn with interest to Prince Krapotkin's periodical instalments of "Recent Science" in the *Nineteenth Century*, for he rarely fails to note something that bears either directly or indirectly on occult science, and the teachings of the Esoteric Philosophy. This time he discourses at some considerable length on the sun's photosphere, corona, &c., and states his confident belief that these disputed points will be cleared up by the present methods of research,—a research conducted as we know on purely material lines. Needless to state of our equally confident belief that such partial methods are doomed to failure. Indeed Krapotkin admits sadly that on many important points (re the sun) "final results" are "extremely discordant"! He then turns his attention to plants, their methods of growth and nutrition. Here he frankly declares that "the merely physical explanations of life-phenomena in plants which have hitherto been in vogue are no longer found sufficient." Some very interesting particulars of the effects of light—or its partial exclusion—on various flowers are given. Curiously enough the following and concluding sentences of his article chime in wonderfully with certain observations in a paper given in a recently published number of "Transactions of the Scottish Lodge T. S." The paper, which is a most interesting and original one, is stated to have been written "by an English Adept," expressly for the Scottish Lodge. Krapotkin concludes thus:—

"The above-mentioned researches, and many more which could be mentioned besides, already prove that it lies, to a great extent, in men's hands to modify the shape, the structure, and the general aspect of plants. Not only on the long and circuitous way of selection of casual variations, but also by the direct method of appealing to environment to produce the desired variations, and to make a start with them. This is what Nature does every day and everywhere on a gigantic scale."

Professor Dewar is still conducting his most interesting experiments, as I see by notices thereof continually appearing in newspaper and magazine. In the current number of the *Edinburgh Review* there is an article on "The Liquefaction of Gas," which gives accounts of these experiments of his, of which the writer says that "By Professor Dewar's researches some approach has for the first time been made to realising, in the laboratory, interstellar conditions." Among other curious

results enumerated—results which are admitted to have great significance—are the effects of cold upon colour, sulphur turns white, vermilion fades to pale orange; whereas “blue tints, no less than organic colours of every shade, appear indifferent to temperature.” This should be interesting to the student, and it would be both curious and instructive to hear what the alchemist has to say to these strange metamorphoses.

In a recent number of the *Spectator* a writer speculates as to why those who believe wizards nearly always prefer to consult those of a race inferior to their own, or who are in circumstances where their occult powers are of no use to themselves. After quoting several instances, including a most comical charm used by a New York negro wizard for recalling unfaithful lovers, he comes to the conclusion that the true reason must lie in the idea that powers are appealed to which are “hostile to God”, and that those of an inferior race would naturally be nearer to such evil powers! This, as an example of crooked and one-sided reasoning, is quite inimitable. The writer further suggests that this is why all the “greater creeds” have regarded wizards with horror, and the best Roman Catholics look upon spiritualism with antipathy and disgust. Truly, for ignorance always fears what it cannot—or will not—understand.

A writer in this month's *Cornhill* seems to have been disporting himself on the astral plane to some effect, in that he has produced a most interesting article on “the sensations experienced by an Hachisch eater,” as a result of his wanderings. His descriptions are most vivid and sensational; here is an example:—

“Thoughts seized on me with fury, and unchained and disentangled themselves by torrents in my brain, and developed a rapid succession of geometrical combinations which appeared to be the simplest, as well as the most exact, expression of those ideas which one is obliged to render in an approximate manner by prolix words of gross moulding. I should have liked to fix on paper these fugitive figures of my visible thoughts, but the rapidity of their succession absolutely excluded me fireworks, throwing up bouquets of stars, in dazzling forms, but of perfect design, of a light so intense and of colours so brilliant that nothing in nature had ever equalled them.”

The writer further tells how completely he lost all idea of time; how he appeared to be gifted with the lightness of a sponge (small wonder, if he was “out in his astral”) and had to hold on firmly to a tree! Then that he towered “above the horizon,” so large did he grow; and various other—“illusions.” For of course these experiences are all relegated by our intelligent narrator to the realm of unreality. Students will, however, recognise many of these “illusions” as being only too real in the realm of fact and experience.

Mr. Frank Podmore, of the Psychical Research Society, is publishing a volume very shortly bearing the portentous title “Aspirations and Thought-transference: or, the Communication of Sensations, Ideas, Emotions, otherwise than by the known Senses.” I hear that the book will contain some really interesting data; certainly the names of Professors Lodge and Sedgwick are vouchers for something a little out of the common run of ordinary so-called psychic investigation.

A. L. C.

INDIA.

After leaving Ernacolum, Mr. K. Narayanaswamier visited the following places, delivered lectures to the public and created a good deal of interest in matters theosophical:—Parur, Calicut, Palghat, Bhawani, Salem and Trichengode. The long defunct Branch at Pallachi has been revived, and this was mainly due to our brother. On the whole, his tour has been very successful and almost all the branches in Southern India have been visited by him.

Bro. J. Srinivasa Row visited Bellary and adjacent places, and to popularise theosophic ideas amongst the masses, delivered about ten lectures in Telugu. These lectures have produced very excellent effects, and enquiries pour into this office for information about the T. S. and its principles. Our brother is a good Telugu scholar, commanding local respect, and his public lectures are likely to do more good in the Ceded Districts and the Northern Circars.

Bro. C. Kotayya, who has been for some time unwell, has thoroughly recovered himself. He is now recruiting his health and will begin branch visiting in due course.

Pandit Bhawani Sanker is taking rest in Mangalore, utilising his leisure for the best purpose possible. He is translating the *Kalki Purāna*, a portion of which has already appeared in *Lucifer*.

A Sanskrit School has been started by the Jalandhur Branch, known by the name of “H. P. B. Sanskrit School.” Miss F. H. Müller delivered a lecture at this place, and the formation of the school is almost entirely due to the pecuniary support rendered by her on the occasion and promised for the future. Our esteemed sister visited also the Lahore Branch and encouraged its members to active work. Her stay in India has been of much use in the North.

An association has been formed in Nilphamari, known as “The Aryan Boys’ League,” under the guidance of Babu Umanath Ghoshal, the President of the local Branch T. S.

As notified in the June *Theosophist*, the school for the education of Pariahs was opened very near to our Adyar compound a week ago. Mr. Ryden, acting under the instruction of the President-founder, formally opened the institution with 25 boys to begin with. The school is to be managed by the Pariah community of Adyar, under the direction and guidance of the P. F., who is its sole supporter. The boys will be taught reading and writing in English and Tamil and speaking Hindustani. The institution will supply the real want of a degraded community if properly managed and kept up.

The Bankipore and the Patna Boys’ Associations are doing very well under the management of the local Theosophists.

The lectures delivered by Mrs. Besant in Bombay were reported *verbatim* by a reporter specially engaged for the occasion, and have been sent to London for correction. They will be published in book form by the Bombay Branch in due course.

The Madnapore and the Mozufferpore branches already have requested that their stations be included in the programme of Mrs. Besant’s tour in the next cold weather. Due attention will be paid to their invitations when the arrangements are made.

The following movement deserves public attention and support. Many nobles have taken part in the organisation :

"THE SANATAN DHARMA RAKSHAK SANSKRIT COLLEGE, MEERUT
(N. W. P.).

*Under the distinguished patronage of the Sanatan Dharmavalambi Chiefs
and Nobles of India ; and under the care of all Dharma Sabhas
and Theosophic Societies.*

The institution has been established to carry into practice the third resolution of the monstrous meeting of "Nigamagam" Dharma Sabha of the Sadhus and Grihastas of all parts of India in the last Triveny-mahākumbha-mela.

Object :—To form a model institution in India for protecting and reviving the Sanatan Dharma by practical means of higher Sanskrit education and religious training.

The necessity for the religious and moral regeneration of India is apparent to all those who have a mind to feel for the present degraded condition of our dear motherland. And there is none perhaps to deny the greatest importance of such an institution in India. Now the College has been founded at Meerut, considering it to be the healthiest place in Upper India and within the limits of 'Bramhavarta,' the most sacred part of India and the principal seat of our holy Rishis."

P. R. V.

CUTTINGS AND COMMENTS.

Dogmatism and Ignorance. "Processes of thought may be so concentrated in definite channels as to be automatic, as we have already seen in unconscious cerebration. Narrowness of mind, dogmatism, bigotry, result from undue concentration of thought-processes, in questions of opinion concerning which the mind should be kept open to receive fresh lights, from whatever source they come. Here we see the well-known connection between dogmatism and ignorance. Only ignorance can make possible dogmatism in matters of opinion. And ignorance is unconsciousness of all those associations which constitute knowledge. It is accompanied by limited diffusion of nerve substance." These wise words are taken from "The Springs of Conduct," by C. Lloyd Morgan.

Max Müller on Child-widows. Prof. Max Müller in the course of a long letter to the *Times* on the child-widows of India, writes as follows :—

"As it always happens, a number of natives of the better sort came forward to maintain that the newspaper accounts of cruelties inflicted on young widows in India are very much exaggerated. Who would deny that there are thousands of well-conducted families in India in which the young widow of any member of the family is treated with respect and kindness—may, with a mixture of pity and reverence? No doubt they are made to work, and in many cases the work, which was formerly done by them with-

out demur, appears now, particularly if they have received a better education, irksome and degrading to many of them. To say that all widows, and more particularly all child-widows, are ill-treated by relatives, or encouraged to lead a disreputable life, is certainly a falsehood, and a falsehood that could find no credence amongst people acquainted with the true Indian character, and with the very strong family feeling that prevails among the better classes. But admitting all this, it cannot be denied that there are frequent exceptions, and that the law provides no remedy for them. On the contrary, the law recognises the right of each family to claim the widows who have run away from their homes, however intolerable their treatment may have been. Nor can the results of this system be denied. The number of young widows who are driven to a more or less disreputable mode of life is considerable, and though it is difficult to get evidence as to cruelties exercised within the sacred precincts of a private house, cases of runaway widows and cases of suicides among them crop up again and again in the records of the police courts. These cases may be exceptional, but they may also be symptomatic of a widespread disease which it is nowhere more easy to conceal than in India. Pandita Ramabai as well as Babu Sasipada Banerjee, who have both for many years maintained a refuge for widows, could tell, and have told, heart-sickening stories. The last case that has attracted attention in India is sad, but very simple. A young widow, after the death of her husband last January, was so depressed in spirits at the thought of the life she would have to live that she refused to take any food. On the regular fast-day for Hindu widows, when they are not allowed even a drop of water, she retired to her room saying that she was going to observe the day as a close fast. At 4.30 p.m. she was found unconscious, and there being no one in the house, information was sent to her brother. The latter came with two doctors, but she was dead before their arrival. Some narcotic poison seems to have accelerated her death. Who is to blame? It will be said, Was it not simply a case of suicide from grief, which may happen in any country, and not in India only? Not quite so. It was the humiliation and the austerity of a Hindu widow's life which proved too much for her as for other young widows. Death seems preferable to a life of continual misery. If there were a life, if not of happiness, at least of usefulness left open to them, they would as little think of starving themselves to death as the widows in any other country. In all these cases the law seems impotent. Who can prove that a person who starves herself to death did not die a natural death? Who has a right to enter a house, or to examine the ladies of zenana, in order to carry on in India the work which in England is so nobly done by the Society for preventing cruelty towards children? If there is a country where such a society ought to exist and would find plenty of work to do, it is India, only it would have to protect not children only, but that strange product of India, and of India only, the child-widows, children who are formally married to elderly men belonging to good families, who often never see their husbands, but who, when their husbands die, are doomed for life to an existence which in the best cases is one of joyless drudgery, excluding all hope of renewed happiness, and fully accounting for the eagerness of Indian widows in former times to die on the same pile with their husbands, or, as the law does no longer allow this, to end their life by slow starvation, or by jumping into a well."

Said a young person to me, aboard the "Peshawur," the other day: "Really, the natives (of India) are getting quite civilised: they sit at tables and eat off plates, just like ourselves!" She was a light-tinted Eurasian of twenty, going "home" to the land of her (paternal) ancestors to polish up a bit and return again in due time. She sat opposite me at table, and favoured the company with such original remarks as the above from time to time. "Did you ever eat curry and rice off a plantain-leaf with your fingers?" I asked. "Why no, of course not: did you?" she rejoined. Her surprise on hearing that I had committed this solecism in manners countless times was amusing in the extreme. I told her I had that very morning been reading a book which would give her a fair idea of some of the blessings of modern civilisation, and data by which she might judge whether the price paid by society for the acquired habit of sitting at tables and eating off half-washed plates was not a trifle high. I pointed out the following passages in the late Mr. Montague Williams' "Round London;"* calling attention to the fact that the author was a Q. C. and one of the best known Police Magistrates of London:

"If any one has any doubts as to the brutalities practised on women by men, let him visit the London Hospital on a Saturday night. Very terrible sights will meet his eye. Sometimes as many as twelve or fourteen women may be seen seated in the receiving-room, waiting for their bruised and bleeding faces and bodies to be attended to. In nine cases out of ten the injuries have been inflicted by brutal and perhaps drunken husbands. The nurses tell me, however, that any remarks they may make reflecting on the aggressors are received with great indignation by the sufferers. They positively will not bear a single word against the cowardly ruffians."

Mr. C. Mostyn writes to the *Spectator*:—"In the first volume of the *Saturday Magazine*, 1832, occurs the following account of a Brahmin named Sheshal, who was then performing this feat at Tanjore, in Madras:

"He exhibited before me in the following manner: he first allowed me to examine a stool about 18 in. in height, on the seat of which were two brass stars inlaid, a little larger than a dollar; he then displayed a hollow bamboo, 2 ft. in length, and 2½ in. in diameter. The next article was a roll of antelope skin, perhaps 4 in. in circumference and 2 ft. in length. The man then concealed himself in a large shawl, with these three articles and a large bag, after a delay of five minutes, during which he appeared very busy under the shawl, he ordered the covering to be taken off him, and he was discovered actually sitting cross-legged in the air, but leaning his right arm on the antelope skin, which communicated horizontally with the hollow bamboo, which again was connected perpendicularly with the stool, directly over one of the brass stars. He sat for more than half an hour counting his beads in his right hand, and without once changing the expression of his countenance, which was quite calm, and as if this new mode of sitting was

* London, Macmillan & Co., 1894. Colonial Library Series.

no exertion to him. I saw him exhibit four times, and each time tried my utmost to discover the secret, but without success. A large bribe was offered to induce him to reveal his mode of performance, but he declined the explanation. I account for it thus: The brass stars in the stool conceal a socket for a steel rod passing through the hollow bamboo, the antelope skin conceals another steel rod which is screwed into the one in the bamboo; other rods pass through the man's sleeve and down his body, which support a ring in which he sits."

The *Civil and Military Gazette* of a recent date contains the following interesting paragraph with reference to the supposed speedy termination of the special sanctity of the Ganges, foretold in Hindu writings. As to the accuracy of the statements we are not in a position to say anything. Perhaps some of our Hindu readers may be able to contribute information on the subject.

"With regard to the prophecy of the fate of Hardwar, which we referred to yesterday, it may be pointed out that according to Hindu sacred writings the special sanctity of the Ganges comes to an end in 1895, after which the Nerbudda will become the chief sacred river of India, and will so continue for ever. In 1835 the people near Jubbulpore assured Sir William Sleeman that the waters of the latter stream were already so much more sacred than those of the Ganges, that to see them is sufficient to cleanse men from their sins, whereas the Ganges must be touched before it can have that effect. We are now on the eve of the completion of the period of the Ganges' sanctity, but so far as we can see, and from all we can gather of the religious feelings of the people, there is no diminution among Hindus of reverence for the river which has claimed their special veneration for so many centuries. Nor is it easy to believe that the enormous interests bound up with the shrines and sacred cities on its banks can be lightly disposed of, and that the priests and people concerned in their reputation will suffer, much less aid in divesting these holy places of their immemorial sanctity, and the diversion of their worshippers to a distant region and a rival river. At the same time we are so ignorant of the religious feelings and the religious movements that sway the people, that we cannot be certain that the knowledge of this event is not widely spread even among the most ignorant classes, and that the change is not accepted and prepared for. It may easily prove that the mysterious marks on the mango trees which have been puzzling us here and agitating some of our friends at home, are in reality only a signal or warning that the day is at hand when the sanctity of the great river which sweeps through Behar will pass away for ever. If the prophecy which we quoted yesterday of the impending destruction of Hardwar should be realised owing to the agency of the Gohna landslip, it may result—taken in conjunction with the undoubted declaration of sacred books regarding the Ganges—in bringing about a change in the religious habits of the people which would have the most far-reaching consequences."

The *Madras Mail* of June 5th publishes a long article from a London correspondent about a "recent passage of arms" between Mrs. Besant and Dr. Lunn. After distributing his favours and blows nearly equally

Mrs. Besant
and
Dr. Lunn.

the self-appointed umpire apparently decides in favour of Mrs. Besant. We extract the following from the article in question:—

"Mrs. Besant in her reply followed her antagonist very closely along the line of his argument, giving him points in some cases and dealing generously with him even where he was weak. And the spirit as well as the drift of her reply may be gathered at a glance from her opening and closing sentences. 'Nothing can be gained to the cause of truth,' she says, 'by one-sidedness, nor to the cause of religion by destroying the one channel through which the spiritual life can reach two hundred millions of our fellow-subjects.' . . . 'I do not desire to set Hindunism and Christianity in contrast, for I plead for peace and have no wish to stir up strife. I do not ask Christians to forsake Christ's teaching for that of the Vedas, or of the Buddhist writings. I only ask them to give to Hindus and Buddhists the same respect they claim for themselves. Do they not all inspire noble and gentle lives, do they not all comfort man in sorrow, smile on him in joy; and might not each do well to worship and copy his own ideal, instead of throwing stones at or belittling the Divine ideal of his brother?' Mrs. Besant's words were not unsupported by argument. Indeed they were so well sustained, that I may venture to suggest perhaps, that if Dr. Lunn's sermon is intended as the first instalment of the paper on Hindu Idolatry, which he proposes to read at the Grindewald Conference on the 8th August, it will be well for him to revise his manuscript. Brahminical ignorance, Mrs. Besant rightly contends, is in itself no proof of the decay of philosophic Hinduism. 'Let me,' she adds, 'quote but a single passage as a sample of this ancient teaching:—'God, builder of all, the great Spirit, always abiding in the hearts of men, is revealed by the heart, by discrimination, by thought. They who thus know Him, become immortal. By such knowledge the soul is liberated from all the bonds that enchain it, and hold it down, so that it obtains union with God the cessation of grief and perfect joy.' Schopenhauer's opinion of the books from which the above is a quotation, was, that in the whole world there is no study so elevating as the Upanishads, an opinion which Professor Max Müller in his last lecture before the Royal Institution declared he could wholly endorse.

"Mrs. Besant was neither so happy nor so convincing in dealing with Dr. Lunn's denunciation of the demoralising tendency of popular Hinduism, which she condemned as an 'unsympathetic presentation of an alien creed, calculated to increase hatred and sectarian bigotry.' 'I have used the same weapons myself in times past,' she said. 'Is it not better to give up the use of hard language and try to understand what our brother is trying to reach?' But Mrs. Besant says nothing of the indecent orgies of *Sakti Pooja*, nor of the lasciviousness of the Holi festival, nor of the legalised indecencies of Khandoba worship, nor of the terrible superstitions of Vallabhacharis. While these things last, and as long as there are 12,000 dancing girls attached to the temples in the Madras Presidency alone, so long will it be impossible, in this respect at least, to turn the tables on assailants like Dr. Lunn, who, alas, has facts and figures behind him which cannot be ignored, because they are backed by statements in the last Census Report."

ओ THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXIX.

OUR H. P. B. was, even in her youth—to judge from her early portraits—a plump person, and later in life became very corpulent. It seems to have been a family peculiarity. In her case it was largely due to the manner of life she led, taking next to no physical exercise whatever, and eating much unless seriously out of health. Even then she partook largely of fatty meats and used to pour melted butter by the quantity over her fried eggs at breakfast. Wines and spirits she never touched, her beverages being tea and coffee, the latter being her especial favourite.

Her appetite, while I knew her, was extremely capricious, and she was most rebellious to all fixed hours for meals, hence a terror to all cooks and the despair of her colleagues.

I remember an instance at Philadelphia which shows this peculiarity in an especial degree. She had one maid-of-all-work, and on this particular day a leg of mutton was boiling for dinner. Suddenly H. P. B. bethought her to write a note to a lady friend who lived at the other end of the city, an hour's journey each way, as there were no direct trains or other public conveyances going direct from the one house to the other. She called in trumpet tones for the maid, and ordered her to set off instantly with the note and bring the answer. The poor girl told her that the dinner would be spoilt, and

* 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-one, 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.

she could not possibly get back until an hour beyond the usual time. H. P. B. would not listen and told her to begone at once. The cook looked despairingly at me, but I motioned for her to go, and she went. Three-quarters of an hour later H. P. B. began complaining that the stupid idiot of a girl had not returned; she was hungry and wanted her dinner, and sent all Philadelphia servants to the devil as usual. In another quarter of an hour she had grown desperate, and so we went down to the kitchen for a look. The pots of meat and vegetables, of course, were set back on the range, the fire was banked, and the prospect of dinner was extremely small. H. P. B.'s wrath was amazingly vehement, and so there was nothing for us but to turn to and cook for ourselves. When the maid returned she was scolded so roundly that she burst into tears and gave warning! At New York, if any nice visitor chanced to be there, either the dinner would have to wait indefinitely, or he or she or they—for it made no difference—would be asked to come in and dine, and the portions provided for us two had to be divided and sub-divided for perhaps four people. At Bombay it was worse: one day the dinner would be put off two hours and another H. P. B. would demand to be served an hour before the time; and then frighten the wretched Goanese servants into fits, because the vegetables were half-boiled and the meat half-cooked. So when we removed to Adyar, I determined to put a stop to this bother, and I built a kitchen on the terrace near H. P. B.'s bed-room, gave her a set of servants to herself, and let her eat or go without as she pleased.

I found, on visiting her in London after her removal there, that the same old system was in vogue, H. P. B.'s appetite having become more capricious than ever owing to the progress of disease, although every possible delicacy was provided by her friends to tempt her. Poor thing! it was not her fault, although her ill health had been largely caused by her almost life-long neglect of the rules of digestion. She was never a vegetarian while I knew her, flesh diet seeming to be indispensable for her health and comfort; as it is to so many others in our Society, including myself. I know many who have tried their best to get on with vegetable diet, and some, myself for example, have been forced finally to revert to the diet they were brought up on, though much against their will. Some, on the contrary, like Mrs. Besant and other prominent Theosophists I could name, have found themselves much healthier, stronger and better on non-flesh food, and gradually acquire a positive loathing for meat in any of its forms. All which verifies the old proverb, "What is one man's meat is another man's poison." I think that neither blame is warranted in the one case nor praise in the other, because of the regimen one chooses by preference. It is not what goes into the mouth that defiles a man, but what lies in his heart. A wise old saying, worth remembering by the self-righteous.

H. P. B. was, as all the world knows, an inveterate smoker. She smoked an immense number of cigarettes daily, for the rolling of

which she possessed the greatest deftness. She could even roll them with her left hand while she was writing 'copy' with her right. Her devoted London physician, Dr. Mennell, has the most unique present she could have given any person: a box, with his name neatly carved on the lid, which contains several hundred cigarettes that she rolled for him with her own hands. She sent it to him just before her death, and the Doctor has it laid by as a souvenir of doubtless his most interesting and illustrious patient.

While she was writing "Isis Unveiled" at New York, she would not leave her apartments for six months at a stretch. From early morning until very late at night she would sit at her table working. It was not an uncommon thing for her to be seventeen hours out of the twenty-four at her writing. Her only exercise was to go to the dining-room or bath-room and back again to her table. As she was then a large eater, the fat accumulated in great masses on her body: her chin doubled and trebled; a watery fat formed in her limbs and hung in masses over her ankles; her arms developed great bags of adipose, which she often showed visitors and laughed at them as a great joke; a bitter one as it proved in after years. When "Isis" was finished and we began to see ahead the certainty of our departure, she went one day with my sister and got herself weighed: she turned the scales at 245 lbs. (17 stone 7), and then announced that she meant to reduce herself to the proper weight for travelling, which she fixed at 156 lbs. (11 stone 2). Her method was simple: every day, ten minutes after each meal, she had a wineglass of plain water brought her; she would hold one palm over it, look at it mesmerically, and then drink it off. I forget just how many weeks she continued this treatment, but finally she asked my sister to go again with her to be weighed. They brought and showed me the certificate of the shopkeeper who owned the scales, to the effect that "The weight of Madame Blavatsky this day is 156 lbs." So she continued until long after we reached India, when the obesity reappeared and persisted, aggravated with dropsy, until her death.

There was one aspect of her character which amazed strangers, and made her very attractive to those who loved her. I mean a sort of childish delight that she exhibited when certain things pleased her very much. She was sent into transports of joy on receipt of a box of caviare, sweet cakes and other delicacies from Russia, while we were at New York. She was for having us all taste them, and when I protested that the fish-roe had the flavor of salted shoe-leather, she was almost ready to annihilate me. A crumb of cake that chanced to be in a home newspaper she had had sent her, served as a memento of the entire home life at Odessa. She described to me her beloved aunt Nadjeda, sitting late at night in her room, reading the papers while nibbling one of those very same sweet biscuits; and then the different rooms in the house, the occupants, their habits and doings. She actually wrapped the crumb in a bit of the newspaper and

laid it under her pillow to dream upon. In my Diary of 1878, I find an entry for Sunday, July 14, 1878, about a seaside trip we took with Wimbridge. It says:

"A superb day, bright sun, cool, pleasant air, everything charming. We three took a carriage, drove to the beach and all bathed. H. P. B. presented a most amusing appearance; paddling about in the surf, with her bare legs, and showing an almost infantile glee to be in such a splendid magnetism."

At Madras she received the present of several toys in scroll-saw fret-work, from her aunt. Some of comical design she brought out to show all visitors until the novelty had worn off. One, a wall-pocket in ebony and calamander wood, hangs in her old bed-room at Adyar, where I am now writing.

On her table in New York stood an iron savings-box, modelled like a Gothic tomb or temple—one cannot say which—which was to her the source of constant delight. It had inside a slit in the dome, an innocent-looking round table-top on a pillar. This was connected with a crank on the outside, and if a coin were placed on it and the crank turned, the coin would presently be swept off through a slot and fall inside, from whence it could only be removed by unscrewing a certain small plate at the bottom. We made this our collection-box for the Arya Samaj, and H. P. B.—but I shall let the reporter of the *N. Y. Star* speak for himself on this point. In that paper for December 8, 1878, it is written:—

"Madame Blavatsky, or, as she prefers to be called, H. P. B. (she having sent the title of 'Madame' to look for that of 'Countess,' which she threw away before) was enraptured with the idea. 'I will fill my little temple with dollars,' she cried, 'and I shall not be ashamed to take it to India.' The temple she referred to is a small, but intricate structure, with an entrance, but no exit, for money contributed to the Arya Samaj. It is solidly constructed of cast-iron, and is surmounted by a small 'Dev.' H. P. B. kindly explained to the reporter that 'Dev' was a Sanskrit word, differently interpreted as god, or devil, or genie by different nations of the East. The casual visitor to the Lamasery is frequently invited to place a small coin on the top of the temple, and to turn a crank. The result is invariably the great glee of the Theosophs, the discomfiture of the casual visitor, and the enrichment of the Arya Samaj, for the coin disappears in the process."

The same writer, I find, says something nice about the mural picture in dried leaves, of a tropical jungle, that I made in our dining-room, and that was described in a recent chapter. We thought of making a lottery among our friends of the furniture of the Lamasery, and this was to be one of the prizes. The *Star* reporter says:—

"Perhaps one of the most remarkable things in all the collection of unique prizes is one which has no claim to be considered magical. It is a mural ornament, so elaborately beautiful and yet so simple, that it seems strange that it is not fashionable. On one of the walls of the dining-room of the now famous flat is the representation of a tropical scene, in which appear an elephant, a tiger, a huge serpent, a fallen tree, monkeys, birds and butterflies, and two or three small sheets of water. It is neither painted nor drawn, but the design was first cut out in paper and then autumn leaves of various hues were

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pasted on, while the water was represented by small pieces of broken mirror. The effect is remarkably beautiful, but the winner of the prize will probably need magical art to remove it in good condition, for it has been in its place so long that the leaves are dry and brittle."

The jocund side of H. P. B.'s character was one of her greatest charms. She liked to say witty things herself and to hear others say them. As said above, her *salon* was never dull save, of course, to those who had no knowledge of Eastern literature and understood nothing of Eastern philosophy, and to them time might have dragged heavily when H. P. B. and Wilder, or Dr. Weisse, or some other *savant* were discussing these deeper depths and loftier heights of thought by hours together. Yet even then she spoke so unconventionally, and formulated her views with so much *verve* and startling paradox, that even if the listener could not follow the thread of her thought, he must admire it; as one may the Crystal Palace pyrotechnics, although he does not know the chemical processes employed to manufacture the pieces. She caught up and made her own any quaint phrase or word as for, instance, "flapdoodle", "whistle-breeches," and several others which have come to be regarded as her own invention. In our play-times, *i. e.*, after finishing our night-work, or when visitors came, or, rarely, when she wanted to have a little rest, she would tell me tales of magic, mystery and adventure and in return, get me to whistle, or sing comic songs, or tell droll stories. One of the latter became, by two years' increment added on to the original, a sort of mock *Odyssey* of the Moloney family, whose innumerable descents into matter, returns to the state of cosmic force, intermarriages, changes of creed, skin and capabilities, made up an extravaganza of which H. P. B. seemed never to have enough. She would set me going in presence of third parties, much to my disgust sometimes, and enjoy their surprise at this rough and ready improvisation. It was all recited in an Irish brogue, and was a mere *fanfarronade* of every kind of nonsense; dealing extravagantly with the problems of macrocosmic and microcosmic evolution; the gist of the whole thing being that the Moloneys were related by marriage to the Molecules, and that the two together generated the supreme potency of Irish force, which controlled the vicissitudes of all worlds, suns and galaxies. It was, as compared with the trifling story from which it developed, like the giant Banyan tree as compared with its tiny seed-germ. She got at last to call me Moloney, both in speaking and writing, and I retaliated by calling her Mulligan. Both nicknames were caught up by our friends, and my old boxes of archives contain many letters to her and myself, under those Hibernian pseudonyms.

She was a splendid pianist, playing with a touch and expression that were simply superb. Her hands were models—ideal and actual—for a sculptor and never seen to such advantage as when flying over the keyboard to find its magical melodies. She was a pupil of Moscheles, and when in London as a young girl, with her father, played at a charity concert with Madame Clara Schumann and Madame Arabella

Goddard in a piece of Schumann's for three pianos. During the time of our relationship she played scarcely at all. Once a cottage piano was bought and she played on it for a few weeks, but then it remained closed ever after until sold, and served as a double book-shelf. There were times when she was occupied by one of the Mahätmas, when her playing was indescribably grand. She would sit in the dusk sometimes, with nobody else in the room beside myself, and strike from the sweet-toned instrument improvisations that might well make one fancy he was listening to the Grandharvas, or heavenly choristers. It was the harmony of heaven.

She had a bad eye for colors and proportions in her normal state and very little of that fine æsthetic taste which makes a woman dress herself becomingly. I have gone to the theatre with her when I expected the house to rise to us. She, a stout and remarkable-looking woman, wearing a perky hat with plumes, a *grande toilette* satin dress with much trimming, a long, heavy gold chain about her neck, attached to a blue-enamelled watch, with a monogram on the back in cheap diamonds, hanging from it, and on her lovely hands a dozen or fifteen rings, large and small. People might laugh at her aside, but if they caught her stern eye and looked into her massive Calmuck face, their laugh soon died away and a sense of awe and wonder possessed them.

She was at times generous to the extreme, lavishly so, at others the very opposite. When she had money she seemed to regard it as something to be got rid of soon. She told me that she spent within two years a legacy of 85,000 roubles (about 1,70,000 rupees) left her by her grandmother, in desultory wandering over the world. A good part of the time she had with her a huge Newfoundland dog, which she led by a heavy golden chain!

She was a most downright, plain-spoken person, when not exchanging politenesses with a new acquaintance, at which times she was *grand-dame* to her finger-tips. No matter how untidy she might be in appearance, she bore the ineffaceable stamp of high birth; and if she chose, could be as dignified as a French Duchess. But in her ordinary, everyday life, she was as sharp as a knife in her sarcasm and like an exploding bomb in her moments of anger. The one unpardonable sin, for her, was hypocrisy and society airs. Then, she was merciless, and the sources of various languages were exhausted to cover the victim with contumely. She frequently saw as in a mirror, clairvoyantly, the secret sins of men and women whom she encountered; and if they happened to be particularly prone to speak of Theosophy with disdain or of herself with contempt, she would pour the vials of wrathful candour upon their heads. The 'ower gude' folk were her abhorrence, but for a poor, ignorant but frank person, whether reputable or the opposite, she had always a kind word and often a gift. Unconventionality was with her almost a cult, and nothing pleased her more than to do audacious things to shock the prudish. For example, I find an entry in my diary to the effect that, on a certain evening, she put on her night-dress, went to bed,

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and received a roomful of company, gentlemen and ladies. This was after the fashion of royal and noble dames of pre-revolutionary days in Europe. Her palpable sexlessness of feeling carried all this off without challenge. No woman visitor would ever see in her a possible rival, no man imagine that she could be cajoled by him into committing indiscretions. She swore like the army in Flanders, but meant no harm, and if her uncommon predilection in this respect had not been so much noticed and denounced by the sticklers for propriety—themselves, as she clairvoyantly saw, sometimes smug sinners behind closed doors—she would doubtless have given it up. It is in human-nature, and was in her nature superlatively, to keep doing forbidden things just out of a spirit of revolt. I knew a lady once whose child caught from the farm servants the habit of saying wicked words. The mother, a most exemplary lady in every respect, was heart-broken about it. Whipping and other punishments only made matters worse, and no better result was obtained from the last expedient of *washing out the child's mouth with bar soap* after he had been heard swearing. At last some sensible friend advised the parents to try what would come of paying no attention whatever to the bad language. The plan was a complete success, and within a few months the culprit swore no more. H. P. B. felt herself in revolt to every conventional idea of society, being in beliefs, tastes, dress, ideals and behaviour a social helot; so she revenged herself by showing her own commanding talents and accomplishments, and causing society to fear her. The world was to her an empty sham, its prizes but dross, her waking life a lugubrious existence, her real life that of the night when, leaving the body, she would go and sit at the feet of her Masters. So she felt little else than scorn and profound contempt for the blind bigots and narrow-thinking men of science, who had not even a stray glimpse of the truth, yet who would judge her with unrighteous judgment, and conspire to silence her by a conspiracy of calumny. For clergymen as a body she felt hatred, because, being themselves absolutely ignorant of the truths of the spirit, they assumed the right to lead the spiritually blind, to keep the lay conscience under control, to enjoy revenues they had not earned, and to damn the heretic, who was often the sage, the illuminatus, the adept. We had one scrap-book into which we used to paste paragraphs from the newspapers telling of the crimes of clergymen and priests who had been brought to justice, and before we left for India there was a large collection of them.

H. P. B. made numberless friends, but often lost them again and saw them turned into personal enemies. No one could be more fascinating than she when she chose, and she chose it when she wanted to draw persons to her public work. She would be caressing in tone and manner, and make the person feel that she regarded him as her best, if not her only friend. She would even write in the same tone, and I think I could name at least a dozen women who hold her letters saying that they are to be her successors in the T. S., and twice as many men

whom she declared her only *real* friends. I have a bushel of such certificates, and used to think them precious treasures, until after comparing notes with third parties, I found that they had been similarly encouraged. With ordinary persons like myself and her other associates, I should not say she was either loyal or staunch. We were to her, I believe, nothing more than pawns in the game of chess, for whom she had no heart-deep love. She repeated to me the secrets of people of both sexes—even the most compromising ones—that had been confided to her, and she treated mine, I am convinced, in the same fashion. In fact, she once blurted out to a drawing room full of guests, not one of whom I should have dreamt of taking into my confidence, the story of my domestic trouble, and when I hotly resented it, called me an idiot before them all, and said that the whole thing had been most creditable to me and I was a fool for wishing to keep it secret! But she was loyal to the last degree to her aunt, her other relatives, and to the Masters; for whose work she would have sacrificed not only one, but twenty lives, and calmly seen the whole human race consumed with fire, if needs be.

Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringer H. P. B.? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch. To have known her was a liberal education, to have worked with her and enjoined her intimacy, an experience of the most precious kind. She was too great an occultist for us to measure her moral stature. She compelled us to love her, however much we might know her faults, to forgive her, however much she might have broken her promises and destroyed our first belief in her infallibility. And the secret of this potent spell was her undeniable spiritual powers, her evident devotion to the Masters whom she depicted as almost supernatural personages, and her zeal for the spiritual uplifting of humanity by the power of the Eastern Wisdom. Shall we ever see her like again? Shall we see herself again within our time under some other guise? Time will show.

H. S. OLcott.

THIROO-MANTRE

BY THIROO MANTRE
ON INITIATION

1. *Descending from Heaven and in redemption of Karmas, assuming a body, placing His gracious feet with earnestness on my head, and blessing me with his tenderness. He pointed out to me the innermost secret and removed my impurities.*

COMMENTARY.

This verse is in reference to what his Guru did to the author.

"Descending from Heaven." The Guru is treated with as much reverence as God himself, for he is Paramâtma *plus* a corporeal body. Paramâtma is Sat-chit-ananda, i.e., truth, knowledge, or jñānam, and beatitude. The Guru, spiritually speaking, is all these. Incarnation or the assumption of a bodily frame, is an act of descent from a celestial or non-material spiritual condition to a plane lower down where gross material elements predominate. Evolution of Paramâtma is an act of descent from a higher to a lower plane, and involution is just the reverse. Noali observed, when you touched a human body, you touched heaven. This is quite true.

Assumption of a body is in redemption of Karmas. Every person has to undergo birth or births on account of his Karmas. In the body thus assumed, enjoying or suffering what Karma necessitates, he is able to get rid of further births and deaths by following a course of practice calculated to bring about involution backward into the spiritual condition.

Considered from a comprehensive spiritual point of view, Paramâtma takes a body as he wills, but his choice is not limited by conditions external to himself. Creation itself is a matter of His will. So a Guru identical with Paramâtma takes a body of His own accord, and has no type of frame forced on Him. In a less comprehensive sense, the future body determined to a person is in accordance with His independent desires, in spite of external forces to the contrary, or when external pressure is absent or being present is indefinite.

"Placing his gracious feet with earnestness." Grace is one of the characteristics of Paramâtma. The five acts ascribed to him are creation, preservation, destruction, retention, and distribution of grace. The primordial creation is merely a matter of "divine play." Periodic subsequent creations after each Pralaya or Mahāpralaya, are the result of divine grace, which confer boons upon individuals in proportion to the extent and nature of their Karmas in a prior creation. The Guru as a special incarnation of Paramâtma, aiming at the spiritual liberation of his disciple, shows a special grace to him. Hence the expression in the verse.

The placing of feet on the head is indicative of two things. Firstly, the highest point from which a disciple begins is the lowest from which

the Guru has developed himself, or from which he is to develop his disciple till the latter attains the height of his Guru's advancement. In other words, it means that any height which a human soul attains is but natural to man, and he has simply to climb a succession of steps in order to reach it. Secondly, that the starting-point of progressive development lies in humility combined with devotion. Placing his feet on the head is the usual act whereby a Guru evinces his approbation of his disciple.

The Guru must place his gracious feet on his disciple. Without a gracious disposition towards his disciple, the Guru cannot achieve any substantial development in him; earnestness in the Guru's attitude towards his disciple acting as an incentive to progress in the disciple. "Melting with tenderness", is a token of intense love. In that element everything is fused; impurity is eradicated and the soul is purified. In this process of fusion, and purification, there occurs the dawn of higher intellection and divine beatitude.

The act of fusion and purification being an internal act, the source of happiness must be internal also.

2. *Our Nandi with the forehead-eye removed our impurities. He did so by causing the eye of grace to be opened and by shooting a streaklike, tapering light which impurities cannot approach, and fixed coral in a crystal.*

COMMENTARY.

Nandi means one who is an embodiment of bliss, or one who distributes beatitude. We showed in the last verse that the removal of impurities is incidental to the development of internal light and jñānam and bliss in us. The forehead-eye is the "third-eye," or the spiritual eye which every person develops in the course of yoga practice. It is called a forehead-eye, as the light develops in the forehead between the eye-brows at a point called Brahmaraudhram. Valianthar says that the seat of Nandi is the circular disc in the middle between the eye-brows.

Liberation from impurities, which a yogi attains, is the result of divine grace. The inception and the end are in grace. The Guru as Paramātmā, by his grace, opened the way of liberation for the disciple, and the disciple combining love with abstraction, is the fittest object of divine grace and so gets it and attains spiritual liberation in unification with Paramātmā.

Impurities are betokened by darkness or ignorance (Avidyā). Darkness cannot approach the light developed in a yogi. It must flee from it. Light is the symbol of knowledge. It is in the inner light that develops in a yogi, that true jñānam begins. Hence the impurities which are the results of ignorance cannot approach the light developed in him.

The light appearing in a yogi is said to be a streak of tapering light by a constructive process only. First, a spherical light appears

and the eyes see it just in contact with the point midway between the eye-brows in the forehead. As the process of concentration is carried on, the circular light becomes smaller and smaller and thus the mental function is by degrees neutralised. A series of circles each smaller than the one preceding, must ultimately taper to a point and hence the description in the text. The above significance is embodied in the caste-marks of the Hindus.

Crystal is an index of transparency or clearness. When clearness results, muddiness or illusion ceases and true jñānam develops. We saw true jñānam resulting from the development of light in us. The light which appears above the forehead is white, or yellow, or red. What appears inside the head is of diverse colors. Out of poetic taste, the author has compared it to coral which is itself diverse in color. The appearance of light in knowledge is like the presence of coral in a glass. Coral is said to be fixed in glass, as by fixity of attention alone complete merger takes place and the light and jñānam are developed.

3. *Of the three things called Pati (Lord), Pas'u (Life or Jīvatma) and Pās'a (Illusion or Māyā), Pas'u and Pās'am are alike co-eternal with Pati; Pas'u and Pās'am remain as such till they approach Pati or Lord. When they approach Pati, they cease altogether.*

COMMENTARY.

This verse disposes of the cosmological and ontological questions that have been engaging human attention from time immemorial. In one sense the view expressed in the above verse represents the Sidhānta (सिद्धान्त) School of thought. But it is capable of harmonizing all difference of opinion on the matter. According to the author in another part of his work, Pati, Pas'u and Pās'am co-exist together eternally. The meaning of the verse can be best understood in the light of the following passage from Sūta Samhitā :—

"What disappears or incurs destruction is Māyā. It is but a creation in chit or jñānam itself. All created things undergo destruction. Liberation is attained by persons on seeing Pati."

Vikāra or modification in Paramātmā for creation, &c., is said to be a tendency inherent in Him. Being inherent in him, the tendency is in one sense co-eval with Him. In another sense the tendency assuming form in Him is, in point of time or sequence, subsequent to Him and so it is not co-eval with Him. Māyā disappearing in Him at the time of Pralaya, or cosmic or individual merger, it is not a real thing. Māyā being the result of a tendency, or rather a tendency itself inherent in Him, it cannot be reckoned unreal. So it is both real and unreal. The same reasoning holds good in the case of Pas'u. The disappearance of Māyā (Pas'u) and Pās'am at the time of merger, appearance in the presence of Pati. In the case of individual merger, in so far as the particular Pas'u merged is concerned, Māyā and Pas'u have disappeared, and in respect of other individuals concerned, they are

still existent. Hence except in the case of universal merger or dissolution, the disappearance of *Pas'u* and *Päs'am* are only relative. In the case of individual dissolution, the individual dissolved resumes all the elasticity possessed by *Paramâtma* himself and becomes all in all, one with Himself. These observations, when closely borne in mind, will reconcile all apparent divergences of schools of thought except the realistic school which recognizes distinct dualities that strict logic would show untenable. The matter treated in this verse is so wide and comprehensive that it is scarcely feasible to compress it in the limited compass of a note.

1. *As fire originates in a bamboo by friction, so God residing in my body as in a temple, removes my impurities with greater tenderness even than a mother, becoming a bright sun, an embodiment of grace and compassion.*

COMMENTARY.

Fire is latent in a bamboo. So God is latent in the human body. Fire is developed out of the bamboo by friction, so by a conflict or friction between the material and spiritual tendencies of man, when the spiritual tendency predominates, *Paramâtma* becomes more and more visible to Him. Fire is not distinct from the bamboo, but it is a subtle power inherent therein and developed out of it, being in part identical with it. So is God in relation to man.

The human body is the temple of *Paramâtma*. Temple-construction and temple-pûja are symbolic of the seat of Brahman or *Paramâtma* in the human body.

The presence of God in the human body is only natural. The Divine element pervading everywhere, must be found in the human body also. This is a rough way of justifying the proposition in the text. The more refined form may be stated thus. God is *Sat-chit-ânanda*. That is, God is in the form of *jnânam* with bliss. As *jnânam*, he must be known in knowledge only. The source of that knowledge is in the body. So God resides in the body.

God removes impurities. God is caught in the net of love or *Bhakti*. That is, he loves his disciples with as much love as that with which his disciples love him, may more. It is by His grace that *Avidyâ* and *Mâyâ* are removed and souls find liberation. *Yoga*-practice and *jnânam* resulting from it are, according to *Vedavyâsa*, the means of securing Divine grace and thereby *Moksham*, but not the direct cause of salvation. The symbolical aspect of God supporting His devotees is found in the Purânic description of *S'iva* bearing *Mrigam* (the deer) in his hand. *Mrigam* is literally one who aspires after God, that is, His disciple or devotee. The proposition that God removes impurities is confirmatory of my observation that the Guru is God *plus* a corporeal body, inasmuch as the Guru is capable of removing His disciple's impurities.

God becomes a bright sun. It is in the resplendent light that appears in us as the result of *Prânâyâma*, *Pratyâhâram*, *Dhâranâ*, *Dhyânam* and *Samâdhi* that we are able to see *Paramâtma* or Brahman *per se*.

The last part of the text needs no comment.

5. *As in the case of a burning-glass and cotton, the burning-glass is not able to burn cotton by itself, but only in the presence of the sun; so in the presence of the Arjun (excellent person) my impurities are destroyed.*

COMMENTARY.

The Arjun or superior person herein referred to is either God or the Guru. The meaning varies slightly according to the interpretation. In the sense of God, impurities disappear when *Jiva* goes into the presence of God. (Vide verse 3, ante.) In the sense of Guru, the meaning is that the Guru enables the disciple to clear away impurities by initiation. The simile adopted in the verse shows two things:

- (1) that impurities however accumulated are capable of destruction by the grace of God or by the favour of the Guru; and
- (2) that Self, though in possession of the necessary powers, needs to be propelled by the external agency of a Guru or supported by the grace of God.

6. *"I have cleared away all impurities,"—so saying, he removed them or kept me apart, showed me grace, and purified my body and 'S'iva-become' senses. Then in the temple there arose the sense of happiness, and in the realisation of this felt I gratified internally.*

COMMENTARY.

"I have cleared away all impurities." This expression shows the power of the Guru with whom to will is to do and achieve. The very will of the Guru to clear away the moral impurities of the disciple amounts to his having effected such a clearance.

The expression "kept me apart" shows that the Guru selected me as a fit object of purification and psychical liberation.

"S'iva-become senses." The following lines from *Sûta Samhitâ* III. will perhaps make the meaning of this expression clear.

"I pervade all things everywhere and I am a witness to all that is not everywhere. I am always comprehending what is known and what is not known. But these do not understand me; for they possess but a broken knowledge. There is nothing which knowledge does not comprehend and nothing beyond knowledge. For vessels, &c., are but forms of knowledge, without knowledge themselves. There is nothing beyond knowledge, and knowledge does not differ from knowledge. In case of difference the non-knowledge will become knowledge, and this is impossible."

Knowledge and what possesses knowledge are identical.

The whole universe is an emanation from *S'iva* through His will. The senses too as a part of the universe are an emanation from God. The cosmic emanation from Him does not exclude his element in it.

It is His Vikāram that has been translated into the universe and this Vikāram is a part and parcel of himself. Generally speaking, my senses are the translations of His modification and so they are "S'iva-become senses." Speaking in a limited way, my senses are but the result of my modifications, which in nature do not differ from the nature of S'iva's modification. I am S'iva, and my senses possess the element of S'iva.

7. *The knowledge of the five senses is like the depth of water in unknown places. Knowledge is destroyed in knowledge itself and the Great Guru points out the mark.*

COMMENTARY.

The knowledge of the disciple is till initiation a sense-given knowledge only. The disciple is till then under the impression that his knowledge is very great. But this impression of its magnitude is akin to the fears of a traveller as to the depth of water in unknown places, which though shallow is supposed to be deep by him. The very ignorance of the traveller is the cause of the "increased depth" of the water. A person moving and having his being in the universe with sense-given knowledge only is a person travelling in unknown places, really ignorant of what is there. The Guru first tells his disciple that his sense-given knowledge is no real knowledge. After pointing out this fact, the Guru initiates Him into the true-knowledge wherein the apparent sense-given-knowledge disappears. Hence the expression in the text "knowledge is destroyed in knowledge itself." Then the Guru points out to the disciple the main mark of practice.

The mark herein referred to is the process of Prāṇayāma with its marks or seals (Mudra), three in number, viz. Bhairavi, S'āmbhavi, and Khechari. These processes and Mudras cannot be taught in words.

8. *As the swan (Hansa) separates milk from water, so Self in the isolated temple, standing alone inclosed in the several Karmas, with daily increasing fire, possesses in itself the seed capable of destroying re-births.*

COMMENTARY.

It is a belief among the Hindus that out of a mixture of water and milk the swan has the power of separating the milk. As water and milk mix together apparently in an inseparable manner, so Soul and Karmas are found co-existing in apparently inseparable connection. As water mingled in milk is capable of being understood as milk itself, so the soul also is capable of being understood as Karmas, or as what results from the co-operation of Karmas.

The soul is said to stand alone in an isolated pagoda, for it is the only reality in the universe, and there is nothing similar to it or second to it. It stands, that is, it is the only permanent reality; every other thing being subject to change.

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The soul has in itself the power of destroying re-birth. So long as a person is subject to the round of re-birth, he does not obtain liberation or Moksham.

9. *Destroying the seed and growing in the process of separation, sure Turiyam originates. S'iva-yogis lie like dead bodies, with senses, life and body all merged in seeming unconsciousness.*

COMMENTARY.

The seed herein referred to is the seed of birth. That is, desires and all those acts done with an aim to the consequences. S'iva-yogis are said to be like dead bodies. That is, as the result of Yoga practice, sunk in Dhyāna or Samādhi, they lose all external activities, the power of their senses becomes altogether dormant and the function of their mind or Manas ceases.

The process of separation referred to in the text can be understood more by a practical student than by a verbal reader. As Yoga practice is carried on in solitude, free from external noises or any disturbance, in a condition of Dhyāna or Samādhi, Nādamas or sounds arise in the practitioner, and while absorbed in them the power of his senses becomes weakened and the process of separation from Karmas goes on.

(G. RAMASWAMY IYER.)

(To be continued.)

DREAM-INITIATION.

WAS it a dream? I was alone. In profound darkness. The air I was breathing was pervaded by a subtle aroma. I was indisposed to move. Perfectly tranquil in mind and body. Reflecting on many things. At length my thoughts turned to myself. Where was I? How had I reached my present position? For what purpose was I there? I tried to move but could not. Was I powerless in myself or subjected to any kind of restraint? I seemed to be in an uncovered stone receptacle, which compassed me on all sides. Was this a box? A hear? A sarcophagus? Was it in a vault? Had I been buried alive? The smell of the incense suggested that I had been buried. Recently buried. My mind was a blank as to what had preceded and accompanied my burial, if I was really entombed. Was I actually dead? Strangely enough I had no fear. I simply fell into a state of speculative wonder.

As I so wondered I became conscious of the influence of an unseen and unknown presence, and an intimation reached me, how or by what means I cannot tell, that the hidden course of nature was about to be manifested to me. From that moment an attentive expectancy took possession of me.

Suddenly the darkness which surrounded me was filled with brilliant sparks in rapid motion. These I was made to understand represented the Revealers of life—of a life otherwise unknown. The

revealers they represented were the heavenly bodies. The life these revealed was the otherwise unmanifested life of space. Of this life space was the substance. Of this substance the heavenly bodies were the organs. The unmanifested life was sustained by the substance in which it was concealed—by which it was veiled. This substance was the medium through which that life acted: by which it was supported. That life, acting on and through this substance by its own life processes, the composition of the substance was changed. The portion acted on was decomposed and germinal matter constituted. If this germinal matter were suffered to accumulate, it would gradually obscure the transparency of space and destroy its life-sustaining power. The function of the organs of space is to gather up this germinal matter, or Cosmic dust, from the space in which it has been sent forth and the regions in which it is diffused. Having gathered it up, these organs submit it to uses and pass it through changes which prepare it for reunion with, and ultimately restore it to space, once more fitted to sustain the unmanifested life thereof. These processes constitute that hidden course of nature about to be unfolded, whose outcome is manifested life: whose agency, the use of that life.

Having fulfilled their mission by imparting the lesson transmitted through them, the sparks suddenly vanished.

Then, in the midst of a darkness blacker than ever, a luminous point appeared in the far distance. As it seemed to draw nearer, this point increased in size until it looked like the sun shining through a mist. But it had this peculiarity. Light in itself, it did not give out light, but served to make the darkness still more intense.

This, it was suggested to me, shadowed forth *El Elohim*, the God of gods.

As I gazed with surprise at this wondrous, this awe-inspiring vision, three more luminous points came into view, and as gradually assumed the form of solar orbs. These, the *Elohim* or gods, were smaller than *El Elohim*, the God, paler and less imposing, and on a diminishing scale as regards size, the third being much the smallest of the three. They were passing round *El Elohim*, and their changing relations, as they passed and repassed each other, suggested that the second of the three was circling round the first, and the third round the second, as they pursued their combined course in a common path round the first seen orb, which thus became their central sun.

From this their central sun, *El Elohim*, a life-sustaining energy, in the form of pulsating rays, proceeded, which upheld them from itself and withheld them from each other.

These four bodies, it was intimated to me, represented the manifestors of life and the agents through which manifested life took form and being.

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As I watched the individual and combined movements of these several bodies with unwearying attention, I realized that a gradual change was taking place in the fourth and last of the series—the third of the *Elohim*. It became more luminous, was not only light in itself, but gave out light which surrounded it like a luminous atmosphere; and as it did so its three companions seemed to be slowly withdrawing from view: not that they entirely disappeared, for I was still able dimly to discern their positions.

While I was pondering over the meaning of these changes, the vision received a further extension, for I was now able to distinguish a succession of seemingly non-luminous bodies circling round the persistently luminous orb. That is to say, I concluded that they were circling round it, because they continuously passed and repassed as though round it, because they crossed it as it advanced in its course. These were oscillating to and fro across it as it advanced in its course. These were illuminated by the light flowing from this their central luminary, which indeed had rendered them visible to me: and reflected this light upon each other: and from the varying brilliancy of the light they thus reflected, I assumed that they varied in their distance from the sources of this light (and therefore from each other as well as from myself) as they passed round it. Some of these were accompanied by smaller bodies, seemingly circling round themselves, thus constituting systems subordinate to the system of which they were members.

Presently my attention was drawn to one of these non-luminous bodies by a series of remarkable changes through which it was passing. At first it resembled a watery globe, surrounded by an atmosphere whose movements ruffled its surface. Then from the surface of this globe flashed vivid flames, followed by dense clouds of black smoke and other products of combustion, as though the interior of this body, acted upon by a disintegrating and upheaving fire, kindled by the pressure concentrated on its centre, was struggling to free itself from the superincumbent mass of water. Slowly the ball of smoke was dissipated, so that the light of its central luminary once more reached it. When thus re-illuminated, I perceived that this hitherto watery globe had assumed a different aspect, and was now divided, as to its surface, into land and water: high mountain ranges and deep seas being complementary each to the other.

Was there a purpose in this division?

Most certainly! For this rudimentary globe was thus transformed into a triple matrix in which the three physiological elements, water, air, earth, produced by earlier evolutionary phases, were, as to their bulk, separated from each other and so prepared for further changes.

These physiological elements, aggregated in their separateness, suggested an individual and collective physiological development, for which they had been constituted the suitable menstrua.

The possible consequences of this primary individualization caused me to concentrate my attention on the changes that were still going on.

So far this developing globe seemed to be devoid of life. If it had a life of its own, that life showed no indications of consciousness; gave no expression of volition. The only evidence that it might be a living entity was to be found in the evolutionary changes through which it had already passed, and those into which it was entering, if these produced a coordinated outcome.

This was the point I was now impelled to consider.

The water first attracted my attention. I was enabled to see what was going on therein to its greatest depth. Certain changes were taking place. At first it seemed to shape some of its particles into minute vesicles like tiny bubbles. These increased in number till the waters seemed full of them. After a time some of these were crystallised, and so became inorganic cells. These, by aggregation, and cohesion, assumed crystalline forms. In the profound depths they accumulated and, under pressure, became crystalline rocks and mineral deposits. The consequence of physical and other forces, operating on and in the globe simultaneously, was that successive depositions, having assumed a stratified form, were broken up into irregular masses by the upheavals to which they were subjected. While imbedded in the several strata, the remains of a higher evolution, simultaneously going on and shortly to be indicated, were more or less abundantly scattered.

Presently certain of the uncombined cells underwent another evolutionary change and became organic in character. Each organic cell, I perceived, was a minute cellular organism. I thus learnt that cell development was the basis of progressive evolution. But how was cell development produced? Was its cause wholly withdrawn from cognition and to be regarded as a mystery of nature? That each successive stage in advance had an initiating cause, whether cognizable or incognizable, was self-evident. As I reflected on the possible channels through which this unperceived and possible unperceivable cause might act, it was intimated to me that this cause was, in each instance, an emanation from one of the manifestors of life.

The evolution as a whole was an outcome of the energy of *El Elohim*, the central sun, which sustained it throughout.

The vesicle was an unfertilized product of the developing planet, and was the result of the planet's unaided efforts to induce the manifestation of life.

An emanation proceeding from the first of the *Elohim*, or Polar Sun, the second manifestor of life, and acting through their planetary mother on such of the vesicles as were fit for the evolution it was about to introduce, produced the inorganic cell and promoted crystalline and mineral evolution.

An emanation proceeding from the second of the *Elohim*, or Equatorial Sun, the third manifestor of life, acting through their planetary mother on such of the inorganic cells as were fit for the evolution it was about to introduce, produced the organic cell and promoted vegetal and

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animal evolution in its numerous, diverse and complicated developments, from and through which it finally educed the human form.

An emanation proceeding from the third of the *Elohim*, or visible Sun, the fourth manifestor of life, and acting directly on each human being fit for the evolution it was about to introduce, initiated the psychicizing process and promoted the evolution of the soul in such of its subjects as by their lives rendered this possible.

The fundamental guiding principle here consisted in this, that the several successive emanations were attracted by the subjects fitted to receive them, and by no others. This principle permeated the whole field of evolution and held the place of an absolute law.

The fitness of the subject for the action of the emanation was determined by the use it made of the state through which it was passing, each successive advance being gained by the subject itself—unconsciously gained in this way. Thus natural evolution was necessarily selective. Owing to this selection each step in advance reduced the number of advances to the next stage, as compared with the vast numbers that might have advanced had all made a right use of their opportunities by following the qualifying course.

This subject, having passed through the several successive phases of physical and chemical evolution, entered the organic cell.

In the organic cell a higher principle was introduced. Each organic cell was a germinal organism. Each germinal organism had a double or twofold capability. It was constituted to lead an independent, and then to enter into a combined, life. In the combined life it was at once the constructor of the more complicated organism and the material out of which that organism was constructed. During independent life some of these cellular organisms so developed themselves as to be able to take the lead in introducing more complicated organizations. In their simple cellular life they had developed rudimentary appetites which needed further channels for indulgence. These channels they sought in combination and combined action. One qualified to take the lead induced others to join it in building up and building it into a germinal organized form, in which and through the life uses of which it became an individualized being—each of the combined cellular agents in this being subordinating self to the greater good of the whole under the control of the one: the being which by their combined action they were constituting and sustaining.

The appetite of the one stimulated by the appetites of the many now became the occasion of the indulgence of that appetite, the preparation for the development of that appetite by continuous indulgence the incentive to further advance. Each of the combined cellular organisms shared in degree in the gratification obtained through indulgence. But the life of each cellular organism was brief, as compared with the life of the being into whose constitution it entered. They were the sustainers of the life of the cellularly organized being, and passed in

a continuous stream through that being, giving up their own lives in this passage to maintain its life.

The cell was a primary vehicle. That of which it had been the vehicle passed from it into, was absorbed by, and combined with the substance of the unmanifested being in whose organic manifestation it had taken part: for the unmanifested being was constituted of the substance of the cells which had formed and sustained the life of its manifesting organ.

The unmanifested being was shaped in the form of its manifesting organ or body. This was developed in the process of evolution, by the addition of organ to organ and member to member, until man, if not the most complicated certainly the most perfect organized form, was created.

The creation of this most perfect organized being was the developing aim of natural evolution. When the advancing being had so developed appetite, in its then stage of evolution, that it needed further organs for the increased indulgence thereof, the organisation or manifesting body was abandoned at what is known as its death, the advancing unmanifested being then passing from it to seek an organisation capable of giving its advanced appetite full indulgence.

This advanced organization it gains through a parentage suited to its purpose. It modifies the form and organization of this parentage, within certain limits, to make it still more suited to its purpose: and it is by the modifications thus successively introduced that evolution is carried on and form progressively developed and advanced.

During the gestative period of embryonic life, the advance in form and organization which constitutes evolution takes place: for this is the creative period.

During the independent life of the thus advanced being, appetite is developed.

By the indulgence of appetite the advanced form is brought to and maintained in its most perfect condition, the developing appetite itself becoming at the same time the incentive to further evolution.

In the fully organized being two agencies are operating. The one, the organizing, controls the health of the organization and keeps it in proper working order, operating through a special nervous system—the sympathetic. The other, the volitional, which uses the body, also acts through a special channel—the cerebro-spinal nervous system. In normal advance the agents of these agencies change places on each reorganization, the actuating agent of the one life becoming the organizing agent of its successor, and so on, alternately. But the two advancing agents do not necessarily continue their advance in the same bodies.

It was now intimated to me that the order of evolution was in this wise. Some of the primary organic cells attached themselves to the soil with which they were brought into contact, and, attracting others

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to themselves, by combination, cohesion, cleavage and multiplication, built themselves up into vegetal forms, which, spreading from the water to the land and taking various shapes, gradually covered their parent with verdure. The advance here was from the herb to the tree. The peculiarity of this order of life, that it showed no signs of consciousness or volition, save in rare and exceptional instances in which tendency to advance in these directions was indicated, in this way foreshadowing what was to come.

While this was taking place other changes were going on in the depths of the seas. By a gradual transition, noticeable through differences in structural adaptation, by which a rudimentary preparation was made for the development of consciousness and the exercise of volition, some of the organic cells built themselves or were built up into a variety of organized forms, of which the more elementary attached themselves to the rocky bottoms, while others were free to be moved or move in any direction. All of these organisms were at first rudimentary: were germinal, in fact, preparing the germs of a higher order, which were to follow.

I thus learnt that the starting-point of evolution was the water. In this the vesicle was formed. From the vesicle the inorganic cell was educed. This was produced. From the inorganic the organic cell was educed. This was the germ of organic life. From these, even as they developed the life proper to themselves, sprang the lowest orders of vegetative, reptilian, insectiform, and animal life, whether occupying the water, the air or the land. But the germinal life, permeating each of the three physiological elements, having been once gained, the evolution of each order of life proceeded in its own line and with reference to its own sphere of activity.

It was shown me that the initial type of vegetative forms was crystalline. The incentive which induced arborescent crystallization, whatever it may have been—most probably a germinal appetite—seems to have passed into the vegetative germ and carried on vegetable evolution from the lowest to the higher forms, until the highest was reached. The same incentive would seem to have actuated or determined the structural direction of animal evolution, when the details of the organic structure it produces are considered, for of the organs of which its several forms are constituted, the continuously branching tree is the type.

Passing over transient forms, I learnt in this way that the fundamental structural difference between vegetal and animal organisms consisted in this, that while the nutrient, respiratory and other organs of the vegetal growth are external, its roots attaching it to the soil while its nutrition is absorbed from without, the analogous organs of the animal are internal, its roots, so to say, being planted within itself, the nutriment to be absorbed by, being prepared for and brought to them by organs adapted to the purpose: so that evolution in the animal had for its root-principle involution of the vegetal function.

The germ, whether of vegetal evolution or of animal involution and evolution, was in the cell. The organic cell was the single source from which a double evolution was to flow. Of these, the vegetal necessarily preceded the animal to provide the requisite aliment for the sustenance and development of animated life. The death of the one was necessary to the life of the other, the animal restoring to the soil elements required for vegatal growth. In this way the two lines of evolution were mutually interdependent for persistent advance, though the vegetal evolution might endure without the animal, whereas the animal evolution is absolutely dependent on the vegetal.

In the first instance, the cells are produced, or at any rate their production is promoted and their fertilization effected by an emanation flowing from a solar body and acting on and through the planetary body in which they are produced, so that the inorganic cells, with the subject of the incipient evolution veiled therein, is the offspring of the solar body and planet concerned—the vesicles being the unfertilized offspring of the planet.

In the second instance, the organic cell is the resultant product of an emanation flowing from another solar body and acting directly on the inorganic cell: so that the cells, whether inorganic or organic, with that of which they are the vehicle, are the offspring of cell-suggesting orbs.

The cells, as the offspring of cellular or cell-suggesting orbs, are the instruments and agents of evolution. Of them, the advancing forms, commencing with the most rudimentary and proceeding to the most advanced, are built up. In each order the higher springs from the lower. The more complex from the less complex. Who are the builders of the advancing forms? Who the authors and promoters of evolutions?

Are the cells simple vehicles? Do they bear the same relation to the form into which they are built that do the bricks to the building into whose construction they enter?

Not exactly, for they are physiological instead of mere material bricks: that is to say, they are agents in the constructing as well as the material out of which the construction is formed. Thus they are in a sense the builders. But they are builders, acting under guidance and control, even as ordinary builders, who give effect to the plans of the architect—which they may mar but cannot mend.

Who are, what is it that guides and controls the working cells?

Evidently in each instance the one for whom the building is being constructed.

From this point of view it would appear that something, some being, is advancing with the advancing form; is advancing through the advancing form; is itself the unmanifested subject of the manifesting evolution of form.

Tracing this unmanifested advance through the manifesting advance which is its instrument, it would appear that the unmanifested subject of evolution, engendered in a cellular form, passes through inorganic to organic being; and then through successively advancing vegetal and animal forms to the human state. That in the crystalline and mineral forms it had merely the attributes of the crystal or mineral. In the vegetal form, the attributes of each order in succession through which it advanced. In the animal form, the attributes (whether of insect, reptile, fish, bird or beast) of the form in which it found itself for the time being, of the series through which it was passing: until in man it acquired the attributes of humanity.

During these transformations, by adding organ to organ and use to use, it added attribute to attribute and quality to quality, advancing these in succession through the use, in its successive lives, of the organs progressively acquired. In this way it passed from the unconscious to the conscious, from the non-volitional to the volitional, from the inactive to the active state. Then, through the conscious use of volitional activity, it became an intelligent, a self-conscious, idealizing and reasoning being in human form. As man it passed through the several orders of mankind to the highest condition humanity is capable of reaching.

The instrument through which this advance was secured was appetite. Its instrumentality, self indulgence. Thus self indulgence, inducing a growing appetite (which as it progressed needed, and therefore, produced and developed further organs) was at once the cause of fore, produced and developed further organs) was at once the cause of the natural evolution and of the cruelty and suffering resulting from the sacrifice of the least fit to the most fit in the struggle for existence thus initiated.

In this way I learnt that reckless indulgence of appetite was necessary to the evolution of form, and therefore good in itself in the creative stage of evolution.

But this struggle, in which the weak were sacrificed to, by and for the good of the strong, was not to go on for ever. To nature, at this stage of her work, it seemed good. Measured by its results, it was a sufficient agency for the end sought, and certainly produced the resulting evolution. For to nature that only is good which promotes the attainment of her aims. That only evil which retards the required advance.

The knowledge of good and evil is essentially a human attribute. It came gradually to man as humanity was slowly developed in him. With this knowledge his ethical evolution is commenced. He learnt the value of affection. The dawning influence of love took the place of indifference. Sympathy supplanted antagonism. Through these he became human, and perceived that the duty imposed on him by humanity was to supersede violence by gentleness, that humanity might become the reorganizer of life.

But the perception of this truth came at first only to the few. These found it very difficult to spread the humanizing impulse. The

habit of self-seeking has become so thoroughly ingrained in the race that emancipation from it is difficult, to the majority all but impossible. Those whose lives are actuated by this impulse are alone fitted to enter that phase of being for which natural evolution is but a preparation. Their unconscious guidance here is love, expressing itself through forgetfulness of self in thoughtfulness for, and sympathy with others.

Unconscious selection is the working principle of evolution.

Of the primary vesicles, only those which, by their uses of the vesicular state, have fitted themselves for it, receive inorganic vitalization.

Of the inorganic cells, only those which have similarly fitted themselves for it receive organic vitalization.

Of the organic cells, only such as have in like manner fitted themselves for it receive the animating vitalization.

All the cells not fitted for further advance lead cellular lives, or take part in the organization and promote the advance of the subjects of physical evolution. In this they are utilized, according to their fitness, in the structural formation and efficient maintenance either of the osseous framework, or of the muscular or nervous substance of the rejected organizations, into whose constitution they enter in their retrograde course.

Of the subjects of physical evolution which reach the human form, only those which by their uses of life qualify themselves for further advance, receive psychic vitalization and enter on the psychic evolutions. This promoted by humanizing life-uses, enables them, on the death of their physical organization, to pass into a higher order of being in another sphere.

Of the non-psychicized subjects, the highest class—those which have spiritualized themselves—enter the spiritual state, through which they ultimately pass to and become one with the substance of space, from which they were originally separated.

All others repass through the lower orders of being, on a descending scale, until reduced to the elementary state of their mother, the planetary orb from which they were originally produced, into whose framework they are incorporated.

While considering this prolonged vision, and reflecting on the interpretation with which I had been favoured, it was intimated to me that I had now received a full measure of the knowledge imparted on final initiation. This intimation aroused me. Had I been sleeping? Was my vision only a dream? I cannot say.

HENRY PRATT, M. D.

CURIOSITIES OF HEALING.

(Concluded from page 611).

DISEASES not cured by medicinal agents or presenting any extraordinary symptoms are attributed to super-human powers. Small-pox and other exanthemata are attributed to their special goddesses and named after them: and as certain trees, or substances, are considered to be the localities of those superior powers, they are worshipped instead. As, for instance, when a child gets small-pox or measles, a shrub called "*Jandi*" is worshipped in the name of the goddess of that disease by the daily offering of milk and water—or water alone for those who cannot afford milk, by the mother, sister or other nearest female relative of the sick; and clothes, toys and sweets on the day the disease subsides and the child becomes convalescent. The milk and water offering (called *Losi Parra*) lasts till the disease disappears altogether and the patient recovers his former health.

In some diseases, like small-pox and measles, the use of medicine is considered annoying to the presiding deity, and instead appropriate hymns in praise of the goddess are sung by friends and relatives for as many days as the disease lasts.

The hymns as above mentioned are constantly sung. A little of the milk mixture offered to the shrub every morning is brought back in the clean vessel in which it was carried that morning and which is specially intended for it. This is sprinkled under the bed and over the bedding of the patient.

TREATMENT FOR SNAKE-BITE.

As very few medicines are known to do any good in cases of snake-bites, especially those of the cobra, psychological remedies have been practised for averting the effects of snake poison. Mantras and Kalams are recited over the person bitten, or passes made, to render the nervous system better able to bear the effects of the poison with impunity, or to stimulate or revive the nerves depressed by the shock of the bite.

There are professional snake-charmers called "*Supadhas*," who not only catch snakes, tame them and display their feats before gatherings of people, but also treat snake-bite cases by first applying a round flat of stony resinous appearance and dark purple color to the oval substance of stony resinous appearance and dark purple color to the bitten part, and then passing over that part a few times a bit of a root of a plant,—which one of those *Supadhas* who was bitten by a poisonous snake while displaying him in my presence, said, are both obtained from such mountains where the "*Markhór*" or snake-eating stag lives. The resinous substance, he said, was mucons from the "*Markhór*."

An old Jat named Hamira Bhangorh, of Bahawal in the Hashiarpur District, Panjab, used to recite some mantra or Kalam, and then give a rap on the cheek of the informant of a snake-bite case; and it is said that almost all cases reported to him while the victims were alive, were cured.

The old man, I am told, is now dead, but his grandson carries on the business. When any one in the surrounding villages is bitten by a snake, a friend or relative is despatched to the Jat, to whom he reports that so-and-so is bitten, and then the Jat gives him a rap on his cheek. If the victim is still alive, he recovers at once from the effect of the snake-poison, even if he had been unconscious and almost pulseless.

The Jat would not tell the mantra to any one else.

My uncle, Pt. Thakor Dat, Municipal Commissioner, Multan, often reads a mantra over some barley grains, which, if spread in the house where a snake has been seen, will drive away all the snakes from it.

Bhai Atma Singh, Pandit of Shahpur, told me once that if one recites a shloka a few times or even repeats the word "Asteek" in a place, all the snakes will go away and not harm him, provided the snake hears his voice. "Asteek," he explained, was the name of a Pandoo Raja who attempted to destroy all the snakes on the earth, but left off the yogg on the understanding that whenever the shloka was uttered, the snake should not harm anybody.

HYDROPHOBIA.

I have been informed of three places in the Panjab where prevention of hydrophobia is practised. One of them is in this, Mozafargarh, district, a hamlet about three miles from the head-quarters of Tehsil Alipur, where a family of Sayads practise the cure. I went to Alipur in April last and sent for the grandfather of the family, Sayd Bande Shakh, an old man of about 60 years. He said they were Bokhari Sayds. To this place, he said, his grandfather emigrated from Dera Ghazi Khan. His ancestors, when they first came into India, resided in a village called Velait, about 30 miles north of Dera Ismail Khan. Seven generations before him one of the family, Sayd Sukher Shah, then a baby, was sleeping in a cradle close to his mother, who was combing her hair, when a mad jackal came and bit the baby on his arm. The mother with great difficulty drove away the jackal, and concluded the animal to be rabid, because a sane one would not have dared to come and deliberately bite the child in the day-time. She began to despair for the safety of the boy, when her maternal uncle, Shah Isa Sahib, came in. He consoled her with cheering words, caught hold of a bit of the baby's right ear near the top and recited the last "Surat" of their sacred book the Koran, seven times; and for the same number of times another Surat. He then told her that not only would her child be saved, but when any one who passed under his or any of his descendant's leg, when he was reciting the above-named "Surats" after being bitten by any rabid animal or reptile, would never suffer from the ill effects of such a bite.

And now-a-days, when any one suffering from snake or other bite comes, he or his grandson makes him pass under his leg seven times when he is reciting the "Surats."

One more point worth mentioning. He showed me a notch on the upper part of the margin of his right ear. This, he said, is the impression of the fingers of Shah Isa Sahib on the ear of the baby who was treated by him, and that every male member of his family shows more or less this impression on his right ear.

J. BHOSIPOTRA VEYD.

CLAIRVOYANCE.*

(From the German of Dr. Carl du Prel.)

(Continued from page 624.)

II. THE SOURCES OF CLAIRVOYANCE.

THE word *divinatio* (prophecy, seership), derived from *divinitus*, indicates the opinion of the ancients, that divine inspiration is the foundation of all clairvoyance,† and all that Aristotle says against this view is that the future is only revealed to the virtuous and to the wise.‡ In the Old Testament, which is full of prophecies, we find the same origin assigned to them. This is also Augustine's view,§ for, did the human soul possess clairvoyant power it would make frequent use thereof—an argument which rests upon the apparent identity of soul and consciousness. Philosophers, such as Plutarch and Porphyry, Fathers, such as Athanasius, Jerome, and Julian, who thought that the soul itself was clairvoyant, are in a minority.

In the middle ages the labour was divided. The clairvoyance of the saints was divine, that of the somnambulists and mediums, called witches, as well as that of the sorcerers, was diabolical. Even in our own days catholic writers, such as Mirville, Bizourd, Des Mousseaux, ascribe not only clairvoyance, but everything that is a manifestation of the transcendental subject, to the agency of the evil spirit. These gentlemen who are so indefatigable in maintaining, in opposition to materialism, the existence of the human soul, ought also to reflect that nothing is gained by mere assertion, and that the existence of the soul can only be proved by its functions, and indeed by such functions as do not belong to the living physical body. By this method alone is it possible at the present day to establish a science of the soul. But, according to these gentlemen, white magic is only to be found in the actions of Christ and the apostles and saints; to them the magic of ordinary mortals is all black. Yet it is now three hundred years since Agrippa of Nettesheim opposed the theory that all active clairvoyance is inspiration with the words:

Spiritus in vobis, qui regit, ille facit!

At the present day there can hardly be any question that in most cases of clairvoyance the human transcendental subject must be appealed to.

* *Sphinx*, August 1892.

† *Hermes Trismegistus*: *Pymander*, c. 12.

‡ Aristotle: "*De div. per somn.*" c. 1.

§ Augustine: "*De gen.*" XII. 26.

ad to; in cases, however, which indicate an external influence, we shall not resort to the hyperbolic explanation of antiquity and the middle ages, but indicate as the inspirers of such phenomena, those which stand nearest to us in their physical activity and have the greatest interest in coming into connection with us—the dead. At the same time we may learn from antiquity and from the middle ages that cases of clairvoyance have been frequently observed in all centuries, and that the phenomena were of so striking a kind that such imperfect explanations as the hyperbolic ones we have mentioned, seemed insufficient.

If Agrippa undervalued the theory of inspiration, that of modern spiritualism is over-estimated. Whoever is acquainted with somnambulism can but avoid either extreme. This is not always the case with the spiritualists, who often ascribe to the dead phenomena which can be explained by the action of the medium. At the same time, spiritualism can point to instances enough where foreign inspiration cannot be denied, and this is also true of modern spiritualism which began, not in America, but in Germany, where it appeared far earlier than in the New World.

That speaking and writing mediums often give manifestations that presuppose clairvoyance both in time and space cannot be denied; but many mediums become, without knowing it, not mediums but somnambulists, whose visions appear in a dramatised form. This dramatising may appear not only through writing or speaking, but even through the sense of sight, for a phantom may appear and give the information, in which case there is no need for the seer to be in a state of sleep. In this class I include such cases as the following. S., a town councillor, intended to recommend one of his relations to marry a very excellent girl named Friederike, and, while lying in bed, he was thinking this matter over. Presently the curtains were drawn aside, and he saw an arm holding out a black board on which was written: Friederike will marry in three years, four months and two days. The prophecy was fulfilled, but nothing came of his plan to marry her to his relative.

Let us take a better example. Mr. Spear says: In March 1852, my hand was moved to write the following: "We wish you to go to Abingdon and visit David Vining." I did not know that any person of this name was living in that town. Abingdon is twenty miles from Boston, my birthplace, where the message was written. No one was with me at the time of the writing. I went, as ordered, to Abingdon. There I found a person who bore the name I had written. The man was ill and had had no sleep for nearly ten days and nights. My hand was moved towards him; I only placed it over him, but did not touch him. The pain was entirely expelled from his system, and he sank into a quiet sleep. I noted only two points which aroused my attention: 1. This power, whatever it may be, manifested intelligence, for it gave me the name of a person of whom I had no previous knowledge, and directed me to the place where he lived. 2. It displayed benevolence, for it sent me to do good to this person.

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From this time onward, I was sent to several other persons and places to perform similar acts of kindness. . . . Led by this power I have travelled many thousand miles; I have been sent into twenty of the thirty-six states of the American Union; I have thrice crossed the Atlantic Ocean; I have seen many parts of England, Scotland and Wales, and have been repeatedly sent on the Continent.* In a similar manner, the Bible tells us that Ananias was ordered in a dream to visit a sick person and to magnetise him.†

The question now arises: Was Spear a seer or a medium? Did his clairvoyance and impulse arise from his unconscious self, or from some external agency? If, in posing the alternative, "Seer or medium," we rightly set out with the proposition that all clairvoyance in which men take any interest, and all impulse to actions connected therewith, must be referred to his own unconscious self, that is to say, to his transcendental subject, this proposition must not be unduly strained, but we must also add, on the other hand, that clairvoyance and impulse in which a man has no interest, and which relate to some object entirely unknown to him, must proceed from some external agency, that is, we have to do with inspiration, and such a medium is under the influence of the unseen world, just as a hypnotised subject under suggestion, subject to the commands of the hypnotiser, is under the influence of the visible world.

I take a third example, where inspiration seems to be clearly indicated, from Justin Kerner's "Seeress of Prevorst," quoting the summary account of Professor Eschenmayer. "Frau Hauße, who had not long arrived at Weinsperg, and was unacquainted with the place, its inhabitants, or her doctor, often used to see a deceased person, who seemed to wish to make himself better known to her. He held a paper in his hands, and she noticed that there was writing upon it, and he gave her to understand where it was, and that it must be found if he was to have peace. She told her doctor and other of this appearance, and described the man, who was previously unknown to her, as he appeared in life, and in his usual dress, in such an accurate manner that every one recognised the description as that of a person named K. This K. had been the manager of a wine business which had a cellar just under the apartment which Frau H. then occupied and the deceased had passed much of his time in this cellar. In order to give peace to her visitor, Frau H. begged her doctor—Justin Kerner—to look for the paper, and described the house, the room, the collection of documents, and the bundle in which it was to be found, at the same time describing also the person and the circumstances at the time, and it was afterwards found that her description exactly tallied with the facts. The doctor, who thought the whole story was merely a vision, granted her request, and, with the master of the house where the papers were said to be (the judge), made a search, and found nothing. The master of the house said, however, that

* Report of the Dialectical Society II. 64.
† Acts IX. 10—18.

all that had been said with reference to himself was correct. When the doctor told her of the fruitless search, she said he must have made some mistake, and gave a more minute description of the paper, and said she was sure she could find it if she went to the place. The doctor went a second time to the judge and the paper was found exactly as described, and in the place indicated. It was a document that had lain for six years with the others, and referred to K.'s money affairs. Nothing was said about the finding of the document, but, in her next crisis, Frau H. saw the deceased who appeared with a cheerful countenance, and from this she concluded that the document had been found. She directed her vision to the house where the documents had been kept, saw that they had been differently placed, and recognised the paper in question, in the very place where it had been purposely put by the doctor, unknown to any one else, in order to test her seership.*

In this example we have inspiration in the first part and active clairvoyance in the second. In another, more striking example, also given in the words of Professor Eschenmayer, inspiration alone occurs:

"The seeress gradually learns from a spirit, whom she calls the white one, the following data:

1. That he has deceived two orphans, and for that reason is earthbound.
2. That he lived before and after the year 1700, and committed the act of deception in the year 1711.
3. That he was seventy-nine years old.
4. That his name was Belon.
5. That he had lived in a certain house in Weinsperg, now inhabited by two orphans, and the same in which the Reverend H. was now staying.
6. That the amount of the fraud corresponded with an account which was connected with the nine groschen which were to be allowed to the two orphans.

"After putting together all these particulars, Dr. Kerner began to make enquiries, but found that the oldest inhabitants knew nothing of the person described, and that the very name of the family was forgotten. He then asked Herr Pfaff, the town magistrate, to search the records. This was done, and it was found that there was living in the year 1700, a burgomaster and guardian of orphans named Belon, and that in 1740 his property was divided. Dr. Kerner then turned to the register of deaths, and found the entry in the year 1740, with the remark that his age was 79 years. Other documents, which also gave evidence of greed and spite, proved that he had really lived in the house pointed out, and that two orphans who had formerly been in his charge, afterwards lived there.†

Many similar examples are to be found in modern spiritualism, and they prove that many cases of clairvoyance depend on inspiration from the dead. With reference to the chief aim of our enquiry—to know more about the organ of our own clairvoyance,—these cases are only important as proving that thought-transference can take place even when the

* Kerner: "Die Seherin von Prevorst" 277.
† Ibid. 330.

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agent is no longer among the living. I therefore confine myself to a single example from modern spiritualism, which places our receptivity under these circumstances in a very clear light. A Californian editor, secretly intending to bring spiritualism into ridicule, wrote in his paper a spiritualistic story of his own invention. He gave the dead person, whom he introduced, the name of John F. Lane. In New York, where the story was read, it was taken up by Judge Edmonds, who was informed through a spiritualistic communication that it was a true one, and he made enquiries of the editor. The editor delighted to be able to attack spiritualism in the person of one of its most important upholders, published the judge's letter in his paper and made merry over the folly of mistaking a made-up story for a true narration. He even wrote a letter on the matter to the *New York Herald*. Judge Edmonds naturally became the object of universal ridicule. Soon afterwards, however, it appeared that the editor had himself fallen into the pit he had dugged for spiritualism; for what he thought to be an invention turned out to be the true story of a colonel of the 2nd Dragoons, who had committed suicide in Florida. In fact, the editor, who confessed that his hand often wrote without being moved by his will, had unconsciously written his story under the influence of inspiration.*

III. NECESSITY AND CHANCE AS THE OBJECTS OF CLAIRVOYANCE.

Let us turn to those characteristics of clairvoyance which are of importance philosophically, and enquire whether the directions which it takes are indifferent to it, or whether they involve distinctions. We have already seen that clairvoyance is more apt to appear where there is some interest in question, than when there is none, hence most clairvoyant phenomena have reference to the seer's state of health, or the circumstances of his life, as well as those of friends or persons with whom he is connected. But besides this interest, there is another distinction in the objects of clairvoyant vision, which is often felt as a hindrance by the seer, and is not easily overcome. The distinctions that influence the seer are:

1. The distinction between necessary and (relatively) chance events, properly so called.
2. The difference in distance of the event, whether in space or time.
3. The difference, whether it happens through a cause in the narrow sense, or through a human action; that is, between causality and motivity.
4. The difference in the number of premises already given leading to the occurrence of the event.

The common characteristic of these distinctions, so far as it appears in the shape of difficulty, ought to furnish us with some clue to the process of clairvoyance, to the activity which must be presupposed in order that this difficulty may be overcome.

* Du Pout: "Traité complet de magnétisme anim." 531.

Take first the distinction between necessary and chance events. The philosophical reader knows that every event that happens, happens necessarily; it happens at the time when sufficient ground is given for its occurrence, and in the place where the conditions are such that its causes are able to work. Strictly speaking, therefore, there is no chance; for every event is only the last link of a chain of changes, all of which are necessarily determined. But the course of the world is made up of an infinite number of such chains, which are by no means parallel, but which cross one another in every direction. Hence we may speak of chance events within this universal necessity, meaning thereby those which take place at the same point of time without standing in a causal relation to one another.*

When a ship bound for America finds itself at a certain minute at a certain point on the ocean, different causes have worked together to bring about this determination in time and space. But when, at precisely the same minute, a meteorite falls at that spot, this is only the last link in an endless chain of changes, which stretches back to the most remote past of our planetary system. But it is due to chance that the ship has been struck by the meteorite, that is to say, we refer to chance the crossing-point of the two chains at that time and at that place. Thus every event in the world is necessary in relation to its own cause, but chance in relation to every other. From this point of view chance may be regarded as a more important factor, as more properly the ruler of the world, than necessity. Frederick the Great called it "His Majesty Chance." From this it would appear that necessity cannot rule the course of the world teleologically, so long as side by side with it so strong and unteleological a principle as chance governs—chance would be more powerful than necessity. The contrary is however the case: in spite of the power of chance, the development of world is a progressive one. This and the monistic prohibition to set up two rulers of the world, obliges us to resolve chance into necessity, whether in the biblical sense in which God works through the "Wrath of chance," or from the standpoint of Schopenhauer, who says:

"One may grasp the transcendental thought, that this phenomenal world in which chance reigns, is founded everywhere and throughout on an intelligible world, which governs chance itself."

Schopenhauer has very clearly explained how this is to be understood. He calls chance, the coincidence in time of things not causally connected. Then he continues:

"However nothing is absolutely fortuitous, that which is the most fortuitous is only that which proceeds from a more remote necessity; for reasons lying far back in the chain of causation have long previously determined that this event must occur just at this time, and simultaneously with that other. Every event is a single link in a chain of causes—

* Schopenhauer: "Welt als Wille und Vorstellung" I. 530; "Parerga" I. 229; "Ethik" 8. Windelband: "Die Lehren vom Zufall" 22.

and activities which moves forward in time. Such chains are innumerable, lying side by side in space. Yet these are not entirely unconnected and unrelated; they are rather interwoven one with another: for example, many causes now working simultaneously, of which each produces a different result, have sprung from some common cause far back towards the beginning of the chain, and are thus related to one another as the descendant is to a remote ancestor; and, on the other hand, a single coincidence, now occurring, often requires a number of different reasons, which come down from the past, each as a link in its own chain. Thus all the chains of causation moving forward in time, form one immense, many-meshed net, which sweeps along in time throughout its whole breadth, and becomes the course of the world. If we represent these chains of causation as meridian lines lying in the direction of time, all that is simultaneous, and therefore not standing in direct causal relation, may be indicated by parallel circles. Although all that lies upon these parallel circles is not directly connected, yet, through the interlacing of the whole net, or through the totality of causes and activities moving forward in time, there is an indirect though distant connection: thus the present simultaneity is a necessary one. Hence, the chance coincidence of all conditions rests on a state of things which is, in a higher sense, necessary: the occurrence of that which fate has willed."*

Apart from teleology and monism, we might learn from many of the results of statistics—marriages, crimes, proportion of males to females, etc.—that things really are as Schopenhauer says, little as we are able to comprehend the relation between necessity and chance. In the example of the ship and the meteorite, however far we trace back from their crossing-point the chains of causation, we are unable to arrive at a common starting-point whence it is possible for us to see that the crossing must follow as a necessary consequence. Similarly, when we start from a present occurrence from which proceed two or more chains of causation, we are unable to foresee the immediate future, because we are unable to take into account the crossings of other chains of causation.

These hindrances to our normal powers of cognition seem also to obstruct our transcendental cognitive faculty. Clairvoyance, often fails because it is unable to take account of chance. The seer sometimes succeeds in overcoming this difficulty, and sometimes cannot do so, this might lead us to think that clairvoyance follows the lead of causation; that in looking into the future it follows out the action of given causes, working backwards to causes when it looks into the past, and working intuitively if not reflectively. Thus both kinds of psychic activity would be essentially the same, only that the seer follows, as it were, a condensed chain, and is only conscious of those links which are accentuated by his interest in them.

* Schopenhauer: "Parerga" I. 222, 229.

That the difference between necessity and chance does affect clairvoyance is proved by the recorded facts, and thus it seems to be identical with a survey of the causal chain. The boy Richard says: "When I look into the future, I see the continuous causes all at once, and the spirit of Fate stands before me."* But there are some utterances of somnambulist in which chance is plainly excluded, where in fact the clairvoyance is said to be conditional. "If no obstacle intervenes," once said Richard.† Even in foretelling the course of their own diseases, when somnambulist are most to be depended upon, they often speak in this manner. A somnambulist, who at the conclusion of an illness in 1819, foresaw a number of maladies that would attack her up to 1841, so that the magnetiser remarked that at any rate she seemed as if she was going to live until she was forty-eight years of age, said: "Yes, unless some chance event happens, the cause of which lies beyond me, such as drowning, murder, or poisoning."‡ In another case the somnambulist told the magnetiser that if the prophesied events turned out differently, he might be quite certain that something had happened that ought not to have occurred.§ In the report of the Paris Academy for 1831, mention is made of a somnambulist named Cazot, who foretold in April, giving all details, a crisis in his disease that would take place in June, and said his recovery would be complete in August; but, on the day before the crisis, he was run over in the street and killed. His utterance was perhaps correct in so far as the premises came within the cognisance of his inner vision; the chance event of external origin upset the calculation. Professor Beckers asked his somnambulist: "Why are you not better on the second day of your attack, as you said you would be?" and the answer given was: "Because the doctor ordered cooked fruit, which did not agree with her, and also because a great fright had acted upon her injuriously."||

We thus see that there are some clairvoyant utterances which are conditionally correct, but which remain unfulfilled because no account is taken of chance.

But when, in spite of this and other sources of error, clairvoyance is often found to include chance events, we are the less in doubt as to the existence of a gift of seership. The most frequent case is that in which the seer's own course of life, or at least course of disease, is surveyed, together with its chance disturbances. A somnambulist prophesied a cramp which would arise in consequence of a fright. It happened as foretold—an acquaintance, in opening the piano, upset the candle.¶ An auto-somnambulist told Dr. Meyer, that she would have a fright in consequence of danger by fire. On the following day the fire-alarm was sounded, and, as her house was threatened, she ran up the stairs, and

* Görwits: "Richards natürlich magnetischer Schlaf," 115.

† Görwits: "Idiosomnambulismus," 181.

‡ Bibliothèque du magn. animal, VIII. 124.

§ Archiv. für tierischen Magnetismus, IX. 1, 106.

¶ "Das geistige Doppelleben," 64.

|| Reichen: "Entwickelungsgesetze des magn. Lebens," 60, 82.

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then fell down insensible.* Dr. Wienholt gives several cases of this kind. A somnambulist stated beforehand that her foot would slip, giving all the circumstances: she said that she would fall down on a certain spot, but would take no further harm; or that fainting would take place from fright at a heavy clap of thunder; or the somnambulist announces through automatic writing that she would have a fright on the same day, and on her return home would faint, all which happened from her terror on seeing a stone fall from a roof. In another case a curt was given as the cause of the fright, and, on the following day, a copper vessel fell from a cart as she was passing by.† Mayo's somnambulist foretold a fright which was caused by the sudden appearance of a rat, also of danger from poisoning, which was caused by her taking morphia instead of quinine.‡

Clairvoyance which takes in chance events may also manifest itself with reference to the lives of others than the seer. A magnetiser, who was obliged to go on a journey, promised his somnambulist to return in a week; the latter however announced that he would be away eleven days, and insisted that it would be so, though the magnetiser repeated his promise and was determined to falsify the prophecy at any price. He remained absent the eleven days because his horse fell lame.§ A somnambulist named Wanner, when asked by her sister, "How shall I come back to Stuttgart?" replied, "You will return to Stuttgart tomorrow with Dr. Klein." This was not the intention of the sister, who wanted to remain two days longer, but she left on the morrow because Dr. Klein was obliged to go to Leonberg and offered her a seat.||

Schopenhauer tells us: One morning I was writing with great zeal an English business letter on a matter of great importance to myself. When I had finished the third side, instead of the sand-box, I took up the ink-pot and poured it over the letter, and the ink fell on to the desk and thence to the floor. I rang for a servant, who brought a bucket of water and cleaned the floor, so that the stain should not sink in. While she was thus engaged, she said, "I dreamed last night that I should clean ink-stains from this spot on the floor." "This is not true," said I. She said, "It is true, and on awaking I told the other maid who sleeps with me." Just then the other servant, a girl about seventeen years old, came into the room. I at once asked her, "What did this girl dream last night?" She replied, "I do not know." Then I said, "But she told you the dream when she awoke." "O yes," said she, "she dreamed that she was going to wipe out ink-stains from the floor of this room." This story, for the accuracy of which I cannot answer, is remarkable in that the occurrence dreamed of beforehand was one of those actions that are usually called involuntary, since it was performed entirely against my will, and

* Archiv. X. 2, 94.

† Wienholt: "Heilkraft des tierischen Magnetismus," III. 2, 128, 132; III. 3, 284, 304, 369.

‡ Mayo: "Truth in superstitions," 231.

§ Bib. du Magn. an. II. 3, 7.

|| "Die myst. Erscheinungen" I, 296.

depended on a very small mistake in the grasp of my hand: yet this action was so necessary, and so firmly fixed beforehand, that its action appeared in the dream of another person some hours before it took place.* A somnambulist, named Kramer, begged her doctor not to return home his usual way, as he was in danger of being struck by a falling tile. The doctor went through a bye-street, but others who had heard the warning and wished to test its truth, went the other way, and a tile fell at the moment the doctor would have reached the spot had he gone the usual way instead of turning up a bye-street.†

We thus see that, in clairvoyance, necessity and chance are often both included, and from this we may conclude that chance is only relative, and that it is based on necessity, that is to say, that both have a common point of departure. This applied to the course of our life would give rise to a very remarkable transcendental fatalism, which Schopenhauer has acutely analysed, and through which he comes closer to the transcendental subject as the dramaturge of our life, than in any other point of his philosophy: "And indeed it is this analogy with a dream which enables us to see, though it be but in the dim distance, how the secret power which rules and orders those external circumstances which affect us according to its own ends, may yet be rooted in the depths of our own unfathomable being. Even in dreams the circumstances which become the motives of our actions appear as external, independent of ourselves, often indeed detested by us, and as happening together entirely by chance; while there yet exists between them a secret and purposive connection; for a hidden power, which all chance events in dream obey, governs and arranges these circumstances, and that simply and solely in relation to ourselves. The most wonderful thing is that this power turns out at last to be no other than our own will, though from a standpoint that does not fall within our dream-consciousness; whence it follows that the events in a dream are so often contrary to what we seem to desire, filling us with surprise, vexation, even with terror and the fear of death, while fate, which, however, we secretly guide ourselves, seemingly fails to come to our rescue; just as if we eagerly asked some question and received an answer which astonished us; or again as if we ourselves were asked, as in an examination, and were unable to give the answer, whereupon, to our disgrace, some other answers correctly; while in the one case as in the other, the answer cannot but come from our own resources."‡

It might be thought from these words of Schopenhauer's that there were two kinds of chance, those that, with a mere appearance of externality, proceed from this internal transcendental fatalism; and others that lie in external necessity; that, further, the first kind, because they proceed from the transcendental subject, may also be foreseen, but not so the others. However this may be, the fact remains that chance cannot

* Schopenhauer: "Parerga" I, 270.

† Archiv. I. 2. 407. 4.

‡ Schopenhauer: "Parerga" I, 251.

obstacles to clairvoyance that cannot be overcome by all seers. From this we shall be able to draw certain conclusions, but we must first collect further data.

(To be continued.)

THE INTERIOR OF THE EARTH.

SCIENCE, as yet, has not been successful in coming to any certain conclusion as to the mysteries that exist beneath our feet. Some thirty years ago, the theory that we were standing on a thin crust which had cooled over a cave of still molten matter, was taught with assurance and plausibility in all scientific manuals. Then came the school of Geikie and others, casting doubts on this theory. The earth's weight or gravital attraction was against it, also the absence of tides in the molten ocean beneath. The phenomenon of heat increasing with depth beneath the surface was explained by them as being due to the increased pressure; and the phenomenon of volcanoes and molten lava as being simply a local and temporary melting of rock caused by the heat made by the friction of the edges of two large masses sinking and rising side by side, or by the heat generated by chemical action, like percolating sulphuric acid, and meeting with beds of zinc, or by the pressure of steam enclosed in holes or caverns beneath.

Between these two rival teachings the searcher for truth who turns his eyes to science for help, has had an unhappy time of it. But now, at one of the recent conversazioni of the Royal Society, a distinguished Fellow of that Society, Mr. Henry Wilde, F. R. S., of Manchester, has propounded a new theory that may give more satisfaction to the perplexed mind.

He assumes that inside the globe as we know it, there is a second globe rotating like the outer one in the plane of the ecliptic $23\frac{1}{2}$ degrees, but losing one revolution in 960 years or 2.25 of a degree annually. This inner globe is also a magnet but electro-dynamic.

His argument for this assumption is that it alone explains all the puzzling phenomena of magnetism on the earth's surface, such as the variations of the magnetic pole and the magnetic dip.

To demonstrate that his theory did explain these, he exhibited two globes, one within the other and each containing a coil of insulated wire, through which currents of electricity could be sent, and mounted, so that their motions should be such as to agree with his hypothesis. By placing a compass over different parts of the outer globe, he obtained the same variations and dip as are found in nature; so he considered he had proved his case. At all events he has done so until some better hypothesis is brought forward.

Certainly this supposition is much more satisfying to all who have attempted to approach the problem by other methods. It accords with statements of clairvoyants which have been published from time to time during the last fifty years. Some clairvoyants have gone beyond Mr.

Wilde and said they have seen more than one globe within globe beneath our feet.

It accords also better with the latest advances of physicists as regards the explanation of the phenomena of magnetism, electricity, the spectrum bands of light and the sand-traced diagrams made by sound waves. These phenomena are forcing the advanced thinkers to adopt the view that atoms of different size and rapidity are rotating and passing between the earth and the sun in two lines contrapressing on each other—the difference of size and rotation causing the atoms to alternately aggregate and segregate in bands or layers of maximum and minimum pressure, in other words, in alternate strata and atmospheres—both above and within one another ad infinitum.

These strata need not be always stretching out horizontally. As the atoms are rotating, like the winds, in their passage to and from the sun—these layers may roll up into scrolls and form a nucleus or globe rotating in an atmosphere. Atoms must, therefore, be looked upon as made up of distinct contrapressing or reacting essences alternately plus and minus condensed.

The science of Physics will never be properly explained till physicists come to recognize that there is no absolute line between matter and force, and that the ultimate reduction of matter, viz., atoms, are nothing themselves but points of static equilibrium between two equal and opposite forces. We must distinguish minus as well as plus forces everywhere at work, and even for the intellectual grasp of certain problems be content to consider atoms as well as forces as minus and plus. With this key in our hands we may understand the arrangement of our globe in alternate strata of solid, liquid and atmosphere—using these last three terms in a strictly comparative sense, because what the inhabitants of our stratum may call atmospheric, the inhabitants of a higher stratum might call solid. This last remark leads to the consideration of certain corollaries which would follow from the establishment of this proposition.

First, if there are strata separated by bands of atmosphere beneath the crust on which we stand, why not also above our heads? Above our atmosphere there is every likelihood of there being another stratum of plus condensed pressure—rotating at its own rate—and above that another and another again. Indeed the fact that the different planet-spheres revolve round the sun in periods of time proportional to the cube of their mean distances from it, seems to point out that they are indigenous to contradistinct stratifications of solar gravity, and, similarly, each secondary sphere or satellite is a mark of a distinct stratification, whose axial velocities decrease correspondingly to their distance from their central nuclei.

There is probably some law limiting the number of stratifications each planet has, probably according to its distance from the sun. Since we have seen that the hypothesis of these atmospheric stratifications depends on the existence of contradistinctly rotating atmospheric strati-

cations above, or emanating from the sun, and since the existence of Venus and Mercury between us and the sun, indicates the existence of three strata of atmospheres between us and the sun, viz., one between the Sun and Mercury, one between Mercury and Venus, and one between Venus and the Earth, so the Earth has three atmospheric stratifications, Venus two and Mercury one.

A second corollary presents itself. If this stratum is inhabited, why not the others by entities, the tenuity of whose bodies is in proportion to the tenuity of the matter of the stratum? Those who accept the teachings of Theosophical writers or the revelations of Spiritualistic mediums, would have no difficulty in peopling these stratifications. To Theosophists the ones above us might be the habitats of Devas and Rishis and astrals, the ones beneath us of elementals and elementaries. To Spiritualists—above us would lie the spheres of Summerland, below us the homes of dark spirits and those in prison as well as of elementals—our stratum being the home of spirits intermediate between dark and bright.

Again another thought—each personal self of us is conscious of a body on this stratum, may we not have bodies or “doubles” belonging to the other spheres of which we are occasionally conscious.

Be this as it may, certain it is that the inhabitants of spheres above us are more intelligent or advanced than those of spheres below. This is because we perceive that the arrangement of the substance of a sphere of gravity in strata alternately nuclear and atmospheric, is in accordance with the increase of space from the centre of the sphere. This increase of space, the further from the centre, gives more rapid rotivity to the spheres and hence quicker feelings and intelligences, since these depend on rapidity of brain action.

F. W. THURSTAN, M. A.

THE SACRED FIRE.

THE Parsis are sometimes called fire-worshippers, because they hold fire in higher reverence than any other nation of the world, except perhaps the Chinese. But the Parsis do not stand alone in their reverence towards this visible symbol of the Divine. Like their brother adepts of Iran, the ancient Indian Rishis have also installed fire in places of worship. It is therefore quite natural that one should turn to the Vedas to see what has been therein written about this sacred element. Agni—Fire—is there spoken of as Brahmasvarūp, i. e., of a form like Brahma. The Rig Veda is replete with solemn addresses and invocations to Fire; the first shloka of the first book of which begins thus:—

“I adore Agni, the most ancient, family priest, the Lord of Yajna, the chief priest, the Hotaram, the jewel in the Supreme Soul.”

The Vishnu Purāna also speaks of Agni as the “mouth-born son of Brahma.”

Looking to other great religions, we find the early Christians stating, “the Lord, thy God, is a consuming fire.” Their reference to

the "burning bush of Moses" shows them to be as much "fire-worshippers" as any "heathen" venerator of the divine element. The Rosicrucians have regarded fire in the same light as the Aryans have done. Hermetism is the science of fire, says Eliphas Lévi, the great French mystical writer and occultist. As stated above, next to the Parsis, the Chinese take a greater care of fire than any other nation of the world. A lamp or fire is said to be kept perpetually burning in their houses, whereon they burn incense and other fragrant things. Passing over the civilized nations, we find the "savage" of the Western hemisphere proclaiming himself as "born of fire," and herein he seems to have more true and sound philosophy as regards the law of evolution than any modern scientist can boast of, or can hope to expound. Thus we see that fire is held in almost universal reverence by a very large section of humanity, and that both the "savage" and "civilized" unite in adoring this visible effulgent symbol of the Supreme.

Now let us proceed to examine what this general reverence for fire is due to. Is it because the learned Christian theologians of the West inculcate that fire is an instrument of punishment—as used by them in the days of the Inquisition—for the punishment of the wicked and impenitent in the state after death, or because the modern scientist teaches that it is the effect of combination: it is heat and light and motion and a correlation of physical and chemical forces in general? This can hardly be the reason for fire commanding the veneration of both the "savage" and the "enlightened." The reason and the true explanation lie in the fact that "fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME"—the all-pervading Deity. "It is Life and Death, the origin and end of every material thing," as is taught in the Secret Science. The Rosicrucians, who had borrowed all their ideas concerning fire as a mystic and divine element from the "Fire Philosophers," the Magii, or the Persian mystics of yore, defined fire in the most correct way, as can be seen from their writings preserved to us. Much useful and interesting information can be gleaned on this point from "The Rosicrucians," by Hargrave Jennings. Robert Fludd, the famous English Hermetist and the chief of the "Philosophers by Fire," analyses fire into three distinct parts: (1) a visible flame (corresponding to body); (2) an invisible astral fire (soul); and (3) spiritual essence of fire. He further divides the first into four parts, just as in the case of the septenary division of man's constitution, that is, (1) heat (life), (2) light (mind), (3) electricity (kâmic or molecular powers), and (4) metamorphism. Among the Rosicrucians fire was regarded as the symbol of Deity. It was the source not only of the material atoms, but the container of the spiritual and psychic forces energising them. Broadly analysed, fire, as stated above, is a triple principle, esoterically, a septenary, as are all the rest of the elements. The term "Living Fire" was used by them as a Theurgic term. Its symbol is the sun, certain of whose rays develop the fire of life in a diseased body, impart the knowledge of

the future to the sluggish mind, and stimulate to active function a certain psychic and generally dormant faculty in man.

Fire has been regarded in all ages and climes as the visible symbol of the invisible. In the Zend Avesta, by which title the Zoroastrian scriptures are generally known, fire is a comprehensive term used not merely for the physical fire, but also for that active divine principle in nature which pervades and energises the whole universe, which is akin to "Fohat," the ceaseless formative and destructive fire in nature.

In Simon Magus, the great Samaritan Gnostic, the Parsis will find a Zoroastrian of Zoroastrians. In his philosophy we not only find Vohu-mano and Ashavahista, but also other Amesha-Spentas—mentioned in the Avesta—forming the celestial heptarchy. He calls the manifested Deity, Fire—not the physical fire, but that which is "Divine Light and Life and Mind, the Perfect Intellect," which exactly corresponds with the description of Ahura-Mazda as given in the Zoroastrian scriptures. "The generable cosmos," he says, "was generated from the Ingenerable Fire; and it commenced to be generated in the following ways. The first six Roots of the Principle of generation (corresponding to the six Amesha-Spentas of the Zoroastrians) which the generated (*sic* Cosmos) took, were from that Fire. And the Roots," he goes on to say, "were generated from the Fire in pairs (dualism in nature)," and he calls these Roots, Mind and Thought, Voice and Name, Reason and Reflection, and in these six Roots there was the whole Boundless Power in potentiality but not in actuality. "And this Boundless Power is He who has stood, stands, and will stand; who, if His imaging is perfected while in the six Powers, will be in Essence, Power, Greatness and Completeness, one and the same with the ingenerable and Boundless Power, and not a single wit inferior to that ingenerable, unchangeable and Boundless Power." Here we clearly perceive Boundless Power as the Zarvane-Akarme of the Avesta.

I shall now quote a few passages from a standard work on Theosophy to show what part Fire plays in the economy of the Kosmos. These may appear to the average man or to the man of mere intellect without spiritual intuition merely a collection of high-sounding, meaningless words. But these so-called high-sounding and meaningless passages are not only to be found in the works of all the great saviours and sages of the world, but in almost all literary works which have any pretension to explain the divine mysteries of the Universe or the higher phases in nature and in man. Nay, we may go further and state that the sublimest efforts of the great poets of the world, be they of whatever nationality, are due to their intuitive comprehension, to a certain extent, of these inner workings of nature. Thus we see that all the works of these divine sages, mystics and the great world-poets are not to be discarded, because they express things which are incomprehensible to our mortal eyes. Such works are to be approached with the patience and humility of a pure-hearted child, and when we sit down to study earnestly such works

with a clean heart and open mind, then we are assisted by the very law of nature in understanding their inner hidden meaning, and thus our spiritual intuition is gradually developed and progress on the divine path assured.

With these few words of necessary digression we will now proceed to quote the passages on Fire from the work above referred to, and see how far they assist us in a comprehension of the laws of nature.

"Fire alone is One on the plane of the One Reality. On that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. From the one life, formless and uncreate, proceeds the universe of lives. First was manifested from the Deep (*chaos*) cold, luminous fire which formed the curds in space. These fought and a great heat was developed by the encountering and collision which produced rotation. Then came the first manifested material—Fire, the hot Flames, the wanderers in heaven (comets); heat generates moist vapours; that forms solid waters, then dry mist, then liquid mist, water that puts out the luminous brightness of the pilgrims (comets) and forms from solid watery wheels (matter globes). Then Bhûmi (the earth) appears with six sisters." (Note.—Bhûmi with her six sisters refer to the seven Kershavaras of the Zoroastrian cosmogony. According to the Vedic teaching there are three earths corresponding to three heavens, and our earth is called Bhûmi. Evidently all these refer to the earth-chain.) "Light is the cold flame and flame is fire, and the fire produces heat, which yields water, the water of life is the great Mother" (*chaos*).

The words Light, Fire and Flame in the above passage have been used by its author in the sense of the fire philosophy of the Magii of old. Light is called "cold flame" in the above passage. Says the commentary on this passage:

"Because in the order of cosmic evolution (as taught in the Secret Science) the energy that actuates matter after its first formation into atoms is generated on our plane by cosmic heat; and because Kosmos, in the sense of dissociated matter, was not before that period." "The first primordial matter, eternal and coeval with space, which has neither a beginning or end, is neither hot nor cold, but is of its own special nature." "This fire is the one cosmic element, all-creative force plus Absolute Intelligence." "It expands when the breath of fire (the Father) is upon it; it contracts when the breath of the Mother (the root of matter) touches it. Then the Sons (the Elements with their respective Powers and Intelligences) dissociate and scatter, to return into their Mother's bosom at the end of the Great Day and rebecome one with her. When it is cooling it becomes radiant, its Sons expand and contract through their own selves and hearts, they embrace Infinity."

"The expanding of the Universe under the breath of Fire is very suggestive in the light of the Fire-mist period. Great heat breaks up the compound elements and resolves the heavenly bodies into their primeval one element."

From the passages quoted above (which are from the *Stanzas of Dyaus*) we can clearly see the dawn and dissolution of the Universe, in other words, the *Manvantaras* and *Pralayas*. Nay, they also confirm the

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theory of the formation of the heavenly bodies as propounded by the great French philosopher Descartes, his famous "nebular hypothesis." The above passages require further elucidation, but a short paper like this is not the proper place to discuss them in all their bearings, referring as they do to the vast and grand subject of the building of the Universe. Readers who wish to have a clearer idea on this subject will find all they want in the "Secret Doctrine," and they may also profitably consult the series of lectures delivered by Mrs. Besant at the recent (1893) Adyar Convention on the subject of "The Building of the Cosmos."

In the "Oracles of Zoroaster," published in 1593 by the learned Franciscus Patricius, we find the following fragmentary allusion to Fire as the main factor in the building of the Cosmos:—

"For the Father congregated seven firmaments of the world, circumscribing heaven in a round figure. He fixed a great company of in-erratic stars, and he constituted a septenary of erratic animals, placing earth in the middle, and water in the middle of the earth; the air above these. He fixed a great company of in-erratic stars, to be carried not by laborious and troublesome tension, but by a settlement which hath no error. He fixed a great company of in-erratic stars, forcing Fire to Fire to be carried by a settlement which hath not error. He constituted them six, casting into the midst the Fire of the Sun, suspending their disorder in well-ordered zones."

In these same "Zoroastrian Oracles," we find various other allusions to Fire as an ever-pervading agent throughout cosmic evolution, from its dawn to its dissolution. We select here some of the passages under various heads, where these allusions occur, as they will prove profoundly interesting to all students of occultism:—

"The *Monad*, *Dyad*, and *Tryad*.—The third aerial, which cherisheth the earth in Fire; and fountain of fountains and of all fountains; the matrix containing all things. Thence abundantly springs forth the generation of multifarious matter. Thence extracted a Prester, the flower of glowing Fire; flashing into the cavities of the world: for all things from thence begin to extend downwards their admirable beams.

"Father, Mind.—The Father hath snatched away himself; neither hath he shut up his own Fire in his intellectual power. For the Father perfected all things, and delivered them over to the second mind, which the whole race of men call the first light begotten of the Father; for he alone having cropped the flower of the mind from the Father's vigour, for the paternal self-begotten mind, understanding his work, sound in all the fiery bond of love, that things might continue for ever.

"Intelligibles.—Learn the Intelligible, since it exists beyond the mind, and of the mind which moves the empyreal heaven, for the Fire world is the mind of the mind. But it behoves not to consider this intelligible with vehemence of intellection, but with the ample flame of the ample mind, which measureth all things except this Intelligible.

Ideas.—But they (ideas) were divided, being by intellectual Fire distributed into other intellectuals: for the king did set before the multiform world

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ed into animal life; and (6) Hamespithmidam, when the lower animals culminated in man. These periods, it will be observed, describe to a certain extent the cosmic evolution as shown in the passage from the "Secret Doctrine" quoted above. All this will strike the most casual reader to be Darwinism pure and simple, but the theory of Darwin does not step beyond the physical evolution of man, and has not a word to say about the monadic.

Thus far we have seen what part Fire plays in cosmogenesis or the building of the Universe; now we shall proceed to examine the part played by it in anthropogenesis or the evolution of man. The human race, says the *Bundahish*, is not only descended from the primeval man, Gayomard, from whom the metals are also derived, but it has also passed through a vegetable existence before it evolved into its present condition. This view is further supported by the *Stanzas of Izyan*, as will be seen from the following passage:—

"The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of Mâyâ. It stops in the first (kingdom) and is a metal and a stone, it passes into the second (kingdom) and behold a plant: the plant whirls through seven forms, and becomes a sacred animal (the first shadow of the physical man). From the combined attributes of these Manu (man) the Thinker is formed"—(Stanza vii).

Now let us see what is signified by "Flames" and "Sparks" in this stanza:—

"Our earth and man," says the commentary on it, "are the products of three fires—S'uchi, Pavamâna and Pāvaka. These three names answer in Sanskrit to the electric fire, the solar fire, and the fire produced by friction. These three fires are spirit, soul and body. In the exoteric accounts they are personified as three sons of Agni Abhimānin, the eldest son of Brahmâ, the Cosmic Logos, by Sevahâ, one of Daksha's daughters. In the esoteric sense the 'fire of friction' means the union between Buddhi and Manas, which are thus united or cemented together, the Manas merges partly into, and becomes part of, the Monad; in the physical it relates to the creative spark, or germ, which fructifies and generates the human being. These three 'sons of Agni Abhimānin' were, it is said in the *Bhāgavata Purāna*, condemned by a curse of Vāsishṭa, the great Sage, 'to be born over and over again.' The 'Flames,' therefore, who are indifferently called *Prajāpatia*, *Pitris*, *Manus*, *Hishis*, *Kumāras*, &c., are said to incarnate personally in the Third Root-Race, and thus find themselves "re-born over and over again."

The "spark" mentioned in the above stanza is Jîva, "the Monad in conjunction with Manas, or rather its aroma—that which remains from each personality, when worthy, and hangs from A'tma-Buddhi, the flame, by the thread of life," or Fohat, which corresponds to the "Apam-Napat" of the Avesta and the Vedas.

This Spark or Jîva, journeying through the seven worlds of Mâyâ, alludes to the pilgrimage of the Jîva through the seven globes of the

* The word means the "Son of Waters" (of Space, i.e., ether). In the Avesta it stands for the "Fire-yasnas" and the "Water-yasnas."

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planetary chain, and the seven Rounds, or the forty-nine stations of active existence that are before the Spark or Monad at the beginning of every great life-cycle or Manvantara, which cycle is analogous to Frashokaraitim in the Zoroastrian system.

Again, following the *Bundahish*, we find that the three Fires named above, correspond in the Zoroastrian scriptures to three Fires—A'dar-Gushaspa, A'dar-Khurdât or Frohba, and A'dar Meher-Burzin, which all three go to form the whole body of the Fire Vahram or Behram, and this, together with the terrestrial fire, is the Fire worshipped by the Parsis in their Fire-temples or Atesh-Behram. Proceeding further it states, "And those breathing souls, i. e., the fires, are lodged in them; a counterpart of the body of man (the astral body) where it forms in the womb of the mother, and soul from the spirit (world) settles with (it), which controls the body while living; when that body dies the body mingles with the earth, and the soul goes back to the Spirit" (xvii. 9). The Fire Vahram of the *Bundahish* is the sacred Fire of the Mazdean altar. It is, so to say, an "incarnation" of the Celestial Fire, identical with the Fire-Self. It cannot be simply the physical fire, seeing that three spiritual fires have emanated from it, viz., the Fire Gushaspa, the Fire Khurdât, and the Fire Meher-Burzin. These three fires are again symbolized in the three sacred fires of the Parsis, which are the Atash Behram, Atash A'dram and Atash Dadgâh.

If A'dar Gushaspa be taken as the "firmamental or electric" fire, corresponding to the Vaidyuta of the Vedas, we may also recognise in the Fire Nairyosanh the Vedic Vaishvânara, which is represented to be "equally the prop and navel of the Universe," as that Fire (Nairyosanh) is spoken of in the Avesta as the fire "bestowed in the navel of kings," and man is undoubtedly a "king," inasmuch as it is in his power to effectually control and govern his whole kingdom—his lower nature and his higher faculties. Thus A'dar Gushaspa, with Nairyosanh, seem to sustain human life and support the whole universe, both the macrocosm and the microcosm.

We have spoken of man's threefold division above, i. e., body, soul and spirit; we shall now proceed to examine him from the standpoint of the sevenfold classification familiar to all students of Theosophy, which are also alluded to in Yasna 54 of the Avesta. The Seven Principles are correlated to the various fires mentioned above. It is said, "that in the midst of life-winds, i. e., the current of life-forces in man, blazes the Vaishvânara fire sevenfold, for there are seven tongues of the blaze of Vaishvânara—these are the seven officiating priests"; and the priests thus spoken of are the seven principles referred to. Thus in each principle of man we see a fire. Out of these seven we have to deal at present more with the fire of the soul than with any other. The human soul, which comprises Manas (mind), Chitta (heart), Buddhi, (intelligence, according to the Hindu classification), and Ahankâra (I-am-ness),

is also a fire. This fact has been referred to in the "Zoroastrian Oracles" alluded to above:

"For the soul being a bright fire by the power of the Father, remains immortal and is mistress of life; and possesseth many complexions of the cavities of the world; for it is in imitation of the mind, but that which is born hath something of the body. The channels being intermixed, she performs the works of Incorruptible Fire. Next the paternal conception 'I dwell warm heating all things, for He did put the mind in the soul, the soul in the dull body.'"

Viewed in this light, let us learn a lesson of life from Yastna 61, or the A'tash Niyesh, the prayer offered by the Parsis before the Sacred Fire. A part of this prayer runs as follows:—

"Offering and praise, good nourishment, fortunate nourishment, helpful nourishment, vow I to Thee, Oh Fire, son of Ahura-Mazda!

"To thee is offering to be made, thou art to be praised, mayest thou be provided with offering and praise in the dwellings of men!"

"Hail to the man who continually offers to thee, holding firewood in the hand, holding Baresma in the hand, holding Jivam in the hand and holding mortar in the hand!"

It will be seen from the above passage that in the Avesta, Fire is emphatically called the "Son of Ahura-Mazda," and rightly so.

For what else is there but Fire that inherits in so eminent a degree the divine attributes, the true reflection of its "Father in Heaven" radiant, pure, all-pervading? Symbolical of all that is holy, adorable and pure, what else but fire, diffused as it is on all the seven planets, could be a fitting medium for the worship of the Supreme One? It is the divine seers, the illuminati alone, who are in a position to estimate as its proper worth the high value of fire as a medium or an object of worship for the masses, knowing as they do the potency of this spiritual and spiritual well-being. It may here be observed in passing that Agni, God of Fire, was the oldest and most revered of gods in India, and that he is regarded as one of the three great deities—Agni, Vāyu, Sūrya, and also all the three, as he is the triple aspect of Fire, in heaven as the Sun, in the Vāyu or atmosphere as the lightning, on the earth as ordinary Fire. In fact Agni belonged to the earlier Vedic Trimūrti before Vishnu was given a place of honour and before Brahma and Śiva were installed in the Hindu Pantheon.

In the above quoted passage from the Avesta, the "good nourishment" of the Fire evidently refers to the sweet-scented wood and other incense carried to it by the votaries; and the "good and helpful nourishment" i.e., Manashni, Gavashni, Kanashni, the pure thoughts, pure words and pure deeds of the votary, the triple principles on which the spiritual ethics of the Zoroastrian faith are based are to be offered to the Spiritual Fire, the Fire-self. According to the Bhagavad Gītā also whatever is to be done is to be left to Krishna, the Fire. The words *Acacham*,

Baresma, Jivam and the golden mortar in the hands of the priest are symbolical, relating to the sacred Haom Tree, the Heavenly Tree of Life, an explanation of which would be out of place here. Proceeding further the same A'tash Niyesh says:—

"Give me, oh! Fire, son of Ahura-Mazda, pure brightness, pure nourishment, pure life: greatness, progression, illumination, (and) for the soul courage and activity, wisdom, and understanding, which afterwards grows itself and does not diminish."

In the above soul-stirring passage the earnest student of psychology will find a fine under-current of the personal experience of the illuminati. It is like a message of hope to humanity; to the faithful devotee it breathes bliss and felicity divine, and offers through spiritual knowledge and purity of life, the salvation he ever yearns after. To man it teaches in hope-inspiring terms his highest destiny—to strive to attain the highest state possible to him. The white, bright path of purity and holiness is pointed out, and the luminous light of spiritual knowledge vouchsafed to him in his earnest attempt to cast off his muddy vesture, to wipe himself clean of all that is earthly, and shine as bright and become as pure as his inner-self was when it was first detached from its parent source, ineffable Effulgence. Those who have eyes to see may see, those who have ears to hear may hear.

In an episode of the Chhândogya Upanishad we find identical teaching, where the knowledge attainable through this visible symbol of the divine is clearly inculcated.

The teacher of a Brahmachârin named Upakosala granted leave to all his other pupils to return home, but refused that indulgence to Upakosala while he himself went on a pilgrimage. For twelve years the teacher was absent from his Ashram, and during that time the solitary disciple served the Fire with great devotion and success. When the teacher returned, he at once saw that his faithful disciple had attained to divine illumination during his absence, and he addressed his pupil thus:—"Child, your appearance shines like that of the knower of Brahman; who has given thee instruction?" "Who will instruct me, Sir?" Brahman replied the devoted disciple, and with bowed head he reverentially pointed at the Fire he had worshipped. "Did it, child, speak unto you?" enquired the teacher. "Even so," responded the pupil. Then the teacher added, "Child, they have spoken to you about regions: I, too, will speak to you about them: as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them."

From another passage in the A'tash Niyesh we learn:—
"With all speaks the Fire, the son of Ahura-Mazda, for whom he shines throughout the night, and cooks food. From all he desires good nourishment, healthful nourishment, helpful nourishment. He looks at the hands of all who come to him, and saith—what brings the friend to the friend, one who cometh hither to the one who sits alone?"

This is a profoundly significant passage, though to the common eye of flesh meaningless. Prophets and sages do not come into the world to teach humanity the mere vulgar art of cooking food. Their mission is divine, and they incarnate in the body to teach the law of Ahura-Mazda, to save mankind when wickedness has become too strong for them to resist and when righteousness has declined. They rise from age to age, taking upon themselves the burden of the flesh, moving like ordinary men among the orphan-humanity, succouring the good and thrusting back the wicked. The *night* alluded to in the above passage is the night of embodied existence, death, in other words, the interval between two successive incarnations. The fire cooking the food at night would therefore indicate that the fire, *i. e.*, the Immortal Ego, during the interval between two incarnations, assimilates the aroma of all his unselfish and spiritual actions and aspirations. The "friend who comes" is the Lower Ego in his passage to the Devachanic state, and the "friend who sits alone" represents the Higher Ego. This passage, read in the light of the following passage from the "Seven Principles of Man," by Mrs. Annie Besant, will be made quite clear:—

"Soon after the death of the physical body Kāma-Manas is set free, and dwells for a while on the astral plane clothed with a body of astral matter. From this all of the Manasic ray (the coming friend) that is pure and unsoiled gradually disentangles itself and returns to its source (the friend who sits alone) carrying with it act such of its life-experiences as are of a nature fit for assimilation with the Higher Ego. Manas thus again becomes one, and it remains one during the period which intervenes between two incarnations. The Manasic Ego, united to Atma-Buddhi, the two highest principles in the human constitution . . . passes into the Devachanic state of consciousness (which the Parsis call "Behasta") resting, as we rest in sleep from the weariness of the life-struggle through which it has passed, wrapped in blissful dreams, coloured and peopled by the experiences of the earth-life thus closed. These are carried into the Manasic consciousness by the lower ray withdrawn into its source. They make the Devachanic state a continuation of earth-life, shorn of its sorrows, a completion of the wishes and desires of earth-life, so far as those were pure and noble. . . . the Devachanic period is the time for the assimilation of life-experiences, when the fire "cooks food"; the regaining of equilibrium, ere a new journey is commenced. It is the *night* that succeeds the day of earth-life, the alternatives of the objective manifestation."

None could have thrown a more clear and lucid light on the above passage from the "Atash-Niyaesh," since the Parsis left their motherland of Irān. Here our Parsi brethren may well take a hint of the usefulness of Theosophic study in the interpretation of the scriptures of their grand and sublime religion, — a religion which, but for Xerxes, — the religion of Europe. We therefore look with the utmost regret at the religious indifference now-a-days prevailing among the small community of the Parsis in Bombay and elsewhere, especially in the former place, and we invite them to study the deeper and underlying meaning of their own scriptures with the help of the Theosophical

literature, and they will soon see that what at first sight seem to them in the noble fragment of their Avesta as meaningless and unintelligent babbling and jargon, convey in reality the deepest and most profound spiritual truths. To the spiritually-blind the books of divine wisdom are always sealed books, while those of pure heart and humble faith may read them while they run: in other words, "those that ask shall have; those that desire to read shall read; those that desire to learn shall learn."

NASARVANJI F. BILLIMORIA.

THE BHUTAS, PRETAS AND PIS'ACHAS.

AS throughout the whole of the Sanskrit literature from the Vedas to the Purāṇas mention is made of these important, semi-divine entities, it is my intention to collect the various theories concerning them from the Vedic to the Paurāṇic periods and arrange them as far as may be clearly and succinctly.

The importance of the above subject is enhanced when we know that there is not a single work treating thereof exclusively. The matter is touched upon here and there as an auxiliary to the main topic of a work. For instance, the Vishnu Purāṇa, when it describes creation, mentions merely that these entities were created by God, but makes no reference to their characteristics or the worship attributed to them. This present paper aims therefore at bringing together all available matter and arranging it in its proper order.

Firstly, as to the origin of these entities. They are but creatures of God, like the animals, and Devas. The Rig Veda (IX. lxvi. 20) praises *Agni* (fire) as the benefactor of the five orders of created things. The great Śāyana, the Vedic commentator, enumerates the five orders thus:—*Devas, Manushyas, Gandharvas, Serpents and Pitris*. These are the primary groups under which all creation falls. The semi-divine entities with which we are concerned come under *Gandharvas* and *Pitris*.

The Vishnu Purāṇa, Bk. I. Ch. v., is devoted to a description of the various creations. Among others mention is made of these entities as creatures of which the quality *Tamas* is the essence. The other Purāṇas also repeat the same idea. But this view seems to be not quite correct; and Īśvara Krishna in the Sāṅkhya Kārikā criticises this view and propounds his own.

Īśvara Krishna, with the commentator Gaudapāda, an equally ancient authority, objects to the view that these entities are of the *guna Tamas*; for as such they cannot have the power of *possession*, *i. e.*, entering other bodies than their own; for only *Sātvic* entities can do so. Therefore he holds that these beings must be *Sātvic* as they have the power of *possessing*, and at the same time admits that they have the quality *Tamas*, which the purely *Sātvic* beings have not. The class of a being, he says, is determined by the preponderance of one of the qualities *Satva, Rajas* or

Tamas. He holds that the Bhūtas, &c., are Sātvic entities, but have also Tamas.

He divides creation as follows (in the LIII Kārikā): "The divine kind (Daiva Sarga) is of eight sorts: the grovelling is five-fold: mankind is single in its class. This briefly is the world of living beings."

In the LIV Kārikā we read:—

"Above there is a prevalence of Satva, below the creation is full of darkness, in the midst is the predominance of Rajas, from Brahma downwards."

Gaudapāda explains:—

"The eight sorts are *Brahma* (Hiranyagarbha), *Prajāpati* (Virat), *Soma* (in this is included the Pitris), *Indra*, *Gandhārva*, *Yakshās*, *Rākshasas* and *Pisāchas*."

According to the LIV Kārikā, each second has less Satva and more Rajas and Tamas than the first. It cannot be said that in this Sātvic class any of the divisions has only Satva. The class is called Sātvic as it has Satva in predominance.

Manu speaks of them in the following way:—

"Rākshasas and Pisāchas are the Satvas of Tamas; Gandhārvas, Yakshās, &c., are Satvas of Rajas; and Devas, Pitris and Siddhas, Rajas of Satvas; and lastly Viraj, the second one of the eight orders, is the Satva of Satvas (pure Satva)" XII. 44, 47, 49, 50.

The Bhagavad-Gītā (IX. 25) and (XVII. 4) divides these beings into three groups according to their worshippers. "The Sātvika (men of that quality) worship the Devas; the Rājasa, the Yakshās and Rākshas; and the Tīmasās, the Bhūtas and the Pretas, &c."

Then lastly Amara Simha, the renowned author of the Nāmalingā-nāsāna, and a great authority among the historical Oriental scholars, in his Bk. I. xi, after an enumeration of the several Devas, gives the following:—"Devayonayah (lit. those that sprang from the Devas—demigods) Vidyādharā, Apsaras, Yakshās, Rākshas, Gandhārvas, Kinnirā, Pisācha, Guhyaka, Siddhas and Bhūtas." This classification can be identified with the previous divisions of Divine beings, if we remember that the previous division is but a general one, and that some of the new names appearing here are but subdivisions of the previous general divisions. Kshīrasvāmī, and the other ancient commentators of Amara's work, make special mention of the Bhūtas and Pisāchas and state that they are but one and the same with little or no distinction. Thus Amara assigns to the Bhūtas, &c., a place and rank midway between the Devas and the Manushyas.

Having thus proved the existence of the Bhūtas, Pretas, &c., and having classified them, I shall now take up the question whether they are mortal or immortal.

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Gaudapāda calls the first four of Iśvara Krishna's list, viz., Brahma, Virāt, Soma and Indra, *Amaras* (i. e., immortals). These are immortal not in the sense in which Brahma is changeless and eternal, but in the sense that they do not undergo that change called *Death* through which all the lower creation passes. There is another well-known view. Indra and the other Devas are but offices: and the individual bearing that office passes to another state (does not die, but changes) after having enjoyed the office for a time according to his karma; but the office is itself for ever and is said to be eternal (See Kārikā XLVIII—Comm.)

Manu, in Bk. I. 43, classifies creation into womb-born, egg-born, sweat-born, and seed-born. "Cattle, deer, carnivorous beasts with two rows of teeth, Rākshasas, Pisāchas and men are born from the womb." This is corroborated by the Rāmāyana, where it is stated that Ravana, a womb-born Rākshasa, has parents, houses, children, &c. But the Rākshasas, Bhūtas, &c., being demigods, are thus like gods in that they live a long period, a very long period compared with our own lives. But they are like men and unlike the Devas in that death overtakes them, though very late. These beings have all the powers of divine beings though to a limited degree.

I have so far shown, from ancient reliable authorities, the existence of the Bhūtas, the Pretas and the Pisāchas, &c., and their divisions by various authorities, and have also attempted a discussion as to whether they are mortal or immortal. I shall in my succeeding papers dwell on the following points:—

1. Their mutual distinctions.
2. Their abodes.
3. Their general characteristics.
4. Their food.
5. Their power.
6. How to please them.
7. How to avert them and their influence.
8. The mantras and numbers used in pleasing or averting them.
9. Their power of *possessing*.
10. Like powers—such as *Brahmarakshas*, &c.

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

Reviews.

MAGAZINES.

The Path—June.—An interesting sketch of some of the main features of astrology, by Mr. G. E. Wright, is the only feature of the June *Path*, if we except the reprint of Madame Blavatsky's "Lodges of Magic," which is a little out of date now.

AN INTRODUCTION TO YOGA.*

This little pamphlet is another instance of Mr. Tookaram Tatya's ceaseless literary activity. The two articles that comprise it are reprinted from *The New Californian*. They are clearly and simply written; but appear to us more suitable for circulation in the West than in the East.

AN INTRODUCTION TO MANTRA SHASTRAS†

This valuable essay is reprinted from the *Theosophist*. It contains probably a great deal more occultism than the compiler had the least idea of. The pamphlet ought to be in the hands of all students and its contents in their minds.

THE HERMETIC ART‡

This, the third volume of Dr. Wynn Westcott's Hermetic Series, is perhaps the most valuable yet issued. "A short enquiry concerning the Hermetic Art," is the well-known alchemical pamphlet published in 1714 by a "Lover of Philalethes." The present reprint of this valuable pamphlet is accompanied by a *Preface* and a particularly interesting and suggestive "Introduction to Alchemy," by "S. S. D. D.," the concluding paragraph of which we quote:

"I think I have said enough to show that the alchemist undertakes no light task. I can hold out no hope of success to those who still retain an absorbing interest in the world. In the world adepts may be, not of it. Alchemy is a jealous mistress, she demands from pupils no less than life; for her sake you must descend into Hell, for her sake you must ascend into Heaven. You must have strength and patience, nothing must terrify you, the joys of Nirvāna must not tempt you; having chosen your work, you must to this end purify yourself from perishable desires, and bring down the light of the shining ones, that it may radiate upon you here on earth. This is the work of the alchemist; his true ideal is also the highest ideal of Eastern Theosophy; to choose a life that shall bring him in touch with the sorrows of his race rather than accept the Nirvāna open to him; and like other saviours of the world, to remain manifested as a living link between the supernal and terrestrial natures."

TRANSACTIONS OF THE LONDON LODGE, T. S.

We have been favoured with copies of Nos. 20 and 21 of the above. The former bears the attractive title "Masters of Wisdom," and is the substance of an address by Mr. Bertram Keightley, with some supplementary remarks by

* "An Introduction to the Study of the Yoga Aphorisms of Patanjali," by G. C. Williams, F. T. S. Bombay Publication Fund, Bombay. Price 4 annas.

† Bombay Publication Fund. Price 6 annas.

‡ "A Short Enquiry concerning the Hermetic Art" (Vol. III of the *Collected Hermetica*). Edited by Dr. Wynn Westcott. Theosophical Pub. House, London and New York. Price 2s. 6d.

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Mr. Sinnett. Mr. Keightley introduces his subject with arguments based on evolutionary theories and then proceeds to show the characteristics one would expect in a Mahātma as the result of a spiritual evolution. The question of evidence is then lightly touched on in the abstract and in the concrete, and witnesses are cited from Madame Blavatsky in the past to Mrs. Besant to-day, in support of the existence of Mahātmās.

Mr. Sinnett also calls witnesses, some of them from the dead, so to speak. No. 21 is a useful paper by Mr. Scott Elliot on "Vehicles of Consciousness," dealing principally with the different *Sūkshma* bodies described in theosophical literature. A foot-note at the end of the paper informs the reader that "the statements here made are all based on information he (the writer) has received from those who can at will consciously function on both the Astral and Devachanic planes. And what is more, the information has been, as far as possible, checked and verified by others who have developed, and are developing, similar faculties."

SUKLA YAJUR VEDA WITH UVATA'S COMMENTARY.*

Oriental scholars, even after a long and trying period of research, had at one time almost despaired of getting at this most ancient and valuable commentary on one of the important portions of the Yajur Veda. But the world was not to lose such a valuable work, and Benares, one of the centres of Brahminical learning, had the honor of its discovery.

The importance of this work cannot be overrated. It is prior in date to Śāyana, the now-well-known commentator of all the Vedas. For Uvata seems to have lived about the tenth century A. D., in the reign of king Bhoja. To quote his own words, Uvata at the end of his famous commentary now under review, says: "I salute the Rishis (seers of the Riks), &c. Then I who live in Avanti, (the modern Ujjin) made the commentary of the mantras when Bhoja held the sway";—whereas Śāyana lived only in the 13th century.

The only commentary now in general acceptance by Oriental scholars, is that of Dr. A. Weber.

GANARATNA MAHODADHI OF VARDHAMANA.†

This is a useful book. Pānini and other grammarians have grouped certain words into *Ganas* or classes and named each *Gana* by the first word. The commentators here and there have enumerated the words in a particular *Gana*. Vardhamāna, who flourished in the 12th century, (vide *Preface* to the book by Pundit Bhimasena, the Editor) made a valuable collection of these *Ganas* with the separate words under each. The book is invaluable to the Oriental scholar.

The usefulness of the book is enhanced by the Editor's valuable alphabetical index of words, a modern device to facilitate reference. The index is a useful addition to the ancient work.

The get-up and printing of the book are very satisfactory.

BOOKS RECEIVED.

The New Theology, by Richard Harte.

* To be had of Kissen Lal Doas, Book-seller, Kalkagullee, Benares. Price Rs. 2-8.
† To be had of Pundit Bhimasena Sarma, Proprietor, Saraswati Press, Allahabad, Price Rs. 2.

Theosophical Activities.

EUROPE.

LONDON, June, 1894.

The European Head-quarters is now busy preparing for its fourth Annual Convention, which will probably be the largest and most influential it has yet held. It is to take place on July 12th and 13th. A public lecture, delivered by Mrs. Besant at Streatham in the south-west of London, some time ago, caused a certain person of the neighbourhood to rise in arms. As this individual is very ignorant and has no case whatever, representing only the most bigoted kind of Low Church interest, he has adopted those methods of debate so dear to the hearts of the heroes "of the coward's platform," and monopolised, in his adverse lectures, the entire time to himself. J. T. Campbell succeeded, on one of these occasions, by dint of a great determination, in wresting a paltry five minutes for questions at the end of a speech lasting an hour and a half. Though this clergyman has succeeded in crowding-out opposition at his lectures, he has not been so fortunate in the press, and one paper has most decidedly declared itself against him, much to the good of the Theosophical cause in Streatham. The interest aroused enabled our staunch old friends Herbert and Sidney Coryn to deliver a public lecture, which was well attended and aroused a lively discussion.

Lately we have had a visit from Mr. Peter de Abrew of Ceylon, who came over to champion the cause of the unsectarian schools under the auspices of the T. S. in Ceylon, which need extension, and to collect funds for that purpose. He secured the coöperation of several influential people and aroused considerable interest in the subject.

The Anglican Missionary Conference, which was held at St. James' Hall, London, in the last week of May, brought into strong light many facts which have long been known as blemishes in the cause of foreign missions, and must have aroused unpleasant forebodings in the hearts of many of the ecclesiastical luminaries who attended the Conference. The attack was all the more effective and serious in that it came, not as usual from the outside, but from the inside; a circumstance which shows that the missionary societies are at last beginning to awake to a sense of their own shortcomings, and to be shaken in their enormous self-assurance. Much discussion took place about the slave-trade, injudicious interference with the customs of natives, and the fruitlessness of missionary labour and expenditure. Though I should like to treat the topic more fully, I must here confine myself to two sample clippings from the *Daily Chronicle* for June 1st. Said Lord Stanmore, speaking with especial reference to Fiji:

"My limited time forbids me to dwell on the working of missions on the two opposite lines of the introduction of European ways and the conservation of native habits. The visitor to the first would find, on emerging from the woods, a bare, cleared space, unrelieved by a single tree. Here, under the full glare of the sun, stand three or four rows of wooden frame huts, at some distance from each other, and so arranged as to form a species of street, the whole presenting a faint resemblance to a new Australian settlement. In the centre of the village is the cricket field, a desolate expanse of dry earth, on one side of which is the church, a wooden barn-like building. If entered, it will be found filled with crazy benches, beyond them rises a huge octagonal pulpit, in which, if the day be Sunday, we shall find the native

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minister arrayed in a greenish-black swallow-tail coat, a neckcloth, once white, and a pair of spectacles, which he probably does not need, preaching to a congregation, the male portion of which is dressed in much the same manner as himself, while the women are dizened out in old battered hats or bonnets, and shapeless gowns like bathing dresses, or it may be in crinolines of an early type."

And so on with other details, which certainly suggest rather the language of a satirist of religion than that of a professor thereof. In a leader in the same issue, the *Daily Chronicle* says:

"A Missionary meeting is too apt to be the occasion for somewhat flamboyant congratulations on the world-wide work which is going on for the conversion of heathendom. The ugly facts connected with the contact of civilised with so-called barbarous peoples—the introduction of drink, disease, and what Kingsley called 'cheap clothes and nasty'—have been too frequently concealed in a flow of sentimental religious verbiage. Unpleasant reality was forced recently upon the attention of the Wesleyans by Dr. Lunn and Mr. Price Hughes, supported by the strong allegations of Mr. Cairns, who has closely observed missionary methods in India with a very distinct bias in their favour. But nothing that has been said by friend or foe of missionary activity has been so damaging as the remarkable statements made at the Missions Conference held this week in St. James's Hall. We refer especially to the assertion of the Rev. R. P. Ashe, which no one in the hall ventured to contradict, that 'after a century of effort, the expenditure of many noble lives, as well as of some millions of money, the Church of England (extraordinary to say) has signally failed to establish one solitary or single native Church in any part of the world—that is to say, a Church self-governed, self-supporting, and expanding, or exhibiting any true signs of vitality as a Church.' Mr. Ashe added with truth that this was a tremendous indictment; but his heart had long been on fire, and he was impelled to speak out, after having well weighed his words."

That about the fruitlessness of a century of effort and expenditure reads more like "Saladin" in the *Agnostic Journal* than a reverend gentleman addressing his fellows-in-arms.

The European Section of the T. S. has chartered three new branches since last letter, viz., in York, Margate, and Smedgebacken (Sweden); and applications for membership of the Society have been coming in somewhat faster than usual. We welcome back from America E. T. Hargrove, who went to the States as delegate to the Convention, and is now among us working again. The General Secretary, G. R. S. Mead, has also come back to work, his rest and change of air having considerably recuperated him from the effects of his overwork. Needless to say the Section is as glad as he is himself to have the General Secretary's chair once more filled.

Mrs. Besant has delivered a good many lectures, including some given during a tour to the Northern Lodges of England, in Manchester, Liverpool, Bradford, etc. A lecture was given at Islington under the auspices of the North London Lodge, which will probably have the effect of increasing the membership and sphere of activity of this Lodge, especially as it is about to move into a new and much larger room; and another, on June 22nd, at Stratford, London, E., under the auspices of the Adelphi Lodge.

Jesuitism is one of the evils with which Theosophy has had, and will have to come into conflict with. Whether the picture of it in the Danish Magazine, *Denkeren*, is overdrawn or not I cannot say, but if I am unintentionally spreading a calumny, I hope I may be corrected. The *Review of Reviews* for June says on it: "Herr Nygård gives in his article a very pleasantly-written sum-

mary of the salient features of the ex-Jesuit's exposition of the inhuman doctrines and educational methods of the Order to which for full thirteen years he belonged. The simple but certain means by which the disciples of Loyola paralyse the soul and deaden individuality is perhaps the best-known characteristic of the Order. . . . Systematically, any liberty of feeling that the novice may not have wholly renounced on his admittance to the austere Brotherhood is slowly but surely conquered, and he becomes presently merely a flesh and blood automaton. . . . The mental strait-waistcoat which is to hinder all development of individuality is put on the novice for the space of two years, and never for a moment relaxed. Day after day, hour after hour, he goes through the tasks set him to do—never at any one of them long enough for it to make an impression on his mind, the abrupt ceasing of it and transference to some other small and unexpected task effectually nipping any impression it might make in the bud." Then follow details as to this system of subjection and suppression, which, blighting though it is at first, must eventually bring about its own destruction.

Success to the teachings of the old Wisdom-Religion! *Magnus est veritas, at præcælebit!* Ignorant, blind, brutal fanaticism may try to shout down the truth and deny it away, but what can the Roman Catholic Church, whose policy is to admit the facts of history and recognise "miracles" even in our day, say? To solve this difficult problem we must have recourse to the literary organs of that Church. The *Bombay Catholic Examiner* has an article on Theosophy which is quoted in the *Weekly Register* (London). The bibliography of Occultism is described as enormous, and a list of the chief books and magazines is given. The writer admits nearly everything advanced by Mrs. Besant in her lectures. He cannot deny the multiplicity of religions, and the existence in all of the same exalted ethical teachings; he avows the universal prevalence of thaumaturgy; and the occult power and holiness of other Adepts than Jesus he is forced to concede. But then he has one argument to fall back upon, one refuge to which he can fly. "We do not dispute about the reality of facts, we only say, if the performances of these doctors be true, they are certainly not new." "Magic, arts and heresy went hand in hand of old, as at the present day. Christianity has overcome the 'occult arts' of Apollonius and Simon Magus; it need not, therefore, be afraid of the present occultism. To its strange mysteries and dismal preternatural influences it opposes the efficacious truths of the Gospel, the consoling supernatural efficacy of the true Faith, the sublime mystery of suffering and sacrifice." Here then is the position, short and terse, for the benefit of enquirers: the Romish Church admits nearly all our contentions; consoles herself by adducing our chief argument—that the teachings are old; and finally perches the old Gospel on the top of all, like a lunatic cock on the dome of a temple.

H. T. E.

INDIA.

Since I wrote last, Mr. K. Narayanaswamier has visited Chidambaram, a place in Southern India celebrated for its shrine. It is a strong centre of Brahminical orthodoxy, and a visit from our brother was highly necessary. Bro. M. Singaravelu Modeliar, Sub-Assistant Inspector of Schools of that range, did everything to arrange for the lectures, and Mr. K. N. Iyer, with his usual earnestness exhorted the audience to spiritual work. He was to go last

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Sunday to Trivady, another seat of strong Brahminical influence in the Tanjore District, and deliver lectures on Theosophy and the Theosophical Society. Thus on the whole branch-visiting has been fairly kept up by our brother in Southern India, while in the North Bros. P. N. Sinha, N. Ch. Gupta have been doing their best to spread Theosophy in their provinces.

The members of the Calcutta Branch have been doing excellent work. Dr. Rakhal Ch. Sen and others have established an Anglo-Vedic School to meet the requirements of the coming generation.

Though this institution is not a branch of the T. S., yet the prominent members who have founded it and take interest in it are our best members. Any useful work for the good of humanity, done by any Society in any name, has the sympathy and support of the T. S.

A Theosophical Debating Club was formed in Jallandhur on the 1st of May, with 18 members. Theosophical subjects are read and discussed, and the members of the local branch help this Association greatly. Mr. Saman Mall, the President of the "H. P. B. Sanskrit School" at Jallandhur, reports that two competent lady teachers have been appointed to teach Hindi needle-work, and 28 girls and 4 widows attend the class. The school has wide field of work, and if it is managed prudently, the institution will become a practical working centre. Miss F. H. Müller is its patron, and the further development of this school depends upon her co-operation, suggestion and direction.

The Pariah School opened by the President-Founder in Urur has now nearly 60 students, of which 10 are girls. It is managed very well by the Pariah community, and will, in course of time, become a good educational centre for the helpless, down-trodden Pariahs.

Mrs. Besant leaves London for Australia on the 27th of this month and will be in India in time to attend the Convention. From an article contributed by her to some American paper, it becomes clear that she will make India her home for some time and help Countess Wachtmeister in her grand project of establishing a home for widows in Allahabad.

The Students' Theosophic Class at Madanapalle is doing good work and so are the other associations in Patna, Mozufferpore, &c.

P. R. V.

AUSTRALASIA.

Mrs. Besant's proposed visit to this country will certainly create more spirit in the local Theosophical centres, and the result will be that a Section will be formed soon. The Australasian branches require a sectional federation, as otherwise they cannot readily and conveniently meet the growing demands of Theosophical enquirers. For the present, they have to correspond with the Head-quarters at Adyar which is many miles away, and business is, therefore, not as promptly conducted as it could be if Australasia had its own Section.

A new branch has been formed in Christ Church, New Zealand, through the exertions of Mr. W. D. Meers and others. The branch consists now of eight members and has good prospects of theosophic work before it.

Dr. E. G. Edelfeldt, Ph. D., F. T. S., of the Rockhampton Branch, recently contributed a series of articles to a local paper on Theosophy and the work of the Theosophical Society. They were excellently written and produced such a good impression on the Editor of the paper that he has reviewed the views of

our brother very favourably. The Doctor is one of our best members in Rockhampton, and if ever the Australasian Section is formed, he will become one of the most ardent workers in that remote place.

The May Bank Branch at Melbourne has surrendered its charter and the members of this Lodge have joined the "Melbourne T. S." Two branches in the same place were of no real necessity and hence the present amalgamation.

Bro. Wilton Hack of the Melrose T. S. centre has started a most useful association by the name of "Mount Remarkable Village Association," whose object is co-operative work,—industrial, social, moral and philosophical. Bro. Welton Hack has in view a more enlarged sphere of work in connection with this Association, and it is hoped he will be assisted by all lovers of altruistic work.

S. R.

CUTTINGS AND COMMENTS.

The following interesting paragraph we borrow *Floods, Mosaic* from "Echoes of Science" in the *Madras Mail*. Though and otherwise short, it is very suggestive and contains the pith of a good many unsettled arguments."

"Suess, in 'Das Antlitz der Erde,' and Neumayer, in 'Erdegeschichte,' have attempted to show that the Mosaic account of the Deluge was copied with little change from an original Assyrian version, and that it was a local flood which took place in the plains of the Tigris and Euphrates, not in the valley of the Jordan. In a recent number of *Natur Wochenschrift*, however, Herr Richard Henning tries to prove that a general flood took place in the Ice Age during the Quaternary Period. Many facts, such as evidences of glaciation and lowering of temperature, found in the rocks and in sagas and myths, as well as the vast extension of a great lake in the Far West of America, whose level was 1,000 feet above that of the Salt Lake, go to prove that floods accompanied the retreat of the glaciers. Countries in warmer latitudes, for example the Sahara, were converted into seas and swamps, or were locally flooded. Isolated lands kept clear of the inundation, for instance Egypt; but we may remind Herr Henning that, according to Herodotus, Egypt was formerly in great part a marsh. It is curious to note, in connection with the glacial theory, that an old Aryan tradition tells of the 'Aryans' having been driven from their original seat by the country becoming colder and the winter longer. The German flood saga tells that 'the floods of the north came far from their home, and were turned into ice, and the ice stood still, and the mist which hung over it froze.' The sun warmed the drops, however, and Ymir, of Hrimthursen, the frost giant in the form of a man, was born. Bors killed the giant and his blood drowned the race of Hrimthursen except Bergelmir, who, in a boat, saved himself and wife, and from them sprang the new race of Hrimthursen."

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Mr. Harte's We hope next month to give in our *Review* column a detailed notice of Mr. Richard Harte's new book—"The New Theology," meanwhile we quote from his Preface the very curious difference of opinion exhibited by two religi-

ous journals as to the merits of this author's previous book—"Lay Religion." The one represents the tolerant and advanced Christian; the other—the bigoted and narrow-minded church-goer:—

Christian Union.

"A most interesting and what some would call breezy volume of letters on religious and scriptural subjects, has recently been written by Mr. Richard Harte and published by Mr. E. W. Allen. The topics treated upon take a wide range and cover almost every phase of debatable ground on questions Biblical and religious that are exercising the attention of scholars and thinkers. Notwithstanding the ultra-rationalistic and socialistic tendencies of the author, he is, judging from the nature of his letters on 'Lay Religion,' himself a truth-seeker. The work cannot fail to be read with advantage by divinity students, and will afford Christian ministers much thought for reflection and discussion."

Church Bells.

"The author of this book speaks (in the last line of it) of his 'poor ability.' It is certainly very poor indeed. The book is a concoction of rubbish from beginning to end. To be ignorant is pardonable, but not to know that one is ignorant is fatal. The latter position seems to be that of the author. There is a 'cocksureness' about the entire volume, which is the best proof of its worthlessness. The author states that his book professes merely to present in a somewhat rambling manner, an impressionable view of certain great questions. Truly the manner is rambling enough and to spare. It is the very weakest book we have ever read in the whole course of our lives."

Truly, as Mr. Harte says, when religious experts differ in this way, wise laymen judge for themselves.

Relative sensibility of Men and Women.

We extract the following from *Nature*:—

"Francis Galton has investigated this subject, using Weber's well-known test, in which the person experimented upon is asked to distinguish a double pricking sensation from a single one, the points of a pair of compasses, held at different distances apart, being used for the purpose. If a and b are respectively the smallest distances of the points at which two persons can distinguish the doubleness of the sensation, then the relative obtuseness of the persons may be expressed by the ratio $a : b$, and conversely $b : a$ denotes their relative sensitivity. Experiments on 932 men and 377 women show that the former are more sensitive than the latter in the ratio of 7 to 6. Women, however, vary in their sensitivity much more than men, the variability being about as 8 to 7. This may be accounted for partly by the fact that women vary more than men in the exercise of sustained attention, but it is largely an actual difference. Women seem to be more variable than men in various other ways; for instance, in stature, obesity, and morality. Should anyone desire to make experiments for himself in this direction, Galton advises the use of the cheap form of bow compasses in use by carpenters. The legs are connected not by a joint but by a spring that tends to separate them, and they are brought together by turning a screw. The distance of the points is easily measured on a separate scale."

Another Oriental Library.

A prospectus of another proposed Oriental Library has reached us from Calcutta. Combined with the Library is to be a Society for "the cultivation of Aryan wisdom." It is of course evident that the "Bhagavad Library" and the Society bearing the

above title are the result of the influence of the Theosophical Society, and as imitation is said to be the sincerest form of flattery, we may feel assured that the founders of these new institutions are warm admirers of our own Society and hearty sympathisers with its work. Let a spirit of generous emulation prevail among these different Societies for the uprising of India's people and for the dissemination of her wisdom, and before long the work that they collectively shall accomplish, will produce results whose influence shall be felt long after the present workers have entered upon their rest.

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Light reproduces from a journal called *Fellowship*, *A New Psalm* the following lines. As the editor rightly remarks, of *Life*. "the perfection of simplicity, they will yet bear slow reading and pondering." We gladly copy them for readers of the *Theosophist*.

I.

Out of the Unseen
Comes the Earth-mother,
Talks to her children,
Sings and delights them,
Tells them of flowers,
Pale stars of sunshine.
Shows them things hidden
Her gold and her jewels,
Teaches them wisdom
Then, as she leaves them
With a kiss passes
Into the Unseen.

II.

Away from the sunlight
Its warmth and its splendour,
Turneth the round world
Tired and sleepy,
Like a child seeking
Rest on its pillow.
Sleepeth the day's eye?
Not for a moment!
And in the morning
Passes the earth-child
Into the sunlight.

III.

Out of the Unseen
Cometh the Christ-child,
Sun of the Father,
Growing in manhood.
On the Earth's bosom
Seeks he his brothers
Toils in the workshops
Sharing their sorrows
Telling them always
Of the All-Father,
Passing through death again
Into the Unseen.

IV.

From the All-Father,
Came we at birth-time
Through the thick darkness
Into this strife-world;
That through temptation,
Pain, self-denial,
And death, we might enter
Into the true life;
With joy returning
Through the dark curtain
Back to the Father.

* *

Old World
wonders.

The following statement from the *Manchester Times*, if true, need not take us altogether by surprise.

"It is reported that an English officer, named Harrington, has discovered in India a working telephone between the two temples of Pauj about a mile apart. The system is said to have been in operation at Pauj for over 2,000 years. In this connection the *Electrical World* observes, that Egyptologists have found unmistakable evidence of wire communications between

some of the temples of the earlier Egyptian dynasties; but whether these served a telegraphic, telephonic, or other purposes, is not known."

Occultism would certainly suffer nothing by its presentation in the garb of applied science, and after all it would not be very surprising to find that the secret sciences possessed by the Aryan Rishis and some of their priestly descendants, had taken practical form in the originals of some of our so-called "Modern inventions." The world had progressed through indefinite centuries of human effort when the wisdom of Solomon declared that there was "nothing new under the sun," and who can say that the law of cyclic evolution may not have set our feet at this day upon the very old ground of telephonic and other electrical phenomena? May we not, in short, have stumbled upon some of the hidden knowledge of the ancient adepts of occultism?

* *

The Salvation
Army and
Advertisements.

In these days when the pages of even the leading and most high-toned reviews and magazines are disfigured by the advertiser's leaflet and gaudy illustration, it is refreshing to learn that the Salvation Army will have none of them. The *Indian Messenger* informs us that:—

"The Salvation Army publishes thirty-seven foreign newspapers in seventeen different languages. Altogether there are forty-three newspapers, with a total yearly circulation of 37,720,000. The Army does not accept outside advertisements. General Booth said at Exeter Hall that he had lately an offer from an eminent advertising firm of 7,000*l.* per annum for one page of the *British War Cry*, which he (the General) was to be allowed to select, "and if we would consent to take other advertisements, we might have 14,000*l.* a year for one page; and for one page in the whole of our *War Cries* we have been offered 30,000*l.* a year."

* *

A Home for
Widows.

Mrs. Besant, writing apparently to an American paper, gives the following information, which we copy from a reprint given in the *Indian Mirror*. We trust the information is accurate, for the *Indian Mirror* is not always to be relied on, even as regards Theosophical news: the Kumbha Mela incident to wit.

"American readers may be interested in knowing that one of the plans connected with the establishment at Allahabad of a Theosophical headquarters for the North-West and the North of India is that of a home for widows. Countess Wachtmeister is to be the founder of this centre, and will reside there, and I hope also to make there such fragmentary rest as I may be permitted to have in my vagrant life. She has already consulted some Brahmins of influence as to the establishment of such a home, and they have given the scheme their approval. It is proposed to place a Brahman lady at the head of the home, and to train the young widows as nurses, teachers, perhaps as doctors, so that they may go into Hindu homes, carrying help that is often needed. This is a service that Theosophy hopes to do to our Aryan sisters. Hindus are beginning to understand that Theosophy is the ancient

wisdom-religion, of which their own great religion, is the first offshoot among world-religions and, therefore, members of the Theosophical Society can do them services, which would be rejected from other hands."

Lord Coleridge
and
Vivisection.

By the death of Lord Coleridge, the opponents of vivisection have lost a powerful supporter. An Englishman writing on Lord Coleridge's services to the cause of humanity, says—

"The late Lord Chief Justice was an active opponent of all forms of cruelty to animals; but besides opposing fashionable crimes, he especially attacked vivisection, as being the most unjust, the most cowardly, and the most cold-blooded, of all cruelties conceivable."

We make the following extract from the pamphlet in which Lord Coleridge advocates "the strongest law," absolutely forbidding the practice :—

"I must.....be permitted to say how loose and vague are the notions of evidence which, so far as I know them, pervade the writings of men of science on this question.....No fair man, I think, can fail to be struck with the uncertainty—a different point from inutility—of the conclusions to which vivisection has conducted those who practise it. The conclusions are doubted, are disputed, are contradicted by the vivisectioners themselves, so that it really is not experiment to verify or disprove theory, which one well conducted and crucial experiment might do, but experiment *in vacuo*, experiment on the chance, experiment in pursuit of nothing in particular, but of anything that may turn up in the course of a hundred thousand vivisections and during the course of a life devoted to them. This is the experiment for which liberty is claimed and the unfettered pursuit of which we are called very hard names for objecting to."

The late Lord Chief Justice of England, denying that knowledge is an end which justifies all means of gaining it, further says in the pamphlet referred to above :—

"Suppose it capable of proof that by putting to death with horrible torture 4,000 horses you could find out the real nature of some feverish symptom, I should say without the least hesitation that it would be unlawful to torture the 3,000 horses. There is no proportion between the end and the means. Next, the moment you touch *man*, it is admitted that the formula breaks down. No one doubts that to cut up a hundred men and women would enlarge the bounds of knowledge as to the human frame more speedily and far more widely than to torture a thousand dogs or ten thousand cats. . . . The moment you come to distinguish between animals and men you consent to limit the pursuit of knowledge by considerations not scientific but moral; and it is bad logic, and mere *petitio principii*, to assume (which is the very point at issue) that these considerations avail for man but not for the animals."

ओं THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXX.

It was but natural that the Queen of our little Bohemia should have been asked for sittings by the Bohemian artists who clustered around her; and so it happens that she sat to Thos. Le Clear for her portrait in oils, and to O'Donovan for a bronze portrait-medallion—that which has been chosen as Frontispiece in the present volume. The Diary entry for 24th February (1878) shows that we two spent the evening at Walter Paris's studio and had a jolly time of it with some of the best artists of New York. Most of them belonged to the famous Tile Club; whose members meet monthly at each other's studios, and paint designs on tiles supplied by the host of the evening, whose property they become and who has them baked and glazed at his own expense. A charming arrangement, by which each member of the Club becomes in his turn, at trifling cost, the owner of a set of signed paintings by good artists.

H. P. B. was inexpressibly amused by an incident connected with my farcical improvisations, alluded to above. One of the things she frequently called for was a burlesque of "speaking mediumship," in which the mannerisms and platitudes of a certain class of platform speakers were travestied. On the evening in question we had as a visitor a London *litterateur*, a former editor of the *Spectator* and a University man. He had gone in for a good deal of investigation of Spiritualism and was a believer. I pretended to be controlled by the spirit of a deceased High Church clergyman and, with closed eyes and solemn tone,

* 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 especially 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-one, 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.

launched out into a tirade against the demoralising influences of the day, among which I accorded first place to the Theosophical Society. The promoters of this nefarious body, I made the pseudo-spirit denounce in an especial degree, while upon H. P. B., its high priestess and head devil, I launched the thunderbolts of the major and minor excommunication. The old lady laughed until she cried, but our guest sat staring at me (as I noticed from time to time when I took a hasty glance at him between my almost closed lids), and at last broke out with the exclamation, "It's terrible, it's awfully real; you really should not let him do it, Madame!" "Do what?" she asked. "Give way to this mediumship when his whole self is obsessed by so strong and so vindictive a personality of the spirit-world!" This was too much for my mirth-loving colleague and she exploded with laughter. Finally, catching her breath, she cried out, "Stop! For goodness' sake, stop, Olcott, or you will kill me!" Just then I was at the middle of a fine burst of scorn over the pretended condition and altruism of this 'Russian schemer,' but I stopped short and, turning to Mr. L., asked him in the quietest, most commonplace tone, for a match for my pipe. I almost lost my gravity on seeing his sudden start of amazement, and the sharp look of enquiry he shot into my face, telling as though he had spoken the words, his belief that I was either mad, or the most extraordinary of mediums since I could so instantaneously "pass out of control." The sequel almost finished off H. P. B. The next morning at 8 o'clock Mr. L. called, to walk down town with me and try his persuasive powers to make me throw up this mediumship which, he assured me, would destroy my hope of useful public work in the future! The medium, he explained—as though I had not then known it for at least twenty years—was a veritable slave in the degree of his real mediumship; the passive agent of disincarnate forces, whose nature he had no means of testing, and as to whose domination he had no selective power. Say what I might, he would not be persuaded that the whole affair of last evening was nothing but a joke, one of the various diversions employed by H. P. B. and myself to relieve the strain of our serious work: he would have it that I was a medium, and so we had to let it rest. But to us it was a standing joke, and H. P. B. told it numberless times to visitors.

On the 5th April T. A. Edison sent me his signed application for membership. I had had to see him about exhibiting his electrical inventions at the Paris Exposition of that year; I being the Hon. Sec. to a Citizens National Committee, which was formed at the request of the French Government, to induce the United States Congress to pass a bill providing for our country taking part in the first international exposition of the world's industries since the fall of the Empire and the foundation of the French Republic. Edison and I got to talking about occult forces, and he interested me greatly by the remark that he had done some experimenting in that direction. His aim was to try whether a pendulum, suspended on the wall of his private laboratory, could be made to move by will-force. To test this he had used as conductors, wire of various metals,

simple and compound, and tubes containing different fluids; one end of the conductor being applied to his forehead, the other connected with the pendulum. As no results have since been published, I presume that the experiments did not succeed. It may interest him, if he should chance to see this record, to know that in 1852 I met in Ohio a young man named Macallister, an ex-Shaker, who told me that he had discovered a certain fluid, by bathing his forehead with which he could transmit thought to another person employing the same fluid at an agreed time, however distant the two might be apart. I remember writing an article on the subject under the title of "Mental Telegraphing" to the old *Spiritual Telegraph* newspaper, of the late Mr. S. B. Britten. Having been acquainted with several noted American inventors, and learnt from them the psychological processes by which they severally got the first ideas of their inventions, I described these to Edison and asked him how his discoveries came to him. He said that often, perhaps while walking on Broadway with an acquaintance, and talking about quite other matters, amid the din and roar of the street, the thought would suddenly flash into his mind that such and such a desired thing might be accomplished in a certain way. He would hasten home, set to work on the idea, and not give it up until he had either succeeded or found the thing impracticable.

On the 17th April we began to talk with Sotheman, General T., and one or two other high Masons about constituting our Society into a Masonic body with a Ritual and Degrees; the idea being that it would form a natural complement to the higher degrees of the Craft, restoring to it the vital element of Oriental mysticism which it lacked or had lost. At the same time, such an arrangement would give strength and permanency to the Society, by allying it to the ancient Brotherhood whose lodges are established throughout the whole world. Now that I come to look back at it, we were in reality but planning to repeat the work of Cagliostro, whose Egyptian Lodge was in his days so powerful a centre for the propagation of Eastern occult thought. We did not abandon the idea until long after removing to Bombay, and the last mention of it in my Diary is an entry to the effect that Swami Dyanand Saraswati had promised me to compile a Ritual for the use of our New York and London members. Some old colleagues have denied the above facts, but, although they knew it not, the plan was seriously entertained by H. P. B. and myself, and we relinquished it only when we found the Society growing rapidly by its own inherent impetus and making it impolitic for us to merge it into the Masonic body.

One evening H. P. B. made a pretty phenomenon of duplication. A French physician, Dr. B., was one of a party of nine visitors at our rooms, and sat near H. P. B.'s writing table, so that the standing gas-light shone upon a large gold sleeve-button, bearing his initial, that he wore. H. P. B.'s eye being caught by its glitter, she reached across the table, touched the button, and then opening her hand, showed him and the rest of us a duplicate of the same. We all saw it, but she would not give it to either of us, and presently re-opening her hand, the *Mâyá* had

disappeared. One much more interesting thing she did for me, one evening when we two were alone. From time to time she had told me tales of adventure and doings about a number of persons; some in India, others in Western countries. This evening she was shuffling a pack of cards in her hands in an aimless sort of way, when suddenly she held the pack open towards me and showed me the *visiting card* of a certain British officer's wife, who had chanced to see a Mahârma in Northern India and fallen offensively in love with his splendid face. The card bore her name, and in a lower corner that of her husband's regiment, *partly scratched out as with a knife*, so that I might not be able to identify the lady if I should ever meet her in India. The shuffling went on, and every minute or two she would open the pack and show me the visiting cards of other persons known to us by name: some were glazed, some plain: some with names engraved in script, others in square lettering: some type-printed, some black-bordered, some large and others small. It was a marvellous and quite unique phenomenon. Yet how queer it was that been wasted to objectify, for a brief moment in each case, these astral phantoms of common visiting-cards, when the same volume of force might have been employed to compel some great scientist to believe in the existence of the records of the Akâs'a and devote his energies to spiritual research.

The nearer we approached the time for our change of base, the more vehement became H. P. B.'s praise of India, the Hindus, the entire Orient and Orientals as a whole, and her disparagement of Western people, as a whole, their social customs, religious tyranny and ideals. There were stormy evenings at the lamasery, among which stands out one episode very distinctly. Walter, the artist and one of the best of fellows, had lived at Bombay some years as Government Architect, and was glad to talk with us about India. But not having our excessive reverence for the country and sympathy for the people, he would often offend H. P. B.'s sensitiveness by remarks on what I now know to be Anglo-Indian lines. One evening he was talking about an old servant of his who had committed some stupidity in harnessing or saddling a horse, and who had remarked that he had slashed the man with his whip. Instantly, as if she had received the blow across her own face, H. P. B. sprang up, stood before him, and in a speech of about five minutes gave him such a scathing rebuke as to make him sit speechless. She stigmatised the act as one of cowardice, and made it serve as a text for a neat discourse on the treatment of the Oriental races by the Anglo-Indian ruling class. This was not a mere casual outburst adapted to the Western market: she preserved the same tone from first to last, and I have often heard her at Allahabad, Simla, Bombay, Madras, and elsewhere, use the same boldness of speech to the highest Anglo-Indian officials.

One way H. P. B. had of beguiling tedious hours after "Isis Unveiled" was off our hands, was to draw caricatures on playing-cards, bringing the pipe into the pictures. Several of these clever productions were very

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laughable. One, made out of the Ten of Clubs, was a minstrel performance; the grotesque contortions of the "end-men," the solemn caddishness of the "Interrogator," and the amiable vacuity of the intermediates being admirably delineated. Another was a Spiritualistic séance, with banjo, accordions and tambourines flying through the air, a bucket invested over one 'investigator's' head, and an impish little elemental grinning from a lady's lap as she holds his forked tail in her hand under the impression that it is part of the body of some departed friend. A third card—made out of a Seven of Hearts, I think—shows two fat monks at a table laden with turkey, ham and other delicacies, while bottles of wine stand ready at hand and others are cooling in an ice vase on the floor. One of the reverend fathers, who has a most animal cast of features, is putting his hand behind him to receive a *billet doux* from a prim servant maid in cap and apron. Still another represents a policeman catching a runaway thief by the foot; another, a couple of Swell 'Tommies' walking with their sweethearts; a third, a patriarchal negro, running with his black grand-child in his arms, etc., etc. Quite recently I have learnt that her late father had a special talent in this same direction, so it was quite easy to account for her cleverness. I told her I thought it a pity that she should not make up an entire pack in this fashion, as it would surely yield her a goodly sum as copyright. She said she should, but the mood did not last long enough to bring the desired result.

On the 8th July she took out her naturalization papers, went with me to the Superior Court, and was duly sworn in as a citizen of the United States of America. She describes it thus in my Diary: "H. P. B. was made to swear eternal affection, devotion and defence to and of the U. S. Constitution, forswear every particle of allegiance to the Russian Emperor, and was made a 'Citizen of the U. S. of America.' Received her naturalization papers and went home happy." Of course the next day's American papers were full of accounts of the event, and reporters were sent to interview the new citizen, who made them all laugh with her naïve opinions upon politics and politicians.

The formation of the British Theosophical Society of London (now called the London Lodge T. S.), occupied a good deal of my attention during the early summer months of 1878. This, our first Branch, was finally organized on June 27 by Dr. J. Storer Cobb, M.D., Treasurer of the T. S., whose visit to London at the time was availed of to make him my official agent for this purpose. Mr. Sinnett has kindly favoured me with the following copy of the record of the proceedings, from the Minute Book of the Lodge in his official custody: which I publish, because of its historical interest:

MEETING OF FELLOWS

Held at 38, Great Russell Street, London, June 27th, 1878.

Present: Fellows, J. Storer Cobb, Treasurer (New York Society), C. C. Massey, Dr. C. Carter Blake, Dr. George Wyld, Dr. H. J. Billing and E. Kinslingbury.

Fellow J. Storer Cobb in the chair, read letters from Mr. Yarker, Dr. K. Mackenzie, Captain Irwin, and Mr. R. P. Thomas, expressing regret at their unavoidable absence, and sympathy with the objects of the meeting; also a letter from Rev. W. Stainton Moses, stating that he was unable to take part in the meeting, having resigned his Fellowship in the New York Society.

Mr. Treasurer Cobb having stated President Olcott's instructions as to the basis of an English Branch Society, as communicated since a former meeting of Fellows in this place, proposed to retire, as it was not his intention to become a member of the new branch. On his being invited to remain as a listener, an informal discussion ensued, and it was finally resolved, on the motion of Fellow Massey, seconded by D. H. J. Billing, "that, in the opinion of the English Fellows of the Theosophical Society of New York, present at this meeting, it is desirable to form a Society in England, in connection and in sympathy with that body."

In accordance with the paper of instructions received from the President, the meeting proceeded to discuss the question of a President of the Branch Society, and on the ballot being taken, C. C. Massey was found to be chosen President.

Mr. Massey, in accepting the office, made a few remarks and took the chair. It was proposed by him, and seconded by Dr. Carter Blake, that Miss Kislbury be Secretary to the Branch Society. This was carried and accepted by Miss K. *pro tem*.

The meeting was adjourned until further advices from New York, and the Secretary was requested to furnish a copy of these minutes to Col. Olcott (President) and a copy of the resolution, above recorded, to the absent English members.

The following memorandum was then drawn up and signed, and given to the Secretary to forward to Col. Olcott, viz. :—

LONDON, June 27th, 1878.

To

COL. HENRY S. OLCOTT,

President of the T. S., New York.

"I hereby certify that this day has been held a meeting at which has been formed an English branch of the above Society, of which Branch, Fellow Charles Carleton Massey has been, by ballot of the Fellows present, elected President."

(Signed) JOHN STORER COBB,
Treasurer, N. Y. Society.

(Signed) C. C. MASSEY.

My official letters recognising the British Theosophical Society and ratifying the proceedings at the above reported meeting, were written July 12, 1878, and sent to Mr. C. C. Massey and Miss E. Kislbury, the President and Secretary.

There is an entry for October 25th which is interesting as showing the faculty of clairvoyance that H. P. B. sometimes exercised. It says:

"O'Donovan, Wimbridge, H. P. B. and I were at dinner when the servant brought in a letter from Massey left at the moment by the postman. Before it came H. P. B. announced its coming and nature, and when I received it and

before the seal was broken, she said it contained a letter from Dr. Wyld, and read that also without looking at it."

I recollect taking the cover from the hand of the servant and laying it beside my plate, intending to defer reading it until we rose from the table. Between it and H. P. B. stood a large earthenware water-pitcher, yet while it lay there she first read the contents of Massey's letter and then those of the enclosure from Dr. Wyld. I find, moreover, that the covering letter had Mahâtmic writing on one of the pages, and that I returned it to the sender with a statement of the facts, signed by myself and Mr. Wimbridge.

It is a rather notable coincidence that several astrologers, clairvoyants and Indian ascetics, should have prophesied that H. P. B. would die at sea. I find one of the sort noted on the page for November 2, 1878. A gentleman psychic, a friend of Wimbridge's, "foretold H. P. B.'s death at sea—a sudden death. Doubtless that she would even reach Bombay." Majji, the Benares *Yogini*, made the same prognostic as to the place of H. P. B.'s death and even the time, but neither proved correct. No more did a card-reader at New York who predicted H. P. B.'s death by murder before 1886. In entering the affair H. P. B. very naturally put two points of exclamation after the word murder, and cynically added the remark, "Nothing like clairvoyance!"

One of our visitors was more successful as a prophet, but he did not try his faculty on H. P. B. Here is the description I wrote of him in the Diary :—

"A mystical Hebrew physician. A strange, very strange man. Has prescience as to visitors, deaths, and a spiritual insight as to their maladies. Old, thin, stooping; his hair thin, fine, grizzled and stands out in all directions from his noble head. Rougees his cheeks to correct their unnatural pallor. Has a habit of throwing his head far back and looking up into space as he listens or converses. His complexion is waxen, his skin transparent and extremely thin. He wears summer clothing in the depth of winter. He has the peculiar habit of saying when about to answer: 'Vell, see he-ere, tee-ar!'"

For thirty years he had studied the Kabbalah, and his conversations with H. P. B. were largely confined to its mysteries. He said one evening in my hearing that despite his thirty years' researches he had not discovered the true meanings that she read into the text and that illumined them with a holy light.

It was my intention to finish my narrative with the incident of our departure from New York for India. I was under the impression that there were so many living witnesses to what happened in Bombay and elsewhere as to make it unnecessary that I should tell the story myself. It appears, however, that there is a general desire that I should continue the work I have begun, and as my Diary covers the main incidents of every day, from the beginning of our Indian experience down to date, I shall comply with the request of many correspondents, and begin with the October issue of our Magazine a second series of "Old Diary Leaves," embracing the history of the Society and the doings of its Founders in

Asiatic countries. The present chapter is, therefore, devoted to some of the incidents of the closing months at the New York "Lamasery," and our sailing for the dear Land of lands for which we had so long yearned.

Our departure having been finally decided upon, I began in the autumn of 1878 to get my worldly affairs into order. An active correspondence was kept up with our Bombay and Ceylon friends (a number of Buddhists and Hindus joined the T. S.), our small library was packed and shipped, and little by little our household goods were sold or given away. We made no parade of our intentions, but our rooms were thronged more than ever by the friends and acquaintances to whom they became known. H. P. B.'s entries in my Diary during my frequent absences from New York in the last weeks, testify to the nervous eagerness she felt to get away, and her fears that my plans might miscarry. In the entry of October 22nd she writes—speaking of the urgency of our Mahâtmas—"N— went off watch and in came S— with orders from . . . to complete all by the early part of December. Well, H. S. O. is playing his great final stake." There is reference here to the change of personalities in the Intelligences controlling the H. P. B. body, and the entries in different handwritings support this idea. A similar entry occurs on November 14th, where it is said that we must use every exertion to get away by the 20th December at latest. There is a final paragraph on that page to this effect: "O gods, O India of the golden face, is this really the beginning of the end?" On November 21st other urgent orders came through the same channel, and we were hidden to begin packing our trunks. Various persons wished to accompany us to India, and some made efforts to do so, but the party finally comprised but four—H. P. B., Miss Bates, an English governess, Mr. Wimbridge, an artist and architect, and myself. On the 24th we were at it, and the following day the first of our intended party of four Miss Bates, and again came the orders to hasten our departure. Writing about the unexpected resignation of a member, H. P. B. exclaims, "Oh! this wretched brood; when shall we be rid of it!" The next day's entry (in red pencil and large letters) says, *apropos* of my being ready soon, "His fate depends on that." Our remaining furniture *must* be disposed of at auction before December 12th; and the sale actually came off on the 9th. That day she writes: "Went to bed at four and was roused again at 6, thanks to M— who locked the door and Jenny (the servant) could not get in. Got up, breakfasted and went off to the Battery to meet . . . (an occultist connected with the Lodge of the White Brotherhood). Came back at 2 and found an infernal row and hullabaloo at the auction. All our things went for a song, as they say in America . . . 5 p. m.—*Everything gone*. Baron De Palm adieu! Sapped on a board three inches wide!"

Then there was a skurry and rush of visitors, articles appearing in the papers, replies written by H. P. B. On the 13th I received from

the President of the United States an autograph letter of recommendation to all U. S. Ministers and Consuls; and from the Department of State a special passport such as is issued to American diplomats, and a commission to report to Government upon the practicability of extending the commercial interests of our country in Asia. Those documents proved useful later on in India, when H. P. B. and I were under suspicion of being Russian spies! The particulars of which farcical episode will be told in their proper place.

I find entries in the Diary showing that I got scarcely any rest during these latter days, sitting up all night to write letters, rushing away to Philadelphia and other towns, snatching a morsel of food as I could get it; and throughout the whole narrative sounds the boom of the orders to depart before the fixed day of grace—the 17th—should pass away. H. P. B.'s writing grows scratchy, and on the page for December 15th I notice two of the above-mentioned variants of her script, which show that her body was occupied by two of the Mahâtmas on that same evening. I had bought an Edison phonograph of the original pattern, and on that evening quite a number of our members and friends, among them a Mr. Johnston, whom Edison had sent as his personal representative (he being unavoidably absent) talked into the voice-receiver messages to our then known and unknown brothers in India. The several tin-foil sheets, properly marked for identification, were carefully removed from the cylinder, packed up, and they are still kept in the Adyar library, for the edification of future times. Among the voices kept are those of H. P. B. a very sharp and clear record,—myself, Mr. Judge and his brother John, Prof. Alex. Wilder, Miss Sarah Cowell, two Messrs. Laffan, Mr. Clough, Mr. D. A. Curtis, Mr. Griggs, Mrs. S. R. Wells, Mrs. and Miss Amer, Dr. J. A. Weiss, Mr. Shinn, Mr. Terriss, Mr. Maynard, Mr. E. H. Johnston, Mr. O'Donovan, etc., of whom all were clever, and some very well known as authors, journalists, painters, sculptors, musicians, and in other ways.

The 17th December was our last day on American soil. H. P. B.'s entry says: "Great day! Olcott packed up . . . what next? All dark—but tranquil." And then comes, written in large blue letters, the heart-cry of joy, "CONSUMMATEM EST!" The closing paragraph reads thus: "Olcott returned at 7 p. m. with the tickets for the British Steamboat, the *Canada*, and wrote letters until 11:30. Curtis and Judge passed the evening. Maynard took H. P. B. [See the writers always speaking of her in the third person] to dine at his house. She returned home at 9. He made her a present of a tobacco-pouch. Charles (our big cat) lost!! At near 12, midnight, H. S. O. and H. P. B. took leave of the chandelier and drove off in a carriage to the steamer." So closed the first page of the history of the Theosophical Society with the departure of its Founders from America.

T. S. HISTORY AT ONE GLANCE.

Events.	Year.	No. of Branches
T. S. formed	1875	...
Shrinking	1876	...
"Isis" published	1877	...
British T. S. (our first Branch) formed Founders leave U. S. A.	78	1
Head-quarters fixed at Bombay Theosophist founded	79	2
Founders visit Ceylon	80	10
Do. Simla	1881	25
Head-quarters fixed at Madras	1882	52
H. S. O.'s first long Indian tour	1883	95
Condomb and Missionary plot	1884	107
H. P. B. settles in Europe H. S. O.'s second Indian tour	1885	124
American Section formed	1886	136
H. S. O.'s third Indian tour H. P. B. removes to London	1887	158
Blavatsky Lodge formed	1888	179
Annie Besant joined the T. S.	1889	206
British Section formed	1890	241
H. P. B. dies H. S. O. goes around the world European Section formed	1891	279
Annie Besant's first Indian tour	1892	304
	1893	352
	1894	*

* The Branch statistics are compiled annually in the month of December for the President's Annual Address.

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Behind them lay three years of struggles; of obstacles surmounted; of crude plans partly worked out; of literary labour; of desertions of friends; of encounters with adversaries; of the laying of broad foundations for the structure that in time was destined to arise for the gathering in of the nations, but the possibility of which was then unsuspected by them. For they had builded better than they knew—better, at any rate, than I knew. What lay in the future we foresaw not. The words of H. P. B. show that: "All dark, but tranquil." The marvellous extension of our Society had not entered even into our dreams. An ex-officer of ours has published the statement that the Society had died a natural death before we left for India. The diagram opposite will show the truth.

We passed a wretched night on the ship, what with the bitter cold, damp bedding, no heating apparatus working, and the banging of tackle and rub-a-dub-dub of the winches getting in cargo. Instead of leaving early, the steamer did not get away from her wharf until 2-30 p. m. on the 18th. Then, having lost the tide, she had to anchor off Coney Island and crossed the bar only at noon on the 19th. At last we were crossing the blue water towards our Land of Promise; and, so full was my heart with the prospect, that I did not wait on deck to see the Navesink Highlands melt out of view, but descended to my cabin and searched for Bombay on my Map of India.

H. S. OLCOTT.

[End of the First Series of "Old Diary Leaves."]

REFLECTIONS.

THE miserable skin-eruptions that the Theosophical Society has been suffering from latterly—which have not been quite cured yet, and will not be till the whole inner nature of the body is changed—suggest sad reflections as to the dangers an organic body exposes itself to when it allows itself to be led away by passion, feeling, emotion.

Great is the joy of emotion, and exquisite and intense the delight of devotion, the luxury of self-surrender, of the complete yielding up of the heart to a cause, or an ideal, as to a human being. The danger in both cases is the same. This is the path of the true woman-nature, and it is the path of the victims.

That *Bhakti-mārga*, which is divorced from the *Jñāna-mārga*, and the *Karma-mārga*, as also each of the latter when separated from the others, always lead but to "ashes and despair." The three paths correspond to the triple factors of all life—Emotion, Cognition and Volition (*Ichchhā*, *Jñāna* and *Kriyā*), and as in ordinary mortal matters only that life is successful in which all three are well-balanced, so too in affairs extraordinary, only he is successful and attains peace who follows the true path which is metallised with true metal of all three kinds, and is illumined by the light of that self-consciousness which, as a writer has recently

said in the *Theosophist*,* is self-feeling, self-knowledge and self-assertion indifferently.

What do we see here? One man says he is inspired and that others are not, and *this* is the only true way. Another says exactly the same thing. A third one, admitting that he is not at all inspired, would sit as a judge between them and solemnly decide that one of the two former only is so inspired. Where is the test of the true inspiration?

A fourth one, perhaps siding with one of the rival claimants, would charitably allow that the other is under a self-deception, or better still under the vile influence of the arch-enemy. Where again, it is asked, is the true test?

Brothers! do not mistake *Sātmika-Bhāra* for inspiration. Think not that thrills and horripilations and heart-searchings and joyous tears and glad moistenings of the skin are the results of inspiration. Do not mistake so, lest ye find yourselves greatly deceived in the end.

If you must err, better err on the side of mere intelligence, which makes you a sceptic and takes away all joy, or on the side of mere action, which helps you to pass time however joylessly; but err not on the side of mere emotion, which, always leading you out towards another than self, thereby makes a victim of you.

Deceive yourselves not with meaningless words. Much do we hear now-a-days about 'spirituality' and 'progress' and 'inner development'; and always do we fail to understand these words in many months. Would there were a Socrates in the present day to question, catechise, and criticise; to define and elucidate! Our best and sincerest would profit from such helping, and be the better and sincerer and more useful therefor.

Understand the world; understand it clearly—from right knowledge will naturally flow right feeling and right action.

May we be helped into the True Path!

F. T. S.

CLAIRVOYANCE.†

*From the German of Dr. Carl du Prel.
(Continued from Vol. XV, p. 695.)*

IV. THEORY OF CLAIRVOYANCE.

ADMITTING that the course of the world is ruled by causality, we yet find that the maxim of sufficient reason has more than one form, and this brings us to consider, in connection with our problem, the distinction between cause proper and motive. Cause, in the narrower sense, governs nature, motive governs history. The stone reacts on a blow, man on a motive. In both cases causality is at work, only its form is different. This mere difference of form alone is however important

* "Findings"—*Theosophist*, May 1894.
† *Sphinx*, October 1892.

for human cognition, for in the realm of motive, owing to its immense wealth, causes are more difficult of recognition than in unorganised nature. This also is an obstacle to clairvoyance, which here seems to be manifested as insight into causality.

Events which follow the bare laws of nature are more easily foreseen than those that depend from the will of men. Somnambulists themselves insist upon this distinction; they often see events that must take place as the results of the given external premises, but which may yet be prevented by human volition, and they even give the means which must be taken for their prevention. Such conditional prophecies are found in the utterances of the Old Testament prophets.*

Bende Bendsen says of the prophecies of a somnambulist, that she was only accurate when nobody tried to interrupt her.† Wolfart was seen by a somnambulist boy, to break his leg on a certain day in the coming winter, and the boy begged him with tears not to go out on the day mentioned. Wolfart noted the day, and it proved to be the first day that ice appeared. He went out, but took great care of himself and did not break his leg.‡

When the foreseen event is the result purely of a human voluntary action, the insight into causality becomes more difficult, the causality is however not destroyed since even the will is determined by external motives. Were there any absolutely free-will within the order of things on earth, clairvoyance with reference to voluntary actions would be scarcely possible. As St. Augustine says, foreknowledge and freedom of the will exclude one another.§ Freely formed human intentions can be foreseen by God alone, and their foreknowledge would only be possible through divine inspiration. The old Greeks concluded from the facts of divination that everything happened by necessity;¶ but Cleanthes who refers divination to inspiration, reasons from the facts of clairvoyance to the existence of the gods.‖

Thus chance and the operation of the human will both form obstacles for the seer: both, while not contradicting causality, increase the difficulties of the normal cognition as well as of clairvoyance, in looking into the same, hence we are led to conclude that both rest upon insight into causality.

From the monistic stand-point we might form the *a priori* conjecture that the process by which clairvoyance is manifested must be in its essence identical with that underlying normal cognition: for if the soul is the organising principle of the body, and hence the fashioner of the brain, it at once becomes probable, that the mode of cognition by the organ thus fashioned by the soul, is of the same type as the soul's own

* Samuel XII. 10. Kreyherr: "Die myst. Erscheinungen," II. 65, 106.

† *Archiv*, IX. 2. 121.

‡ Kreyherr: *loc. cit.* 211.

§ Augustine: "De civ. Dei," V. 9.

¶ Zeller: "Philosophie der Griechen," III. 1. 162.

‖ Cicero: "De nat. deor.," II. 5. 15.

cognition, and is at least in essential agreement therewith. But when, in normal life, we wish to give a scientific account of a phenomenon, we try to find out its causes and to determine their action. We understand only those things of which we have comprehended the growth. Clairvoyance, which to us is such a puzzling phenomenon, would be no longer an isolated one, could we show that both normal and abnormal perception rest on the same principle, on some sort of indirect insight into the laws and powers of nature, in a word, on causality. That this single principle exists, appears from an examination of a mode of perception lying between the other two—the perception of genius.

Let us take an example. Kant set himself the task of explaining our planetary system. The empirical data at his command were but few in number. In the centre of the system, the sun rotating on its axis; at varying distances therefrom the planets moving in similar directions. From this he concluded that the matter composing the system was once spread out as far as the furthest planet, and had a rotatory motion. Then he proceeded to show that the whole of the further development of our planetary system followed according to mechanical laws.*

This far-reaching backward glance into the causality of our system was so much the more remarkable, that in Kant's time nothing was known of cosmic nebulous matter, the existence of which is now proved by spectral analysis. The greater the part played by genius in accounting for a phenomenon, the greater the number of the links surveyed in its present and future existence, the deeper the insight into causality, and the more perfect a branch of science, the better can we prophesy its phenomena and the further back can they be traced to their origin. Astronomy is the most exact and the most complete science, hence it best allows of prophecy, solar eclipses may be foretold for thousands of years to come, the development of our system can be foretold in the most remote future. On the other hand meteorology, which is hardly reduced to exact scientific principles, does not enable us to foretell the weather a week beforehand.

Insight into causality and therewith knowledge of the future is naturally more difficult under circumstances determined by the human will. From a given position on a chess-board or on a political stage, we are unable to indicate with certainty the final result of the game, while a statesman of genius can often draw correct conclusions as to the future from the present situation.

It is however the peculiarity of this insight of genius that it does not take a slow intellectual survey of the chain of causality, consciously noticing each link, but it reaches intuitively, almost instinctively, the goal, to do which in an intellectual manner, and to express which in abstract ideas is often the work of several generations. Yet intuition, if it is more than a mere word, cannot be essentially separated from intel-

* Kant: "Naturgeschichte und theorie des Himmels."

lectual perception; it could have no certainty were it not also insight into causality, only in this case the train of ideas becomes condensed, as it were, in the unconscious, and only the chief points, often indeed only the final link, enters into the consciousness. The same thing appears even more emphatically in clairvoyance.

The perception of genius considered as the middle link thus throws a light on both sides, on intellectual perception and on that of the mystic. In its essence the process is the same in all three cases, as might have been anticipated from the stand-point of monistic psychological doctrine.

This also explains another set of cases in which the idea calls forth its corresponding bodily stigma. This takes place in hypnotic suggestion and in auto-suggestion, and also occurs in clairvoyance as transcendental auto-suggestion with stigmatic action. Thus in the case reported by Claude de Tisserant: The wife of a member of the parliament was, in dream, clairvoyantly present at the execution of her husband who was beheaded in Paris, she awoke with a withered hand and found in it the picture of her husband with his head cut off.* That in this clairvoyant phenomenon, an auto-suggestive action on the vaso-motor system really took place, appears from the fact that the picture, which was seen by several persons, was seen to be "quite full of blood."

The explanation of clairvoyance as insight into the causal connection of things might be taken as self-evident: for a clairvoyant view of the future is only thinkable when that future already somehow exists, and is only given in the form of forces and laws which will bring it about. One might indeed think of the future as already given, as determined in the consciousness of a providence, in which the seer might read it off, or in which through mystical communion he had a part, or by which he was inspired; one might also think of the *Elmarnene* of the Greeks, the *Fato* of the Romans or the *Kismet* of the Turks or of any species of predestination; but nothing would be thereby explained. On the other hand, it is indisputable that clairvoyance into a future that is not given in any way whatever, is logically unthinkable; that further if everything necessarily happens according to the law of causality, and hence the future is already given in the form of causes, clairvoyance cannot but depend on insight into causality. From all these reasons, the theory of clairvoyance here presented seems to me to be the only thinkable one.

It has been already mythologically expressed by the Greeks, and they showed deep penetration in making Lachesis, Clotho and Atropos, who see the present, the past and the future, the daughters of necessity.

Apollonius of Tyana has beautifully said: "The gods see the future, men the present, the wise the approaching." Among the philosophers too we find sayings which recognise that clairvoyance is guided by causality. Cicero says: "If there were any mortal who was able, in spirit, to survey the concatenation of all causes, nothing would escape him for he

* Hennings: "Visionen," 530.

who knew the reasons of future things would also necessarily know all future things . . . all things are, they are only absent in time. (*Sicut enim omnia, sed tempore absunt.*) As in the seed there is the power of what is produced therefrom, so future things lie hidden in their causes, and that these things will be, is seen by the spirit inspired or freed in sleep, or they are felt beforehand by reason or conjecture.* Later Leibniz says again: "The present is pregnant with the future."† "He who sees all things in that which is, sees that which will be."‡ "The coming might be read in the past, and the distant is expressed by the near."§

Voltaire's objection to clairvoyance, that there can be no knowledge of what does not as yet exist, is thus very superficial. The present not only contains the past in its activity, it also contains the future in its causes, already prepared. The present is the daughter of the past and the mother of the future.

This view also appears at the time of the re-discovery of somnambulism. Mesmer says: "When we reflect that man is, through his inner sense in contact with nature, always in a condition to perceive the concatenation of cause and activity, we can understand that the backward glance is only a perception of reasons through their working, the forward glance a perception of the working from the reasons."¶ "Knowledge of the past is nothing but knowledge of causes in activity; foreseeing the future is the perception of the activity in the causes."||

The somnambulist speak to the same effect. As long ago as the last century, one of them said that everything in nature was bound together in the concatenation of cause and action, through which concatenation she was herself part of the web of nature, and was able to perceive different parts of it.** The boy Richard says, in part of one of the passages above quoted: "When in my present state (magnetic) I see into the future, I see the interlinked causes all at once and the spirit of destiny stands before me!" "Only you call it *seeing beforehand*; but it does not appear *beforehand* at all, it already is."††

When the superficial definition of man given by the so-called exact psychology of the present day has been rejected as worthless, when a new definition has been formed from the data of transcendental psychology, it will then agree with the words, I think, of Proclus: "Man is a soul who uses the body as an instrument." (*Homo est anima utens corpore tamquam instrumento.*) Then we shall also say that sensation and brain, although they are the means by which we gain information about the world, form at the same time a limitation of our consciousness, which does not exist for our soul. Our transcendental reaches beyond our sensuous perception, as the light of a star does beyond its sphere of

* Cicero: "De divinatione," l. c. 56, 128.

† Leibniz: "Monadologie," 22.

‡ Leibniz: "Theodicee," 360.

§ Leibniz: "Prinzip der Natur und der Gnade," 13.

¶ Mesmer: 2 "Abhandlung."

|| Wolfart: "Mesmerismus," 203.

** Lützelbourg: "Nouveaux extraits des journaux du magn. an, 40.

†† Görwitz: "Idiosyncrasmus," 157.

attraction. The soul, entangled in the network of causality and not subject to the limitation of sense, experiences influences through which it obtains a deeper insight than is possible to the sensuous understanding.

Kant says: "All substances, in so far as they are co-existent, stand in a common relation to one another, i.e., mutual action and re-action." And in the second edition of the *Kritik of Pure Reason*, he thus expresses the same thought: "All substances, in so far as they are perceived as co-existing in space, are subject to mutual interaction."*

This conception of everything working on everything, is a very old one, and is found in the works of the Alexandrine philosophers. For Jamblichus the world was an organism, the separate parts of which, like the limbs of an animal, were in sympathy with each other. Cicero also mentions this ancient view.† Of this sympathy in which we are united, not through the body and sensational consciousness, but through the soul, we may however, as an exception, become conscious and receive its revelation through clairvoyance. This view has been revived by Hartmann. For him this unknown, through which we are entangled in the order of nature, is one with the world-substance, whose attributes are Will and Idea, and which, as Will, realises its own ideas. We may, exceptionally, participate in the content of the idea of the world-substance. In his work on Spiritualism, in explaining clairvoyance, he speaks of the "inseparable umbilical cord which binds every being to its all-mother, nature," and says that "even in this cord spiritual powers must revolve which, as a rule, do not become objects of consciousness."‡ If all individuals of both higher and lower orders are rooted in the Absolute, they are also connected therewith by a second backward bond binding them to one another, and there is only needed a rapport or telepathic sympathy in the Absolute, set up through intense voluntary interest, between two individuals, for the completion of the unconscious spiritual intercourse between them, without the instrumentality of sensation."§

Thus, according to Hartmann, the phenomenal world and our phenomenal ego are directly rooted in the world-substance. He recognises no transcendental subject, and in his pantheistic explanation of clairvoyance he believes he can dispense with metaphysical individuality. Were this explanation correct, this clairvoyance ought to reach indifferently any events, as it is known by experience to select from the whole realm of nature those that interest the seer. This choice is thus governed by an individual principle, and indeed through one which is distinct from the earthly personality, but which is yet intimately connected with that personality. We are able to conceive a transcendental subject as thus interested in our destiny, but not the world-substance. This metaphysical individuality which does not exclude pantheism, does not prevent us from thinking of the world as ultimately monistically compacted together.

* Kant: "Kritik der reinen Vernunft," 196. (Kehrbach).

† Cicero: "De orat." 11. 5; "De divinat." 11. 14.

‡ Hartmann: "Der Spiritualismus," 78, 79.

Gravitation proves that all works on all. Vibrations take place from every atom of the world to every other. A part of these vibrations is perceived by the sensuous cognition; but it is conceivable that there may exist, unknown to us, a perceptive apparatus applicable to the other part. Further, all matter emits its own vibrations, that is proved by spectral analysis. But we can very well conceive a supersensuous spectrum apparatus, as a transcendental organ-projection, by means of which chemical qualities may be perceived, as in fact is actually the case with somnambules, as has been proved by the experiments of Berzelius and Reichenbach.*

If everything in the world is in a state of interaction, intelligences are conceivable which, as parts of the whole, feel this interaction, and through their insight into causality simultaneously perceive what appears to us to be separated by the flow of time. For such intelligences, Schiller's words: "In to-day already lives to-morrow," which are but an inference for us, a principle derived from experience. But that we are, unconsciously, ourselves such intelligences, is shown by clairvoyance, for somnambulism cannot produce new faculties but can only bring latent ones into consciousness.

This interaction of all things is accepted from the beginning in the monistic conception of humanity, the multiplicity of things, their succession in time, and their co-existence in space cannot be the end where investigation is compelled to stop. Rather is the end which, tracing backwards, we reach in thought, the unity and connection of all things, from which unity our world as manifested in time and space, has proceeded. This unity is the special problem of philosophy, and the fact of clairvoyance is perhaps the most important proof of this unity. If a universal order of nature is given, a view of the same is conceivable. Just as in the inner self-perception of the somnambulist, the relation of his consciousness to his own body is an altered one and the unity of the corporeal and spiritual life as revealed, urges upon us a monistic doctrine of the soul, so also in clairvoyance the relation of consciousness to the macrocosm is altered and forces monism upon us. In the organism of the world, nothing can happen in one part that does not produce some effect in another. But the soul as a part of this organism, and not hedged in by the limitations of the indirect corporeal consciousness, may possess some insight into this organism of which we are unconscious. In this universal connexion, however, there is no place for chance as distinguished from necessity; indeed we are forced to see that chance proceeds from the furthest borders of necessity. Hence clairvoyance is able to include chance. The Kabbalah denies chance since all things in the world stand in a hidden connexion; for the same reason clairvoyance occurs both as to space and as to time, the last including looking backwards as well as looking forwards.

* Reichenbach: "Der sensitive Mensch," I, 706.

A simultaneous explanation of clairvoyance in space as well as in time would not be possible were time and space side by side in the world and in the human intellect without any relation between them. This single explanation is only possible by means of some principle which includes both space and time. This principle is causality. All the powers in nature are moving powers. The idea of motion however demands not only direction, but also velocity proportioned to the energy manifested—space and time. Whoever perceives the powers of nature and thus obtains an insight into causality, must cognize the spatial as well as the temporal moment of the powers, the Where and the When must be revealed to him. In all motion—it might be said—is given matter as well as force—form and duration. Space is the last abstraction of matter, time is the last abstraction of force; as matter and force are inseparable, so are time and space, and hence they are equally included in clairvoyance.

(To be continued.)

AN ANCIENT EGYPTIAN HERETICAL PHARAOH.

(From Light, July 21st, 1894.)

THE long buried treasures, sculptures, writings on stone and papyrus, &c., of ancient Egypt are now coming to light with a profusion that is almost bewildering, and when classified and interpreted, will enable us to trace and tabulate the evolution and development of human thought and mode of life from the beginnings of so-called "civilisation." Thanks to the deeply religious character of the leaders, monarchs, and statesmen of the Kingdom of Egypt, who were most careful to record the might and prowess of the foremost men of their times, as well as to the climate and sands of the country, we are now reaping the result of their labours, and can trace the origin of "divine rights of Kings," and the rise of ecclesiastical and secular "Lords," who then, as now, were supporters of the authority claimed by privileged castes to dominate over the masses, who were kept in ignorance, and, as a rule, were subservient, in person and labour, to the powers that were in Church and State. Then, as now, the masses were peasants—*fellahin*—who tilled the land, cleaned out the canals, formed the soldiery, in order to find revenue for the State Treasury, and for the building of gorgeous palaces and temples, which required a vast number of different orders of priesthood who were kept by the product of the industry of the masses. It was chiefly to provide revenue and slaves for the priesthood, that foreign wars were undertaken, and what this meant is plainly indicated in the annals of the country.

One of the latest "finds" is by the indefatigable explorer in Egyptian soil, Dr. Flinders Petrie, Professor of Egyptology in the London University, who published a short but graphic account in *The Academy* for May 19th, 1894, and who tells us that "believing the dynastic Egyptians had entered the Nile Valley by the Koser-Koptos road, he be-

gan to excavate at Koptos in hopes of finding some trace of the immigrating race." He says: "In eleven weeks I completely turned over every yard of the temple site of Koptos (about two hundred and fifty miles south of Cairo, on the east bank of the Nile) and learned far more of the earliest Egyptians than all that was known before. The prehistoric results are unique." There are portions of colossal statues which the professor classifies as "barbaric," and pieces of pottery, statues, and relief work, which are the work of the Third Dynasty. Nothing pertaining to so early a date has been hitherto known, but this discovery brings us within a measurable distance of the rise of the kingdom under Mena, who is always shown as the first king of Egypt. Notwithstanding some breaks in the dynastic records, it is now generally accepted by the best scholars that the date of Mena is about 4,000 to 5,000 B.C.

But interesting and important as these discoveries are to the student of Egyptology, I leave them and pass on to note an episode in ancient Egyptian history which cannot but be of profound interest to all who are attracted to the study of the evolution of human "ideas," and how these have affected the religion and sociology of the race.

I propose to write of one of those episodes which now and again arise in the history of peoples and their kings, and which, as a rule, change the course of history to those affected thereby. I refer to the results of Professor Petrie's excavations and discoveries in the now celebrated Tell-el-Amarna district, which relate to the action of the fourth Amenoph, the last of the name and nearly the last of the powerful Eighteenth Dynasty of the Egyptian kings, circa 1450 B.C., and who has been heretofore known as the "Heretic King." In what the heresy consisted will be seen in what follows, but then, as now, it was a departure from what is generally recognised as the orthodox, or authorised, religion of State.

To understand the story, it should be known that Amenoph IV. was the son and successor of Amenoph III. and his Queen Thyi, a Syrian princess, who is shown to be a strong-minded woman, and is credited with the first introduction of the heretical religion into Egypt. At his father's death he ascended the throne in the twelfth year of his age, under the Regency of his mother, the Queen Dowager. Ammon Raism was the State religion, upheld by a most powerful order of priesthood with the reigning king at its head; and the vast temples at Thebes—the capital of the kingdom—with their enormous revenues, formed the headquarters of the Church as well as the State.

We know but little of the preliminary quarrel between the king and the priesthood, but in the seventeenth year of his age, and fifth of his reign, the rupture took place by his desertion from Thebes and its established religion, and his removal, along with his court, to a site on the east bank of the Nile, about halfway between Cairo and Thebes, where he built, under the auspices, and by the skill, of an architect who was a faithful and loyal supporter of the young king, a temple, palace, and city,

in the short space of twelve years. The temple was dedicated to Aten, which is supposed to mean the sun's disc and rays therefrom, and the royal name was changed from Amenoph, i.e., a lover of the god Amen, to Akenhaten, "the Son of the Sun who exalts his beauties, and who presents to him the product of his rays." Akenhaten died at Tell-el-Amarna in the thirtieth year of his age and eighteenth of his reign, leaving several daughters but no sons. After his death the new religion was only partially upheld by two of his successors, who were his sons-in-law, and had short reigns; and in about thirty years after the king's death, the last vestiges of the Aten worship, with its temple and city were destroyed and obliterated by Horemheb, the last king of the great Eighteenth Dynasty.

"Such," writes Dr. Petrie, "was the fall of one of the great movements of human thought, carried out by a single idealist, who set himself against the traditions, the religion, and the habits of his country. In his remarkable position, the greatness of his changes, the modernity of his thoughts, the wreck of his ideas, this strange humanist is one of the most fascinating characters of history."

"The new style introduced by Akenhaten was a revolution in art, in religion, and in ethics. The keynote of all his motives is to be seen in his favourite motto and prenomen 'Living in the Truth.' It was a reaching forward to the truth with a truly philosophic view and determination which anticipated the course of modern thought by some thousands of years. As a man he puts the ideal forward on all occasions, and he 'lives the truth.' The attainment and spread of truth was the object of his life. His domestic life was the ideal of the truth of life, and as the truth he proclaims it. Here is a revolution in ideas."

The above panegyric by one so well qualified to pronounce it, stamps the subject of it as an extraordinary man and King, and as the founder of a new system of religion. He stands out among the long line of Pharaohs as a reformer in Church and State, head and shoulders above those who preceded and followed him on the throne, and, had the conservatism of that age been less strong, the after course of Egyptian history would have been very different from what it was.

To understand the nature of the so-called "heresy"—which, to my view, is not yet fully comprehended—we must remember that the Sun was supposed to be a personal deity who ruled and guided the destinies of men, especially the Egyptian Kings, who claimed their true descent from the deity under various names. At that period Ammon Ra was worshipped as the chief of a numerous pantheon of deities who was vested with attributes distinctly human.

But the new system of thought and religion introduced by Akenhaten (the King) was an advance in a more intellectual and spiritual direction; for he discarded the then prevalent idea of an intangible, supernatural personality in the Sun, and recognised that to the effects of the Sun's rays upon the earth as imparting heat, light,

and life, the sustenance of the human being and all other living things was due; and the avowal of the distinction between the solar orb itself and the emanating rays indicates a scientific and philosophic idea, which well accords with the modern thought of our own age.

There are still a number of Steles (sculptured tablets of stone) *in situ*, which mark the boundaries of the district of Tell-el-Amarna, the texts of which are generally the same; and I am indebted to the courtesy of Dr. Petrie for a translation of the principal one. It records the visit of the King in the sixth year of his reign, who, having broken with the Ammonite priesthood at Thebes, resolved to build a new capital and temple, and for this purpose selected a very favourable site at what is now known as Tell-el-Amarna, but he named it Khuenaten. Fixing the boundaries by the erection of numerous tablets on both sides of the Nile, the inscriptions tell us "that he dedicated all within the specified district, including the temple, city, fields, canals, birds, and beasts, to his father Hor Rhnto, generally worshipped in the Sun's disc by his name of Shu. Having walked towards the south, the King stopped his chariot in the presence of his father, the rays of Aten being upon him, to give life to him, to strengthen him, and to refresh his members every day of his life."

In the sculptures, the King, Queen, and Princesses are shown standing in the attitude of adoration, making offerings consisting of small statuettes of Maat (the symbol of Truth), and cartouches containing their own names and titles. The figures are encompassed in the Sun's rays projected from the disc, and at the end of each ray human hands are shown, some of which hold the ankh (symbol of life), which is being presented to the royal worshippers. The offerings, being symbols, indicate the recognition by the worshippers that the "gift of life" is by means of the Sun's rays, and this is an acknowledgment that all who live on the earth are dependent on the great dispenser of Light and Life—the Sun!

The term "Father," apparently applied to the Sun, does not necessitate the conception of a personal Deity, but is to be understood as a symbolic representative of the Great Power who has ordained the external Sun to be the life-giver to the earth and all upon its surface; and it doubtless as a spiritual conception and application much in the same sense as modern Christians use the term "Father" in reference to the First Person of their Trinity. Any other conception is inapplicable to the thought and action of the King, whose chief object in inaugurating the new system of religion was to destroy the old anthropomorphic idea of a personal Deity, which pertained to the so-called Sun worship of his time.

The verbiage used in these stone records is replete with the usual Egyptian fulsomeness and flattery when speaking and writing of royalty, and it would only be tolerated by the King in accommodation to the usages of the country; for, both by the purity of his domestic life, and

his aversion to war, he stands out as an exception to Egyptian kings both before and after his time.

The chief records of his reign that have come to light refer to the revolt of the Syrian provinces, which ended in their independence and loss to the Egyptian kingdom; but, without doubt, had not the annals of his reign been lost in the wreck and destruction of his city and palace, we should have known more of the rule and reign of a Pharaoh who inaugurated such a mighty change in the civil and religious institutions of his country, but which, owing to the strong conservatism of his people, collapsed with a suddenness that was only equalled by its inception and carrying out. As the learned Professor Petrie says: "Akenhaten stands out as perhaps the most original thinker that ever lived in Egypt; and one of the great idealists of the world. No king appears to have made a greater stride to a new standpoint than he did from the plundering, self-glorifying, pompous cruelty of his conquering forefathers, to the abstract devotion to the truth in each department of life, and the steadfast determination to advance the following of truth with all the powers of his position."

The value of such a historical record consists in its being a striking example of the great Law of Evolution which marks the progress of human mentality and intellectuality, as well as being seen in the operation of what are vaguely called the Laws of Nature.

WILLIAM OXLEY.

BLACK DOMINO.

THE STORY OF A SPOOK.

CHAPTER I.—DEATH.

IT was the night of Lady Stamford's Domino Ball at Cairo, and every one was going. Among the invited guests were Guy Falkland and his wife, and Hugh Challoner was to be there too. Falkland had quarrelled with his wife just before going to the ball. He objected to her friendship with Challoner. He had used words more than usually cruel and insulting, and finally, mad with jealousy, had refused to go to the ball. Lenore Falkland was used to these outbreaks, though they were none the less painful to her, so she prepared to go alone. Before she left for the ball she went upstairs to see her sleeping child. Poor little Evelyn! she was but a fragile little thing, typhoid fever had sadly strained the silver cord of her young life; but she was mending now. The mother bent over the cot of her sleeping child and kissed her. The child stirred in her sleep but did not waken, and the mother left the rooms with the tears in her eyes. Her husband's brutality and the child's fading life were indeed as much as she could bear.

She arrived at the ball rather late. The band was playing the introduction to the third valse as she entered the room.

"I think this is our dance, Mrs. Falkland," said a voice. Lenore looked at the mulberry domino that was bending over her. The voice was that of Hugh Challoner.

"Shall we dance?" he said. Lenore took his arm, and they sailed away to the perfect time of the string band.

"My ankle is a trifle painful," she said, "I sprained it a little this morning; would you mind sitting out?" They moved into a palmery hung with fairy lights where Nile lilies gleamed white through the foliage, and in the centre a pool of water reflected a bed of sleeping lotus blooms. No one disturbed them. "I wanted to ask your advice," said Hugh. "What would you advise me to do? I have been engaged to a girl at home for the last two years. I cannot possibly marry till the year after next—and worse still I have discovered that I do not care for her now." Lenore ceased fanning herself. "I should write to her and tell her the truth, if she still holds you to the engagement, well it cannot be avoided, but I do think it is a thousand pities that engagements should be considered so binding. But there was a time when I thought nothing short of death could free one." She sighed gently. "Do tell me who that is in the black domino and mask over there—he has been watching us for the last quarter of an hour or more? Perhaps we had better go back to the ball-room." "One moment, Mrs. Falkland," pleaded Hugh, "you do not imagine the girl will think I am playing her a shabby trick. You see I am afraid she cares for me—and I—well—I have seen another whom I really love, though she is out of my reach, and to marry another would be hateful. Let me fan you—there." "I am very sorry, Mr. Challoner, a loveless marriage, believe me, is the worst hell mortal ever burned in. Break it off while there is yet time—the girl will free you if she is good-hearted. There is that Black Domino again, now he has disappeared. I wish he wouldn't watch us so." She moved uneasily.

"I have a horrid presentiment that something will happen."

"You are nervous," said Challoner. "Let me get you an ice." "No, thank you. I'd rather not, if you don't mind I think I would like to go back after this dance to the ball-room."

"One moment," he replied, "I have arranged to leave Cairo next week. I cannot stay on here. You see every thing has been changed for me since—" he hesitated—Lenore looked at him searchingly, "since I saw you, and I don't want to get you into trouble. But you'll always have a friend in me. Write at any time and I will come to you." "I think I must go home," Lenore faltered. "I feel so faint—would you order my carriage? No, I am not angry," she said with a weary smile, "but so tired of life." She stood up and put her hand to her head, white to the lips. "You are not going to faint?" asked Hugh in dismay, but as he spoke she reeled and would have fallen but for his arm. Hugh looked around. It would never do for him, he thought, to be found with her in his arms, and the seat they had left was some feet away. Lifting her,

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he carried her unresisting up to a chair, and put her down. A step sounded behind him. Guiltily, Hugh turned, and faced the Black Domino.

Lenore with a sigh and a shiver was coming to. She opened her eyes and looked blankly before her.

"By God! I'll kill you both."

Lenore gasped and sat up with terrified eyes. Whose voice was that breaking in thus upon her dazed hearing—a voice full of concentrated rage?

"I have been watching you both, and I'll not stand it another moment."

"And who are you?" demanded Challoner, "who dare to play the spy, by what right—?"

"By what right? Dare you say that to me—her lawful husband. Look at me (tearing off his mask) and dare to say again, that I have not the right to know what my wife does. I'll divorce her, and you can marry her if you will, but I'd rather see her lying in her grave, than happy with you." He stood before them livid with wrath, raging, almost foaming at the mouth, his eyes starting out of their sockets. Lenore stood up, a look of agony in her eyes born of terror and shame.

"For heavens' sake, Falkland," whispered Challoner, "don't create a scandal here. Your wife is as pure as a child in this matter. She fainted. I'll explain. Come away and have a drink of iced water."

"To H—!! with you and your iced water," roared the infuriated man.

"Innocent! she innocent! Oh very!" he laughed sardonically.

"Didn't I see her in your arms, in the most shameless and abandoned manner—her head on your shoulder?"

"She fainted," said Hugh.

"Fainted—most convenient: a pretty story for me to believe—about as true as her innocence. Yes, all you women are innocent. I never yet met a man who would own up to the bloom sticking on his fingers brushed off innocence."

"I'll make your life a penance," he cried, turning to his wife. His trembling hands felt in his breast. The next moment he drew a revolver and pointed it at Hugh's heart. With a spring like a cat Lenore dashed the weapon aside as she flung herself before Hugh. The bullet whistled past her ear and passed on to the ball-room, where it found its target in a magnificent fifty-guinea mirror which shivered to a thousand stars.

The dancers stood paralysed! The band ceased. Lenore lay in a dead faint—Hugh stood over her, and by her side lay the Black Domino with a smoking pistol in his hand. "Both dead!" so the startled dancers thought, as they hurried in to the scene of the tragedy. Dr. Evans, the Regimental Surgeon, ordered the spot to be cleared.

"He's dead," he said, "apoplectic fit. She—Hum," he searched for a wound, but there was no sign. "Dead faint," he said—"quick some ced water." Guy Falkland had gone to a higher tribunal. Lenore came to by painful degrees. The shock had almost driven life from her frame. Hugh Challoner owed his life to her; but he would gladly have laid it down to spare her a scandal. Slowly but surely the gossips fitted a few words here and a look or a something there, till a circumstantial story went the round of the town.

"They say he would have divorced her, had he lived; as it was, he found her in Mr. Challoner's arms, and she fainted, when she saw him unmask," and so on.

Lenore's troubles were not at an end yet. Little Evelyn still fragile and delicate suffered from the remains of the trying fever. The winter was approaching, and it seemed cruel to hurry the mother and child away from the balmy air of the Nile to the cruel cold of England. But leave the place they must, it was imperative. So Hugh took their passage in the next steamer. "I think," said Lenore, "we will go to Devonshire. It is not so bleak there, and in the summer try London."

Hugh heard from Lenore often. "Evelyn," she wrote, "does not grow stronger. I fear the fever has laid the seeds of delicacy—her lungs are far from strong." A month later he heard again. Alas! Evelyn's case was hopeless, she was dying slowly.

Before the summer was over the little one had gone to her rest. Lenore was heart-broken.

"My darling has left me," she wrote. "Oh! I cannot tell you how I miss my child."

CHAPTER II.—AFTER DEATH.

Guy Falkland awoke from the swoon in which he was plunged—the swoon of death, but he knew not that he was dead. His first impression was that he had murdered his wife and Hugh Challoner. There was nothing for it but to fly the country. No time had he to gather his clothes together or even get a hand-bag. In the dead of night he arose, still clothed in his domino and mask.

America, yes, he would go there—they would never find him among the teeming millions of the New World. A month had passed away. He had arrived at New York and found himself without a penny in his pocket. He was troubled.

In this frame of mind, he met a strange being who offered to help and assist him. "I see you are a stranger," said the curious being. "May I ask your name?" Guy Falkland frowned. "Name! I have none. I have fled my country." The American looked at him keenly. "I see you wear a black domino and mask," he remarked—"a remarkable costume—why don't you change it?" "Because I cannot," said Guy sulkily. "May I ask why you wear a thing like a shroud and rotten at that?"

"For the same reason that you wear your domino, and also because I went in for dress reform and this has stuck to me—part of a Roman Toga. But a truce to this talk. Since you will not give me your name, I will call you 'Black Domino,' and I am—Hem! Captain Spooklet, at your service."

"I am starving," said Guy. "Come with me, and I will get you something to eat," replied the Captain. He led the way to a vast building—the New York Restaurant. They entered, and Captain Spooklet stood treat to his English friend, who was delighted at the variety of the dishes. When the meal was over, he saw that the Captain paid nothing and walked out in the most unconcerned manner. Guy stared. "Are you not going to pay?" he asked. The Captain looked at him knowingly. "I am well known here and can take what I like on tick."

"This beggar doesn't know he's dead," he thought to himself. "I'll keep up the delusion and let him think that he is living, and the living are ghosts!"

"Don't you know?" said the Captain, addressing his guest, "I've introduced you to ghost-land. That restaurant is owned and kept by ghosts. Didn't you notice how shadowy they looked?" The Black Domino stood still and cogitated. "But the food was very substantial," he said. "Oh, yes," said the Captain, "that's right enough, you see we ate the material part, these ghosts take only the essence." "A very cheap way of feeding is it not?" said Guy. "Jove! I can live for nothing now. How did you come to strike oil in this way?" "That's telling," said the Captain, "but I don't mind letting you into the secret. There is a girl here—a sort of spirit affinity of mine—a rare medium. She introduced me to ghost-land. Cora Kentville is her name. No poaching. She thinks me no end of a fine fellow. I tell now if I introduce you. She thinks me no end of a fine fellow. I tell her I am a gay cavalier and she believes me. Jove! it is funny, what one can make a woman believe. A little suggestion and they are hypnotised at once and for a precious long time. This Cora is a tremendous medium for Spirit Materializations. I tell you I've seen my dead relatives through her power to the third and fourth generation back—the witch of Endor is a joke to her. Would you like to come to a séance and see the dead?"

"Certainly, I should," said Guy, "why I have a score or two to settle with two who escaped me by dying, and I believe they are carrying on their games in ghost-land. What do you think?" he asked the Captain. "Well," said Spooklet, "in the first place don't call it ghost-land—they call it 'Summerland,' you know, but tell me who those two were?"

"Oh! my wife and a villain of the name of Challoner, who made love to her. I shot them both at a ball. Of course I had to flee the country and am here in consequence."

Captain Spooklet regarded him searchingly through his eye-glass. "Sure they are dead?" he asked. "Don't think there is a doubt about

it," was Guy's reply. "I fired straight at his heart and she threw herself in front of him and the same bullet killed both—to my disgust. I wanted her to live to rue it."

"This fellow is really most refreshing," murmured the Captain to himself, "he hasn't the ghost of an idea that he's only a spook." "And now that she is dead," he continued aloud, "you still want to follow up your revenge?" "Of course I do," rejoined Falkland. "I suppose they are spooning like mad now. I wish you'd find out. You see I know so little of ghost-land and its laws." "Evidently," said the Captain with a tinge of sarcasm in his voice. "But I'll find out through Cora. She is in America just now."

A week had elapsed. Black Domino was standing impatiently waiting for the Captain who leisurely sauntered up. "I think you might have asked me to come to your séance," the former said. "Why!" exclaimed the Captain, "haven't I told you I am Cora's Angel-guide, and she begs of me not to bring criminals to her séances, as they have such bad influences about them." "I'm not a criminal," said the Black Domino angrily. "Oh! indeed, then pray what are you? If a double murder doesn't entitle you to the name, I am sure I don't know what does. Suppose I tipped the wink to the authorities." Black Domino was horrified. "For goodness' sake don't talk of murdering in this cold-blooded way, but tell me the news. Where are my wife and that villain?"

"Cora found her in London, in some lodgings," was the reply.

"Lodgings! why how can ghosts get into lodgings?"

"Good heavens! man," exclaimed the Captain, "why not? Are there not heaps of empty houses about—the counterparts of the material ones?"

"Beg pardon for interrupting," said Black Domino apologetically. "What else?"

"Cora says the woman is grieving for the loss of her child. You did not tell me about the child." "No," said Black Domino, "I did not know Evelyn was dead." He was silent for a moment, and then he continued with a trace of suspicion in his voice: "But if my wife is dead and the child too, they would be together in Ghost—I mean Summerland—why should she grieve? I am afraid your Cora has made some mistake. Eh?"

The Captain was embarrassed. He had not foreseen the dilemma. But he pulled himself together. "Well, you see," he hastened to explain, "the—er fact is that child isn't in quite the same sphere as the mother. You see being younger and having a lighter body, it floated up higher. And now it's trying to get down to the mother, and the mother is trying to get up to it. There's a good deal of trouble in that way in the spirit-world. It's very awkward if you happen to be heavier or lighter than your friends and relations, you never get to see them. Look here," he continued, as an idea struck him, "you want to

communicate with your wife. Well how do you suppose you can do it? Do you think she will materialise for you, her murderer? No, you must make use of this child. I'll arrange with Cora that the child is to materialise on to the same plane as the mother, and then of course your wife will come to the séance. Then you can turn up. Do you understand now? It's a first rate plan, I think," said the Captain approvingly. "You can haunt your wife and her lover when you once get into communication."

"Haunt them! haunt ghosts!" exclaimed Black Domino, "come now that's absurd. It's the other way about: you're forgetting." "Not at all," said the Captain composedly, "there are two sides to every question in this world and what I suggest is one side. I'll show you how to do it. I've told Cora you are a repentant sinner, and she said it was her mission to save you, so you can come along with me."

Black Domino said he thought the plan would do, and then Spooklet left him to make arrangements for their journey to London with Cora Kentville.

CHAPTER III.—THE SEANCE.

Cora, Spooklet and Black Domino had arrived in London. The last named proceeded at once to the lodgings occupied by his wife.

Lenore had just come in from a drive and was sitting by the fire reading Hugh's last letter. Her face wore a happy smile as her eyes scanned the welcome intelligence of his early arrival in London. Why he would be with her that very evening at 7 P. M.!

Black Domino stood before her, taking her in. How sweet she looked, how young and fresh! The look of care had left her brow and there was a love-light in her clear hazel eyes—but it was not for him. "Why does she wear widow's weed when she is dead and I am alive?" he thought. "Lenore," he said, "Don't you see me here? I've come to claim you; you cannot marry, shall not marry that brute. Don't you know me?"

"Why," he exclaimed, "she is deaf! dumb! and blind!—I am here," he shouted. "See, I am going to kiss you." He stooped and kissed her on the cheek. She drew her handkerchief out and wiped the spot saying: "These horrid flies and I do hate blue bottles so, nasty carrion things that smell like corpses!" "Why she's mad!" exclaimed Guy, "she takes me for a blue bottle fly!"

The door opened and Hugh Challoner came in. Lenore rose with a cry. "My darling!" he said, as he approached her, "My love! My own sweet!" Lenore stood rooted to the spot.

"Not one kiss, Lenore?" He held her face up, with his hand under her chin, looking into her startled eyes.

"Well, dear, what is it?" he said. "Don't you—er think you might kiss me after we are married?" stammered Lenore. "Oh! Lenore—how can you speak so—think what a privation it will be. One kiss is all I ask."

Lenore looked furtively over her shoulder. "I'd rather not," she murmured, "I—I don't wish to. I mean—I—," and then she stopped. "Don't wish to!" he exclaimed. "What do you mean?" "Oh! don't ask me," she replied, "I don't know."

Black Domino stood by in terrible anger. He held one hand between Lenore's lips and her lover's. "They shall not meet in a kiss if I know it," he muttered. "Ghost though you be, Lenore, I'll haunt you for ever."

Lenore and Hugh were standing by the fire now. Black Domino dexterously interposed himself. "Lenore," said Hugh reproachfully, "why do you stand so far from me?" Poor Lenore knew not what to say. "I cannot come nearer," she said, "something seems to be pushing me away." Black Domino smiled sardonically—she was beginning to feel his presence at last. Lenore sank into a chair, but Black Domino plumped down before her.

"Lenore," said her lover, "I insist on knowing the meaning of your strange conduct." Lenore got up and sat down nearer to him. "Oh Hugh! you don't know what I feel!"

"Imagination!" said Hugh, as he put an arm round her waist. Black Domino did likewise from his side.

"Lenore mine," began Hugh. "She is not yours," exclaimed Black Domino, "I'll shoot you both again." He fired at Lenore. The bullet flies out of her head, and she complains of a head-ache.

Hugh was disappointed and pained at Lenore's conduct. A lovers' quarrel was inevitable.

Having set the lovers at loggerheads, Black Domino betook himself once more to the society of his friend and adviser, Captain Spooklet. The Captain was highly entertained by his account of the interrupted love-scene between the two spooks—Lenore and Hugh. "I tell you what it is, B. D.," he exclaimed, "we must invest in umbrellas if we are going to frequent the haunts of spooks. There's nothing like a good umbrella for keeping them at a distance—not being saints we have no halo, but umbrellas are very good substitutes. I shall get a white one with a green lining, you had better keep to black." Black Domino promised to purchase the necessary protection. "And now," he said, "tell me about this séance. What am I to do?"

"I have been thinking," replied Spooklet, "that it will be best for you to appear in your astral body. You must put aside for the time being your gross form of flesh. Cora will help you to strip to the bones, if need be."

"But supposing she can't put me right again," said Black Domino anxiously, "what then?" "Never you fear," rejoined the Captain, "trust to me." "How delightfully unsophisticated the man is," he murmured, "he does not realise even now that he's only a spook."

The evening of the séance arrived. Cora had invited Lenore to be present and the latter hoped to see her lost child. The party were now gathered in Cora's dark, stuffy sitting-room.

"Mummy dear," said a voice, which Lenore recognised as that of her child. "I am here, darling," she replied.

Around the medium a mist was forming. It gathered and seemed to draw away from her. Then it stood apart on the floor like a white pillar. From out it grew a human form—a man wrapped in a black domino, holding in his hand the mask he had torn from his face. Lenore looked, and she recognised the man who had been her husband. He was just as he had looked on the night of his death and his face bore a look of undying hate.

Suddenly a change came over the form, an expression of doubt and fear, and then the form faded as suddenly as it had come. With a cry Lenore fainted.

Spooklet joined Black Domino after the séance. "Well," he said, "you gave her a good fright, are you satisfied? What's up man? You seem downhearted." "I'm blessed if I don't think he's found out at last what he is," he muttered. Black Domino looked up. "Spooklet," he said, "you've been deceiving me. I know what I am now. I'm only a spook, and I can't do anything to those two. I don't wish to have anything more to do with you. You are a distinct fraud. Here's the umbrella you recommended me to buy to keep off spooks—I give it you as a memento. Now you can go. I'm going to another sphere."

Spooklet looked at him with a smile and then he said, "Well, I am surprised—I really am surprised you didn't find this out before!"

Lenore married Hugh. She soon got over her fright at the séance, and the memory of Black Domino haunts her no longer. Nor does the query of the Sadducees of old trouble her:—In the resurrection whose wife shall she be?

E. R. B.

THE SANKHYA YOGA.

(Continued from Vol. XV, p. 559.)

CHAPTER V.

Perception—(continued). The definitions of Vyāsa and Kapila examined and explained.

PATANJALI, the author of the Aphorisms on Yoga, does not stop to define Perception. Vyāsa, however, gives a definition in his commentary on the work of Patanjali. The definition translated into English stands as follows:—

"The Pratyaksha Pramāna."

"(Perceptive act of knowledge) is that manifestation of the mind which consists principally in the ascertainment of the specific (qualities) of ob-

jects which are constituted of both specific and generic qualities; this manifestation has (the mind) itself for its object, and (the objective manifestation) is furnished through the passage of the senses or by the working of its own materials."

This definition requires many explanations to be thoroughly understood. First, it clearly puts forth the triple mental manifestations we are now familiar with—the subjective, the instrumental, and the objective. Perception is a manifestation of the mind which consists in the ascertainment of certain objects. It is therefore one of the instrumental manifestations of the mind. It is directed towards certain objective manifestations of the mind itself. These objective manifestations are furnished either through the passage of the senses, or independently through the working of its own laws, and arising out of its own substance. The former is evidently sensuous perception, and the latter internal. The objective manifestations are spoken of as in themselves constituted of twofold qualities, the generic and the specific: and it is said that in perception the mind is chiefly directed towards the ascertainment of the specific qualities. Now the object is spoken of as being constituted by generic and specific qualities, because it is always qualities that man perceives. The realities are, as already stated, beyond the ken of man. It is the appearances that are always cognized, and every object as we see it is therefore nothing more than a bundle of qualities. Some of these qualities are generic, others specific. The generic appearances are known in Sanskrit as *Sāmānya*: the specific ones as *Vishesha*. The generic appearance of any class of objects is that which it shares with others; the specific ones those which are peculiar to itself. It must be understood that in the terms of human knowledge all external objects are divided into five classes, as perceivable by five senses. Thus all external objects fall under either of the heads of *A'kāśa*, *Vāyu*, *Agni*, *A'pas* and *Prithvi*. The peculiar quality of *A'kāśa* is perceivability by the sense of hearing; and those of the others are respectively the capabilities of being perceived by the senses of touch, sight, taste and smell. Those objective mental manifestations therefore, which are caused by these various sensations, have the same specific qualities which the external objects, their causes, have. They have, however, certain generic qualities also. Thus, for example, the sound which we hear appears to have form (*Murti*). There are distinct notes, tones, tunes; and each of these is as rigid on its own plane as any solid substance we are familiar with. To speak in more technical language, the soniferous minima adhere to each other for the time being as rigidly as the atoms of a solid. Each note, each tone, each tune, has in the mind a distinct unchanging and unchangeable existence. The soniferous minima have thus a cohesion of their own.

Then, again, sound appears, as we hear it, possessed of the quality of smoothness (*Sneha*). Smoothness is defined as the quality which gives to the molecules of any substance, the power of easily gliding over each other, as we shall see further on. And there is such a thing in sound as

its easy or difficult flow. The flow of sound in poetry and music is well-known. Thus, besides form, there is apparent in sound the quality of flow, or smoothness. It consists in the soniferous minima possessing the capability of gliding easily along each other.

Then, again, sound has a temperature of its own. The mental impression of sound very often becomes the cause of heat. Indeed it is well known that music has warming or cooling effects.

Fourthly, sound has the quality of impulsion or locomotion (*pranāmitva*). It imparts motions to other objects, and as such is perceived by the mind. Now then *A'kāśa* as known to us is known not only as sound, but as possessing other qualities also, such as the qualities of form, smoothness, temperature and impulsion. Sound is the specific quality of *A'kāśa*, and form, smoothness, temperature and impulsion its generic qualities. Why? Because sound is found in *A'kāśa* alone; the other qualities are present as distinct appearances on their own plane in other elements also. The detailed discussion of this subject will be in its place when we examine the nature of external objects. The above illustration is, I think, sufficient for the purpose for which it is inserted here. It explains that all objects have certain qualities which are specific and others which are generic. The objective manifestations of the mind possess these qualities as well, inasmuch as they are the exact representations of the external objects.

Now Vyāsa says that perception consists principally in the ascertainment of these specific qualities of objects. It means that by perception we know sound, touch, taste, colour, and smell as such; not any other qualities that these impressions possess. Thus by the sense of hearing we hear sound, not form, nor flow, nor impulsion, although these qualities are no doubt present in sound, as it impresses the mind similarly with the other senses and objects.

It is then the specific appearances of the objective manifestations of the mind that are known by perception. These objective mental manifestations are caused by something brought into the mind through the senses, or by independent mental action itself. Thus we learn that while for Gautama it is sensation, which is the means of knowledge (*pramāna*), for Vyāsa it is the consequent mental manifestation that is the means of knowledge. This distinction marks the radical difference of conception between these two schools of philosophers as to the meaning of *pramāna*. While the Nyāya always puts the means of knowledge out of the mind, the Sāṅkhya Yoga puts it in the mind itself.

It is needless to say that the something which Vyāsa speaks of as passing through the passage of the senses to produce the objective mental manifestation, is nothing more than the Sensation of Gautama. Sensation is called in the Sāṅkhya Yoga philosophy the *indriya vritti*, which exactly translated would be sensuous manifestation.

Such is the definition of Vyása. I shall now take up the definition of Kapila. Aphorism 89 of his first chapter runs thus:—

"The *pratyaksha* is that mental manifestation (*vijnána*), which comes into relief as an appearance of that with which it is related."

A little reflection will show that this is exactly the same definition which Vyása has put forth, though of course the modes of expression are different. Thus to both philosophers the *pratyaksha pramána* is a mental manifestation. Kapila names it a *Vijnána*, while Vyása calls it *Chitta Vritti*. Both words are synonymous. It is an instrumental act of the mind, which constitutes the perceptive means of knowledge. This act, according to Kapila, comes into relief as an appearance of the object with which it comes into contact. This means that out of the substance of mind there is, as it were, carved into relief a picture of the object. The act of perception emerges as a picture of the object with which the act places it in contact. But the object with which the mind comes into contact, where is that? Inasmuch as it is spoken of as coming into relief, it is evident that the object itself is conceived by Kapila as forming part of the substance of the mind. It is in fact only an objective mental manifestation. According to Kapila too then it is an idea only that is perceived immediately. And indeed Kapila emphasizes this point by entirely omitting in his definition any mention of the causes by which these objective manifestations are generated in the mind. He does not, that is to say, make any mention in the body of the Aphorism of the action of the senses or of the independent action of the mind as giving birth to these objective manifestations. He finds certain objective manifestations in the mind, and leaving aside for the time the investigation of the causes which give them birth, defines perception as simply an act of the mind which brings into consciousness the objective manifestations already existing there. This definition thus comprehends equally well, both internal and external perception. That this is the meaning of Kapila is rendered plain by the answers which he gives to certain objections raised to his definition of perception. Thus one of the objections raised to this definition is that it does not cover the perception of the Yogis, for their perception extends to past and future and distant phenomena. To this he replies that this definition is not defective inasmuch as the perception of the Yogis is not external. It is an internal perception,—a perception, that is to say, of the substance of the mind itself. This substance of the mind consists of numerous conscious and sub-conscious habits and experiences acquired in past lives, and the mind perceives these directly, just as it becomes conscious of the existence of memory, judgment, pleasure, pain and other mental manifestations. But it is further objected that the Yogi might see things which he has not yet experienced. To this the reply is:—

"There is no defect, because by intensity the relation is always at hand with the thing ordinarily beyond the reach of the senses."—91-i.

It is premature to discuss this question here. The meaning of Kapila, however, is that the powers of a Yogi being very highly developed, the necessary contact is secured, by coming events casting their shadows into his mind before they cast them into ordinary minds.

RAMA PRASAD.

ZOROASTRIANISM.

THE religion of Zoroaster (Zarathrustra) is probably the oldest form of spiritual teaching of which we have any record. We may perhaps except the earlier Chinese beliefs which prevailed in the days of the Yellow Emperor, but any other rival for the honors of antiquity would, it is believed, be seriously contested by this hoary religion of the Chaldeans. The teachings to which the name which forms my title properly belongs, are to be found in the *Avesta*, or more properly that part of the *Avesta* known as the *Gáthas*. It is not a system of nature worship as is commonly supposed, but more properly a Theism, unless we are willing to extend our ideas concerning nature, to embrace the cause as well as the effect, the soul of things equally with the body in which that soul is vested—as I think we should, and have good reason to do.

The age of the *Gáthas* is unknown and will, in all probability, remain so. On this point Bleeck says: "In the time of Darius the religion of Zoroaster was already so old that the language in which it was composed differed essentially from that of the Persian monarch." "This difference may be partly due to dialect," he says, "but there is no doubt that the language of the *Avesta* is centuries older than that of the cuneiform inscriptions." The date of the Chaldean Zoroaster is said to be 2459 B. C. Kirsher tells us that the name signifies "the image of a star," or again, "the embodied fire," from *tsura*, a figure or image, and *as'tur*, a star. Others, again, derive it otherwise, making of it "the son of a star," "the fixed or firm star," &c. Boetaset says it means "the contemplator of the stars", from *ser*, to contemplate, and *aster*, a star, and would hence make Sabians of all Zoroastrians!

Be the name what it may, we are faced with a yet greater difficulty in our enquiry after the Chaldean sage, inasmuch as from various writers we may collect no less than six Zoroasters. Probably, however, we are right in taking the first of these, for reasons which will be apparent to all. He was a Chaldean, called by Snidas an Assyrian, said to have died by fire from heaven, alluded to by Dion Chrysostom, when he says that "Zoroaster the Persian came to the people out of a fiery mountain"; or perhaps from the fiery zone, which may refer to the fabulous seat of the gods, or to the starry girdle of the ecliptic, or again to the Chaldean Emphyreon.

By most accredited writers on this matter, we gather that Zoroaster was held to be a Magus or prophet, a sage who introduced sciences among the Persians, instituted the Fire-magic, founded an order of Magi among the Chaldeans, and otherwise combined in himself the offices of Prophet,

Teacher, and Reformer. His date is in dispute. Eudoxus, Aristotle, Pliny, Snidas and others disagree on this point in commenting on Zoroaster. Plato calls him the son of Oromases, *i. e.*, Ahuramazda, a name of the good Principle in Nature among the Chaldeans. Of writings attributed to him, we have, besides oracular verses, treatises on Agriculture and Mechanics, on Magic, Astronomy, Psychology, Dreams, &c. It would require an unusual critical faculty, not to speak of a close knowledge of the Avesta and Pehlvi languages, to give a lecture upon Zoroastrianism, which should take into account only the original doctrine of Zoroaster and excise all that overgrowth which invariably accumulates upon the bed-rock of any great religion in the course of ages. If, however, we take the Gáthas as embodying the original doctrine, then what we can gather concerning the pure teachings has been formulated in a few words.

The name given by Zoroaster to the God he worshipped is (Ahuramazda) the *Wise One*, the Great Creator. The Deity is said to have six attributes—Goodness, Order, Power, Readiness, Health, and Immortality, by which we understand that these were qualities conferred upon his worshippers, deity being thus realized in his human subjects. There is one evil principle or spirit called Ahriman, the original of the Jewish Satan, and this evil spirit Zoroaster held to be in the nature of things. Ahriman is described in the Gáthas as “one of the two original spirits who came together to create life and life’s absence,” which is of course a reference to the good and evil, light and dark, spiritual and material kingdoms embraced by nature, taking the latter in its widest and truest sense. This theological duality is however resolvable into a unity, of which these two principles are nothing but the reverse aspects. Concerning the soul of man and its state after death, the Gáthas teach that the soul is conditionally immortal. Heaven is a state, in fact holiness itself. Hell is that state into which a wicked soul falls in passing over the Judge’s Bridge, Chondor, which extends between Mount Alborj or the Earth, and Heaven. (Cf. “Relig. of the World.”) This fragmentary river of so great a religious system will not however suffice us, and in extending our survey so as to include the religious and philosophical teachings of the four chief sects which have grown up upon the primeval doctrine, we shall have to make some necessary distinctions, in order that the broad field I am about to open up may not carelessly be attributed to any one of these sects exclusively.

The four chief sects of the Zoroastrians then are—

1. The Charetmim or Hartumim—employed in divine and natural speculations. They were not magicians, but such as studied the nature of mental and physical phenomena, under which were comprehended theology, physics, and psychology.

2. The Aspim or Suphim—employed in the religious worship and rites, were wise men who chiefly concerned themselves with the exposition of the mysteries of the Divine nature. They correspond to the Magi of the Persians, their religious teachings being called magic.

3. The Mecheshpim or Revealers—were employed in every kind of divination, running through all degrees from astrology to sorcery.

4. The Chesdim—were the *savants* of the Chaldeans, and were chiefly concerned in astronomy and the philosophy of nature.

The spiritual, rational, psychic and physical principles of man’s nature had thus each their separate students and exponents in this early Chaldaic system.

With so much by way of preface, it will now be allowable to make a general review of the doctrines of the Chaldeans.

Their system treats of all orders of beings, from the divine and spiritual to the natural and physical. Zoroaster divided all things into three kinds; the *eternal*, which had no beginning and no end; the *sempiternal*, which had a beginning, but no end; and the *mortal*, which had both beginning and end. The first two belong to theology and include the subject of God, and the gods; of demons and heroes. The third belongs to the subject of physics, and includes all material things which they divide into seven worlds or planes; one empyreal, three etherial and three physical.

The first kind of things are eternal, and in this Zoroaster names only the Supreme God. It is held to be the one principle, fount and origin of all things, and in itself eternally good. God, or Ahuramazda, as the Magi called him, in his body resembles *Light*; in his essence, *Truth*. In this way the sun became his visible agent on the physical plane, and was so regarded and respected by the Magi. God is also called *Fire*, and in this aspect he is regarded as under his form of Love, which they conceived under the name of Father, or the “Paternal Fire.” Hence springs the institution of Fire-worship among the Mazdeasniens, which subsequently was transmitted to Persia.

God, as the source of the Spiritual Light and Heat, of Luminosity and Fire, is said to have communicated these properties to the First Mind, and through it to all the sempiternal and incorporeal beings, known as Angels, Demons, Lights, Flames, &c., which include the souls of men. The second emanation is that of the Supramundane Light, an incorporeal infinite luminosity in which the intelligences reside. The Supramundane Light kindles the first corporeal world which is the Empyrean or Heaven of fire, and next to the incorporeal light, is the most effulgent and tenuous of bodies. The Empyrean diffuses itself through the Ether, which is emanated from it, and in which the stars and sun are said to be etherial foci or nodes. This means of course that the sun and stars are not bodies in our sense of the word, but centres of force; and that the æther of space is in its diffused state, the plenum; but in its concreted or vortical state, nothing less than *fire*. From the æther then, there is a fire which is transmitted to the physical and sub-astral worlds, which it penetrates to its remotest parts, diffusing through it the properties of light and heat, which successively become transformed through the

conditioning state of the material differentiation. We have then, the First Mind (our Logos), the supramundane light, the empyrean, the etherial world, the astral or solar world, and the physical; as emanations from Zoroaster's first kind of things—*God*. The second kind of things, or the sempiternal, are the gods and the souls of men. Of these there is a long category thus arranged, the Intelligibles, Minds, Fountains, Principalities, Unzoned Gods, Angels, Zoned Demons and Souls. Over these, the beings of the second or middle order, Zoroaster sets Mittra, the Great Mind or Spiritual Sun. The Intelligibles are such as are only understood, but understand not of themselves; they seem to correspond to the monads of the Esoteric Philosophy. The Intellects, or Minds, are those which are understood and also understand; they are also called the Intelligible Intellectuals. The third order, or Intellectuals, are those which understand only. We have then three orders, the Intelligibles, the Intelligible Intellectuals, and the Intellectuals. These are the three aspects of the mind. The last of them is the embodied human or rational principle which unites the two superior orders to the inferior worlds, and is capable of understanding both that which is above and that which is beneath. Thus the Chaldean oracles say:—

Beneath the measureless, the One and good,
A vast Paternal Depth is understood,
Of triads three; a higher, lower, mean;
A Father, Imaged Mind, and Power between.

This lower triad of the imaged mind embraces the triple trinity in itself, and by mankind is called the first, as Zoroaster says. The second order also consists of three trinities. Of these Psellus says: "There are certain powers next to the Paternal Depth consisting of three Triads reflecting the Paternal Mind, and containing the cause of them each singly within itself." "They are intellectual species," says Pletho: "conceived by the Father Mind, and themselves being conception also, and exciting conceptions or notions by unspeakable counsels." Proclus quoting the Zoroastrian Oracle adds: "Hereby the gods declared as well where the subsistence of Ideas is, as who that god is who contains the one fountain of them, as also, after what manner the multitude of them proceeded out of this fountain and how the world was made according to them; and that they are movers of the systems of the world, and they are essentially intellectual. Others may discover many other profound things by search into these notions; but for the present let it suffice us to know that the ancients themselves ratify the contemplation of Plato, inasmuch as they term those intellectual causes *Ideas*; and affirm that they gave pattern to the world, and that they are conceptions of the Father; and that they go forth to the making of the world, and that they are of all forms, containing the causes of all things divisible; and that from the fountain's Ideas proceeded others, which by several parts, framed the world and are called swarms of bees, because they beget secondary Ideas."

The passage referred to by Proclus is as follows:

"The king did set before the multiform world an intellectual, incorruptible pattern, the print of whose form he promoted through the world, and accordingly the world was framed; beautified with all kinds of *Ideas* (*Fravashis*), of which there is one fountain, out of which came rushing forth others undistributed, being broken about the abodes of the world, which through the past excesses, like swarms, are carried round about every way, intellectual motions from the paternal fountain, cropping the flower of fire. In the point of sleepless time, of this primogenuous Idea, the first self-budding fountain of the father budded."

The third order is that of the Cosmogogues, or Cosmic rulers and guides. "Oh! how the world hath intellectual guides inflexible," says the Oracle, and Psellus remarks concerning them: "The Chaldeans assert powers in the world which they term Cosmogogi (world guides), for that they guide the world by provident motions. These powers, the Oracles call "Sustainers," as sustaining the world. The Oracle says they are *inflexible*, implying their settled power; *sustaining* denoting their guardianship. These powers they intend only by the *Causes* and the Immobility of the world."

To this third order also belong the Implacable, and these appear to be the guardian powers of the souls of men, causing them to remain unmoved amid the allurements of worldly things.

Among the fountains we have Hecate, the source of angels and demons and of souls and natures. Hecate is esteemed the fountain of the Cosmic generations, her left side being the fountain of souls, her right that of virtues. From her proceed the two orders of gods or powers called the zoned or continent powers, the virtues; and the unzoned or incontinent powers called souls. Hence the Chaldeans say, "The fountain of souls is prompt to propagations, but the fountain of virtues contains within the bounds of its own essence, and is as a virgin uncorrupted; which stability it receives from the Implicables, and is girt with a virgin zone. The souls here spoken of are cosmic animal souls, in the Kâmic principle of nature, called unzoned, because they use their powers without restraint. They are said to have their throne above the visible gods, these latter being the stars and planets, after which follows our own earth, each and all filled with the propagations of the Light and Dark Principles. Of angels, there were two orders recognized by the Chaldeans. The persuasive or seductive, who employed all manner of gentle arts and inducements to lead the souls of men into the paths of virtue, gaining their allegiance by means of such persuasions; and the commanding or reductive angels, who reduced souls to submission and penitence by the power of their commands and inflictions. Beneath there were the demons, both good and bad, employed sometimes as the agents of these two orders of angels, yet having a nature and determination peculiar to themselves. They are simply termed Demons of Light or Good Demons, and Demons of Darkness or Bad Demons, Spenta Mainyas and Angra Mainyas.

Next to Demons we have the order of Souls, which is the last of the sempiternal beings. Of these there are three kinds. One wholly separate from matter, a celestial intelligence; another inseparable from it, having a substance not subsisting by itself but dependent on matter, together with which it is subject to mutation, and finally capable of dissolution. This soul is wholly irrational. Between these is a third kind; a rational soul, differing from the celestial soul, inasmuch as it always co-exists with matter; and from the irrational soul, because it is not dependent on matter but matter is dependent on it; and moreover it has its own proper substance potentially subsistent by itself. It is also indivisible, as well as the celestial soul, and performing some works in a manner allied to it, being itself also busied in the knowledge and contemplation of beings, even to the Supreme God, and is therefore incorruptible. Free from the material body, this soul is an immaterial and incorporeal fire, free from all compound substances, for nothing material or dark is then mixed with it, neither is it then compounded so that it could be separated into the things of which it consists. It has a self-generate and self-animate essence, and draws nothing of its substance from another. For (as the "Oracles of Zoroaster" say) "as it is a portion of the Divine fire, and paternal notion, it is an immaterial and self-subsisting form; for such is every divine nature and the soul is a part of it." The fountain causes of souls are the paternal mind, and the fountain of souls, called by the Greek commentators Hecate; *i.e.*, the individual soul, is born from the fountain soul by the will and idea of the father-mind. The region of souls is called the circumlucid region. The various mansions are either light, dark, or tenebrous. The sub-lunar regions are called dark, the lunar, tenebrous, and the supralunar, lucid. The circumlucid region therefore is that above the supralunar, and in this region the souls naturally are. From this region, this kind of soul, *i.e.*, the rational soul, is often sent down to earth, upon several occasions, either by reason of the flagging of the wings (as the Chaldeans term the deterioration of the soul from its original perfection, or from its *post-mortem* aspiration); or on account of, and in obedience to, the will of the father soul, by which we may understand the law of Karma. This rational soul is co-existent with a vehicle of an etherial nature in which it passes from one state to another, and which, by association of itself, it makes immortal. In the Chaldean system the approximation of an etherial principle is capable of conferring the nature of that principle upon its vehicle, for as an immortal principle, such as the rational soul, needs always a vehicle in which it may eternally exist, it is said to confer immortality upon such vehicle by approximation. This vehicle or mind-body is not animation itself, but self-animated like the inferior souls, such as the irrational or animal soul, which is called the image of the rational. Thus by phantasy or imagination, which is the chief faculty of its vehicle, the rational soul is continually joined to it, and by it again and again joined to mortal bodies which it seeks by affinity, the whole being

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enfolded in the enlivening spirit of the embryo, and thus out-borne into the sphere of the earth.

The irrational or animal soul, (called the Image of the Rational Soul) which is joined to the rational soul by means of its vehicle, is said to have a part, though an inferior one, in the circumlucid region, because, it is said, the soul never lays down the vehicle which is adherent to it. The soul being sent down from the luminous mansion wholly pure and for the purpose of serving the bodies of matter, (*i.e.*, to operate therein for a certain period for the uplifting of the bodies to animate and adorn them, which it does according to its several virtues,) dwells in several zones of the world. If the soul performs its offices well, it goes back after a while into the mansion it came from; but if badly or indifferently, it goes to the dark or to the tenebrous mansions. The Chaldeans restore the soul after death to its appropriate and true place in the spheres, according to the degree of its purification in all the regions of the world; and some souls they also conceive to be carried beyond the world.

The Chaldean conception of the world is of a triple order, *viz.*, the Empyrean, the Etherial, and the Material. These three are comprised under the name of the Corporeal world. The Empyrean is said to be round in figure, containing the Etherial and Material worlds, itself contained only by the supra-mundane Light. It is conceived to be a solid orb or firmament and is called the fiery world, because it consists of a resplendent fiery substance. The Empyrean is itself immovable though pervading, by means of the Etherial world, all those moveable bodies which it sustains and comprehends. The Etherial world is of three degrees and penetrates through all the material worlds, being the link by which they are united to the Empyrean. In its lowest degree it manifests in the stars or suns. Thus the planetary bodies or material worlds are joined to the Etherial by means of the sun, and through the ether with the Empyrean, the whole being sustained by the supra-mundane light which is the expression of the first mind. The supra-mundane light will therefore correspond to the Primum Mobile of Aristotle. I must spare you the recital of all that has been written concerning the astrology and astrolatry of the Chaldeans, since special and exhaustive treatment is needed to do them justice, and the limits of this paper are almost touched. Let us now glance at their demonology for which they were once so famous. It is right, however, to remark by way of preface that the magic of the Chaldeans was far more theurgical and teleological than ceremonial, at least among the Zoroastrian Magi.

Later among the Chaldean and Assyrian priesthood, magic of the baser kind became all too prevalent as we know. "The gods, it is said, give those things that are truly good, to such as are purified by appropriate sacrifices: and they converse also with these, and by their communication, drive away the wickedness and passion, which are the qualities of the natural man, and by their brightness,

chase from them the dark spirit; for the evil spirits, when the light of the gods comes in, fly away as shadows do at the light of the sun. The evil spirits are thus not able to molest any longer the man who is thus freed from wickedness, perverseness and passion. But such men as are pernicious and are by reason of the imbecility of their actions and want of power, not able to attain to the gods, and because of certain pollutions, are repelled from them, and associate with evil demons by whose breath they are inspired. These men, moreover, by the fulness of their passions and wickedness, draw, by the affinity betwixt them, the evil spirits to themselves, by whom they are quickly possessed and are thus again excited to iniquity, the one assisting and strengthening; the other, like a circle whose beginning and end meet."

Iamblichus tells us that the evil-magicians among the Chaldeans used also several rites which they conceived to be efficacious in the evocation of these demons. They were drawn out of the earth and air by the use of certain objects and fumigations, and by voices and figures, which they called characters, which were first of all discovered by the Chaldeans who found out the proper invocative sign of every demon. There were, as we have said, two kinds of demons, good and evil, allied to the qualities of light and darkness. The latter are the enemies of mankind. They are of many orders, both with regard to their natures and the quality of their bodies, which follow after and correspond to their several natures. They inhabit all the elements, and whereas some such, as those of the fiery or passionate element and those of the airy or phantasmal element, draw men away into an unwitting service of them by insidious arts and glammers: others on the contrary make open assault of men's bodies, and either inflict upon them injuries or diseases, or obsess them, and by stirring up evil passions in them, drive such men into all kinds of violence and lawlessness. All these demons are said to be the degraded souls of men, *i. e.*, their mortal souls. The way by which the more subtle of them affect temptations and bring the soul of man to the like state with themselves, is thus described: They affect these things, not by having dominion over us and by carrying us whither they may please, but by suggestions. This they do by applying themselves to the phantasy or imaginative faculty in the soul of man, and by whispers of an internal nature suggest and stir up evil affections and passions. It is not impossible they should speak without voice, if it be remembered of what nature the voice and hearing consist. For just as a man that is distant from us must raise the voice to be heard, and one that is nearer and indeed close by needs but to whisper, so one, such as a demon, that is within us and united to the animal spirits, has no need of so much as a whisper, but requires but the impulse to speak and is heard by an interior way, as one may know who has at any time given attention to them. This, the Chaldeans say, is the case with souls, which when out of the body, can discourse with one another without noise. It is owing to the fact that the "demons," as they were called, are able thus to converse with men, to instil their desires into the brain, and that without exciting

any perceptible emotion beyond the familiar movement of the imaginative faculty, that such desires and promptings come to us as if they were our own property, or of our own generation, and thus do not appear to us as temptations. It consequently happens that often they are not resisted by us in the same way that similar and even identical promptings would be when coming to us from other persons external to ourselves. These demons, the Chaldeans say, are capable of assuming various forms and colours, and by this means they are capable of resuscitating the remembrance of pleasures and of exciting to the repetition of those things from which through the body of man they take delight and draw vitality. These remarks apply more particularly to the aerial demons which have rapport with the imaginative power of man. Others there are which afflict irrational creatures in a manner somewhat similar. They live a precarious life by drawing upon the vitality and animal heat of such irrational creatures, and naturally they have but little themselves, because they are removed so far from the divine nature which is the source of the fire of life. Of this order of obsessing demon, it is said, they delight most in the heat of animals, such as are temperate and mixed with moisture; and especially in that of men which is the best tempered. Into them, whenever possible, they insinuate themselves, and cause infinite disturbances, contracting the skin and causing fevers, by which the principal faculties are disordered. If the obsessing demon be one of the earthy principle, it distorts the obsessed person and speaks by him, making use of his memory and faculties, as if they were its own property. But the nebulous demons get privately into the man, and cause catalepsy; stopping the voice, sometimes relaxing the limbs and causing the appearance of death; and because it is the coldest of the demons, it causes a complete, though perhaps temporary, inhibition of the faculties by the sudden abstraction of the animal heat which its presence causes.

It was held that the physical effects, such as lethargies, melancholia, fever, &c., might be cured by medicine and others by external applications or treatment; but the psychic effects, such as enthusiasm, frenzy, raging and obscenity, could not be cured except by evocations and enchantments, and it is remarked as reasonable that that which could prophesy and effect super-normal actions through the body of a man ought not to be regarded as the motions of depraved nature alone. They taught also that no demon is in its own nature either male or female, such being only the property of compounded bodies. The bodies of demons being simple and very ductile as the water or the clouds, they are capable not only of altering their proportions, being small or large in response to their desires, but also of assuming the forms of compound bodies by pervading them. They could not, however permanently assume any of these forms, as by illustration, water poured or escaping from a vessel does not retain the form of that vessel. It was believed that their own language was effected by means of colours which they could infinitely vary, and these variations

of their complexions, when taking place within the body of a man obsessed by them, gave rise to innumerable fancies, desires and imaginations. This power however is more in the possession of the fiery and ærial demons, than in the nebulous (or aqueous) and earthy. The bodies of demons, they say, are capable of being struck and wounded, because it is not the physical body which feels, but the animal soul which pervades it, and the demon is of the nature of that soul, or as that soul would be apart from its association with the Rational Principle.

Compounded bodies, when cut, do not come together again, but the body of the demon being simple and plastic, is not destroyed by cutting, but comes together again, though at the moment of its being cut it is hurt. Consequently these demons dread the sharp sword, which is sometimes used as a defence against them. In this respect the bodies of the demons are like water to which they have already been compared, inasmuch as they can be disturbed, but not severed. The Chaldeans employed such means as the above, and also conjurations, for preserving themselves against the evil demons; while, on the other hand, they had recourse to invocations, accompanied by suitable fumigations, colors and objects, for attracting the presence of the good demons. The Magi, however, were able to command their presence by means of certain names, which had a compelling influence upon them or to which it was in agreement with their natures to respond. So much then in regard to their demonology. I may add a word or two in conclusion regarding their religious teachings or "Instructions concerning the aim of the soul" as delivered by Pletho in his transcript of, and commentary upon, the Chaldean Oracles:

The soul of man is spoken of as a beam generated from the Universal Soul by the Deity which they call the Father-Light. Thus it is said: "It behoves thee to hasten to the Light, and to the beams of the Father; from whence was sent to thee a soul, clothed with much mind." This soul is endowed with mind, thereby becoming rational and capable of aspiring to, and understanding the parent mind, while on the other hand by its union with the body it is capable of corruption. "For the Father of gods and men, says the Oracle, placed the mind in the soul and in the body he established you. For all divine things are incorporeal; but bodies are bound in them for your sakes, by reason of the corporeal nature in which you are concentrated.....And though you see this soul released, yet the father sends another to make up the number; and these are superlatively blessed above all souls, for they are sent forth from heaven to earth as rich souls which have inexpressible fates, as many of them, O King, as proceed from thy resplendent self."

Concerning devotion it is said:

"Let the immortal depth of thy soul be predominant; and all thy eyes extended upward. Stoop not down to the dark world, beneath which lies a fearful depth,.....precipitous and rough,.....and the wining currents by which many things are swallowed up."

"Seek Paradise. Seek thou the way of the soul, whence and by what order having served the body, to the same place from which thou didst proceed, thou may'st rise up again."

Very near to the teachings of the Bhagavad Gîtâ and other familiar systems, are the Chaldean teachings with regard to righteous life. "Drawing through the ladder which hath seven steps, with holy action knit to sacred speech, do not decline; beneath the precipice of earth is set a throne of dire necessity. Enlarge not thou thy destiny.....O man, the machine of holdest nature, subject not to thy mind the vast measures of the earth; for the plant of Truth is not among them. Seek thou the measureless, the source of light; seek thou thine own."

Much more might be quoted to show that the Chaldean teachings not only have much that is highly spiritual and uplifting in them, equal indeed to some of the finest concepts of later religious systems, but also a deep philosophy which engaged the attention of some of the deepest thinkers of the Greek schools; and a science of the soul which would even at this day repay attention and study. I have been able only to briefly scan the Theology and Cosmogony of the followers of Zoroaster, and have restricted myself to the Chaldean view of that sage's doctrines, to the exclusion of the Persian interpretation and the more familiar modern aspect of the same professed by the Parsees. In doing this I have necessarily been the more incomplete through having to rely very largely upon such of the Greek writers as have made this system a subject of special comment. I am satisfied however, that this is better than accepting the mere husk which is offered to us by modern interpreters who have lost touch with the spirit of those times.

WALTER R. OLD.

TOLD BY A TYPE-WRITER.*

NOW that Merton, the well-known Resident of Blankpoor, is dead, there is no need for me to conceal any longer some curious circumstances connected with his life, in which at the time I was very considerably interested.

Many will doubtless remember the troublesome and anxious time that Merton had in Blankpoor during the first few years of his Residency there. How constant was the intrigue against him, and how every opportunity that possibly could be used by the native press was employed to hinder him in the execution of his duties. His position was rather a peculiar one in many ways and required the greatest tact, combined with unflinching firmness. He was not an ornamental Resi-

* The author wishes us to state that his story is only true in so far as it is founded on what he believes will be a possibility of the near future. If unseen intelligences can already communicate with us through the medium of *Planchette* and by what is commonly called "direct-writing," there seems no reason why some day a type-writer should not be employed with equal effect. Unseen intelligences of course need not necessarily belong to the class known as "departed spirits."—Ed.

dent; indeed he had been selected for his trying and difficult position, because he possessed the very qualities necessary for the office.

The majority of the English papers had supported Merton's policy all through, and one of the strongest of his champions was the *Imperialist*, of which I was then the editor. Merton had been a college friend of mine, curiously enough at the College at Oxford which bore his name. He had distinguished himself in his college career, and was a man for whom I always had the greatest respect and admiration.

It was in the latter part of April 188—, that the incident happened which was to play such an important part in my friend's career at the time. I had gone up to the Hills, taking with me Kingslake, my sub-editor, leaving poor Carlton, his junior, to stew for a time in the plains. Merton, with whom I kept up a fairly regular correspondence, was to come up about the middle of May; the troubles of his little kingdom promising to detain him till then.

Kingslake and I established ourselves in our little hill bungalow, setting ourselves down to such editorial work as we could accomplish away from the office. We had a little general work room that we shared in common. It was a small room with an annex built on it, which had been formed by taking in part of the verandah. My writing-desk stood in the centre of the main part of the room, and my assistant was in the annex, round the corner, so to speak, and out of my sight. When we were both working at our desks, the principal evidence of Kingslake's presence was the click-clack of his type-writer, which was more or less in constant use. Belonging to the old school myself, I did not use the machine, but was not so prejudiced that I could not appreciate its merits and advantages. Kingslake swore by it and was fond of enumerating its peculiar advantages to visitors, probably not a third of whom appreciated the clever mechanism. However the type-writer was to be put to a use that even Kingslake could not have anticipated.

One evening, a week or ten days after our arrival, I happened to be sitting up later than usual to finish a leader which had to go by the early post next morning. The leader in question dealt with the state of affairs in Blankpoor, which at that time had become more than usually complicated. Kingslake had turned in tired after a long day's riding.

I was engrossed in my work and had been paying but little attention to time or surroundings. I was anxious to vindicate what I considered a particularly wise and politic move on Merton's part, which some of my contemporaries had thought fit to animadvert upon rather strongly. I was concluding my article with the following words:—"And this in itself should show, if nothing else does, that in selecting Mr. Merton for the honourable but difficult post he now holds, the Government was guided both by an intimate knowledge of the character and ability of the man with whom they had to deal and by

a realisation of the fact that he and he alone was the man that the particular hour demanded. Time will show that they have not erred in their selection."

As I have said, I had just written these words, when, to my unbounded astonishment, Kingslake's type-writer began to work! Click-clack, click-clack! There was no mistaking it. The machine was being worked and apparently by a skilful operator. I rose—I might say, bounded, from my chair and rushed across the room. I peeped round the corner, and then a veritable creep of fear ran through me! The type-writer continued to work, *and there was no one to be seen working it!* I was positively frozen with terror. My next impulse was to call Kingslake and have a witness to this extraordinary occurrence. I rushed from the room, the type-writer continuing to work briskly.

In a second I was by Kingslake's bed-side, seizing him by the shoulder, I awoke him, exclaiming, "For God's sake, man, come into the other room! That infernal type-writer of yours is working by itself!" He stared at me, drowsy with sleep, and bewildered by my words. I got him out of bed and reiterated my information. "Nonsense, you are dreaming," he said, "go to bed again and don't sit up so late another night."

I soon, however, convinced him that I was not dreaming, and got him, though reluctantly, to accompany me into the work-room. Then, had I borne him any malice for his scepticism, I should have been amply rewarded. The type-writer was briskly at work!

Kingslake turned a greenish white. His hair stood on end in a way I could not have believed possible. "Good Heavens!" he gasped, "what devil's game is this?" He might well ask. I couldn't tell him, and there that accursed machine went briskly on. Click-clack, click-clack,—ting! It had reached the end. The roller was run back and turned for a fresh line. On it went as briskly as ever. Surely there must be some human agency here. The horror of feeling this and yet being able to see nothing is indescribable! We looked at each other, but said nothing. Kingslake was shivering with cold and terror. Poor fellow, I had better have left him to sleep! I approached the type-writer with a view to a further investigation. Kingslake seized me by the arm to draw me back. "For God's sake, take care," he whispered, "don't touch the horrible thing, you do not know what it might do." At that instant the machine stopped.

This time I would not be detained and I approached it. I found about three lines of writing. Kingslake had left a clean sheet on the machine when he had stopped work. To my unbounded astonishment I read the following: "Since you are such friend of Merton's and since he is, as you say, a capable and clever man, it would be as well if you warned him that on Friday next an attempt will be made to kill him by putting poison in his coffee at breakfast. The man who will do this is his butler, and it is through this man that you will be able to discover the real author of this and other conspiracies against the life and honour of

your friend. Why I have written this does not concern you, nor who I am. It is not every man who has the chance of saving his friend's life. A word is enough for a wise man even though written on a type-writer."

Here this extraordinary communication ended. Kingslake and I stared at each other aghast. We had neither of us any words handy. Then we both spoke. "What on earth does it mean?" we asked each other. Our perplexity regarding the agency that had produced these few lines of type-writing was now wholly submerged in bewilderment as to what the lines meant. Were they to be relied on? Was Merton's life really in danger? Why should I in particular be warned?

Then Kingslake in his practical way put the position. "Look here," he said, "we don't either of us believe in Spiritualism or automatic writing or anything of that sort, perhaps it is because we have had no experience, perhaps we shouldn't in any case. We don't either of us know who or what made that type-writer work, nor can we say whether what has been written is true. All the same, my strong advice to you is—go down to Blankpoor, see Merton, and find out if you can if there is any truth in all this about poison. If it isn't true, you won't have done any harm in going. You needn't tell him about this business. In fact don't breathe a word to a soul, or we shall have all the papers in the country laughing at us."

Kingslake's advice seemed sound, and the next morning I went down to Blankpoor.

To cut a long story short, I constituted myself a private detective during my stay. I contrived to possess myself of the cup of coffee that Merton's servant served to him on the morning indicated in the type-written message, and found on subjecting it to the analysis of the Station Surgeon that it contained a sufficient quantity of a narcotic poison to have effectually ended my friend's career.

Of course after this there was a tremendous enquiry. Under a solemn promise of secrecy I told Merton and the doctor of the means through which I had discovered the plot against the life of the former, and together we prepared a story for public consumption, for we all agreed that it would never do to divulge the real facts.

Merton's servant was, as might be expected, but a tool in the hands of others. Through his confession the real heads of the conspiracy were discovered and brought to book, and since then there has been comparative peace in Blankpoor.

I have had no other dealings with the unknown world, nor do I wish for any. I have looked into Spiritualism and other kindred 'isms; I know something concerning *Planchette* and the automatic writing of Stead and others, but have never found a parallel to the experience above narrated. Now-a-days, when people ask my opinion about these things, I tell them the story of my strange experience and leave them to form their own conclusions. For I have not formed any myself, nor does it seem likely that I ever shall.

PERCIVAL GRAHAM.

THE BHUTAS, PRETAS AND PIS'ACHAS.

(Continued from Vol. XV, page 711.)

THEIR MUTUAL DISTINCTIONS.

WE know how in the Samudra Mathana, the divine and the semi-divine beings divided themselves into Suras and Asuras: how the Suras took hold of the tail of Vāsuki and the Asuras the head, to churn the ocean of milk with Manthara. The Suras, who alone by the artifice of Vishnu ate of the nectar and became immortal, consist of the first four divisions of the Sāṅkhya system, viz., Brahma, Virāt, Soma and Indra. The other four, with which we are concerned here, remained mortals.

Have the Daiva Sarga any bodies?—is an interesting question which engaged the attention of many Rishis. Jaimini and his school hold that these have no body. But Vyāsa in his Vedānta Sūtra, with the renowned Sankarāchārya as his commentator, conclusively proves in detail (I. ch. iii. 26-33) that these have a body, but not a body like that of men, conditioned by Karma. For eating, drinking, &c., are not the necessary conditions of their life. These are moreover said to be *Kāmarūpic* (capable of taking any shape) and *Kāmachāra* (capable of going anywhere). They can also be present at different places at the same moment. For Indra simultaneously receives oblations at different places. The upper four are said to have shining bodies. The lower four have bodies which vary in hideousness according to their grade. The bodies of the Daiva Sarga cannot be said to be immortal. For these beings constantly contemplate on Brahman in order to elevate their condition. There are stories in the Vedas of how Indra became a Sanyāsi and performed tapas to elevate himself (Chhāndogya Upanishad VIII. vii. 3).

We have said that eating, drinking, &c., are not the necessary conditions of the life of these beings. But it is not true of the lower four. For the Atharvana Veda and Rāmāyana are full of the sufferings of the lower four—their hunger, thirst, &c. The very word Pis'acha (*Pisita*—flesh; *as'*—to eat) means beings who have an inordinate desire for flesh. If these beings have bodies, of what are they made? All bodies are made of one or more of the five elements—ether, air, fire, water and earth. The preponderance of one or other of the elements in a body determines the nature of it. Thus we are called *Pārthiva S'ariris*, as our bodies are half made of earth and half of the other elements. Pis'achas and Pretas are similarly *Vāyu S'ariris* (see Gāruda Purāna, Uttara Khanda; and the other Purānas also). Indra and the shining Suras are *Agni S'ariris*, and so on. Brahma, the first creation, has a body made only of two elements, ether and air. Brihadāranyaka II. iii. 3. states:

"Air and sky are immaterial, or immortal, or fluidic, or indefinite. The essence of that which is immaterial, which is immortal, which is fluidic, which is indefinite, is the person in the disc of the sun. For he is the essence of the indefinite."

Taittiriya Upanishad (II. 8) and the Bṛihad. (IV. iii. 33), talking of bliss, say :

"The lowest stage which is entitled to the name of bliss is that of a young, well-learned and all-knowing emperor of the world. A hundred times greater is the bliss of a Manushya Gandharva, the state of a worshipper of a Gandharva after death. Next comes the Deva Gandharva, the natural class called so. Then come the Karma-devas, those men who in their lives worshipped a deva. Then the devas, and so on. The bliss of Brahma is unlimited. The three classes below Gandharvas and consequently their worshippers after death are denied all bliss."

THEIR ABODE.

The universe is divided into fourteen worlds, the seven lower being Atala, Vitala, Sutala, Talātala, Mahātala and Pātāla; the upper seven being Bhūh, Bhuvah, Suvah, Mahah, Janah, Tapah, and Satya. This is the well-known division. But the Sāṅkhya Kārikā LIV, consistently with its eight-fold division of the Daiva Sarga, divides the upper regions into eight. The first three—Bhūh, Bhuvah, and Suvah—are perishable. But the upper ones are imperishable. When the three perishable worlds are in a blaze in the Pralaya, owing to the unendurable heat, the dwellers of the 4th, 5th, and 6th worlds fly to the Satya Loka, the abode of Hiranya Garbha. Bhāgavata (Bk. II, ch. ii. 26-27) speaks of the flight in Pralaya to Satya Loka, and the description of that Loka is "In that Loka there is no old age, no pain, no death, &c."

Besides these there is a three-fold division into Bhūh, Bhuvah, and Suvah. Devi Bhāgavata, Padmapurāna Svargakhanda, Chapter 15, say that Gandharvas, Yakshas, Rākshasas and Pisāchas inhabit the middle Bhuvah Loka, whereas men inhabit the lower Bhūh and the Devas Suvah. The reason for this division is chiefly that only these three worlds have their presiding deities—Bhūh, Agni; Bhuvah, Vāyu and Suvah, Āditya.

THEIR CHARACTERISTICS.

Each of the eight classes of beings of the Sāṅkhya system are, as we have hinted according to the Upanishads, divisible into two kinds, viz., those of creation and the others. Those of creation were created as such by God: the others again are of two kinds, those that attain a desired place by *Upāsana* (worship) and those that become incorporated in one of the eight classes on account of an unnatural form of death.

Those of creation differ from the others in the following points. The former are eternal in a sense, while the latter last in the particular form only for a period which is comparatively short. The former also are not eternal: for we have already observed that these 'meditate with the object of elevating themselves' and that they undergo change. Also we have it in the *Purānas* that there are fourteen Indras in a day of Brahma. So that all we can say of these is that their life is comparatively of long duration.

Next we find that they also differ in power as we proceed to the higher classes. In the lowest, i. e., the last three, we do not find the

first kind of the others at all. For who would like to lower himself to the level of a Yaksha, Rākshas and Pisācha, beings without any bliss? Hence the absence of the methods of *Upāsana* in these beings. In the higher five classes of bliss, we find the two kinds. Therefore it is in these classes that the difference in power can be distinguished. Even here, it is possible for *Upāsakas* to enjoy all the power of the natural ones, up to the class of Soma. When we come to Virāt, the difference is perceivable and in Brahma it is more marked. "As for instance, the new comer does not, like Hiranyagarbha, enjoy the power of creation."—*Brahma Sūtra*, IV. iv. 17. Therefore the Upanishads speak of Manushya Gandharvas and upwards, but not of Manushya Yakshas and the lower ones—*Taittiriya*, II. 8. The next difference is one of nature. The nature of the former is entirely defensive, while that of the latter is offensive. The former do not trouble anybody, except when their own safety is endangered. When Visvāmitra makes penance severe enough to reach Indraloka, Indra sends *Menakā* to make a breach in the *tapas*. It may not be out of place here to observe that those that attain a certain stage on account of unnatural death are generally Yakshas, Rakshas or Pisāchas. On this subject, Manu, Bk. XII, has the following:—

57. "A Brāhmin who steals shall pass through the bodies of destructive Pisāchas."

59. "Men who delight..... Pretas".

60. "Men , Brahmarakshas."

71. "A Brāhmin who has fallen off from his duty becomes Ulkāmukha (i. e., splinter-faced) Preta. A Kshatriya, a Kathapūtana Preta."*

As in Manu, so we have in Garuda Purāna, Uttara Khanda, the different kinds of Pisāchas and Pretas, according to the degree of crime and the nature of their unnatural deaths. In the Garuda Purāna, Uttara, Chap. VIII, there is a story of five Pretas meeting with a Brāhmin who came to their abode—the Vatauliksha (Banyan tree)—the usual abode of all Pisāchas that have become such by unnatural deaths. The five Pretas† explain to the Brāhmin how they have become Pretas by *their own Karma alone* (sl. 45), how wretched their present condition is, how they with their Vāyu S'arira are seeking their kinsmen in life, in order to possess them and get them to work for their redemption. I shall here translate a portion of the work in question.

Ch. XXII. 42. "With illusionary bodies, we wander throughout the world. We are all of hideous shapes with hanging lips and disproportionate limbs;

43. and with fearful teeth and terrible appearance. Thus have we become by our own Karma."

Ch. XXIII. 1. "Garuda asks: 'The departed when they have become Pisāchas (by their own Karma), what do they do? What do they say if they speak at all. O Lord, kindly tell me all this?'

* See Madhusūdana's commentary on Bhagavad-Gītā, Chap. xvii, 4.

† All the Purānas and almost all the works on the subject use indiscriminately the words Pisācha and Preta.

2. "Lord Vishnu says, I shall tell you their characteristics, their actions in dreams. Oppressed by hunger and thirst, they enter their own houses in life.

3. "Using their Vāyu śarīra, they take possession of the inmates while asleep. They testify to their presence, O Lord of birds, by the following signs.

4.* "They present themselves to the kinsman in order, son, wife, and then Bandhus (near relatives) in the shape of horses, elephants, and cattle with terrible faces and sudden wildness.

5. "The inmates will find their beds disordered, and their bodies will be thrown in odd ways when they get up (in the morning): this is a sign of the presence of Pretas.

6. "The Pretas or the departed fathers will sometimes appear with halting gait and fettered feet, or ask for food.

7. "If one dreams that another suddenly runs away with the food that he is eating, or that a thirsty man is drinking water in large quantities poured out by him, it is a sign of the Preta.

8. "The Preta will make a man ride a bull, or go in a herd of bulls, or fly in the air and then descend to water, hunger-oppressed.

9. "The following, if talked to in a dream by a man, are signs of the Preta.—the cow, the bull, birds, horses, elephants, Devas, Bhūtas, Pretas, Rakshas.

10. "O Lord of birds, there are many signs in dreams for the Preta. Again, if one dreams of the death of a living wife, or near relative, or son, or husband, certainly it is a sign of the Preta.

11. "If one dreams of beings hunger-and-thirst-oppressed, asking for food and water, or if one dreams he throws Pindas (rice-balls) into a river, it is a sign of the Preta.

12. "If in a dream, one's son, cattle, father, brother or wife run away from him in anger, it is a sign of the Preta.

13. "O Lord of birds, for these signs, an expiation should be made."

In another place the same Purāna states:—

Ch. X. 58. "When the womanhood of a young woman in the family is fruitless, so that the family ends; when the babes of the family meet with premature death—these are the signs of the Preta.

59. "Without any cause, a man will lose his means of livelihood; he will be lowered in the estimation of the people; his house will be burned down suddenly. These are the signs of the Preta.

60. "In his house, there will always be quarrels; he will suffer from bad rumour; he will get white leprosy. These are the signs of the Preta.

61. "Even though he keeps money from the eyes and reach of all, he will lose it. This is a sign of the Preta.

62. "In spite of good rain, he will have a bad harvest; he will lose in his trade; his wife will be against him. These are signs of the Preta."

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

* This is of every day occurrence in India. The possessed people will tell the story of the Pisācha and fix their own methods for redemption.

Reviews.

MAGAZINES.

Lucifer.—The July number came to hand too late to be noticed in our last issue. A glance through its pages shows that the number is a very representative one. Sarah Corbett contributes a useful and practical article on States of Consciousness and Annie Besant writes on the Meaning of Pain. G. R. S. Mead contributes a note on the "Unknown Life of Christ." The translations of Eliphas Lévi's Letters and the Kalki Purāna are continued, and Dr. Wilder's article on the Religions of Ancient Greece and Rome is concluded.

The Path, July.—Mr. Judge writes a conciliatory and highly optimistic account of the newly-formed Nigamāgama Dharma Sabha of India, and gives the news, which is certainly, as he says, strange—that it is an American movement. Mr. Judge appears to be responsible for most of the remainder of this month's *Path*. Where are all the other writers gone to?

Theosophical Siftings, No. 5, Vol. VII.—Mr. H. Coryn, whose contributions are always worth reading, writes a useful paper on Theosophy and the Alcohol Question, which, supported as it is by scientific argument, is likely to do far more good than the well-meant but often ill-advised propaganda of many Temperance Societies. Mr. Machell completes the number with some remarks on the world we live in, which are flavoured with Scandinavian mythology.

Irish Theosophist.—We have not seen our Hibernian contemporary for some time, and were under the impression it had gone into what a well-known Irish Theosophist used to call "The Void." The July number is an excellent one and marked by the originality of thought that distinguished the earlier numbers. But one cannot help thinking it is a pity that so much talent should not be turned into the larger and more widely circulated organs of the Society, instead of being wasted in a little magazine that cannot be expected to command very much attention in itself. But we are glad to notice that the Editor "will gladly send a parcel of copies free of charge and carriage paid to any one who will place them judiciously among those likely to become readers."

Pacific Theosophist, July.—Our Pacific Coast Journal performs what is apparently its proper function—giving a record of the work carried on in the locality.

American Branch Work Paper, No. 42.—Messrs. Connelly, Prater and Percival write on Rosicrucianism. The papers are interesting and instructive as far as they go.

Journal of the Mahā-Bodhi Society.—The August number contains the usual items of Buddhist news and extracts from contemporary Buddhist literature.

WISDOM OF THE INDIAN RISHIS.*

This pamphlet presents in an epitomised form the six principal Hindu Darshanas or Schools of Philosophy, prominence being given to the Yoga system, the Vedānta and other systems being very cursorily dismissed in a few pages. There appears to be nothing very new in the book, but it will, no

* By Swami Shivgan Chand. To be had of Bhagat Ishar Das, Kanjah, Panjab. Price one rupee.

doubt, be read by those who make a point of reading all pamphlets treating of these topics.

THE NEW THEOLOGY.*

"The New Theology" is a continuation of "Lay Religion." Presumably the latter was well received, and Mr. Harte was encouraged to continue his effort. The present volume seems to be more constructive than its predecessor, and the last three letters of the series present some of the conceptions of Eastern Philosophy cast in a popular and simple form. Mr. Harte certainly owed it to his readers, after having demolished their faith, to present them with something in return. A detailed notice of a book dealing with such a wide range of topics is impossible, and we must recommend our readers to procure the book and read it for themselves. It will give our Eastern readers a very fair idea of the state of religious thought in the West to-day, and of the points at which their own philosophy and theories may be applied in solution of some of the difficulties.

BOOKS RECEIVED.

Modern Theosophy, by Claude Falls Wright.

Theosophical Activities.

EUROPE.

LONDON, July, 1894.

Of course my great news for this month is of our big Convention, held on the 12th and 13th as announced; and which has proved so great a success in every sense of the word. Nearly all our leaders were present; our venerated President, Brother Judge, Mrs. Besant, Dr. and Mrs. Keightley, Bertram Keightley, and many others, including, of course, our own home staff. The occasion was therefore a notable one, and so many foreign delegates attending made it a truly representative gathering. Spain, France, Holland, Switzerland, Italy, Poland, and Belgium, all were represented. Then we had delegates from Ireland and Scotland, and from India and America; Dr. Buck, so well known and greatly respected, being one of those for America. Colonel Olcott of course was in the chair, and in his opening speech on the first day's meeting laid great stress on the deep root that Theosophic teachings are taking in the thought of the day, which he attributed to the fact that such teachings appeal equally to heart and head, and are, therefore, and necessarily, satisfying. He also pointed out that the duties of members of the T. S. being to Humanity at large, and to no individual in particular, all should stand firm to that larger conception and ideal in face of any scandal that might now, or at any, further time, arise.

Reports of Sectional work were then read by the General Secretary, and the work of the Convention proceeded in the usual manner. A few changes were made in the officers, Herbert Burrows resigning the Treasurer-ship, the Hon. O. F. S. Cuffe being elected in his stead. The Executive Committee now consists of Dr. Keightley, Herbert Coryn, Sen. Xifré, Dr. Zander, Herr Fricke, and the General Secretary and Treasurer Ex-

* By Richard Harte. London, E. W. Allen, 4 Ave Maria Lane, E. C. 1894.

1894.]

Officio. The Commissariat arrangements this year were quite different from those on any preceding occasion. There had always been a serious deficit as the result of attempting to provide meals on the premises, so this year any such idea was definitely abandoned, and members catered for themselves. I should add that the actual numbers of those attending the Convention this year greatly exceeded that of any previous Convention, the Hall being literally packed on the first day; and on the second too, for that matter. Brother Judge, who on rising was greeted with cheers, opened the proceedings on the afternoon of the first day by giving an address of greeting from the American Section to the Convention. Dr. Buck followed, in a speech on Brotherhood and Solidarity; then came Bertram Keightley on behalf of the Indian Section. Of the three resolutions which were afterwards passed unanimously, one, I am glad to say, was to provide £125 a year for the purpose of obtaining extra help in the General Secretary's Office. The photographer who undertook to grapple with the large group which assembled later in the garden of No. 17, found his work cut out for him; there were so many present that it required no little ingenuity to get them all within effective range.

The subject taken for discussion at the Lodge Meeting in the evening was "What is Theosophy?" The Chairman, Colonel Olcott, calling on various delegates to speak on this subject, and limiting them to ten minutes each. The second day's meeting was particularly interesting, the Chairman reading a most able letter from Mr. Sinnett, dealing with the position of the London Lodge, commenting thereon, and calling attention to the great services Mr. Sinnett had rendered to the cause in the past. His remarks were received with loud applause. The position of Dr. Hübner Schleiden's German T. S. was discussed, and their wish to be incorporated with the Parent Society as a sub-section. Many spoke on this, and the matter was eventually referred to Committee. The afternoon proceedings began with a most amusing discussion, started by Mr. Mead, on the use of the terms "Brother" and "Sister." Some of the speakers—ladies—said they did not object to being addressed as a "brother," but they did resent "sister"! The following members were then called on by the Chairman to address the Convention:—William Kingsland, Dr. Keightley, Messrs. Mead and Burrows, Mrs. Besant and Bro. Judge. The Chairman then gave his closing address, and the Convention adjourned.

This year we did not have the usual public meeting on the evening of the second day, but Col. Olcott held an informal and most interesting gathering of Members at Head-quarters; and on Monday last—23rd inst.—he gave a public lecture at Ramsgate, which was well attended; so the public has not been entirely neglected.

This week sees the last of most of those who assembled for Convention. Mr. Judge and Dr. Buck left for New York last Saturday, and today (25th) Mrs. Besant leaves us again for her projected lecturing tour at the antipodes, going on to India in time for the Adyar Convention. As she has told us in going on to India many changes are being made. The Theosophical Publishing Society has been transferred by Countess Wachtmeister to Mrs. Besant and Mr. Keightley, who have appointed Mrs. Faulding as their business Manager with full powers. This has arisen on account of the transfer of the Countess's activity to India, where she will for the present live and work; and in her train follows Mr. J. M. Watkins, her earnest and devout-

ed coadjutor in the T. P. S., in the past. The current does indeed seem to set eastward just now; but new and active workers always spring up to fill the gaps caused by the changes inevitably brought about by the evolution of the Karmic wheel.

I am sure you will all be glad to hear that Mr. Mead is much better, though not entirely recovered. He is going away again next month for another change, which we all hope will fully restore him to health. Those indefatigable workers, the Brothers Pryse, are both rather knocked up with their long continued and hard work at the Press, but will probably be able to get away soon for a much-needed change.

Needless to comment on Lodge and other activities this month, as the Convention report will soon be in your hands, containing full information on all points; my little sketch being merely an *avant courier*.

* * * * *

My home budget has been so large that I have not left myself much room for any extra news. I must not omit, however, to note the exceedingly clever and amusing tale called "Karma à la Mode," which appeared in the *Cosmopolitan* for last month. It is by a Mrs. A. G. Rose, and reveals on her part a most intimate acquaintance with the Theosophical teachings; teachings which she works out in the little story she has to tell, in a manner at once fascinating, satirical, and witty. Reincarnation is most ably and subtly utilised; and the general effect cannot but be to produce fresh interest on the part of Mrs. Rose's readers in those teachings which have gone out to the world through the instrumentality of the T. S.

About a week ago a Colonel Wintle addressed a very remarkable letter to the *Echo*—which was published—in which he compares Hindu and Semitic religious thought, to the very great advantage of the former and detriment of the latter. He begins by assuming "that there must have been a time in the history of man, 'in the beginning, when religious unity prevailed'; and lays stress on the fact that 'the ultimate aim of all religions worthy of the name is to produce harmony in the world.'" Col. Wintle then concludes his introductory remarks by the following statement:—

"By examining the foundations and generally accepted teachings of the most prominent sections of the above systems, we see plainly that the 'universal religion' of the future will scarcely be arrived at by a blending of the two systems, but by the absorption of the weaker by the stronger."

He then proceeds to give the leading ideas of both the Hindu and Semitic religions, on the same subject, side by side, in parallel columns. Which of the two columns Colonel Wintle considers to be the stronger, and which must therefore absorb the weaker, he does not definitely state, and his readers must be left to draw their own conclusions. Of course his letter has drawn forth others, some in indignant remonstrance on behalf of orthodox Christianity. But the *Echo* is eminently progressive and fair-minded, for it has just published an article on "Theosophy" as one of the factors in "The New Movement in England." In this article are such statements as the following:—"Madame Blavatsky's teaching is practically this. Carry the scientific method of experiment and induction into matters spiritual; call nothing impossible, but demand evidence that can be interpreted by your reason, before you believe anything;" and much more to the same effect. A most admirable presentment and defence of her teachings, though the writer

is evidently not personally favourable to the idea of reincarnation. The "Message of Theosophy" to the age, as stated at the conclusion of the article, is well worth giving you in full. The writer, Mr. John C. Kenworthy, asks how Theosophy is related to the political and religious phases of the New Movement "which," he says, "we have so far considered." To this he answers that "It is the broadest and clearest sign manifest among us of that progress of thought which tends to the right interpretation and harmonisation of truth material and truth religious." And then he thus concludes:—

"To the Social Democrat and his like the message of Theosophy is:—You must recognise the spiritual nature. You must move the oppressed whom you would help by other forces than the denunciation of landlord and capitalist. You must cease devoting your labours to bitter criticism of other persons than yourself; and by becoming yourself purer, honester, and kinder, develop the power to win men to better things. Look beyond death, and believe in the future; carry out your principles even to death; and, by building up the New Society, so destroy the old. To the Religionist, Theosophy says:—Divest your creed of all you do not believe; commence to build up your religion again from the very foundation, if needs be. Fly from the old hypocrisies, and deal with understood fact only. Recognise the truth that Religion means Human Brotherhood. To the service of that truth give your life, and the powers of Heaven (which are no myth) will aid you."

Mr. Kenworthy adds that signs are not wanting that both messages are being heard, and indeed his own article is most eloquent evidence that such is truly the case.

A. L. C.

INDIA.

Since writing last, Mr. K. Narayanaswamier has visited Trivadi and Sheally during last month and delivered two lectures in each place.

Under the presidency of Mr. J. Srinivasa Row, Bro. R. Jaganathia delivered a lecture in Gooty on the meaning of "Hindu Temples." This indefatigable brother is now transferred to Gadag from Bellary, and even amidst this increase of official work, his leisure time is spent wholly and altogether for theosophical and kindred work.

Brother Dinanath Ganguly of Berhampore visited the Calcutta Branch T. S. on the 8th July and found it well organised and efficiently conducted. The members, he writes, read the *Secret Doctrine* regularly, and the branch organ in Bengali, *Kalpa*, is likely to become a power under the efficient management of Babu Debendranath Goswami. The Bankipore branch does excellent work in its own way. Regular weekly meetings are held when the *Secret Doctrine* and Patanjali's Yoga Sûtras are read and explained. In addition to this, series of lectures to students are delivered by the members, and active correspondence is carried on with the branches in Behar.

The Paramakudy branch promises much useful work in future. The Raja of Ramnad, belonging to a very respectable ancient family, has joined the T. S. recently, and I hope his munificent benevolence will enlarge our sphere of T. S. work and enable us to turn out more useful, active work. For want of space, I have withheld the correspondence

that transpired between the Raja and the Secretary of the Paramakudy Branch on this subject, the former evincing much interest and sympathy in and for the T. S.

Mrs. Besant and Mr. Bertram Keightley were passengers by the S.S. "Peshawar," which reached Colombo on the 13th of this month. The former has gone to visit the Australasian branches, and the latter to Calcutta, as the P. and O. steamer did not touch at Madras. He will work his way down to Adyar by degrees.

The President-Founder left London in the S.S. "Peninsular" on the 24th of last month, and is expected to be in Bombay on the 19th September.

P. R. V.

CUTTINGS AND COMMENTS.

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

Mr. David Gostling of the Bombay Branch has recently contributed to the *Bombay Gazette* an interesting letter on the danger of premature burial. We sincerely trust that his remarks will not pass unheeded, and that cremation will before long be the rule and not the exception in Bombay as elsewhere. We quote the following from Mr. Gostling's letter:—

"This doctrine of the astral body appears to me to be the missing link in the hitherto inexplicable Parsee custom of exposing the dead on the top of a barren hill (e. g., Malabar Hill) or in a walled-in enclosure. Their teachers in the old, old time had discovered the phenomena of trance, and the wise custom has remained to this day, though its origin has been forgotten. The writer of the enclosed extract asks for co-operation in well authenticated instances of premature burial and dissection, such as have occurred in modern times, there being abundant material of that kind which has been already published. This co-operation the funeral custom of our Parsee friends enables them to supply, and I trust that they will co-operate in giving it. I remember that some fifteen years ago in a discussion in the press, there was one well-authenticated case given in which a 'dead' Parsee had escaped from the Malabar Hill Tower return to life, had been discasted, 'because the formula of the dead had been pronounced upon him.' I have also been told, or seen it in print, that the 'nasaslars,' who only are allowed to enter the tower with the body, were formerly so savage in their practices as to kill anyone who came to life after the last ceremonies had been performed. Now, however, thanks to life after Punchayat, these 'sextons' are, I am told, more humane; also, special chains have been fixed inside the wall by which a resuscitated one may lift himself to the top of the wall and call for help. This, however, appears to me not to be sufficient. A person enfeebled by disease should not be expected to climb a chain. I would suggest that staircases should be built at intervals inside the tower, so that those who recover may be certain of escape from such a place, and also that before the last rites are performed the body should be examined in the chamber by the man in charge, who should have some medical training,

so that the nasaslars should not receive the body until discoloration has begun. The need of a careful examination of all bodies at the principal municipal burning and burial grounds by competent medical authority is evident. It would not be a difficult or expensive matter to give the superintendents of such grounds a special training for this simple purpose at our hospitals, and to provide in the case of the European burial ground at Sewree that the coffin should be opened and the body examined before the last rites are performed, in order to be certain that discoloration has set in, and that no possible chance remains of burying any of our loved ones alive. My purpose in writing this letter is to arouse public interest, and to obtain from correspondents authenticated instances of such premature burials."

Two extracts from Laing's "Human Origins." "There is one phenomenon which appears very commonly in these ancient religions, that of degeneration. After having risen to a certain height of pure and lofty conception, they cease to advance, branch out into fanciful fables accompanied by cruel and immoral rites and finally perish and decay."

"In the case of ancient religions it is easy to see how this process of degeneration is carried out. Priests who were the pioneers of progress and leaders of advanced thought, became first conservatives and then obscurantists. Pantheistic conceptions and personifications of divine attributes, lead to polytheism. As religions become popular, and pass from the learned few to the ignorant many, they become vulgarized, and the real meaning of myths and symbols is either lost or confined to a select inner circle."

Light of the East publishes an authenticated narrative as related by two Sanyasis of their attempt in company with others to visit *Siddhas'ram* which is stated to be situate between *Kinchingunga* and *Dhabagiri*, we make the following extracts from the narrative in question:—

"There is no dwelling whatever within the boundary of *Siddhas'ram*. As the place is situated far above the clouds, there is no chance of rainfall. The cool air of the snowy Himalayas greatly mitigates the heat of the sun. For the above reasons there is no need of building cottages, &c. The Yogis live there, some under the shadows of trees, some within the caves, and others by the side of any of the eight wells dug out to keep burning the sacrificial fire night and day, each covering an area of four square yards.

"*Siddhas'ram* has a grand natural library. It consists of two huge stone walls upon which rests a stony roof coming, in a slanting way, from *Kinchingunga*. Within the big hall made up of these natural walls, are piled together heaps of Devanagari manuscripts, a collection of rare Sanskrit works of great antiquity."

We entirely sympathise with *Light* in its remarks on certain methods of Messrs. W. H. Smith and Son the great London Booksellers. If we remember right, Messrs. W. H. Smith and Son refused to allow *Lucifer*,

on their bookstalls, whether they have made any concession now in this direction we are not sure, but in any case *Light* has a just cause for complaint in the boycotting it has received at their hands:—

"We were not surprised to see the following paragraph in a prominent position in the London papers a few days ago:—

Messrs. W. H. Smith and Son were summoned at Liverpool to show cause why a number of copies of *Pick Me Up*, which had been seized by the police, should not be destroyed, in consequence of the alleged indecency of a picture contained in it. The case was adjourned for a week.

"What we have been surprised at is that at Smith's bookstalls, for many months, the prominent positions have been occupied by literature of a very questionable character—hung literally on the line. But the greatest surprise of all is that, while all this has been going on, *Light*, a religious, scientific, and, we venture to say, an exceptionally pure paper, is refused admission to the stalls, and is even excluded from Smith's order sheets, so that persons ordering it cannot be supplied. It may be against our interests to publish this fact so plainly, but it is our duty to do it. Perhaps the publication of the gross anomaly will move the higher forces in the firm to intervene."

We copy the following from *Hope*:—

*Influence of
Hindu on
European
Philosophy.*

"A recent number of the *Monist* contains a highly interesting paper by Professor Garbe, of Königsberg, on the connection between Indian and Greek philosophy. Professor Garbe is of opinion that among the Indian doctrines traceable in Greek philosophy, the Sāṅkhya system of Kapila occupies the first place, but that its influence on Occidental philosophy does not extend beyond Neo-Platonism. But he entertains no doubt of the dependence of Pythagoras on Indian philosophy and science, his knowledge of which was probably acquired in Persia, in the former of which views he has the support of both Sir W. Jones and Colebrooke, and, in later times, of Schroeder. The theory of transmigration has sometimes been traced to Egypt; but modern Egyptology shows that the ancient Egyptians were unacquainted with the doctrine of metempsychosis. On the other hand, almost all the doctrines ascribed to Pythagoras, including not only this, but the doctrines of bondage and redemption, such apparently fantastic peculiarities as the prohibition of eating beans, the doctrine of the five elements—ether being assumed as the fifth element—the famous Pythagorean theorem, and the organisation of the religio-philosophical fraternity founded by Pythagoras, are proved to have existed in India in the 6th century B. C. The dependence of Gnosticism on later Buddhism may be said to be notorious. The ideas of the Gnostics about the many spiritual worlds and the numerous heavens, for instance, are evidently derived from Buddhistic cosmogony, unless, indeed, both were derived from some common third source, which is not improbable. But Professor Garbe does not admit the importance which Lassen attributes to Buddhism in the formation of the Gnostic systems; and is rather disposed to concede a larger influence to the Sāṅkhya philosophy."

GENERAL REPORT OF THE EIGHTEENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS,
DECEMBER 27TH, 28TH, 29TH AND 30TH, 1893.
WITH OFFICIAL DOCUMENTS.

THE President-Founder called the meeting to order at noon, on the 27th December, according to custom. The attendance was exceptionally large. Delegates or members were present from the American and European Sections, and from the following countries: England, Ceylon, Sweden, America, and various parts of India. They represented the following religions: Hindu (Advaita, Dvaita, Viśiṣṭhādvaita); Buddhist, including two priests of the Ramanya Nikaya; Zoroastrian; Christian; Islam.

The Indian Delegates came from the Presidencies of Madras, Bombay, Bengal, North-western Provinces and Panjāb. The most conspicuous figure among those assembled was, of course, Mrs. Annie Besant (now lovingly re-named "Annabai" by the Hindus), and the course of daily morning lectures which she gave, was the most interesting feature of the Convention. Congratulatory telegrams were read from the General Secretaries of the American and European Sections, from Shanghai (Dharmapala), and from the Bombay and Bareilly Branches.

THE PRESIDENT'S ADDRESS.

I bid you welcome once more, my brothers, friends and colleagues, to the annual home-coming of the members of our scattered Theosophical family; glad to have been spared to do it, gladdest of all that I am able to greet you with a joy in my heart to which it has long been a stranger. The night's blackness is rolling away, the dawn of a happier day is breaking. Thanks—as I believe—to the kind help of those whom I call my Masters and the Elder Brothers of the race, our patient and loyal persistence is about being rewarded by help of the most valuable kind, for they have sent me "Annabai" to share my burden, relieve our mental distress, and win the respect and sympathy of good people. While she is not yet able to quite fill the void left by the departure of my co-Founder, H. P. B., she will be in time, and

meanwhile is able to render service that her Teacher could not, by her peerless oratory and her scientific training. This meeting will be historical, as marking her first appearance at our Annual Conventions:—her first, but not her last, for I have some reason to hope that she will devote a certain part of her future years to Indian work. [Great applause.]

THE E. S. T.

Mrs. Besant's and my close association in the Indian tour now in progress, and the consequent mutual insight into our respective characters and motives of action, has brought us to a perfect understanding which, I believe, nothing can henceforth shake. She and I are now at one as regards the proper scope and function of the E. S. T. as one of the activities carried on by our members; others of the class being our educational work in Ceylon, and that which H. Dharmapala and I, with other Buddhist colleagues, are carrying on through the channel of the Mahâ Bodhi Society. Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society, as a body, and the Esoteric Section which I chartered in 1888,—now known as the Eastern School of Theosophy—and of which she is the sweet spirit and the guiding-star, have passed away—I hope, forever.

ACTIVITIES.

The past year has been one of exceptional activity and the results supremely important. In the European Section, Mr. Mead, the General Secretary, and Mrs. Besant have visited the Branches on the Continent; Mr. Kingsland, Mr. Campbell, Mr. Hodder, Mr. H. T. Edge, Mrs. Besant and others those in Great Britain; Mrs. Cooper-Oakley did very useful work by lecturing in Australasia, and organizing Leagues of Theosophical Workers; Mrs. Besant, Mr. Claude F. Wright, Mr. B. Harding and Dr. Allen Griffiths have covered thousands of miles in their official journeyings in the United States of America; Mr. S. V. Edge, Mr. W. R. Old, Pandit Bhavani Shanker, Mr. C. Kotayya, Mr. P. R. Venkatarama Iyer, Mr. R. Jagganathiah, Mr. T. Swaminathiah, Mr. J. Srinivasa Row, Mr. Purnendu Narain Singh and myself have made extensive tours throughout India; I have visited Ceylon and Burma, and am now accompanying Mrs. Besant on her long Indian tour, as above remarked.

THE CHICAGO THEOSOPHICAL CONGRESS.

The most important feature of the Society's year was the Theosophical Congress, held as a part of the World's Parliament of Religions at Chicago, on the 15th and 16th of September, the splendid success of which was largely due to the devoted energy, zeal and excellent organizing faculty of Mr. W. Q. Judge, aided by Mr. G. E. Wright, President of our Chicago Branch, and a number of their colleagues, together with the generous support, moral and pecuniary, given by them and the American and European Sections, aided in lesser degree by the Indian Section. The Society is deeply indebted to these gentlemen for their services and will express its gratitude. The Society is also indebted to

obligations to its Indian Members, G. N. Chakravarti and H. Dharmapala, for attending the Congress and ably representing its eclectic character. The success of the Congress was, however, a greater surprise to us than it can have been to outsiders, for it showed such a deep and world-wide interest in our movement, as we had not suspected or dared hope for. It was not the eloquence of Mrs. Besant alone which drew audiences of 3,000 and 4,000 people daily to our sessions in the 'Hall of Washington' and other Halls for the addresses and arguments of all our speakers were listened to with profound attention, and their effect was reflected in the comments of the Press and the space accorded to reports of the proceedings. In common with every other working member in the Society, I am encouraged by this demonstration to unflagging persistence in the work, and very recent assurances from sources I most respect, give me the conviction of speedy and complete success. At the same time I am warned to expect fresh disagreeable surprises; but for these, long experience has fortified me, and the Society, as heretofore, will emerge purer and stronger than ever. The Society is gradually learning that personalities are but broken reeds to lean upon; and that the best of us are but mortals, fallible and weak.

MRS. BESANT'S TOUR.

Mrs. Besant and the Countess Wachtmeister landed at Colombo on the 10th of November last; were the guests of our respected sister, Mrs. Musæus Higgins, at Sanghamitta School; visited with me Kandy, Galle and Panadura; were welcomed by some 2,000 of the pupils of our Buddhist secular schools; and Mrs. Besant lectured a number of times to large audiences with great acceptance. On November 15th we crossed by steamer to Tuticorin, and thence embraced in our programme Tinnevely, Madurai, Trichinopoly, Tanjore, Kumbakonam, Erode, Coimbatore, Bangalore, Bellary, Hyderabad, Secunderabad, Bezvada and Rajahmundry, at all of which places Mrs. Besant lectured and aroused the enthusiasm of the people. Everywhere our party received the greatest kindness and the most lavish hospitality. The preliminary arrangements were perfect and reflect great credit on Mr. Edge who attended to them. We resume our travel on the 7th January, and have to visit twenty-four more stations before the end of March, when Mrs. Besant will return to England. From the considerable number of new members taken into the Society thus far, the increased sales of our literature, the large attendance at this Convention, and the tone of the Indian press, I forecast a great permanent benefit to the movement in India from the present tour. If the general wish that our dear sister should spend a portion of each year henceforth in this country be gratified, I think that we shall soon see the influence of this Section becoming what it should be in the life of a Society, begotten out of the soul of India and devoted to the spread of Aryan teachings throughout the world.

A VERNACULAR SUB-SECTION.

To hasten this desirable result, I recommend the careful consideration of a plan suggested by our unselfish and untiring brothers, Mr. R. Jagganathiah and T. Swaminathiah, of the Bellary Sanmarga Sabha, for the formation of a Vernacular Sub-Section. We have already done something in past years by starting a number of vernacular journals, issuing books and pamphlets in vernacular languages, forming boys' Sunday schools and societies, establishing Sanskrit schools, and sending around lecturers to speak in their native tongues to the non-English knowing masses. But this is not enough nor is the Bellary plan a perfect one. We ought to have a well-digested scheme which should cover all India with our schools, societies, journals and village preachers, all combined to afford multitudinous channels for the spread of the ancient enlightened views upon religion and ethics which we represent. We should have a man at the head of it as Director-General and under him a Chief Superintendent to reside in each Presidency capital, while under these latter should be a corps, as large as our means might permit, of local workers operating in harmony with our local Branches and centres. This great scheme was partially foreshadowed in one of my early addresses at Bombay. It is so important that I shall refer the memorandum of our Bellary colleagues to a Special Committee for report to the present Convention.

NEW INDIAN CENTRES.

Our highly esteemed sister, the Countess Wachtmeister, has come to India with the purpose of taking up her residence at Allahabad or some other northern station, as the case may be, and there forming a new centre of Theosophical work at her own cost. Her tireless and unselfish activity as the head of the Theosophical Publishing Society of London, and as founder of numerous lending Theosophical libraries, warrant us in expecting satisfactory results from her new venture, provided that she receives from our local branches in N. W. P. and Punjab the co-operation which she has the right to count upon and which the case demands.

Miss F. Henrietta Müller, F. T. S., who is already widely known and respected throughout India as well as among the European and American Sections of our Society, is also helping us materially, by giving to our Bombay Branch, rent-free, a spacious suite of rooms on Hornby Road, for its Head-quarters and Library, with living rooms for a Superintendent and others for our brother, Mr. T. S. Ganapati Iyer, F. T. S., for whose support she makes herself personally responsible. Miss Müller has already found an excellent Swedish-American lady F. T. S. of means to come out and try the experiment of starting the desired social centre. In this practical scheme the Countess Wachtmeister has promised her sympathetic co-operation, and upon the completion of Mrs. Besant's tour will stop at Bombay for some weeks to give the expected benefit of her advice and experience. Meanwhile I have request-

ed Mr. Old to go to Bombay and take over the charge of the preliminary arrangements.

THE GOPALACHARLU DEFALCATION.

The saddest event of the year was the lamentable defalcation of the late Treasurer of the Society, by which the Society was robbed of the sum of about Rs. 8,600. The crime was made possible by his having in his unofficial custody two subscribed funds, viz., the "H. P. B. Memorial" and the "Olcott Pension," which had not yet passed into the Society's account-books, and were reported by him to be on deposit in the Post Office Savings Bank. He kept a Petty Cash book, in which he recorded the sums as subscribed, and made public acknowledgment of the same monthly in the *Theosophist*. Some smaller embezzlements were made by false-entries in our books of account and in the P. O. Savings Bank Pass Book of the Subbarow Medal Fund. Upon the verge of discovery he took his own life; and thus perished miserably a man who was honored for his literary and scholastic ability throughout our Theosophical world. It has been thought by some that if due care had been exercised, he would not have had the chance to commit these crimes, but every year we read in the press of all civilised countries of similar and far worse offences by trusted officers of the soundest banks and the most carefully managed public companies and private business houses. The fact is that the world's vast business is transacted on the basis of mutual confidence. In Sir Henry Maine's "Ancient Law," pp. 306 and 307, we read that, as regards the multiplicity and astounding complication and success of great frauds,

"The very character of these frauds shows clearly that before they became possible, the moral obligations of which they are the breach, must have been more than proportionately developed. It is the confidence reposed in and deserved by the many which affords facilities for the bad faith of the few, so that, if colossal examples of dishonesty occur, there is no surer conclusion than that scrupulous honesty is displayed in the average of the transactions which, in the particular case, have supplied the delinquent with his opportunity."

Upon our loss becoming known, the first one to come to my rescue was—whom do you think? Annie Besant, who sent me £50 she had just received in a legacy, and to cheer me up cabled me that it was on its way out. [Applause]. Immediately after, there came to me from London a formal paper executed by Annie Besant, G. R. S. Mead, as Gen. Sec. European Section, W. Q. Judge, as Gen. Sec. American Section, Bertram Keightley, as Gen. Sec. Indian Section, Dr. Archibald Keightley, Mrs. Keightley, and Miss Müller, pledging themselves to repay to our Treasury within the next two years the whole sum stolen, and sending me drafts for £150, in addition to Mrs. Besant's £50, as part payment of the guarantee. I was empowered to divide the sum up proportionately between the several depleted funds, and should have done so had I been forced to do so at once. As, however, I could manage to go on until the end of the fiscal year without this help, I thought I might venture to set the £200

aside temporarily as a Suspense Account, meanwhile laying the case before the Indian members and asking them to make good the losses, and not allow a few kind, generous friends abroad, to cramp themselves to do for us what we ought to do for ourselves, when such noble charities as the Bow Club, the Crèche, the League of Theosophical Workers, etc., needed aid, some most urgently : I thought this an opportunity to encourage in our Indian colleagues that spirit of Theosophical altruism which has been so constantly exemplified at the West in the practical work of our members. Thus far my appeal has drawn out Indian subscriptions to the amount of Rs. 968, and therefore the Guarantee Fund has in the Suspense Account the handsome sum of Rs. 4,722-12-9, or more than half of the defalcation.

FINANCIAL.

To avoid the haste with which the auditors have to work if appointed only on the first day of the Annual Meeting, I have this time profited by the earlier presence of Messrs. D. Gostling and P. D. Khan, of Bombay, both skilled accountants and engaged in mercantile affairs, and appointed them to audit the Head-quarters account books, count the cash and verify the bank deposits, and their report will presently be read to you. I shall henceforth try to arrange for a quarterly audit, to be reported in the official department of the *Theosophist*, instead of an annual one only. The Society's cash is now all deposited in my name in the Bank of Madras, and I have transferred the Government Four per cents. to the joint account of myself and Mr. V. Coopposwamy Iyer, F. T. S., one of the Trustees named in the Deed of Trust of December 1892, by which I transferred the real and other property of the Society to a Board of Trustees. The Society not being registered, I was not permitted by the Indian Companies' Act to transfer the securities to the Board of Trustees as a whole. The cash accounts appended to this Address show that the Society is in a solvent condition, and, while much hampered by the want of money to extend our work as I should like, we manage to get enough to pay our way. Economies have been introduced in our domestic expenditures, the buildings kept in good repair, and the place carefully looked after by Mr. M. G. Hari Row, F. T. S., whom I have appointed Superintendent since my last Annual Report.

THE ADYAR LIBRARY.

Our collection of books is slowly but steadily growing, and during the year some important works have been added. The revised Catalogue shows that we now have the following :

List of Bound Books and Palm-leaf MSS.

ORIENTAL SECTION.

Vedas and Vedāngas with their Commentaries	...	...	...	125
Itihasas and Purānas	...	...	...	115
Dharmas'āstras (Law)	...	...	...	197
Philosophy of the Six Schools.	...	...	...	312

Jyotisha, Vaidya, and other S'āstras ...	...	...	75
Religion (including Jainism) ..	...	...	288
Tantras ...	...	...	72
Grammars and Lexicons ...	...	...	167
General Oriental Literature...	...	...	188
Miscellaneous Reference Works; including Oriental Catalogues, "Sacred Books of the East" and Trübner's "Oriental Series," &c....	...	...	515
Pali Texts..	...	...	63
Indian Vernaculars; including Shemitic Tongues, Arabic, Hebrew, &c ...	...	...	578
Tibetan Texts, MSS	...	...	12
Japanese and Chinese	...	...	1,353

Total, Oriental Books and MSS. ... 4,060

Do. Dec. 27th, 1892.... 3,381

Increase during 1893... 679

WESTERN SECTION.

General Literature, including History, Biography, Science, Art, Philosophy, Fiction, Metaphysics, etc.	...	...	3,000
Works on Theosophy by Members and others	...	...	670
			3,670
Add Oriental Works	...	...	4,060

Total of Books in Adyar Library,

December 27th, 1893. 7,730

The Society is indebted to the following gentlemen for their donations of books to the Adyar Library during the past year : H. H. Keralavarma of Travancore ; Manavedarajah of Calicut ; Rajah of Karvetnagar ; the Dewan Bahadur S. Subramaniam Iyer of Madras ; Pandit R. Anantakrishna S'āstri, of the Adyar Library ; and others.

After the death of S. E. Gopalacharlu, I dispensed with the services of our late Pandit, and appointed Mr. Anantakrishna S'āstri to the vacancy. He has been very active in securing the good-will of influential gentlemen for the Library, and we are indebted to his efforts for some of the valuable additions to our catalogue.

GROWTH OF THE SOCIETY.

Results yearly prove the wisdom of the plan of dividing the Society into sections, and I hope in time to be able to extend it over the whole world. Australasia and New Zealand are almost ripe for it, and in time I hope to find some competent person with the requisite leisure to re-organize the Buddhist Section in Ceylon. But for the formation of the American and European Sections, the tie between Head-quarters and those distant parts of the world must have been ruptured before now.

My endeavour has been from the first to build up a federal league on the basis of our Three Declared Objects which, while giving all members and branches the greatest latitude of opinion and choice of work, should yet be a compact working entity, with the welding together of its units by the bond of a strong common tie of mutual interest and clearly defined corporate policy. The chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative character, the umpire in all intersectional disputes, the wielder of the Council's authority. As I gave autonomy to each section as it came into being, so I mean to treat each future one, believing that our common interests will best be guarded by local administrators. I abhor the very semblance of autocratic interference, but I equally detest that principle of nullification which drives people to try to subvert constitutions under which they have prospered and which has proved in practice well fitted to promote the general well being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it.

My respected colleague, Mr. A. P. Sinnett, and a few others, hold views quite different from my own upon the subject of T. S. solidarity. They think that after my death

"No successor should be elected as head of the Society all over the world, but it should drift into an organization which would be much better adapted to the proportions the Society has now assumed.....Control of the Presidential sort, as regards the Society as a whole, is an idea, in fact, that only belongs to the infancy of such an organization. Now that the movement has firmly taken root, it does not require that kind of nursing.....At any given moment when the system.....would be carried out—supposing that moment ever to arrive—the Presidents of the then existing, or chartered Lodges, would be the Parliament of the Society, and might have the opportunity of coming together in a conference once a year, at some time and place fixed by the General Secretary. Then it would be publicly notified that any bodies of people who, since the last period, had formed themselves into a Theosophical Lodge, could communicate with the General Council, and, if found to understand the ideas of our Society, be then and there recognized as having formed a new lodge. Then the President of such a Lodge would take his place in the sectional Parliament or Council. The functions of the General Secretary would, of course, be reduced almost to a nullity, but the Presidents of Lodges could freely communicate amongst themselves, and if, from time to time, any co-operative action became desirable, could agree upon it."

While unconvinced of the superiority of this plan over the one in vogue, I have deemed it my duty to quote a few passages from a semi-private letter, that the views of a small group of able friends may be

recorded at this stage of affairs. For my part, I cannot see how a world-covering movement like ours could possibly be kept advancing without some official thread to string the beads of sections and branches upon, and without one general and various local central offices, from which official circulars and other documents should issue, a propaganda be directed, the results of sectional and general conferences be communicated, and information of general interest disseminated; one at which disputes might be decided and archives kept. The plan proposed seems to me one of segregation into units called Branches, of the fostering of exclusiveness, of the abandonment of the propagandist work whose fruits are the spread of the movement, of the destruction of the sense of moral responsibility to the Society as a whole, for industrious and altruistic work, of the sweeping away of our present constitutional limits, which keep the movement strictly within the lines of our Three Declared Objects, and of the rupture of the common tie of fraternity which makes every member feel a family interest in all that the Society does in every quarter of the globe. However, the plan is laid before you for your information and such consideration as it may deserve.

The statistics of the Recording Secretary's office show a greater increase in the number of Branches (48) than in any previous year, as will be seen from the following tabulation:

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF EACH YEAR SINCE ITS FOUNDATION IN 1875.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352

Upon turning over some packages of our earlier records, I found that we had been mistaken as to the dates of the charters of our first two Branches, the British Theosophical Society (now known as the London Lodge of the T. S.) and the Ionian T. S. of Corfu, Greece. The first named was organized in 1878, the latter in 1879. Mr. Gopalacharlu had also reported carelessly the numbers of certain other years. The true statistical data are given above, and the figures prove that a momentum of growth has been developed that nothing can stop.

NEW BRANCHES OF 1893.

India.—Almorah; Bhavani; Jullunder; Prodatur; Penukonda; Gautama; and Agra.

America.—Syracuse; Reading; Grenada; Kalayana; Alaya; Harvard; Blue Mountains; Bulwer Lytton; Dayton; Columbus; Englewood; Sravaka; Corinthian; Lake City; Macon; Orion; Port Townsend; and Toledo.

Europe.—Nyköping; Kalmar; Stockholm (2); Helsingborg; Norwegian; Lund; Gothenburg; Örebro; Athene; Madrid; Bournemouth; Southport; Valencia; Middlesborough; Barcelona; Edinburgh; Bristol; Bow and Copenhagen.

Australasia.—Dunedin; and Capricornian.

Argentine Republic.—Luz.

BRANCHES DISSOLVED AND SUMMARY.

Charters issued from the founding of the T. S. to the close of 1893 = 352.

Deducting 30 charters hitherto extinguished, we have 322 living, *i. e.*, uncancelled, charters at the close of the year 1893.

Geographically the new year's Branches are distributed as follows:—

Asia 9; Europe 20; U. S. America 18; South America 1.

Our Indian Branches are established in the following Countries, Presidencies, and Provinces:

Bengal 36; Behar 8; N. W. P., Panjáb and Oudh 29; Central Provinces 4; Bombay 9; Kattyawar 2; Madras 61; Ceylon 22; and Burmah 3.

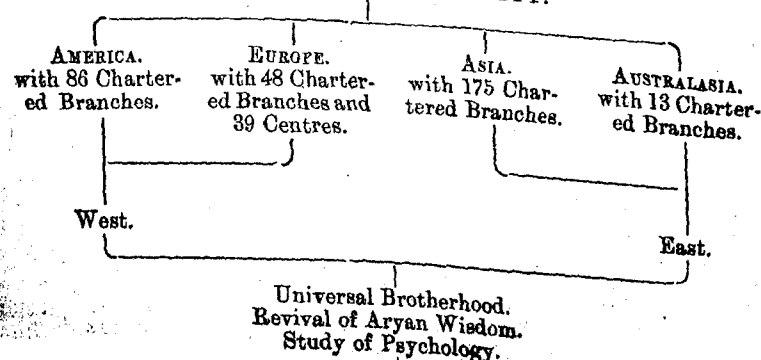
In other parts of the world we have: England 23; Scotland 2; Ireland 1; France 2; Austria 2; Sweden 10; Greece 1; Holland 1; Belgium 1; Russia 1; Spain 3; Norway 1; U. S. America 82; S. America 1; W. Indies 3; Australasia 12; Phillipine Islands 1; Japan 1, *i. e.*—in Asia 175; in Europe 48; in Australasia 13; and in the Americas and W. Indies 86.

Total of living Branches on the 27th December 1893 = 322.

Besides these the General Secretary of the European Section reports the existence of 39 Centres in Europe, as yet unchartered, but nuclei of future Branches. During the past year about 19 such Centres have been expanded into regular Branches under this normal law of growth. Adding these centres to the registered Branches (322), we have a grand total of chartered and unchartered Branches amounting to 361.

For convenience of grouping I will adopt a figure which I copy from a Calcutta paper as being the most practical.

THEOSOPHICAL SOCIETY.



OUR LITERATURE.

The Sectional reports give us the details of our literary activities, upon which I need not further dwell. A survey of the field of contemporary literature shows that while our members have largely swelled our list of publications, many non-Theosophists have also been writing books, pamphlets and articles upon occult subjects, and that the old Arya ideas on the basic questions of life and mind are rapidly permeating Western thought. Following is a list of the year's

New Books.

- "Reincarnation, a Study of the Soul;" by J. K. Anderson.
- "The Secret Doctrine;" (Revised Edition), by H. P. Blavatsky.
- "Death and After?" by Annie Besant.
- "Key to Theosophy;" (Revised Edition), by H. P. Blavatsky.
- "The Voice of the Silence;" (Revised Edition), by H. P. Blavatsky.
- "Stanzas of Dzyan;" from the "Secret Doctrine" of H. P. Blavatsky.
- "The Sepher Yetzirah;" (Revised Edition), by W. Wynn Westcott.
- "The Marriage of the Soul, and other Poems;" by W. Scott Elliott.
- "The Golden Stairs;" by A. E. Waite.
- "Azoth; or the Star in the East;" by A. E. Waite.
- "Magic; White and Black;" (Revised Edition), by Franz Hartmann.
- "The Esoteric Basis of Christianity, Genesis: Part II;" by W. Kingsland.
- "The Ocean of Theosophy;" by W. Q. Judge. (Two Editions).
- "Reminiscences of Mme. Blavatsky and the Secret Doctrine;" by the Countess Wachtmeister.
- "Notes on Nirvana;" G. R. S. Mead.
- "Through Storm to Peace;" Annie Besant.
- "Theosophical Gleanings, No. 1."
- "Lectures on Astrology;" W. R. Old.
- "Light on the Path, with Commentary;" by S. Srinivas Row.
- "The New Method of Health;" Franz Hartmann.
- "Thoughts on the Bhagavad Gita;" by A. Nilakantha Sāstri.
- "Vasudevamananam;" K. Narainswamy.
- "Hatha Yoga Pradipika;" Tookaram Tatya.

Pamphlets.

- "Death as viewed by Theosophy;" A. Fullerton.
- "Theosophical Mahatmas;" do
- "Evolution according to Theosophy;" Katharine Hillard.
- "Theosophy and Christianity;" W. Copeland.
- "An Exposition of Theosophy;" Annie Besant.
- "Theosophy and its Message;" Long.
- "The Crown of Life;" Nicholson.
- "Translations of the Scottish Lodge T. S." (Six numbers).
- "Transactions of the London Lodge T. S." (Two numbers).

- "Information for Enquirers."
 "A Rough Outline of Theosophy;" Annie Besant.
 "Why you should be a Theosophist?" do
 "What Theosophy is;" do
 "Theosophy and the Society of Jesus;" do
 "Theosophy and Christianity;" do
 "Theosophy and Roman Catholicism;" Herbert Burrows.
 "Yoga; the Science of the Soul;" G. R. S. Mead.
 "Theosophy in Questions and Answers;" Annie Besant.
 "Theosophy and Occultism;" a Hindu F. T. S.
 "A Short Glossary of Theosophical Terms;" (Revised Edition).
 "The Second Object of the Theosophical Society;" S. V. Edge.
 "The Place of Peace;" Annie Besant.
 "The Uttaragitá;" Tookaram Tatya.
 "Vedanta Vartikam;" B. P. Narasimiah.
 "Asceticism;" H. S. Olcott.
 "Absolute Monism;" Sundaram Iyer.
 "Annie Besant on Theosophy;" Nym Crinkle.
 "Theosophy for School Boys;" O. L. Sarma.
 "Kinship between Hinduism and Buddhism;" H. S. Olcott.
 "The Rules of Ráj Yoga;" Tookaram Tatya.
 Over 100,000 Tracts.

Reprints.

- "Bhagavad Gítá;"
 "Pantajali's Yoga Aphorisms;"
 "Working Glossary;"
 "Echoes from the Orient;" W. Q. Judge.
 "A Study of Man;" J. D. Buck.
 "The Astral Light;" Nizida.
 "What is Theosophy?" W. R. Old.
 Many pamphlets.

Translations.

- "The Secret Doctrine."
 "Short Articles by H. P. B."
 "A Study of Man."
 "The Esoteric Basis of Christianity."
 "The Rationale of Mesmerism."
 "The Alcohol Question."
 "The Seven Principles."
 "Reincarnation."
 "A Rough Outline of Theosophy."
 "Karma and Reincarnation."
 "Key to Theosophy."
 "Epitome of Theosophical Teachings."
 "Theosophy and Religion."
 "Introduction to the Secret Doctrine."

American.

Swedish.

Dutch.

".

- "Light on the Path." Dutch
 "Through Storm to Peace." "
 "Helen Blavatsky, Annie Besant and Modern Theosophy." Italian.
 "The Bhagavad Gítá." German.
 "What is Theosophy?" "
 "The Science of Breath." "
 "The Key to Theosophy." "
 "Light on the Path." Bohemian.
 "Epitome of Theosophical Teachings." French.
 "Voice of the Silence." "
 "Key to Theosophy." "
 "Letters that have helped me." "
 "Isis Unveiled." Spanish.
 "Key to Theosophy" "
 "Bhagavad Gita" "
 "Reincarnation." (Manual) Gujarati.
 Do do Urdu.
 "Seven Principles of Man." do "
Journals.

- The Theosophist, English (Monthly) 12 numbers.
 The Path " 12 "
 Lucifer, " 12 "
 Teosofisk Tidskrift, Swedish, 8 "
 Theosofia, Dutch, 12 "
 Lotus Blüthen, German, 8 "
 Pokrok, Bohemian, 8 "
 Le Lotus Bleu, French, 12 "
 L'Aurore, " 12 "
 Estudios Teosoficas, Spanish, 6 "
 Sophia, " 6 "
 Theosophic Thinker, English, (weekly)
 Theosophical Siftings, " 18 numbers.
 Vahan, " 12 "
 Forum, " 12 "
 Prasnotara, " 10 "
 Oriental Department, " 4 "
 Book Notes, " 9 "
 The Irish Theosophist " 12 "
 The Upadhi, " (MSS. Edit.)
 Pauses, " (12 members.)
 Luz, Spanish, 6 "
 Pacific Theosophist, English, 12 "
 The Kalpa, Bengali, (monthly)
 The Adhyátama Málá, Guzarati, do

Official Publications.

Report of Proceedings, 17th Anniversary of the Theosophical Society, 1892.

Report of Proceedings, 7th Annual Convention of the American Section T. S. 1893.

Report of Proceedings, 3rd Annual Convention of the European Section T. S. 1892.

The Theosophical Congress at Chicago, Parliament of Religion, World's Fair;—Report of Proceedings and Documents.

THE HARTMANN LEGACY.

My latest advices from Brisbane show that the terrific financial crisis of this year has upset all values of real property, so that there has been no possibility of our doing anything with the Hartmann estate save to leave it alone.

MY WORK IN BUDDHISM.

The chief feature of my work during the past year is my taking, with H. Dharmapála and other Buddhists, the preliminary steps towards acquiring the Buddha Gaya Shrine for the Buddhists by purchase. The Government of Bengal is now conducting a Cadastral Survey of that portion of Behar, and until that is finished, we cannot push our negotiations farther than we have. A pious Burmese gentleman has offered us the estimated sum to make the purchase, another at Mandalay has just reported the collection of Rs. 17,000 more towards the same object, and Mr. Dharmapála—whose cablegram of greeting from Shanghae you have heard read—has been doing more in the same matter in Japan. I am pleased to know that the benevolent interest of Sir Edwin Arnold, Lord Kimberly, Prof. Rhys Davids and many other Western gentlemen of influence has been expressed to Dharmapála with respect to this very meritorious and noble work.

THE REVISED RULES OF THE T. S.

During the past year the General Council has carefully revised the Rules of the Society and a copy will be attached to this Report, with my official certificate. The only radical alteration has been in the term of the Presidential office, which we have fixed at seven years, in the belief that a satisfactory incumbent will be indefinitely re-elected, while an unsatisfactory one should not be immovably fixed in office.

EDUCATION IN CEYLON.

The official reports of Mr. Bultjens, our able General Superintendent of Buddhist Schools in Ceylon, the Hon. T. B. Panabokke, Superintendent of our schools in the Kandyan Province, and Mr. T. D. S. Amarasuriya, Pres. Galle T.S., show a most encouraging state of affairs. Our schools increase, more and more are being registered for Grant-in-aid, our pupils stand as well as any others as regards percentages of passes, and the great body of the people are rapidly coming to realise the value of education. They begin to see the danger of entrusting children whom the parents do not wish perverted or turned into scoffers at all religion, to teachers whose strongest wish is either to snatch them away from their ancestral religion, or to imbue them

with their own crude materialistic and anti-religious views. I wish to impress upon your minds the fact that the Sinhalese villagers who are building these school-houses and supporting their teachers prior to registration, are entitled to the respect of every true Theosophist: verily their action is based upon self-sacrifice, for they are very poor, and until now have been in the mass ignorant. In the department of female education our results are especially important and gratifying. Mrs. Higgins has succeeded, with the help of her staff, and the practical aid of Mr. Peter D'Abrew, in making the Sanghamitta School an educational institution that would be a credit to any Western country. Mrs. Besant and the Countess Watchmeister, who with myself enjoyed Mrs. Higgins' generous hospitality recently, were charmed to see the effects upon the girls of the motherly love and strict family discipline with which she has governed her school: the children throng about her to touch her dress, get a kind word, or offer her a flower, and to those who know Eastern musical capacities, it is most surprising to hear the whole school singing Pali sacred and English secular songs, to the accompaniment of the piano.

I am grieved that since our leaving Colombo a rupture has occurred between Mrs. Higgins and the Women's Education Society, which dormant since more than a year, has just been resuscitated, and made demands upon Mrs. Higgins, which she was unwilling to comply with. She has accordingly sent me her resignation as Lady Principal of the Sanghamitta School, and already taken measures to re-open after the Christmas holidays in another building as a private school. It is too early for me to make any official statement in the affair, but I have the highest appreciation of Mrs. Higgins' unselfish character, altruism of motive, and great abilities as a teacher. At the same time there is something to be said for the W. E. S., and I shall do what I can to restore harmony and good-will.

MY RETIREMENT.

With the formation of my present close acquaintance with Mrs. Besant, my course has become very clearly marked out in my mind. Unless something unexpected and of a very revolutionary character should happen, I mean to abandon the last lingering thought of retirement and stop at my post until removed by the hand of death. "Annabai" will in time become to me what H. P. B. was, and I shall try to prove as staunch and loyal a colleague to her as I think you will concede I have been to my lamented co-Founder of this Society. In her bright integrity, her passionate love of truth, her grand trained intellect and her unquestioning altruism, I feel a strength and support which acts upon me as the elbow-touch of the comrade to the soldier in battle. Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other, we may, I hope and pray, henceforth resemble in this movement the Aryan god, who is dual when

looked at from two aspects, but when properly understood is but one and indivisible. [Great applause].

Brothers, listen to the reading of the official documents.

Annie Besant, as delegate of the American Section T. S., then read the following report of the General Secretary :—

REPORT OF THE AMERICAN SECTION, T. S.

GENERAL SECRETARY'S OFFICE, 144, MADISON AVENUE,
NEW YORK, Nov. 1st, 1893.

To the President of the Theosophical Society.

MR. PRESIDENT:—The number of Branches of the Society on the roll of the American Section at the date of this report is 80. The actual increase (Nov. 1st 1892 to Nov. 1st 1893) is 17. Of reported deaths we have had 20, of resignations 60, of expulsions none. The number of members added amounts to 753, and these have come to the ranks from all parts of the country.

Earnest theosophical work has proceeded steadily in every district, owing to the devoted efforts of a number of members scattered all over the land, who are all united by a common ideal and who measurably keep in touch with each other directly or indirectly by means of correspondence through the central office. This does not imply or in any way indicate that there is the slightest crystallization in the Society's ranks; it is simply an attempt on the part of many members to carry out, as far as possible in such a hurry as prevails here, the injunction and request of our old teacher H. P. B., to form a union irrespective of beliefs for the purpose of pushing forward the cause of the T. S. And although this united body of devotees, as I may call them, has not succeeded altogether in accomplishing the object set, it has had a distinct and visible effect on our movement. It has infused energy, given directness, added devotion, aroused flagging spirits, and resulted in an increase of public and private notice given to Theosophy, which, culminating before the end of the summer, made it possible that the whole T. S. should have its rightful and dignified place in the Great Parliament of Religions.

As I am in constant and intimate correspondence with members all over the United States, from the Atlantic Coast to the Pacific, up to Puget Sound and down to New Orleans, I am in a position to report facts as to the attitude and ideals of the whole body. Distinctly is it the fact that a great and deep gratitude exists for H. P. Blavatsky, together with a reverence for the ideals she set; most truly is it the case that wherever that gratitude is absent or that reverence flags, then the work is not so vigorous or self-sacrificing. It is not that there is any dogma or sect following her supposed or known utterances, but an energy and devotion due to her words and the plans she outlined for work individual and co-operate. Of dogma there is none, nor any lean-

ing to such a thing. There are, to be sure, earnestness and conviction in those who have firmly grasped theosophical theories of life, but there is that toleration of the opinions of others which our platform inculcates and on which H. P. B. herself always insisted. So you can assure the whole T. S. which through you as President receives the yearly reports, that this Section is exactly in the condition, fundamentally, I have attempted to outline.

The greatest event of the year here was the Congress of the Society in the Parliament of Religions at the World's Fair in Chicago on Sept. 15th and 16th. This, while it had place in our territory, was not of course a sectional matter, but concerned the whole T. S., and properly should be treated of by you in your own remarks. But, although I acted for you as Vice-President under your delegation and order, I was of course compelled to apply to the American Section for aid, and also to deal with the liberally-subscribed funds in my capacity as General Secretary, passing the same through my books so as to save as much labor and time as possible. From the members in America I received \$ 1016.98, with \$ 100 appropriated by the Executive Committee out of the General Fund. Of this, as well as of all other items connected with the Congress, I will fully separately report as soon as I can close the whole matter. Indian donations were about \$ 91.10, Australian \$ 4.87, and those from Europe \$ 851.34. The expenses were large, the item for printing the verbatim report of the speeches, etc., being itself, almost \$ 500, or, say, 1,600 rupees.

The progress of the Congress was wonderful, great crowds attended, extraordinary interest was manifested, and beyond any doubt very great good was done. Its chief characteristic, it seems to me, was the marking of an epoch in the development of religious thought.

Our travelling lecturers continue their work. Brother Claude F. Wright attended the Congress, and immediately at its close started on a tour to include Kansas City, St. Louis, Minneapolis, and other places on the way home. This will cover many thousands of miles. Brother B. Harding of the Aryan also visited many places, and stayed over at Chicago to help them there after the Congress. On the Pacific Coast Dr. Allen Griffiths continues to move up and down that great district, lecturing, exciting inquiry, helping branches, and in all ways trying to make the T. S. strong west of the Rocky Mountains. These are illustrations of the work going on.

All our usual activities go on as before without any abatement. We hope for more and more, but at the same time do not forget the caution conveyed to us some years ago by H. P. B.—to be careful not to grow out of proportion to our inner strength. And we are devising ways and means for increasing the actual philosophical and moral strength of the organization.

Last year I reported that the receptacle for that portion of the ashes of H. P. B. intrusted to the Section had not been constructed.

Since then it has been made at the head-quarters at 144, Madison Ave, New York, as described in the *Path* hitherto. It is built into the wall of a room on the third floor with marble. The receptacle proper is made of a solid piece of onyx. The effect of the whole is very fine. When further funds come in, it will be finished by the addition of pillars and its Egyptian top as provided for in the design.

At this date I am just starting a new method of helping students of theosophy in this section by forming with the consent of the Executive Committee a Theosophical correspondence class open to all the members of the Section. It will be carried on by means of questions on theosophical doctrines and ideas to be studied and replied to by the members, those answers to be then examined here by earnest members who are willing to thus help and by myself. Comments and suggestions are to be made on the replies, errors pointed out, and books and pamphlets indicated for further study. And every now and then a summary of the subject under study will be forwarded to the class. This, it is hoped, will help the members very much and lead to a broader, deeper knowledge of theosophical doctrines so as to educate the Section therein as well as leading to further growth. No fees are asked, but course of time, if the work grows very heavy, they may be requested to pay a small fee. Several members who do not need this help specially are devoting themselves to looking up references and citation on all the different subjects that may come up for consideration. The circular giving the outline of the plan has been widely distributed, and already the applications have begun to come in to quite a number.

The Oriental Department will be still carried on, though not by monthly issues. The papers will appear less often and of larger size. No. 13 began the new series and 14 will soon be out. It was never supposed that this department would in this Section rise to the truly scholarly character of the publications of Asiatic Societies or those of the Orientalists of Europe, but they will give the members more knowledge of Eastern life, thought, and literature than they could otherwise get. Some plans are now on foot to greatly improve the Department, but as they are still rather inchoate, it would be premature to set them forth here.

The American Section desires once again to offer to the whole Society the assurances of its loyalty and devotion, and of a continuation, with more and more energy, of the work we have to do.

For the Executive Committee.

Fraternally yours,
WILLIAM Q. JUDGE,
General Secretary,
American Section, T. S.

The Countess Wachtmeister, acting for Annie Besant, who also represented the European Section T. S., delivered the following report:—

REPORT OF THE EUROPEAN SECTION, T. S.

GENERAL SECRETARY'S OFFICE,

LONDON, December, 1893.

To the President Founder of the Theosophical Society.

DEAR SIR AND BROTHER.—The number of Lodges now on the roll of the Theosophical Society in Europe is 48, with 39 centres, which we trust will before long be in a position to become properly chartered Lodges in their turn. Since last November, Lodges have been chartered in the following towns: Bournemouth, Valencia, Madrid, Barcelona, Middlesborough, Edinburgh, Bristol, Bow, Bradford (Athene), Southport, Stockholm (2), Gothenburg, Kalmar, Lund, Nyköping, Helsingborg, Christiania, Copenhagen and Orebro. The increase is thus considerable, Sweden alone having added nine new Lodges to the general total, since our last European Convention. This organization into chartered branches has been partly due to the presence there of the Countess Wachtmeister, whose personal coöperation has ever meant increased activity in whatever department of our work she has lent her invaluable assistance. Membership has proportionately increased, and I have to report that since November last, 418 diplomas have been issued through this office. During the same period 1 member has been expelled, 34 have resigned, and 2 have died; this making but a small loss as compared to the increase.

The amount sent to the Society's head-quarters, Adyar, for Charter and Diploma Fees between November 1st, 1892, and November 1st, 1893, is £ 47-5-71.

At Britain has been especially active amongst other countries in the Section. In London the Blavatsky Lodge, with Mrs. Besant as its President, continues not only to increase in numbers (there being now some 350 members on the books), but at the same time to send out numerous off-shoots in the neighbouring localities. The Adelphi Lodge, one of the earlier off-shoots, is especially flourishing owing to its central position. The Lodges in Birmingham, Liverpool, Manchester, Croydon, Brixton, Harrogate, Bradford and Bow, amongst many others, are all strong centres of independent propaganda. Dublin has particularly distinguished itself by the production of "The Irish Theosophist," which is now circulated far and wide in Ireland. The members in Sweden, Norway, Denmark and Finland have just constituted themselves into a Scandinavian Sub-section. Not the least activity of our Swedish brothers has been the translation of "The Secret Doctrine" from advance proof-sheets of the revised edition.

Holland and Belgium now possess head-quarters of their own, consisting of two houses, where a band of devoted workers are doing much to bring Theosophy into wider notice. By a royal decree the "Neder-

landsche Theosophische Vereeniging" has been recognized as a properly constituted legal body. Mrs. Besant's visit to Amsterdam aroused great interest, and the Dutch press accorded her a hearty welcome. A clergyman of liberal mind offered her his church for the purpose of a public lecture.

Spain has made the most gratifying progress during the past year, and has had the three new charters issued to it. New Lodges and centres have sprung up; the original Theosophical Spanish magazine has been metamorphosed into a handsome review called "Sophia," and last, though far from least, a head-quarters has been established in Madrid, from whence our friend and colleague, Señor José Xifrè, directs the efforts of his loyal fellow-workers.

In France the difficulties have been many, but in spite of these, three new volumes on Theosophy have been published, and a close network of correspondence has been diligently kept up throughout the country. Three new centres have been established in the provinces, whilst in Paris the head-quarters have been moved to more commodious premises in the Quartier Latin—the intellectual heart of that city.

In Vienna the Lodge is practically dormant, though that in Prague is in a far more healthy condition. There translations have been made of "Light on the Path," "Nature's Finer Forces," etc., and a magazine in Bohemian also treats of Theosophical subjects. Dr. Franz Hartmann has been hard at work as usual, and the pages of the "Lotus Blüthen" speak eloquently for themselves of what he has accomplished.

A German translation from the English of the "Bhagavad Gîtâ," with Subba Row's notes thereon, has been a work of especial importance.

I can only say of Greece that it has done what little it could under circumstances that in most cases would have stopped all effort.

Several centres have been established in Switzerland and one in the Canary Islands.

Speaking now more generally, the output of new literature continues to be large, considerably over 200 books, magazines and pamphlets having been published. Perhaps the heaviest work done has been that on the editing and republication of "The Secret Doctrine," but I think that in this as in all cases, labour will reap its reward, as those who have seen the completed first volume will be able to judge for themselves. Volume the second will be out in its turn before very long, and the separate Index, when finished, will be no unworthy companion to the other two, containing as it will some 100,000 references.

Passing on to other branches of activity, I may mention that over 2,000 Lodge meetings have been held during the year—this being exclusive of public lectures. The numbers of the "Oriental Department," which have been issued, have given great satisfaction to members in Europe. And I am happy to place on record here the hearty applause with which the General Secretary's words of thanks to our Eastern contributors were welcomed at the Convention last held in London.

A field of work where special efforts have been made is that of visiting the country and foreign Lodges. Besides the General Secretary's visits to many branches on the Continent and elsewhere, Brother W. Kingsland has spent several months working diligently with the Northern, and later with some of the Southern, English Lodges. Other members have also devoted what spare time they had to travelling from point to point to where help was most needed. I make no separate notice of Mrs. Besant's lecturing tours, both in America, in England and now in India, because an account of them—of her crowded audiences and enthusiastic receptions—would too nearly fill the limited number of the pages of your report. Nor, indeed, is the mention of this "visiting" in any way official; though as undertaken by private individuals in this Section it cannot well pass without notice. Under this head, too, comes Mrs. Cooper-Oakley's most successful work in Australasia. The welcome she there received, the immense development of propagandist effort that followed her on her journey, as well as the consolidation of such centres as already existed—with all this you will be familiar through the pages of "Lucifer", without further repetition on my part.

Perhaps one of the hardest worked organs in this great body of the Theosophical Society has been the H. P. B. Press. Over 18 tons of paper have been passed through its devouring jaws under the guidance of its presiding genius, our Brother James M. Pryse. Whilst "devouring" it has yet managed to "create" on an equally large scale, and the printing of new editions of "The Secret Doctrine", "The Key to Theosophy", "The Voice of the Silence", and of "Simon Magus", etc., with all the work on "Lucifer", and many thousands of Mrs. Besant's manuals and pamphlets has not prevented its providing some 250 000 pamphlets and leaflets for distribution amongst enquirers. A great task indeed, yet its appetite shows no sign of flagging.

Our "League of Theosophical workers" has some good work to show for the past twelve months. The Working Woman's Club in East London, the H. P. B. Home and Clare Crèche, have both continued to flourish as before. Besides these a new and successful Day Nursery and Club for Working Women has been established in one of Manchester's poorest districts owing to the exertions of some members of the Manchester Lodge. A large Men's Club has been started by Mr. M. U. Moore in close proximity to head-quarters in London. So popular has it become, in spite of no alcohol being allowed within the premises, that more rooms have already had to be added in order to accommodate its ever-increasing membership. Soup kitchens, work circles, Sunday classes for children, girls' guilds, sewing and debating classes have been started in various parts of Great Britain and the Continent. The Press group has been busily occupied with cuttings about Theosophy; attacks have been answered, short articles on simple aspects of the subject have been inserted in many newspapers, and although it is not possible to state with any exactness the number so dealt with the total must

without doubt be set down to many thousands. Reports of Lodge meetings have been regularly inserted by several newspapers, and on one occasion a regular three months debate on Theosophy was kept up in a weekly.

Such is a brief notice of some of the chief items of activity in this Section.

For the Executive Committee.

I am, Dear Sir and Brother,
Fraternally yours,
G. R. S. MEAD,
General Secretary,
European Section, T. S.

Mr. Edge then read the subjoined report:—

To the President Founder, T. S.

DEAR SIR AND BROTHER,

I herewith beg to forward you the report of the Indian Section T. S. for the past year.

Yours faithfully,
SYDNEY V. EDGE,
Actg. Gen. Secy.

INDIAN SECTION REPORT.

To the Members of the Indian Section T. S.

Fellow-workers:

Our Third Annual Convention which we have met here this morning to celebrate, concludes what, I believe, has been a year of useful, practical work in the cause of Theosophy; and one which a Section struggling like ours against so many difficulties may look back on, if not with pride, at least with the conviction that progress has been made, that we have moved forward and not backward. And the presence at Adyar to-day of our illustrious Western visitors, and of our many Hindu brothers, is indeed a bright augury for the future well-being of our Section. Let me therefore before I proceed further, on behalf of this representative gathering of our Indian Members express the joy which we all feel on seeing seated among us this morning our Sister—Annie Besant. It is perhaps too late in the day to welcome Mrs. Besant to India; for others have had that pleasing task; and she has already become personally known to thousands of Hindus to whom before she was but a name. Let our expression of feeling this morning take the form of gratitude to Annie Besant for the work that she has accomplished and will accomplish for India; and when she leaves us let us show by our renewed and enthusiastic efforts, that we have caught the reflection of her eloquence and untiring zeal.

Countess Wachtmeister too, who has been associated so long with our cause, is with us this morning and we bid her a hearty welcome, joining therewith the hope that we may benefit by her long experience in the Society's work, recognising as we do in her a tried and trusted friend.

Those of you who have read the newspapers and seen the reports will have known what a phenomenal success Annie Besant's visit has been in the South. Everywhere the greatest enthusiasm has prevailed, and it indeed seems as if another revival of true religious thought was about to take place in India. You have heard from the President-Founder what an impression Mrs. Besant has produced here in India, and there is no need to dwell further upon it. The increase of our work, which is already apparent, will sufficiently remind us of this for some time to come. The towns visited by Mrs. Besant, Countess Wachtmeister and the President-Founder in Southern India, will be found detailed under a subsequent heading. Their Northern tour will include Calcutta, Berhampur, Bankipore, Benares, Allahabad, Agra, Muttra, Delhi, Meerut, Hardwar, Umballa, Ludhiana, Jallunder, Kapurthala, Lahore, Moradabad, Bareilly, Lucknow, Cawnpore, Nagpur, Poona, Bombay, and Surat. Further thanks to the generous contributors who have enabled Mrs. Besant to undertake the present tour, particularly the Kasi Tattva Sabha of Benares, are scarcely needed; they can see for themselves that they will reap a thousandfold of what they have sown, in the harvest of India's spiritual regeneration.

Bertram Keightley, who went home at the beginning of the year to see his aged mother, has been compelled by the failing state of her health to remain in England, and the date of his return is at present uncertain. It has been, I know, a matter for great disappointment to him that he could not accompany Mrs. Besant on her tour out here. You will all, I am sure, join with me in wishing Brother Keightley a speedy return to India.

Our particular thanks are due to Bros. W. R. Old and P. R. Venkatarama of the Head-quarters' Staff for their work of the year; the former for his services in all departments willingly and unselfishly given, the latter for his untiring labour in the work of correspondence and book keeping. Praise is really unneeded in these cases, for we can all be sure that our brothers find their reward in the work itself. Our Branch inspectors, Bros. Bhavani Shanker and J. Srinivasa Row, also deserve our thanks for their useful work. The latter has been instrumental in the forming of two new Branches. Their reports will show the precise nature of the work accomplished by them.

It is with regret that I have to record the deaths of the following members:—Ramrai Sukhubai, Ram Mohan Bannerji, Indra Narain Biswas, V. Lakshmana Modaliar, Burjorji Bapooji Meherji, N. Lukshminarasu, Balaji

Obituary.

Khan Derao Adhav, Udhava Chandra Ghose, T. L. Narasimham, Nimchand de, Rajendranath Bannerji, M. Sunderaramia, Rajagopalachariar, V. Sambasiva Row, A. V. Jagga Row and Mr. J. Lukshmi Kanta Row.

It is exceedingly pleasurable to have to report that the past year has produced great activity in this direction, equalling, if not exceeding, that of either of its predecessors.

Visits to Branches. The following Branches were visited by the President-Founder and myself during the months of January, March and April:—Calcutta, Bankipore, Gya, Allahabad, Benares, Berhampur, Delhi, Monghyr, Bhagnipur, Jamalpur, Mozufferpur and Rajmahal. The President-Founder also visited: Pakur and Nilphamari.

The following Branches in addition to the above-named were visited by myself:—Poona, Darjeeling, Nellore, Masulipatam, Bezvada, Guntur, Narasawpet, Ellore, Cocanada, Rajahmundry, Vizagapatam and Vizianagram. W. R. Old visited Combaconam, Coimbatore, Chittoor, Bangalore, Erode, Bhavani, Sholinghur and Madanapalle.

Pandit Bhavani Shanker has visited and inspected the following:—Poona, Bombay, Surat, Nassick, Nagpur, Jubbulpur, Hoshangabad and Gooty.

J. Srinivasa Row has spent some time at each of the following Branches:—Bellary, Cuddapah, Nellore, Adoni, Prodattur, Penuconda and some smaller places.

Messrs. R. G. Buxy and C. Kotayya have not this year been in a position to take up the work of Branch visiting. The former has been compelled through ill-health to resign his appointment.

Mrs. Annie Besant's tour up to date has included Tinnevely, Madurai, Trichinopoly, Tanjore, Combaconam, Erode, Coimbatore, Bangalore, Bellary, Hyderabad, Bezvada and Rajahmundry.

Babu P. N. Sinha has visited Arrah, Monghyr and Mozufferpore.

I have to thank these Branches for their generous contributions towards travelling expenses, which have enabled all this work to be accomplished at a comparatively small cost to the working income of the Section. Our Branch-visiting this year, I am happy to say, has produced greater and more lasting activity than we anticipated, and several inert Branches have been roused into activity. This is an encouraging sign for Mrs. Besant's Northern tour.

I give below a short account of the activities of the more important Branches. Those not mentioned in the list are for the most part dormant, or at all events have not displayed systematic activity.

MADRAS PRESIDENCY.

The Bangalore Branch has held very regular meetings, at which the attendance has been fairly good. Pamphlets have been printed and issued. A medal in honour of H. P. B. has been established, to be awarded in the discretion of the Lodge to the most deserving subject. The Combaconam Branch, in addition to the literary work elsewhere

referred to, has held regular meetings and done good work. The same may be said of Coimbatore, Masulipatam, Madanapalle, Rajahmundry and Bellary. The following Branches have been fairly active in their own way:—Cuddapah, Madras, Guntoor, Chittoor, Adoni, Hyderabad and Secunderabad.

BOMBAY PRESIDENCY.

The Bombay Branch has held its usual daily meetings, and in spite of opposition and some diminution in its membership, has continued to make steady progress. Its literary work is elsewhere referred to. Miss Müller has been a good friend to the Branch. Surat, as usual, has been to the fore in every respect. The H. P. B. Theosophical Publication Society is elsewhere referred to, as also the literary activity of the Branch; regular meetings have been held. Poona and Bhavnagar are numerically strong and fairly active. The other Branches have not distinguished themselves particularly.

BENGAL AND BEHAR.

The Calcutta Branch has this year won back its old reputation for steady work. The Kalpa, its Monthly Journal, is elsewhere referred to. The Branch has secured a head-quarters and undertaken special branches of work. Berhampur Branch continues to carry on its useful activity. It has a good meeting-room and library. Bankipore is a pattern Branch in every respect. The quarterly reports published during the year show many forms of activity, including instructions to students, study of the "Secret Doctrine", and so forth. The greatest credit is due to this Branch. The following Branches are working fairly well:—Jamalpur, Mozufferpore, Pakur, Midnapur, Nilphamari, Rajmahal, Ranchi and Tipperah.

NORTH-WEST PROVINCES.

Allahabad had the honour of sending a delegate to the Parliament of Religions at Chicago, and Benares subscribed generously to the Besant Travelling Fund. Meerut works steadily and its monthly vernacular paper is issued regularly. Almorah, though a new Branch, promises well. Bara-banki has also been doing useful work.

PUNJAB.

Ludhiana Branch has a good record of activities in translation work, delivery of public lectures, etc. Bro. Sturdy's visit has produced good results. Umbala Branch works well and should do even better after Mrs. Besant's visit. Fategarh, Dehra Dun and Muttra are also working to some extent.

CENTRAL PROVINCES.

Nagpur, Hoshangabad and Jubbulpore, were recently visited by Pandit Bhavani Shanker, and it is to be hoped they will show more activity in future.

Charters have been granted to Branches at the following places :
 Agra, Almorah, Bhavani, Prodattur, Jalandhur and
New Branches Pennuconda; in all 6 as against 7 last year. I may
and Members. mention in this connection that the Head-quarters
 staff are of opinion that charters should only be
 issued in cases where there is a strong probability of branches continu-
 ing active, as past experience shows that the transfer of one important
 member is quite sufficient in many cases to terminate the existence of
 a weakly Branch.

Our Register shows 261 admissions as against 220 last year; the
 greater part of these being the direct outcome of Branch-visiting. This
 increase in membership is a promising sign.

The following are the Publications issued by the Section during the
 past year: *Prasuttara*, vol. III, "Theosophical Glean-
Publications of ings", "Lectures on Astrology", "Why you should be a
the Section. Theosophist", "Theosophy and Life", "Second Object
 of the T. S.", "Annie Besant on Theosophy", "Light
 on the Path", with Srinivasa Row's Commentary, and miscellaneous
 pamphlets for free distribution, amounting to about 15,000.

There has been, I am glad to say, a good response to the earnest
 appeal made last Convention, for more Branch work in
Vernacular and this field, and I am pleased to announce that the follow-
other Publica- ing journals have been started this year. *The Kalpa*, a
tions of Branches Bengali Theosophical monthly, issued by the Calcutta
and individuals. Branch and edited by Dr. Rakhal Ch. Sen; *The Theo-*
sophic Thinker, an English weekly edited by R.
 Jagannathiah; *The Adhyátma Māla*, a Gujarati monthly issued by R.
 Surat T. S. Below I give the principal publications of the various
 Branches:—

Cumbaconam—"Thoughts on the Bhagavad-Gītā" in English, by
 A. Nilakanta Shāstri; *Vāsudevāmānam* (Eng.), by K. Narain-
 sawmy; "Epitome of Theosophy" (Tamil), by A. Siva Row;
Vichārasāgara (Tamil), by A. Siva Row; and in addition large
 editions of several English pamphlets for free distribution.

Bombay:—By Mr. Tookaram Tatya for the Bombay Publication
 Fund—in English, *Uttara-Gītā*; *Mahimna Stotra*; *Rules of*
Rāja Yoga; *Hatha Yoga Pradipika* and other translations;
 also many books in Sanskrit, Marathi and Hindi. By the
 Bombay Branch, *Pauses* (now the *Theosophic Gleaner*), vol. III,
 and pamphlets for distributions.

Surat:—"Epitome of Theosophy" (Gujerati); Annie Besant's
 Manual on Reincarnation (Gujerati).

Ludhiana.—"Seven Principles of Man" (Besant), translated into
 Urdu, also "Reincarnation" into the same, and small pamph-
 lets for distribution.

Bangalore:—Three useful pamphlets in English.

The following Branches have also published pamphlets:—Umballa,
 Meerut, Madanapalle, Almorah.

Bro. N. B. Aitreyā reports that he issues useful pamphlets from
 the "Olcott Press" at Saugor. Some are in English, others in
 Hindi.

The *Charitable Dispensary* at Bombay dispensed medicine for
 nervous complaints, fever, spleen and liver complaints, etc., to from
 2,000 to 25,000 patients, mostly Parsis. The cases treated were for the
 most part those that had been rejected as incurable by public hospitals
 and private dispensaries.

A donation of Rs. 2,000 has been given for the Dispensary by
 Bachubai, daughter of the late Khatan Makanji, thus raising the Dis-
 pensary Fund to Rs. 12,000.

Mr. P. R. Venkatarama Aiyer, who has had charge of most of the
 correspondence, reports a decided improvement this
Correspondence year, particularly in the direction of philosophic dis-
with cussion carried on by correspondence. Correspondents
Head-quarters. in India have been introduced to our members abroad
 and good has been done in this way. I ask the earn-
 est attention of members to the Theosophical Correspondence Class re-
 cently organised by Mr. Judge in America. Our Indian Section Fellows
 should join heartily in this excellent scheme.

Owing to the generosity of our Western Brothers, we were enabled
 to send a delegate to the Chicago Parliament of Reli-
Our Delegate gions to represent the Indian Section. The choice
at the Parliamnt fell upon Bro. Gyanendra N. Chakravarti of Allahabad,
of Religions. and he consented to go. It was the unanimous opi-
 nion of all that Bro. Chakravarti's visit was in every
 respect a success, and that his presence both in Europe and America has
 done much towards strengthening the bonds of union between the East
 and the West. I am, I feel sure, expressing the feelings of all his Hindu
 brothers, when I heartily congratulate Bro. Chakravarti on the good
 and lasting work that he has done in the West this year.

The General Secretary of the European Section, in his letter of
 greeting to this present Convention, extends his hearty
European thanks to all Hindus who have helped him with literary
Section, contributions during the past year. This branch of our
Oriental activity is an extremely important one, and the short
Department. and simple extracts from Eastern sacred literature fur-
 nished by the Department have been thankfully and
 eagerly read by many. I would take this opportunity of urging upon
 the members of the Indian Section the necessity for keeping up Bro
 Mead's useful publications by a generous supply of contributions.

I am sorry to report that the *Prasnottara* has this year been a complete failure. In spite of repeated appeals for support in the shape of literary contributions, it has been allowed to languish, with the consequence that during the last two months we have not been able to issue any numbers at all. It has been apparent to me for sometimes past that the *Prasnottara*, at all events out here, is useless. More than half our members never read it at all, and a considerable proportion of those who do, have expressed the opinion that this system of question and answer is not altogether desirable in India. This, I may add, is the opinion of our leading members, many of whom have represented to me the advisability of discontinuing the publication of the *Prasnottara*. I therefore take advantage of the present opportunity to ask the members of the Indian Section, to allow me to discontinue the journal and to substitute therefor the publication from time to time of such short papers, articles, and so forth, as shall be deemed suitable.

To pass now to a consideration of our financial position. The following abstract of the detailed financial statement appended to this report will give you an idea of our financial status at the end of this, the third year of our existence.

Totals of Income.			Expenditure.		
	RS.	A. P.		RS.	A. P.
Balance on hand on the 1st of January	1,533	1 3	Allowances to workers...	1,181	0 0
Donations	2,051	5 11	Travelling expenses	1,057	1 0
Annual Dues	2,731	12 0	Printing	1,861	10 1
Entrance Fees	2,034	8 0	Postage	1,102	8 0
Contribution towards Travelling expenses	440	12 0	Stationery	263	11 6
Sale of "Prasnottara"	74	9 6	Cost of feeding the Delegates in the last Convention	329	6 0
Charter Fees	25	0 0	Do of pandals do	40	12 0
			Telegrams	65	2 0
			Christmas presents, &c.	20	0 0
			Repairs & Charities	127	10 5
			Donation to "The Theosophic Thinker"	20	0 0
			Donation to Head-quarters for 1893	1,041	7 2
			Sundries	1	4 10
Total...	8,891	0 8	Total...	6,910	5 0

A comparison of the above with last year's account shows that the receipts accruing from *Annual Dues* are practically the same as last year. *Entrance Fees* show an increase of Rs. 500, due to the greater number of diplomas issued as the result of Branch visiting. Under *Donations* we have also an increase of Rs. 1,000. Of this Rs. 500 was the donation

of a generous member of the Amballa Branch. Contributions to travelling expenses are about the same, as also general receipts falling under the head of *sundries*.

Turning now to our expenditure we find a decrease of Rs. 200 in printing charges, due principally to the discontinuance of the Branch paper. As many, if not more, general pamphlets have, however, been issued, and the cost of some of these has been borne by Branches. The expenditure under postage is approximately the same as last year. Under allowances to workers we have an increase of Rs. 500, due to the addition to our staff in the person of Mr. W. R. Old; but this is counterbalanced by a decrease of Rs. 560 in travelling expenses. We have been enabled this year to donate Rs. 1,025 towards the up-keep of Head-quarters, which we could not do last year, and this, I am glad to announce, as it is only right and fair, that the Indian Section which gets its quarters free and pays no percentage on the entrance fees received, should contribute according to its means to the maintenance of Head-quarters.

We have again to tender our hearty thanks to the Theosophist Office for paying the allowance of Mr. S. V. Edge, as in the two previous years.

Comparing our total net Income and Expenditure for 1893 with that of 1892, we get the following result:—

Total Net Income.			Total Net Expenditure.		
	RS.	A. P.		RS.	A. P.
1892	5,789	3 0		5,444	7 2
1893	7,415	7 4		6,910	5 0

This shows an increase of some Rs. 1,600 in income and about Rs. 1,300 in expenditure.

It should be noted that the balance in hand from the previous year is not included in these income totals, nor the donation of the Theosophist Office abovementioned, which has not passed through the accounts.

The increase on both sides of our account is satisfactory, and I trust that our financial status may be as good and even better next year.

The Annie Besant and Chicago Parliament of Religions Funds are published elsewhere for general information.

It has been decided by the Committee in whose hands the management of this Fund is, that the first work undertaken shall be the collection and publication of H. P. B.'s scattered writings. In pursuance of this, steps are being taken both in London and here, to collect every-

thing of importance that H. P. B. wrote, and I believe that during the coming year, the work of publication will be commenced. There are to be also some Oriental translations, including S'ankara's Commentary on the Bhagavad-gita, the translation of which Mr. Mahadeva Shastri of Mysore is now completing.

Associations composed of students founded for the study of reli-

Affiliated Students' Associations and Schools.

gion and moral training have been founded by the following Branches:—Ludhiana, Pakur, Bankipore and Calcutta, while those previously existing at Allahabad, Madanapalle, Masulipatam and Bellary are continuing their work. At Pakur, Bellary, Guntur and Madanapalle the Sanskrit schools are working more or less satisfactorily. The Umballa Branch has founded a Hindu-Mohamedan school.

I wish to take the present opportunity of drawing the earnest attention of members to the importance of this Branch of our work and the great opportunities that lie before us in this direction of making the Theosophical Society more of a power for good in India. I would see every Branch of our Section doing something for the youth of the land, and there is no reason why this should not be so. When the matter comes up for discussion later on, in the Convention, I trust that those members who have had experience in this matter will give us the benefit of their advice.

The activity of our brothers at Surat has resulted in the formation of a Society bearing this name, which has already collected a considerable fund and accomplished good work. I cordially recommend this excellent organisation to the attention of members as an exceedingly useful institution, and I take this opportunity of congratulating Dr. Edal Behram and his colleagues on their work. I see, on referring to last year's report, that a similar proposition hailing from Dehra Dun, fell through from want of support, but certain of our members promised donations should it be started. Now that a Propaganda Society is an accomplished fact, I trust that those gentlemen will renew their promises in favour of Surat. The amount of good which the Society can accomplish will, of course, be in proportion to the funds at its disposal.

Without being unduly optimistic, I think I may claim that the state of the Indian Section at the end of this year shows a decided improvement on that of previous years. The Branches have shown greater activity; Branch-visiting has produced more lasting results, the Finance is satisfactory; the correspondence has been better. Branches too have shown more original activity and a desire to make use of local advantages. The Vernacular work has gone on, and last, but by no means least, we have Annie Besant's visit and her eloquent lectures to crown the year.

In our Indian work, as our President-Founder can tell us, we have often to wait long before we reap the harvest of a particular seed-sowing; and too often our reaping is not in proportion to our toil. But on the other hand, we often find results where we least expect, some scattered, wind-blown seed produces fruit undreamed of,—and we are encouraged

and resume manfully our toil. So also we cannot always judge fairly of the progress of our work, by studying individual years. We must take larger periods of time. If then you will consider the practical influence of the Theosophical Society in India to-day, as compared with what it was three years ago, you will admit, I think, that the organising efforts of the Indian Section have not been thrown away, and that seed sown long ago, by others, is now coming to perfection under our fostering hands.

You must each of you judge for yourselves, by your own observation, of the truth of this year's report, and supplement the details given therein by what you have seen in your own localities, for India is a vast territory, and it is not always easy to judge of things from this out-of-the-way corner of Madras. I trust that there are many here who can truthfully say,—“Theosophy has during the past year made progress in my locality.”

This question of localities brings me to the real difficulty of our Indian work,—the crying need for local centres, such as we have here at Adyar. Until something is done in this direction, I feel convinced, that our Indian Theosophical problem will remain unsolved. This country is not like Europe or the United States, where Branches support themselves, but it is the very essential of our work here that our Branches should be fostered and energised from local centres. It seems possible that this year something may at last be done in this direction, and we shall all of us require to give our most earnest attention to any plans that may be forthcoming, and our practical coöperation in rendering them feasible.

Annie Besant's visit will, without doubt, mark a new era in our Indian Section work, and what we have all to do is to use the opportunity to the fullest, by carefully directing into right channels this newly-infused stream of vitality. A year of honest and sincere work lies behind us, one full of promise and hope is before us.

In concluding this report I have nothing new to add, no advice to give that has not already been given, in better terms, by others. This large gathering here is a sufficient testimony to the earnestness of our members and of the good work accomplished in the past. The future, if we remain true to ourselves and our Cause, will surely surpass our present, even as it, in its turn, has more than realised the aspirations of the past.

SYDNEY V. EDGE,
Acting General Secretary.

THE WORK IN CEYLON: REPORT OF MR. BUULTJENS.

DEAR SIR AND BROTHER,—Mr. R. A. Mirando, elected as President of the Colombo T. S. at the beginning of the year, has efficiently filled the vacancy caused last year by the death of Pandit Batuwantudave, and Pandit T. Karunaratne has filled the editorial chair rendered vacant by Pandit Weragame Banda's death. The Colombo Society continues to do good and useful work, holds regular meetings, Bana-preaching is continued, and Sunday lectures are systematically given. The circulations of the *Sandaresa* and *Buddhist* continue to increase under the able management of Mr. H. S. Perera. The Secretaries of the Society, Messrs. C. P. Goonewardene and D. J. Subasinha, help me in the General School Department in visiting and examining the vernacular schools in the outstations. Mr. T. G. Harrison has taken up the organisation of "Sunday" Schools for the spread of religious knowledge.

Central Province Schools.—The increase of schools led me to recommend a provincial classification of schools, and with Colonel H. S. Olcott's approval, I transferred the management of the Central Province Schools to the Hon. T. B. Panabokke, M. L. C.

Statistics relating to these schools have been forwarded to the Convention. Mr D. S. S. Wickremaratne, Secretary, Kandy T. S., assisted by Mr. D. B. Jayatilaka, B. A., Principal of the Kandy English School, visit and organise the schools in the province.

Colombo English Boys' School—The average attendance is the same as last year—near 200. As pointed out last year no increase in numbers can take place as the rented house is insufficient to accommodate large numbers. No successful effort has yet been made to buy up a block of land and put up buildings. As the leading Buddhist school in the Island it is a shame that no permanent and substantial abode has been yet obtained for it. Arrangements are in progress, however, to take on a long lease a block of $4\frac{1}{2}$ acres in a central part of Colombo; and the building will be put up by public subscription,—about Rs. 5,000 required.

The Government Grant Examination was as unsatisfactory as last year. We obtained Rs. 724 in 1892 and Rs. 739 in 1893. The other schools in Colombo have also suffered from the new policy of Government to "pluck" boys, and the leading Christian institution in Colombo, St. Thomas' College, secured only Rs. 925 last year.

In the public examinations, however, the Colombo Buddhist School did very well. H. Peries of our school coming 4th in the Cambridge Senior Local with Honors in Class II. The following is the list of

H. Peries

Senior Local.

—Age 18—Passed in English, Latin, French, German, Mathematics, Applied Mathematics, Natural Science and Drawing.

D. J. Wimalasurendra—Age 18—Passed in English, Latin, Mathematics, Applied Mathematics Natural Science and Drawing.

C. C. Piyatissa —Aged 16—Passed in English, Latin, German and Mathematics.

S. Samarasinha —Aged 16—Passed in English, Latin, Mathematics and Natural Science.

Junior Local.

C. W. Goonewardene, } Passed.
R. Gunaratne, }
B. C. Fernando, } Passed and satisfied the requirements of the Medical Preliminary Certificate.

It is worth noting that the Buddhist School passed the only two successful candidates in German, in the Island, of these students Peries has joined the Medical College to qualify as a Doctor, and also B. C. Fernando; whilst Wimalasurendra has entered the Technical Institute. Piyatissa and R. Gunaratne help me as teachers of the lower classes of the school, and Samarasinha has entered a mercantile firm.

London Matriculation Examination.

D. J. Wimalasurendra passed this examination, also obtaining honors in Division Second. This was the only successful candidate in the Island.

The income of the school by grants and fees for 1893 was about Rs. 3,896, and it is time that we secure the services of an English graduate from one of the Universities, since in the best schools in Colombo there are four to five graduates. An energetic graduate from Oxford or Cambridge—who is a Theosophist—would be a desideratum.

List of Schools registered this year.

1. Sanghamitta Girls' School	...	124
2. Mahinda College-Galle—registered under Dr. Daly	...	200
3. Katugastota School—Central Province Department	...	...
4. Badulla School—provisionally registered	...	100

Vernacular.

5. Nedimale Mixed	...	260
6. Galkisse Boys	...	151
7. Polwatta Boys	...	165
8. Ahangama Boys	...	159
9. Passara Girls—provisionally registered	...	58
10. Gampola Girls	} Central Province Department	...
11. Harton Boys		
12. Haguranketa Boys		

Registered Schools handed over to my management from private managers.

1. Panadura Pattiya Boys	...	150
2. Wellawatta Boys	...	50

3. Panadura Pattiya Girls...	...	...	100
4. Pothupitiya Mixed ...	...	...	108

The total number of registered schools under T. S. last year was 9.
The total number of registered schools up to date is 25.

Vernacular Schools in Western and Southern Provinces awaiting registration next year.

1. Kirilapone Boys	...	...	110
2. Walane Boys	...	...	150
3. Arukgoda Boys	...	...	75
4. Puhuvula Mixed	...	...	140
5. Thebuvane Girls	...	...	30
6. Moragalla Mixed	...	...	100
7. Welitara Boys	...	...	50
8. Athangama Girls	...	...	—
9. Wiragampita Mixed	...	...	160
10. Dikvella	...	...	75
11. Veyangoda Boys	...	...	100
12. Maradane Boys	...	...	—

Arrangements are in progress to start schools at the following places:—

1. Dehivala District—An English School.	
2. Ambalangoda	do
3. Tangalla	do
4. Kotahena	do
5. Matara	do
6. Karadeniya Vernacular Boys.	
7. Rajjama	do Mixed.
8. Gintota	do Boys.
9. Walagama	do do
10. Kaburugamuva	do do
11. Habaraduva	do do
12. Mirigama	do do
13. Henaratgoda	do Girls

Registered prior to 1893.

1. Colombo English Boys—Attend, 250	Grant 1-014.
2. Wellawatta Girls	" 102 " 188-50.
3. Do Boys	" 50 " 75-00.
4. Panadure Pattiya Boys	" 150 " 233-00.
5. Do Girls	" 100 " 176-00.
6. Dangedra Boys	" 165 " 264-00.
7. Ambalangoda Boys	" 191 " 482-00.
8. Do Girls	" 135 " 360-00.
9. Ambagahawatte Girls	" 200 " 281-50.
10. Wekada Mixed	" 170 about Grant 260-00.
11. Pothupitiya	" 100

The Local Committees and the Local Managers deserve every praise for the up-keep of their respective schools, active interest they take, without such valuable co-operation it would be impossible for me to direct the educational movement.

THE QUARTER-MILE-CLAUSE.

Last year I reported of the vexatious clause introduced by the Director of Public Instruction at the instance of the Christian missionaries, which damaged the registration of our schools. I am glad to report now that my petition to the Legislative Council and the advocacy therein made by the Hon. T. B. Panabokke, M. L. C., had the effect of limiting the operation of the clause to villages only and permitting the registration of schools in towns. I was therefore compelled to pull down our school buildings at Nugegoda and Karagampitiya and to erect new buildings beyond the quarter-mile-limit. A commodious and substantial school room, costing Rs. 700, was put up at the latter place, chiefly through the generosity of Mr. Rupasinha, and a new school at the latter place, costing Rs. 150, at the expense of the village committee. After a long struggle I am happy to state that the Karagampitiya School, known as the Olcott School, has been registered for grant, and that the Nugegoda one will also be registered next month. Weragampita, our only other Quarter-Mile-School, is in a town, but yet because another school outside the town limits is within a quarter-mile, the Director has ruled that it cannot be registered. I have sent up an appeal against this decision to His Excellency the Governor, and I have reason to hope for ultimate success. We are determined that the school shall be registered, like the other two, even if it does cost us time, patience, and money.

The marked progress made by the Buddhists at large in education may be judged from the following fact gathered from the Public Instruction Report.

In 1891, there were 18 registered Buddhist schools receiving Government grant of Rs. 4,600; in 1892, there were 34 such schools in receipt of Rs. 10,223. Thus within a year the number of schools nearly doubled, and the amount of grant was more than doubled.

A. E. BUULTJENS, B. A.,
Superintendent of Buddhist Schools
under the T. S. in Ceylon.

Colombo, Dec. 19, 1893.

Report on the Buddhist Schools in the Central Circuit under the management of the Kandy Buddhist Theosophical Society.

It is gratifying to report that the educational work in the Kandyan Districts is annually progressing. We have now 17 schools, 7 for girls, 7 for boys, 2 mixed schools, and 1 night school, with a total number of about 1,400 boys and 500 girls. Of these 17 schools, 7 schools have only

been registered for grants and two other applications are before Government, and it is hoped that many of the unregistered schools will be placed on the list of aided schools ere long. The increase in the number of schools, especially girls' schools, which are sadly wanted in the Kandyan Districts, is a matter for satisfaction.

GRANT-IN-AID ENGLISH SCHOOLS.

Kandy Boys' Schools.—The Head Master is Mr. D. B. Jayatillaka, B. A. The attendance is 200. The second Government examination came off in November last, and the school earned 82 per cent. of passes.

Hatton Boys' School is progressing. The attendance is 40. The teacher is sparing no pains to improve the attendance. The first Government examination is to come off on the 23rd November.

Katugastota Boys' School.—A spacious and a substantial building has been put up at a cost of Rs. 800. The attendance is 150, and the first examination was held in October last when the school earned 80 per cent. of passes. This is the only school of the kind in the Island, to my knowledge, giving free English education.

UNREGISTERED ENGLISH SCHOOLS.

These are *Matale Boys' School*, of the Matale Theosophical Society, *Kurunegalle Boys' School*, of the Malia Deva Theosophical Society, and *Hatton Night School*. The total attendance of these schools is 150. The application for the registration of Kurunegalla school is before Government.

GRANT-IN-AID VERNACULAR SCHOOLS.

Kandy Girls' School has an attendance of 100. The first examination was held in November last. Percentage of passes is 82. During the year the school was removed to an upstairs building to provide accommodation for the increasing number.

Gampola Mixed School has an attendance of 110 children, including 40 girls. Last year, the school gained 80 per cent. of passes. This year's examination was held on 10th instant and the result is not known yet.

Ataragalle Boys' School has an attendance of 130 boys. Last year the school gained 97 per cent. of passes. This year's examination was held on 9th instant, the result is not yet made known to us.

Hanguranketta Mixed School was registered this year, and the examination is to come off in January next. The attendance is 100, including 30 girls.

UNREGISTERED VERNACULAR SCHOOLS.

Kadugannawa, Ampitiye, Buwelikada, Rattota, Galagedera Girls Schools and *Ampitiye Boys' School* form the unregistered vernacular schools. The total attendance is 200. Application for Rattota school is before Government.

In these places every effort is made to provide suitable buildings and furniture preparatory to application for registration.

The total of grants earned last year was Rs. 1,660, which is far in advance of the grants of the previous year, and amounting to Rs. 747. This year it is expected that the amount would reach Rs. 3,000. My thanks are due to the teachers and the different Societies for their hearty co-operation in the good work to which is mainly due the success as stated above, and especially to Mr. D. B. Jayatillaka, Head Master of the Buddhist High School, Kandy, for periodical inspection of the different schools in addition to his own duties.

It is also my pleasing duty to make special mention of the following gentlemen, whose cordial co-operation in the work deserves great commendation. Messrs. D. S. T. Wickramaratne of Kandy; my Assistant L. B. Yatawara Ratmahatmeya and G. Pussegoda, of Ampitiye; C. B. Ungawella Ratmahatmeya and C. P. Obeysekara, of Galagedera; P. B. Ranaraja, of Hatton; A. H. D. B. de Silva, of Matale; U. D. Wijeytunge, of Kurunegalle; L. B. Banaraja, of Katugastota; H. F. de Silva, of Gampola; T. B. Fernando, of Gampola; D. G. P. Dharmaratne, of Hurikadurva, Dr. J. Ediriweera, of Hanguranketta; C. P. Gooneratne, of Kadugannawa; C. D. S. Wijeysekara and Hulangamuwe Ratmahatmeya, of Rattota; H. D. S. Moonesinghe Mohandiram of Buwelikada; and T. D. H. Appuhamy, Peace Officer of Wattedgama.

T. B. PANABOKKE,

General Manager of the Buddhist Schools,

Central Circle.

THEOSOPHICAL HALL,
KANDY, 16th Nov. 1893.

Report of the Work in the Southern Province under the supervision of the Galle T. S.

I. The work for the year ending in December 1893 is very satisfactory. It is a great pleasure to see that the people are now beginning to think of the importance of working together, with the result that meetings are often being held for discussing things connected with the public as well as private matters.

1. Mahinda College is now well attended. The first Grant-in-aid Examination was held by the Government Inspector on the 28th November last. He was greatly pleased with the manner in which the boys behaved and gave their lessons. His report is as follows:—

"28th November 1893.—Held the annual examination of this school to-day. The results, so far as I am able to judge at present, are creditable to all those engaged in teaching. I consider the tone and discipline of the school both pleasing, and I believe that the establishment of this institution has supplied a great want. I have been especially struck with the careful in English each pupil has individually received."

2. Dangedera Buddhist School is daily progressing. This year it earned a grant of Rs. 264. The attendance is growing large, and it has been decided to enlarge the building.

3. Kalegana Buddhist School is now well attended and is a Grant-in-aid School. The teaching staff is to be increased from next year.

4. Meeripenne Buddhist School has a large attendance and is also a Grant-in-aid School.

5. Kataluwa Buddhist School is now full and another building is to be soon put up. It is a Grant-in-aid School.

6. Ahangama Buddhist School. Owing to the growing attendance, a wing had to be added to the building. It is a Grant-in-aid School.

7. Weligama Buddhist School has a large attendance. It is a Grant-in-aid School.

8. Weragampitiya Buddhist School. This is newly opened at Matara and is being supported by the Galle Buddhist Theosophical Society and others.

9. Dodanduwa Buddhist School has a satisfactory attendance. It is a Grant-in-aid School.

10. Amblangoda. There are three boys' and girls' schools opened by the Buddhists. This is a rapidly flourishing large village, and ere long it would have a High School to meet with the demands of the increasing population.

II. All the Buddhist schools were visited by the Director of Public Instruction about the middle of the year, and he was well pleased with the work.

III. The Local Preacher, Mr. G. Dharmapala, is busily engaged in going through villages, preaching and working with all his might for the success of the Weragampitiya Buddhist School, Matara.

IV. The visit of the President-Founder with the distinguished ladies, Mrs. Annie Besant and Countess Wachtmeister, to Galle, and the heart-stirring addresses delivered, have infused spirit into most of us and we are now eagerly at work.

THEOSOPHICAL SOCIETY,
GALLE, 20th December 1893.

T. D. S. AMARASURIYA,
President, T. S., Galle.

Mr. Old then read the following:—

FINANCIAL REPORTS OF 1893.

SUSPENSE ACCOUNT

OF SUBSCRIPTIONS TOWARDS THE REIMBURSEMENT OF DEFALCATIONS
BY THE LATE TREASURER. (TO BE HEREAFTER ASSIGNED *pro rata*).

RECEIPTS.	Amount.			EXPENSES.	Amount.		
SUBSCRIPTIONS.	RS.	A.	P.	DEFALCATIONS.	RS.	A.	P.
Mr. Bertram Keightley ...	1,097	2	4	Permanent Fund ...	60	0	0
Annie Besant ...	800	0	0	T. Subba Row Medal Fund...	600	0	0
Miss F. H. Müller ...	1,259	0	3	H. P. B. Memorial ...	3,763	8	0
Mr. K. S. Chandrasekhara Iyer	3	0	0	Head-quarters Fund...	1,272	4	1
Hon. S. Subramaniya Iyer ...	100	0	0	President's Retiring Fund ...	2,612	7	10
Mr. A. Venkatanishah ...	4	0	0	Private gift to Col. Olcott, donated by him to the T. S.	341	1	8
" C. Kottaya ...	10	0	0				
" Purmeshri Das ...	25	0	0				
" Dorabji Dasabhai ...	100	0	0				
" Ishwara Prasad ...	100	0	0				
" B. Jiva Ram ...	16	12	0				
Muttra Branch, T. S. ...	20	0	0				
Fategarh do ...	20	0	0				
Rai Bahadur B. Basu...	10	0	0				
Mr. Dhanjibhoy Lalji ...	10	0	0				
" Umanatha Ghosal ...	10	0	0				
" Pestonji Dhosabhoy ...	100	0	0				
American Section, T. S., sent through Mr. W. Q. Judge...	1,037	14	2				
	4,722	12	9				
Deficit Balance...	3,926	8	10				
Rs...	8,649	5	7		Rs...	8,649	5 7

Subscriptions promised:—

	RS.	A.	P.
Mr. Tookaram Tatya ...	100	0	0
Col. H. S. Olcott ...	100	0	0
Mr. D. Gostling ...	100	0	0
Total Unpaid Subscriptions...	300	0	0

1893.

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 27th Dec. 1892 ...	583	15	6	Boarding expenses of Delegates to Convention, 1892	57	9	0
DONATIONS:—				Printing XVIIth Annual Report ...	363	2	11
Mr. Sitarama S'astri (Cuddapah) ...	1	0	0	Photographing Convention ...	53	0	0
„ Sham Charan (Benares) ...	10	0	0	Repairs and Furnishing ...	201	0	0
„ Baroda Prasad Basu (Vizagapatam) ...	10	0	0	Painting Branch Shields ...	6	9	0
„ T. R. Krishnasawmy Iyer (Wegupala) ...	5	0	0	Travelling expenses of Delegates ...	50	0	0
„ R. V. Venkatarama Iyer (Surat) ...	5	0	0	Jatka hire, Freight, &c. ...	15	4	0
„ A. E. Buultjens (Colombo). ...	11	0	0	Extra servants for Convention ...	9	0	0
Dr. D. J. Edal Behram (Surat). ...	5	0	0	WHITE LOTUS DAY:—			
Rai Bahadur R. Soorya Row Naidu (Masulipatam) ...	20	0	0	Bounty to Fishermen			
Rai Bahadur B. Basu (Calcutta) ...	5	0	0	Printing notices ...	32	0	6
Mr. Chandraya Yankaya (Secunderabad) ...	20	0	0	Repairing and furnishing for the Convention, December 1893, including half cost of a permanent floor for Brahman meals ...	1	4	6
„ Ananta Ram Ghosh (Chupra) ...	25	0	0	Owing to Head-quarters ...	333	11	6
„ S. Ragavendrao (Bombay). ...	4	0	0	Balance on 25th Dec., 1893...	1,200	0	0
Interest on Savings Bank Acct. ...	0	3	0		81	9	3
ANNUAL DUES:—							
Ceylon (Colombo T. S.) 11-6-0							
2 Unattached Members 3-9-0							
Sydney T. S. 117-5-0							
Adelaide T. S. 66-8-0							
Wellington T. S. 3-3-9							
Melbourne T. S. 44-10-0							
Hobart T. S. 26-0-0							
Auckland T. S. 17-0-5							
Rockhampton T. S. 9-6-0							
	299	0	2				
Transferred from Head-quarters Acct. to meet current deficit ...	200	0	0				
Previous loans from Head-quarters ...	1,200	0	0				
Total...	2,404	2	8	Total...	2,404		

1893.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 27th Dec. 1892	21,075	11	3	Interest transferred to Head-quarters ...	408	0	6
Interest on Savings Bank Account ...	0	9	0	Defalcation on Savings Bank Account by the late Treasurer ...	60	0	0
Do. on 4 per cent. Govt Paper less Income Tax..	408	0	6	Balance on 25th Dec. 1893.	21,016	4	3
Total Rs...	21,484	4	9	Total Rs...	21,484	4	9

1893.

T. SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 27th Dec. 1892	648	11	0	Defalcation on the Savings Bank Account by the late Treasurer ...	621	0	0
Interest on Savings Bank Account ...	0	15	0	Balance on 25th Dec. 1893	38	10	0
Donation by Mr. A. Nanjundappah (Cuddapah)..	10	0	0				
Total Rs...	659	10	0	Total Rs...	659	10	0

1893.

DONATIONS TO HEAD-QUARTERS.

RECEIPTS.

	RS.	A.	P.
Mr. C. Sambiah (Mylapur) ...			
Mrs. Ida R. Patch (America) ...			
" Mary J. Robbins (do) ...	28	0	0
Mr. Jwala Prasad (Sahaswan) ...	35	0	5
" Ramkaran Sivakaran (Secunderabad) ...	35	0	5
" A. P. Khan (Colombo) ...	20	0	0
" A Friend" (Calcutta) ...	36	0	0
Khan Bahadur N. D. Khandalwala (Poona) ...	5	4	0
Mr. B. P. Basu (Visagapatam) ...	50	0	0
" A Nilakanta Sastri (Cumbaconam) ...	10	0	0
" Lalla Sri Ram (Bulandshahr) ...	5	0	0
" T. Sadasiva Iyer (Srivaikuntam) ...	50	0	0
" K. Edulji ...	50	0	0
" N. H. Cama ...	20	0	0
" H. Bowman (San Francisco) ...	11	0	0
The Allahabad Branch T. S. ...	5	0	0
The Behar do ...	31	0	0
Mr. A Venkatakantiah (Arcot) ...	15	13	0
The Gaya Branch T. S. ...	30	0	0
The Benares do ...	5	0	0
Dewan Bahadur S. Subramania Iyer (Madras) ...	25	0	0
Mr. E. A. Neresheimer (New York) ...	25	0	0
Dr. D. J. Edal Behram (Surat) ...	100	0	0
Mr. Mahadeva Sastri (Warangal) ...	1,616	0	0
The Mozufferpore Branch T. S. ...	10	13	5
The Nilphamari do ...	1	0	0
The Pakur do ...	10	4	0
The Berhampore do ...	25	0	0
The Jubbulpur do ...	75	0	0
Mr. A. Nanjundappa (Cuddapah) ...	50	0	0
" M. Nanjunda Naidu (Shimoga) ...	5	0	0
" Anantharai Nathji Mehta (Kundla) ...	5	0	0
" Tookaram Tatya ...	3	0	0
The Cuddapah Branch T. S. ...	84	0	0
Col. H. S. Oleott ...	50	0	0
Mr. J. St. Clair (Auckland) ...	5	0	0
" Ananta Ram Ghosh ...	341	0	0
" J. Van der Linden ...	16	8	8
" P. Nagesa Row (Masulipatam) ...	25	0	0
	15	12	0
	3	0	0
Total Rs...	2,933	8	

1893.

ADYAR LIBRARY ACCOUNT.

RECEIPTS.	Amount.	EXPENSES.	Amount.
	RS. A. P.		RS. A. P.
Balance on 27th Dec. 1892. ...	1,227 9 8	Purchase of Subba Row Gold Medal of 1892. ...	55 7 0
DONATIONS:—		Books purchased ...	567 15 0
Mr. Baroda Prasad Basu (Bez-wada) ...	5 0 0	Establishment Charges ...	375 12 8
" J. Siddle (Wanguni N. Y.) ...	8 0 0	Freight on Books ...	21 4 11
" T. Herbert Wright ...	12 0 0	Binding Books. ...	241 4 0
" S. E. Camal Singh (Arcot.) ...	10 0 0	Copying Charges ...	7 8 0
" Edal Behram ...	10 0 0	Repairs to Furniture ...	2 0 0
" R. Sooria Row Naidu (Masulipatam) ...	30 0 0	Sundries ...	0 7 0
" T. Kawakami (Calcutta) ...	29 0 0		
Dr. Henry Pratt (England) ...	173 4 0		
Rai Bahadur B. Basu (Calcutta) ...	5 0 0		
Mr. C. Sambiah (Mylapur) ...	34 0 0		
Sale of duplicate books ...	85 5 0		
Box donations ...	2 7 9		
		Balance on 25th December 1893. ...	359 15 10
TOTAL RS...	1,631 10 5	TOTAL RS...	1,631 10 5

1893.

SOCIETY'S HEAD-QUARTERS ACCOUNT.

RECEIPTS.	Amount.	EXPENSES.	Amount.
	RS. A. P.		RS. A. P.
Balance on 27th Dec. 1892 ...	824 10 6	Establishment Charges ...	2,622 9 9
Donations received:—		Food Expenses ...	326 0 9
America ... 1,686- 6-7		Printing and Stationery ...	174 0 10
India ... 1,878-15-2		Advertising and Reporting... ..	77 1 0
Australia ... 36- 2-0	3,601 7 9	Postages ...	130 9 6
Col. Olcott ...	341 1 8	Telegrams ...	33 6 0
Diploma and Charter fees:—		President's Travelling Ex-	
America ... 2,001- 5-11		penses ...	522 1 4
Europe ... 764- 1- 6		Loan to Anniversary Fund...	1,200 0 0
Australasia ... 527-13- 7		Repaid to Indian Section on	
Ceylon ... 23- 2- 0		account of Loan ...	893 12 0
S. America ... 65- 0- 0	3,381 7 0	Animals' food and attend-	
Sale of B. W. Mare ...	470 15 0	ance ...	962 10 0
Sale of Stores ...	4 8 0	Rent of land adjoining	
Received from Mango con-		Adyar ...	1 0 0
tractor ...	12 0 0	Repairs to Main Building,	
Boarding charges ...	137 8 0	Stables, Bungalows, Car-	
Gram sold to Theosophist		riages, and Furniture ...	1,017 11 0
Office ...	72 7 9	Charities ...	53 2 0
Sale of Australian Mare ...	100 0 0	Sundry expenses, including	
Sale of 8 Rattan Mats ...	57 0 0	Freight, Conveyances ...	
Sale of Cart ...	10 0 0	Peons Fees and odd items...	
Sale of Leaves ...	3 0 0	Carriage Hire during repairs	555 10 0
Interest on Permanent Fund		Further loan to Anniversary	21 0 0
4% Government Papers ...	408 0 6	Fund ...	200 0 0
Interest on Savings Bank a/c...	0 9 0	Error in 1891 Account: In-	
		come Tax on Interest from	
		Government papers, not	
		charged by S. E. G. ...	11 15 2 0
		Do do in 1892 account	23 14 9
		Balance on 25th Dec. 1893...	598 2 9
Total...	9,424 11 2	Total...	9,424 11 8

AUDIT REPORT.

We have made a careful examination of the Head-quarters accounts of the Theosophical Society from the 31st July 1893 (being the date on which Col. Olcott submitted his report upon the Defalcation Account) up to the 26th December 1893, and we certify that the balances of the various accounts are as follows:—

	Rs.	A.	P.
Permanent Fund ...	21,016	4	3
Anniversary Fund ...	81	9	3
Library Fund ...	359	15	10
Head-quarters Fund ...	598	2	9
T. Subba Row Medal Fund ...	38	10	0
Suspense A/c. ...	4,722	12	9
Total Rs.	26,817	6	10

The items are invested as follows:—

	Rs.	A.	P.
Permanent Fund 4% Government Paper to the nominal value of ...	21,000	0	0
(Deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Coopoooswami Iyer.)			
In Current Account with the Bank of Madras ...	5,147	15	9
Post Office Savings Bank Deposits:—			
Permanent Fund ...	16	4	3
Anniversary Fund ...	8	9	3
Head-quarters Fund ...	15	9	6
T. Subba Row Medal Fund ...	28	10	0
Library Fund ...	0	10	3
	69	11	3

Cash in the London and Westminster Bank, London, in the name of Col. Olcott, £20-2-7 @ Rs. 15-12 = 316 12 0
In addition to £7-3-7½ @ Rs. 15-12 = (in the hands of Mr. J. M. Watkins for disbursement on Library Account):— 113 0 0

Cash at date in Steward's hands ...	429	12	0
Do in Safe:—	78	0	0
Bank Notes ...	25	0	0
Coin ...	53	3	9
as platform			

Attentive accounted for ... recurrence of spiritual effort ... Germany was the centre of s ...
Total Rs. ...

We should state that Col. Olcott ascertained that the total defalcations made by the late Treasurer amount to Rs. 8,649 5 7

A Subscription Fund has been inaugurated to make good this deficit, under the name of the "Suspense Account," and the amount received on this account up to date, is Rs. 4,722 12 9

... .. 3,926 8 10

leaving a balance, still to be made good, of Rs.

The unpaid subscriptions towards this fund amount to Rs. 300; and since the books were closed for the year, two subscriptions, not included in the above item, of Rs. 25 and £ 7 sterling respectively, have been received and will be carried into the next year's accounts.

We have personally examined all the vouchers referring to Government Paper and all other investments of the Society, and we certify that all the balances shown are correct. We notice that the Government Paper in the Permanent Fund is deposited with the Bank of Madras for safe custody in the joint names of two Trustees only. We think that this is open to the objection that if one of these Trustees should die or resign, the other would have uncontrolled power of withdrawing the fund. This difficulty could be got over by the simple expedient of appointing a third signing Trustee, so that there should always be three signing Trustees, any two of whom should have power to operate on the Fund.

We would also recommend that in future two of the resident members of the T. S. in Madras should be appointed by the President to make a monthly audit of the accounts and verification of the state of the several investments and funds.

DAVID GOSTLING, F. R. I., B. A.,
Architect, Bombay.

PESTONJEE DINSHAWJEE KHAN,
Merchant, Bombay.

26th December 1893.

APPOINTMENT OF AUDITORS.

Acting upon the advice of the above Report, the President-Founder requested the nomination of two Auditors residing in Madras, who would undertake the work of auditing the Society's Accounts.

Mr. C. Sambiah and Mr. Ranga Row were appointed, and after discussion a quarterly instead of a monthly audit was decided.

President then called upon Annie Besant to address the subject of the general view of Theosophy in India and West.

Besant, who was received with loud applause,

which should be adopted by all disinterested persons, and adverted to the dangers which might

9,424	11	3	8	1
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be regarded as menacing the future of the Society if the eclectic spirit of the movement were disregarded or indifferently sustained.

In Europe, it was said, the chief characteristic of the Society was one of unceasing external activity. This was also true of America, which was almost Anglo-Saxon in its root. The movement in Europe was strongest in England and next in Sweden. The people of the latter country had a strong psychic temperament which should make them useful in a movement like ours.

In England, the people were more practical, and had the faculty of taking hold of new methods which they brought to bear upon any position in which they might find themselves.

Annie Besant then spoke of the great utility of the Theosophical "Press Gang," as it was humorously called, in England. The importance of the press in England was well-known, and an organized system which enabled us to make use of it was undoubtedly of great advantage to the movement. Now the whole of this work was carried on under the supervision of an invalid lady, whose health did not permit of more active physical work, but who was able to thus devote much time to the Society which otherwise might be lost to it. A close lookout for items of theosophical interest appearing in the press, was kept up, and suitable persons belonging to the press-group were then detailed to institute a discussion, and all questions raised upon theosophical matters were met with prompt and useful answers. By this means they were able to keep in touch with the public in all parts of the country.

This would serve as an illustration of how work might be made where it does not exist, and how each could choose such a field as was suitable to his capabilities, so that no means of creating fresh propaganda or of spreading the Truths we are banded together to publish, might remain unused. A similar use of the newspapers, it was said, might be made here in India.

It was further said that, although the idea of the realization of an Universal Brotherhood was our primary object, yet there were many who were drawn to the Society through their interest in the 2nd and 3rd objects, and such persons were utilized in general Theosophical propaganda, and served to spread the idea of the theoretical and philosophical sides of Theosophy. Later on, they would be drawn to an appreciation of the primary object of the Society in its most practical form.

Annie Besant exhorted those present to remember that the philosophical and spiritual side of the work of Theosophy should have its practical issues; precept should find expression in practice; and in her experience earnest Theosophical work may have as great an influence as platform speaking and argument carried on in the public press.

Attention was then drawn to the fact of the cyclic recurrence of spiritual effort among the nations. Two centuries ago Germany was the centre of such an impulse; a century back it was France; and at the

present day the same spiritual influence was at work in England. So, in every century, there was an effort of this nature made from the great Central A'shram. By indifference to or rejection of this spiritual movement future spiritual progress was hindered; and because of this, France and Germany were countries in which society today made the least progress along spiritual lines. It was a warning, Annie Besant said, which needed most loudly to be proclaimed in this country. In America the movement was spreading very rapidly. The reason for this was that the soil of the American mind was very receptive and the people were very swift to catch a new idea. They had few prejudices, so that new thought had great chances of making its way into the young minds of the Americans. The older minds of Europe were less susceptible in this respect. The mingling of races, such as was seen in America, tended to break down prejudice. If we know each other better we should distrust one another less. And the breaking down of the barriers which stand between man and man on account of religion, nationality, &c., made progress possible to the race at large. If we had a single neighbour whose religion, &c. was opposed to our own, and he were the only man within, say, one hundred miles, either we must treat him as a neighbour or have none at all. When once the outside barriers of prejudice were broken down, mutual tolerance would be possible between us, and upon further acquaintance, differences of opinions having been overcome, we should find our neighbour not such a bad man after all; and a bond of brotherhood would be established between us. Now in America the barrier which separates nation from nation had been broken down. When a Theosophist goes to America and puts forward what he has to say, he is not put under the initial difficulty of breaking down a barrier of suspicion. A person was sure to get a first hearing; and because Theosophy is worth hearing, propaganda was easily carried on. Large numbers of people came together and were willing to take part in the movement.

This was well shown in the Chicago Congress. Among all the representative delegates of the different faiths there represented, none impressed their audiences in the same degree as did those who came from the East. They produced the most profound impression, one indeed in which the Hindus might rightly take pride and satisfaction. Not only did they cause admiration of their intellectual mastery of a foreign language and idiom, not only could they hold their own against those born to the language; but they also showed a wide grasp of philosophical knowledge, and the readiness with which difficult problems were handled was a matter of extreme gratulation. But what had pleased her most and what would please them most, was the fact that what most affected the audiences was not the force of an intellectual impression, but that of a spiritual reality. That was the expression used over and over again by those who listened to the delegates from the East. 'These men,' they said, 'speak as if the delegates used them a reality.' No better work had been done by the East for the

West, than the sending of these messengers. It gave them the idea that something was yet to be learned by a study of the old religious philosophies wherein the spiritual light outshone intellectual power.

A comic expression coming from an American newspaper reporter was quoted by Annie Besant:—"We have been spending millions to convert these Heathen, and now they have sent over half a dozen men and have converted all of us!"

More direct reference was then made to the Parliament of Religions in connection with the Theosophical Society and Annie Besant said that the position of the Theosophical Society was justified by that unity of nations and creeds, where Brahminism, Buddhism, Islamism, &c., were represented, and where in every case the impression left was not that of a special form of religion, but that of the spiritual life underlying each and all of them.

In America, it was said, there was a good deal of psychism, a product of the nation's evolution; and hence it was never worth while to argue the reality of psychic phenomena. The questions which pressed for answer had regard only to the place these phenomena held in our consciousness, their use in the problems of the future, &c., and how these could be used as arguments against materialism.

It was the object of the Theosophical Society to combat materialism in every form, to strengthen the philosophy of the East by the experiments and recorded observations of the West, and to show how they might be used to prove the reality of the religion and philosophy in India. Thus the East and West, developed along different lines, brought different contributions to the treasury of man. And this should be a cause for each to look upon the other with welcome; for while the East had brought philosophy to the West, the West had brought to the East power and executive ability, with something of practical altruism.

To realise the spiritual life and to develop the powers of the spirit was the object of man's existence, and it was better and greater to help humanity to find its own spirit than for one man to find that spirit for himself.

Mrs. Besant then spoke upon the mission of the Society. She said that no one came to it without knowledge accumulated from previous births, which had given him power to assimilate spiritual teachings and capacity of a greater or less order as the result of training, teaching and guidance in the past. These faculties and powers were not for himself alone. Miserable and narrow was the mind which sought knowledge only that it might be itself enriched, and gained spiritual truths only for its own advantage. The Universal spirit was of the nature only to expand itself and to give itself for the life of others, so that by its own manifestation in the souls of men they might return into Itself.

What then was the work and mission of those belonging to a Society which claimed to make no distinction between human beings in color,

race, or sex? If they were one in spirit what was the work which they should do?

If we gained spiritual power we held it in trust for others and not for our own sole possession. It was our highest privilege to work that every golden coin gained might be used for the service of others, that they might be wealthy even if we were poor. For, by such devotion, the eyes of many might be opened and the race advance. This was that noblest of ideals which, coming down through the ages had from time to time touched here and there a spirit and a heart, which sought for itself liberation only that it might come back to labour for humanity. The *Jivanmukta* gained liberation only that it might resign it again and give to the world that wisdom and knowledge that it had won for itself.

Annie Besant exhorted them therefore to attempt the spiritual ascent, if when they had climbed, they would stoop down to help others; to learn in order that they might teach; to gain power only for the service of others. There was only one reward worth taking, only one prize worth receiving, and that was the opportunity for increased service to the race; and this she would pray the great gods to give, that one might stand aside till all others had passed on even while one's hand should be yet upon the latch. This was the great privilege, that we might be first to attain and last to enjoy. [Loud applause].

The convention then adjourned.

SECOND DAY.

The convention was called to order at 11-30 A. M. The President Founder said that the business of the Society would first be completed, and then after adjournment that of the Indian Section would be taken up.

VOTE OF THANKS TO AUDITORS.

Col. Olcott said that he expressed for himself and those present sincere thanks to Mr. D. Gostling and Mr. P. D. Khan, who had kindly taken in hand the audit of the Society's accounts on the present occasion [Applause].

THE RECORDING SECRETARY AND TREASURER.

The President stated that owing to the death of Mr. Gopala Charlu, the office of Recording Secretary and Treasurer of the Society had become vacant. Since the audit of accounts in July last, the funds of the Society had been taken charge of by the President himself, and Mr. Old had kept the accounts up to the present date. The accounts had been duly audited and found correct.

The President said that the office of Recording Secretary and Acting Treasurer would be taken up by Mr. Old, and he thereupon appointed him. [Applause].

THE ADYAR LIBRARY.

The following committee was appointed to look into the affairs of the Adyar Library and to make such suggestions as were deemed necessary.

Committee:—Mr. Tookaram Tatyā, Mr. Govinda Dasa, Mr. Mahadeva Sastri, Mr. C. Sambiah Chetty and Mr. N. P. Subramaniam Iyer.

THE SUBBA ROW GOLD MEDAL.

The President said that there occurred to him but one name as holding an exceptional claim upon the honour of this annual distinction, and that name he thought would be uppermost in the minds of all present, and with a gesture he indicated Annie Besant, the suggestion being received with loud applause.

Mrs. Besant immediately rose and said that she really must refuse the distinction which had been so kindly suggested; but that she felt she was really not entitled to it and that she had not earned it as all her literary work during the past year had been of a popular nature. She said that another time she might try, but that at the present she did not feel justified in accepting the medal.

Col. Olcott therefore appointed a committee to report upon the matter and to make another suitable suggestion.

Committee:—Mr. Old, Khan Bahadur N. D. Khandalwala, Mr. Narayanaswami Iyer, Mr. A. S. Avadhani and Mr. V. Coopooswami Iyer.

The President then vacated the chair, and the proceedings of the Indian Section T. S. proper began.

THIRD DAY.

The President called the T. S. Convention to order at noon; and the reports of Committees were called for.

T. SUBBA ROW MEDAL.

The Committee reported as follows:—

Your Committee are of opinion that the Medal should not be awarded this year, no work produced during the year coming up to the required standard, though several well deserve honorable mention.

(Signed) K. NARAYANSWAMI.
 " N. D. KHANDALWALA.
 " V. COOPOOSWAMI IYER.
 " V. V. S. AVADHANI.
 " W. R. OLD.

THE ADYAR LIBRARY.

The Library Committee presented the following report:—

Your committee recommends,—That a Standing Committee be formed for the efficient management of the Library and its Funds, composed of gentlemen appointed by the President.

That Mr. W. R. Old be appointed Librarian and Secretary to this Committee with power to purchase such MSS. and books as are needed, and to make other necessary expenditure for their preservation and safe keeping; not exceeding Rs. 100 for any separate item without consent of the Committee.

That the Committee should hold in trust, on behalf of the Society, the funds and property of the Library.

That the services of Library Swami be dispensed with as unnecessary.

That the salary of the Library Pandit be raised to the nominal sum of Rs. 20 per mensem.

(Signed) TOOKARAM TATYA.
 „ GOVINDA DASA.
 „ N. P. SUBRAMANIAM IYER.
 „ MAHADEVA SASTRI.
 „ C. SAMBIAH CHETTY.

The President pointed out that the Library and its funds were as Society property already in the keeping of the Trustees of the Society, that he was the Managing Trustee, and that the Librarian was responsible to that body through him. No purchase was legal without his consent. He would take the vote of the Convention as a recommendation and try to comply with it in every way.

The report was adopted with the necessary modifications.

Mr. Tookaram Tatya spoke of the needs of the Library, and suggested that a subscription should be taken up then and there. Several names were handed in, the total of subscriptions amounting to Rs. 585.

The T. S. Convention then adjourned *sine die* and the Indian Section resumed its Sessions.

OFFICERS

OF THE

THEOSOPHICAL SOCIETY

AND

UNIVERSAL BROTHERHOOD.

PRESIDENT.

HENRY S. OLCOTT,

(Late Colonel S. C. War Dept., U. S. A.)

VICE-PRESIDENT.

W. Q. JUDGE.

RECORDING SECRETARY AND ACTING TREASURER.
 WALTER R. OLD.

GENERAL SECRETARIES OF SECTIONS.

WILLIAM Q. JUDGE, American Section.

Address: 144, Madison Avenue, New York.

BERTRAM KEIGHTLEY, M. A., Indian Section.

Address: Theosophical Head-quarters, Adyar, Madras.

G. R. S. MEAD, B. A., European Section.

Address: 19, Avenue Road, Regent's Park, London N. W.

(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	A. Chengelvoraya Rajoo...	Mr. S. J. Parthasarathier.	Medical Officer, Adoni.
Agra	The Agra T. S.	1893	Rai Pyare Lal	Pandit Tulsi Ram. M. A. ...	Professor of Philosophy and Sanskrit, St. John's College, Agra.
Aligarh	The Aryan Patriotic T. S.	...	...	Dormant	...
Allahabad	The Prayag T. S.	1881	Babu G. N. Chakravorthy, M. A. & L. L. B.	Dr. Abhinash Ch. Bannerji, L. M. and S.	Colvin Medical Hall, Allahabad.
Almorah	The Tatwa Bodhini Sabha T. S.	1893	Pandit Bhairab Dat Joshi	Pandit Badri Dutt Joshi, L. L. B.	Almorah, N. W. P.
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. Kanniah.	Sub-Registrar, Arcot.
Arni	The Arni T. S.	1885	...	Dormant	...
Arrah	The Arrah T. S.	1882	...	Babu Avadh Bilawal	Sheoganj, Arrah (Behar).
Beluchar	The Jaina Tatwagudana Sabha T. S.	1890	...	Dormant	...

Bangalore	The Bangalore Cantonment T. S.	1886	Mr. T. C. Malasawmy 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. Pranamik	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura (Bengal).
Bara-Banki	The Gyanodaya T. S.	1883	Pandit Parmeshwari Dass	Babu Debi Sahai	De. Surveyor, Bara-Banki (Oudh.)
Barakar	The Sadhu Sanga T. S.	1892	Babu Shyama Charn Bhatta.	Babu K. P. Mukherji	Barakar.
Bareilly	The Rohileund T. S.	1881	...	Dormant	...
Barisal	The Barisal T. S.	1887	...	Dormant	...
Baroda	The Rewah T. S.	1882	Rao Bahadur Janardan Sakharam Gadgil, B. L.	Rao Sahib Maneklal Ghelabai Jhaveri.	Baroda.
Beaulcah	The Rajshahye Harmony T. S.	1883	...	Babu Suresh Chandra Roy	Head Master, Loknath School, Beaulcah (Rajshahye, Bengal).
Bellary	The Bellary T. S.	1882	Honorable Rai Bahadur A. Subhagpati Moodliar.	Mr. T. A. Swaminatha Iyer	"Sannuga Sanaaj," Bellary.
Benares	The Kasi Tatwa Sabha T. S.	1885	Babu Upendra Nath Basu, B. A., L. L. B.	Babu Gorinda Dasa	Durgakund, Benares City.
Berhampore	The Adhi Bhoutic Bhadratru T. S.	1881	Babu Dinanath Ganguli	Babu Satcouny Mukherji.	Manager, Sheristadar's Office, Berhampore, Bengal.
Bezwada	The Bezwada T. S.	1887	...	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 Bhagulpore T. S.	1881	...	Babu Motilal Misra	Bhagulpore.
Bhaunagar	The Bhaunagar T. S.	1882	His Highness Prince Harsingji Rupsingji.	Mr. J. N. Unwalla, M. A.	The College, Bhaunagar, Kathiawar.
Bhawani	The Bhawani T. S.	1893	Mr. T. M. Sundram Pillay, B. A.	Mr. M. P. K. T. Simhachary	Civil Apothecary, Bhawani.
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. Shanmukhram 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	Dr. Rakalchandra Sen, L. M. & S.	158, Old Baitokana Bazar Road, Calcutta.
Do	The Ladies' T. S.	1882	...	Dormant	...
Cawnpore	The Chohan T. S.	1882	Babu Devi Pada Roy	Babu Dharm Das Mukherji	Executive Engineer's Office, Irrigation Branch, Cawnpore.
Chakdighi	The Chakdighi T. S.	1883	...	Dormant	...

Chingleput	The Chingleput T. S.	1883	Mr. K. Ramacheudra 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. M. Duraswamy Mudaliar, B. A., B. L.	Pleader, Chittoor.
Cocanada	The Cocanada T. S.	1885	...	Mr. K. Perrazu	Pleader, Cocanada.
Coimbatore	The Coimbatore T. S.	1883	Mr. N. Annaswamy Rao	Mr. S. N. Ramaswamy 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. Venkatachellia Sastry.	Mr. A. Nunjundappa, B. A., B. L.	Yakil, 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.	1882	Lala Baldeo Singh	Babu Ishanchandra Dev, B. A.	Survey Dept., N. W. P., 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	Pandit Lakshmi Narain	Babu Ganganath Jha, M.A.	Durbhanga.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ellore	Gupta Vidya T. S.	1887	Mr. D. Sriramulu	...	Ellore.
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. Narayanaswami.	...	Erode.
Fatehgarh	The Gnana Marga T. S.	1885	Pandit Ray Nath Sahib...	Munshi Bhaktwar Lal, P.A.	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 Rao	Mr. P. Casava Pillay	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari T. S.	1883	Dr. Jagneswara Roy	Babu Munipat Das	Library, Friends' Association, Gorakhpur.
Guntoor	The Krishna T. S.	1882	Mr. B. Veerasawmy Aiyah	Mr. P. Sriramulu	Pleader, Guntoor.
Guntur	Sadvichara T. S.	1891	Mr. L. Venkatasubhaya...	Mr. D. Purushotham	Sadvichara T. S., Guntur.
Gya	The Gya T. S.	1882	Babu Hari Haranath	Babu Indra Narayan Chakravarti.	Government Pleader, Gya, Bihar.
Hoshangabad	The Nerbudda T. S.	1885	Babu Chowdry Prayag-chaud.	Babu Jagannath Prasad...	Pleader, Hoshangabad, C. P.
Howrah	The Howrah T. S.	1883	...	Dormant	...

Hyderabad	The Hyderabad T. S.	1882	Dorabji Dasabloy, Esq.	Capt. G. Raghoonath	H. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Decan.
Jalandhur	Tatwagnana Pracharni T. S.	1893	Babu Sandeeram	Babu Sawan Mall	Busteegeozan, Jalandhur, Punjab.
Jalpaiguri	Jalpaiguri T. S.	1889	Pandit J. B. Vidyabhooshan, M.A.	Babu Benod Banerji.	Dy. Commissioner's Office, Jalpaiguri.
Jamulpore	The Jamulpore 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	...	Esquire of Babu A. L. De	Jeypore, Rajputana.
Jubbulpore	The Bhriugu Kshetra T. S.	1883	Babu Kalicharu Bose, B.A.	Mr. Manchar Lal	Treasury Head Clerk, Deputy Commissioner's Office, Jubbulpore, C. P.
Kanigiri	The Olcott T. S.	1890	...	Mr. M. Venkatasubba Row	Pleader, Kanigiri, Neltore District.
Karur	The Karur T. S.	1885	...	Mr. T. R. Ramachendra Iyer.	Pleader, District Munsiff's Court, Karur.
Kaparthala	The Kaparthala T. S.	1883	Dewan Ramjas, C. S. I.	Lala Harichund	Judicial Asst., Kaparthala, Punjab.
Karwar	The North Canara T. S.	1883	...	Enquire of Mr. K. M. Ragharavendra 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	Mr. Nath Mal	Mr. Motilal Ghosh, Anarkali, Lahore.	Extra Assistant Commissioner, Lahore.

Indian Section.—(Continued.)

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Lucknow	The Satiya Marga T. S.	1892	Rai Narindas Bahadur...	Babu Mrittonjaya Chatterji	Head Clerk, General Department Office of the Post Master General, Lucknow.
Ludhiana	The Ludhiana T. S.	1891	Pandit Chand Prasad...	Rai B. K. Lahiri	Ludhiana.
Madras	The Madras T. S.	1882	Mr. K. Subbarayaduguru...	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.	Babu Kriparan	Commissioner's Office, Meerut (N. W. P.).
Midnapore	The Midnapore T. S.	1883	Babu Hari Chran Roy, M.A.	Babu Girish Chandra Mitra.	Pleader, Judge's Court, Midnapore (Bengal).
Monghyr	The Monghyr T. S.	1887	Babu Russick Lal Banerji.	Babu Priyanath Chatterji.	Monghyr.
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 Raghunandan Prasad Sarma.	Zemindar of Mahamedpur Soosta, Silhout Pt., Mozufferpore.
Muddehpoorah	The Muddehpoorah T. S.	1891	...	Dormant	...
Muttra	The Muttra T. S.	1891	Babu Jai Narain Pandit...	Dr. Ranji Mall, L. M. S.	Medical Hall, Muttra.
Nagpur	The Nagpur T. S.	1885	Rai Bahadur C. Narain swamy Naidu.	Mr. C. Lakshminswami 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. T. Anjaneya Sastri.	K. Viyyanna	Pleader, Narasarowpet.
Nassik	The Nassik T. S.	1891	...	Mr. Maheshwar Narain Devdhar, B.A.	2nd Asst. Master, High School, Nassik.
Negapatam	The Negapatam T. S.	1883	Mr. Swayambhu Iyer	Mr. G. Sambasiva Iyer	Pleader, Negapatam.
Nellore	The Nellore T. S.	1882	Mr. T. Jayarama Naidu	Mr. A. Narayana Iyer, B.A.	Collector's Office, Nellore.
Nilphamari	The Nilphamari T. S.	1892	Babu Umanath Ghosal	Babu Janaki Nath Biswas.	Nilphamari.
Noakhali	The Noakhali T. S.	1886	Babu Probodh Chander Chatterjee.	Post Master	Noakhali, Bengal.
Ongole	The Ongole T. S.	1891	...	Mr. N. Seshagiriayer	Pleader, Ongole.
Ootacamund	The Todabetta T. S.	1883	Major-Genl. H. R. Morgan	Pandit R. Jayaraja Row	Collector's Office, Ootacamund.
Orai	The Orai T. S.	1886	...	Dormant	...
Pahartali	The Mahā Muni T. S.	1887	...	Babu Krishna Chandra Choudhry.	Raozen, Chittagong, Bengal.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Pakur	The Pakur T. S.	1891	Rajah Sitish Chandra Pandar Bahadur	Babu Patiram Bannerji	Pakur, Bengal.
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.
Penukonda	The Penukonda T. S.	1893	Mr. A. Ramachandria	Mr. N. Kurattalwar	Head Master, Board School, Penukonda.
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. Sundira Poullé.	Mr. P. S. Sivagurunatham Pillai.	Teacher, Vellala Street, Pondicherry.
Poona	The Poona T. S.	1882	Khan Bahadur Naoroji Dorabji Khandalwalla	Mr. Rajana Linga	Pleader, Camp, Poona.
Prodattur	The Prodattur T. S.	1893	Mr. T. Ramachandra Rao, B. A. & B. L.	Mr. G. Venkataramayya.	Pleader, Prodattur.
Rae-Bareilly	The Gyanavardhini T. S.	1883	...	Dormant	...
Rajahmundry	The Rajahmundry T. S.	1887	Mr. V. Vasudeva Sastriar	Mr. K. Rama Brahmam Garu.	Rajahmundry.
Rajmahal	The Rajmahal T. S.	1887	Babu Panchanam Gosh	Babu Phagu Lal Mandul.	Rajmahal, Bengal.

Ranchi	Chotanagpur T. S.	1887	Mr. Nibarnan Chandra Gupta.	Babu Navakrishna Roy	Police Inspector, Ranchi, Chotanagpur.
Rangoon	The Irawadi T. S.	1885	...	Dormant	...
Do	The Shavai Daigon T. S.	1885	...	Dormant	...
Do	The Rangoon T. S.	1885	...	Enquire of Mr. C. Vedaratiaram Pillay.	Head Clerk, General Post Office, Rangoon.
Rawalpindi	The Rawalpindi T. S.	1881	Babu Shyama Charn Bose	Mr. Rustonji Nusserwanji Bankwalla.	Rawalpindi.
Seeti	The Seeti T. S.	1884	Babu Rajkishen Mukerji	Babu Priyanath Das	Loco. Office, Kanchalapara, Bengal.
Searsole	The Searsole T. S.	1883	...	Dormant	...
Secunderabad	The Secunderabad T. S.	1882	Mr. Bezoni Aderji	Mr. Karasha Eduljee	Pleader, Tower St., Secunderabad, Deccan.
Seoni-Chappara	The Seoni T. S.	1885	Mr. Sadasheo Ganpat Suredhar	Babu Gouri Sanker	Pleader, Seoni Chappara (C. P.).
Sholapore	The Sholapore T. S.	1892	...	Dormant	...
Sholinghur	The Sholinghur T. S.	1891	Mr. V. Coopoooswami Iyer, B. A.	Mr. L. Sreenivasa Baghavatier.	Pleader, 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	...
Srivilliputtur	The Natchiyar T. S.	1883	...	Dormant	...

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Surat	The Sanatan Dharma Sabha T. S.	1887	Mr. Navatamram Ootamram Trivedi.	Mr. Ganesh Vishnukher...	Surat.
Tanjore	The Tanjore T. S.	1883	...	Dormant	...
Tinnevelly	The Tinnevelly T. S.	1881	Mr. S. R. Ramakrishna Iyer, B. A.	Mr. S. Ramachendra Sas...	Clerk, District Court, Tinnevelly.
Tipperah	The Tatwagaana Sabha T. S.	1889	Prince Rajakumar Nava...	Babu Chandra Kumargu...	Sheristadar, Collectorate, Tipperah, E. Bengal.
Tirupattur	The Tirupattur T. S.	1884	...	Dormant	...
Tiruvalur	The Tiruvalur T. S.	1891	Mr. N. Vaidyanathier	Mr. T. K. Swaminathier...	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum	The Trevandrum T. S.	1883	...	Mr. R. Padmanabhacharya, B. A.	Dewan's Office, Trevandrum (Travancore).
Trichinopoly	The Trichinopoly T. S.	1883	Mr. A. Ramachendra Iyer, B. L.	Mr. N. Harihara Iyer, B. A.	Pleader, Trichinopoly (S. I. Ry.).
Udamalpett	The Udamalpett T. S.	1888	...	Dormant	...
Umballa	The Umballa T. S.	1891	Rai Bishambarnath	Babu Shyamachar 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 Gura.	Mr. S. T. Srinivasangar, M. A.	Principal, Hindu College, Vizagapatam.
Vizianagaram	The Vasisitha T. S.	1884	Mr. A. L. Narasimham, B. A., B. L.	Pandit C. R. Srinivasengar, B. A.	Head Master, Ripon High School, Vizianagaram.
Warangal	The Satyavichara T. S.	1891	Mr. C. Luxman	Mr. T. Govindarajulu Naidu.	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.	1892	Thos. B. 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	Frank Neubauer.	Dr. G. F. Mohn.	453 Spring Street.
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.	Miss E. Applegate	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	James C. Slatter	617 Guaranty Loan Bldg.
Philadelphia	Krishna T. S.	1887	Alex. W. Goodrich.	Edwin Schofield	401 Commerce St.
St. Louis	Pranava T. S.	1887	Seth Wheaton.	Wm. Throckmorton	2708 Morgan St.
Omaha	Vedanta T. S.	1888	Louis A. Storch.	Harry Merriam	2919 Douglas St.
Grand Island, Neb.	Nirvana T. S.	1888	Chas. Bief.	Nathan Platt	522 Kimball Ave.
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.	Mrs. J. H. Butler	345 Broad St.
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. Erma E. Gates	235 St. Clair St.
Decorah, Iowa	Isis Lodge.	1888	George W. Adams.	Miss Clara Reum	Box 901.
Milwaukee	Brahmana T. S.	1888	Mrs. Artie C. Stowe.	Lucius H. Cannon	M. O. Dep't. P. O.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	Alexis C. Fern	191 Carlton Avenue.
Santa Cruz, Cal.	Bandha T. S.	1889	Dr. Wm. W. Gamble	Mrs. Lizzie A. Russell	Box 26.
Washington, D. C.	Blavatsky T. S.	1889	J. Guilford White	Geo. R. Boush	919 F. St., N. W.
San Jose, Cal.	Excelsior T. S.	1889	Miss Lizzie S. Morgan	Mrs. P. M. Gassett	351 N. 3rd Street.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Miss H. C. Mackenzie	1817 1st St.
Kansas City	Kansas City T. S.	1889	Henry T. Lotter	Dr. C. L. Hungerford	306 Rialto Bldg.
Oakland, Cal.	Aurora Lodge	1889	Mrs. Sarah A. Harris	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	Harvey A. Gibson.	Mrs. Fannie A. Sheffield	414 S. 7th St.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West.	Mrs. Jennie Southworth	361 Miner Ave.
Muskegon, Mich.	Muskegon T. S.	1890	L. B. Howard.	Miss Sarah E. Sherman	157 Peck St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas.	Miss J. Y. Bessac	1432 Date 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 Counsel T. S.	1890	Chas. F. Silliman	Wm. H. Numsen	18 Light St.
New Orleans	Vyasa T. S.	1890	Dr. C. J. Lopez	F. Carl Gessner	Box 837.
Kearney, Neb.	Lotus T. S.	1890	Rice H. Eaton	Herman M. Draper	...
Seattle, W. T.	Seattle T. S. No. 1	1890	Frank I. Blodgett	E. O. Schevagerl	504 Bailey Bldg.
Jamestown, N. Y.	1st T. S. of Jamestown	1890	Mrs. H. E. L. Fenton	Mrs. Grace A. Barnes	433 East 4th St.
Vicksburg, Miss	Siddhartha T. S.	1890	James M. Gibson	T. D. Marshall	...
Pittsburg	Vishnu T. S.	1890	Wm. C. Temple	Miss S. A. Macmillan	Box 377 Wilkinsburg Pa.
Portland, Oregon	Willamette T. S.	1890	A. Ross Read	Mrs. Laura D. Durkee	567 4th St.
Memphis	Memphis T. S.	1890	Miss Elise M. Selden	Robert B. Orrick	287 Pontotoc St.
Clinton Iowa	Indra T. S.	1890	Mrs. C. L. Poole	Wm. J. Ward	227 5th Ave.
Pittsburg	Iron City T. S.	1890	John W. Duulap	...	31 Park View Ave, Allegheny City.
Fort Wayne, Ind.	Annie Resant T. S.	1891	Hon. Edw. O'Rourke	A. A. Furman	...
Toronto, Canada	Toronto T. S.	1891	Albert E. S. Smythe	...	25 George St.
Los Angeles, Cal.	Dhyana T. S.	1891	Jas. R. Tallmadge	Mrs. K. J. Shanklin	408 S. Griffin Ave.
Houquiam, 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. Sea le	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.
Sequel, Cala.	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, Conn.	Atma T. S.	1892	Dr. Mary J. Wright	Frank B. Hale	37 College St.
Boise City, Idaho Terr.	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.	Kabanti T. S.	1892	...	...	...
Indianapolis, Ind.	Indianapolis T. S.	1892	...	...	...
Westerly R. I.	Westerly T. S.	1892	...	...	...

Montreal Can.	Mount Royal T. S.	1892	...	...	...
St. George's Gren	Grenada T. S.	1892	...	...	...
Santa Ana, Calif	Alaya T. S.	1892	Benjamin F. Grouard	O. Irving Clark	1035 3rd St.
Cambridge, Mass	Harvard T. S.	1892	J. Austin Wilder	Cushing Stetson	25 Holyoke St.
Toledo Ohio	Toledo T. S.	1892	John M. Wheeler	Mrs. Helen L. Wheeler	215 10th St.
New Britain, Conn.	Kalayana T. S.	1893	William H. Todd	Wm. H. Witham	P. O. Box 867.
Santa Rosa, Calif	Santa Rosa T. S.	1893	Dr. C. J. C. Wachendorf	Charles D. Hudoff	...
Dayton, Ohio	Dayton T. S.	1893	William Watkins	Wm. W. Buckwalter	735 River St.
Chicago, Ill.	Wachtmeister T. S.	1893	Jakob Bonggren	C. P. Wm. Westerlund	35 South Clark St.
Rapid City, S. D.	Bulwer Lytton T. S.	1893	Arthur E. Wallace	Wm. Norrington	...
Englewood, Ill	Englewood T. S.	1893	Mrs. Ellen D. DeGraff	Miss Abbieta W. Porter	6608 Wentworth Avenue.
Columbus, Ohio	Columbus T. S.	1893	Wm. B. Waggoner	Dr. H. L. Henderson	801 Oak St.
Port Townsend	Port Townsend T. S.	1893	...	...	...
Syracuse, N. Y.	Syracuse T. S.	1893	...	...	...
Redding, Calif	Redding T. S.	1893	...	...	...
San Diego	Gautama } San Diego T. S. Upasana }	1893	...	...	...
Marysville, Calif	Sravaka T. S.	1893	...	...	...
Corinth, N. Y.	Corinthian T. S.	1893	...	...	...
Lake City, Minn	Lake City T. S.	1893	...	...	...
West Indies	The St. Thomas T. S.	1881	West Indian Sub-Section. Mr. Charles E. Taylor Enquire of the Rt. Rev...		
Hayti	The Haytian T. S.	1886			
			Mr. B. D. Azenedo	The Bishop of Hayti	St. Thomas, Danish West Indies. Port-au-Prince, W. I.

EUROPEAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	London Lodge	1-78	A. P. Sinnett	C. W. Leadbeater	27, Leinster Gardens, W.
Edinburgh	Scottish Lodge*	1884	(Private Lodge)	A. P. Cattanaoh (Lib'n.)...	67, Brunswick St., Edinburgh.
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 Beant	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	...	John Wilson.	123, Hamilton 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	Mr. Tippetts	Dr. Alfred King	30, Buckingham Place, Brighton.
Birmingham	Birmingham Lodge*	1890	W. H. Duffell	Sydney H. Old	69, Wilson Rd., Brixfields, B'ham.
Bradford	Bradford Lodge*	1891	Oliver Firth	Jno. Midgley	Osborne Chambers, New Kirk-gate, Bradford.
Chiswick	Chiswick Lodge*	1891	A. A. Harris	F. L. Gardner	37, Barrowgate Rd., Chiswick.
Battersea	Battersea Lodge*	1891	T. P. Barnes	...	121, Ingram St., Battersea.

Manchester	Manchester and 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	W. A. Dunn	19, Wandale Rd., Croydon.
London	Adelphi Lodge	1891	J. M. Watkins	Frank Hills	7, Duke St., Adelphi, London.
Do	Earl's Court Lodge*	1892	R. A. Machel	Miss Macphail	3, Scarsdale Studios, Stratford Rd., Kensington, W.
Harrogate	Harrogate Lodge*	1892	Hodgson Smith	Miss Shaw	7, James St., Harrogate.
Manchester	Manchester City Lodge*	1892	J. H. Fletcher	Mrs. Corbett	5, Circular Rd., Withington, nr Manchester.
Leeds	Leeds Lodge*	1892	E. S. Pickard	H. Kitchen	Sheepscar Branch Library, Leeds.
Bournemouth	Bournemouth Lodge*	1892	Thos. Williams	H. S. Green	High St., Christchurch, Hants.
Edinburgh	Edinburgh Lodge	1893	G. L. Simpson	C. M. Oliver	152, Morning-side Rd., Edinburgh.
Middlesboro'	Middlesboro' Lodge	1893	W. H. Thomas	Baker Hudson	113, Grange Road East, Middlesboro',
Bristol	Bristol Lodge*	1893	Mrs. Clayton	...	17, Royal Park, Clifton.
London	Bow Lodge	1893	C. H. Collings	A. G. Rowe	10, Mary St., Alfred Street, Bow Road E.
Bradford	Athene Lodge	1893	Dr. B. E. J. Edwards	Miss Ward	Elden Buildings, Bradford.
Southport	Southport Lodge*	1893	J. K. Gardner	W. R. Carmichael	Freshfield Road, Liverpool.
	Bath Centre*	...	...	Edwin Hill	9, Tynning Rd., Widcombe, Bath.
	Bilston Centre*	...	...	W. J. Knight	Vine St., Bilston.
	Bolton Centre*	...	...	C. H. Hassall	76, Peel St., Farnworth, nr. Bolton.
	Cardiff Centre*	...	...	John Morgan, jun.	Bryngolen, Llantrisant, Glamorgan.

* 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.
	Darlington Centre	...	...	Mrs. Downie	46, Victoria Embankment, Darlington.
	Duff Town Centre*	...	...	G. McLennan	Bookseller, Duff Town, Banffshire.
	Eastbourne Centre	...	...	Barclay Day	Redcot, Meads, Eastbourne.
	Exeter Centre*	...	Mrs. Passingham	Miss L. Wheaton	10, Lion Terrace, Alhington Road.
	Falmouth Centre*	...	...	Miss S. E. Gay	"Rosveau," Falmouth.
	Folkestone Centre*	...	...	Wm. Fagg	Laudec Villa, Park Road, Folkestone.
	Glasgow Centre	...	...	James Wilson	151, Sandyfaulds St., Glasgow.
	Halifax Centre	...	...	A. Holden	12, Chester Road, Halifax.
	Islington Centre*	...	A. M. Glass	R. King	69, Barabury St., Liverpool Rd., N.
	Llandudno Centre*	...	...	W. Kingsland	Clarence Bds., Gloddath Street, Llandudno.
	Leicester Centre*	...	...	Robt. Boynton	18, Cedar Road, Leicester.
	Merthyr Centre*	...	...	E. M. Thomas	18, Park Place, Merthyr Tydfil.
	Norwich Centre*	...	...	Selby Green	The Croft, Lime Tree Road, Norwich.
	Peterborough Centre	...	...	L. S. Jastrzebski	1, Derby Ter., Lincoln Road, Peterboro'.
	Plumstead Centre*	...	...	W. G. Wratten	69, Wrottesley Road, Plumstead, S. E.

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	Ramsgate Centre*	...	...	Miss H. Hunter	Leopold House, Abbott's Hill, Ramsgate.
	Sheffield Centre*	...	...	C. J. Barker	593, Intake Road, Sheffield.
	South Shields Centre	...	...	R. L. Grice	4, Alexander Ter., South Shields.
	Stoke-on-Trent Centre*	...	...	Thos. Ousman	36, South St., Mount Pleasant, Stoke-on-Trent.
	Streatham Centre*	...	Mrs. Raphael	Jos. Deedy	69, Natal Road, Streatham S. W.
		...	Austria.		
Vienna	Vienna Lodge	1887	Herr F. Eckstein	Count Leiningen-Billigheim.	Mosbach, Nr. Baden.
Prague	Blue Star Lodge	1892	Herr Fritz Schwartz	Herr Carl Weinfurter	Kolargasse, 715, Weinberge bei Prag.
		...	France.		
Paris	Le Siege Français*	...	...	Mons. E. Coulomb	Rue Chaptal, 14, Paris.
Do	Ananta Lodge	1891	Mons. A. Arnould	Mons. E. Coulomb	30, Boulevard St., Michael, Paris.
Cherbourg	Cherbourg Centre	...	...	Mons. Syffert	18, Rue du Chateau, Cherbourg.
Breton	Breton Centre	...	...	Mons. le Dr. Leissen	10, Grande Rue, Hennebont.
Toulon-Sur-Mer.	Toulon Centre	...	...	Dr. T. Pascal	Rue Victor Clappier, 39, Toulon-sur-Mer.
		...	Germany.		
Berlin	Berlin Centre	...	...	Herr G. Gebhard Herr T. Reuss	Stüler Strasse, 13, Berlin. Mohrenstrasse, 50iii, Berlin.
Corfu	Ionian Lodge	1877	Prof. Pasquale Menclao...	Mons. Otho Alexander	Corfu, Greece.

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* All Branches and Centres marked with in asterisk have Theosophical Lending Libraries.

European Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Dutch-Belgian Branch*	1891	Holland & Belgium. Mme. H. de Neufville	W. B. Fricke	34, Amstel Dijk, Nieuwer-Amstel, near Amsterdam.
Arnhem	Arnhem Centre	...	...	Mlle. Immerzeel	C/o Mme. van den Berg, Arnhem, Holland.
Charleroi	Charleroi Lodge*	1892	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.
Warsaw	Warsaw Centre	...	...	Pan Moes Oskragiello	Otwock-Bojarowo, Warszawa, Poland.
Madrid	Spanish Group	1889	Spain. Senor José Xifré	...	24 y 28, Tragineros Madrid.
Do	Madrid Lodge*	1893	D. Sñr. José Xifré	D. Sñr. Tomas Doreste	Cervantes, 6 Pral, Madrid.
Barcelona	Barcelona Lodge	1893	D. Sñr. José Planay Doreste	D. Sñr. Jaime Prats y Grau.	Calle Ariban 104, 2, 1º, Barcelona
Valencia	Valencia Lodge	1893	...	D. Sñr. Manuel Garcia...	Pintor Lopez 3, Valencia.
Coruna	Coruna Centre	...	...	Señor Florencio Pol	Ordones, Coruna.
Alicante	Alicante Centre	...	...	D. Sñr. J. Jimenez Serano.	Comandancia 5ta Guardia Civil, Alicante.

Stockholm	Swedish Lodge	1889	Sweden. Dr. Gustav Zander	G. Kinnell	Medico Mekaniska Institutet, Stockholm.
Gottenburg	Gottenburg Lodge	1893	Herr H. Setterberg	Fru. H. Sjostedt	Erik Dalbergsgatan, 14, Gottenburg.
Kalmar	Kalmar Lodge	1893	Herr J. Olsson	...	Apoteket, Kalmar.
Lund	Lund Lodge	1893	Herr H. Bräkenhielm	Kand S. Nilsson	Solvegatan, 9, Lund.
Stockholm	Stockholm Lodge	1893	Herr H. Cederschiöld	Kapten G. Kinell	Vasagatan 5, Stockholm.
Do	Orion Lodge	1893	Herr Tonnes Algren	Herr C. Trampe	Artillerigatan 40, Stockholm.
Nykoping	Nykoping Lodge	1893	Herr E. Fegrens	...	Fabrikor, Nyköping.
Helsingborg	Helsingborg Lodge	1893	Herr E. Bugten	Herr A. Fornstedt	Fornadsavaktmastare, Helsingborg.
Orebro	Orebro Lodge	1893	Herr C. E. Hjeltn	Herr A. Anderson	Bokhallare, Oskarsberg, Orebro.
Kristiania	Norwegian Lodge	1893	Herr G. Elfving	Herr H. Alme	Storgaden 10a, Kristiania.
Bern	Bern Centre	...	Switzerland. ...	Karl Brännich	Besenschenweg 12, Bern.
Locarno	Locarno Centre	...	...	Dr. Pioda	Locarno, Switzerland.
Zürich	Zürich Centre	...	...	Herr J. Sponheimer	Häring Strasse 18, Zurich, Switzerland.
Canary Islands	Canary Islands Centre	...	Canary Islands. ...	Miss J. de Forssmann	Lomo de los Guirrs, Puerto Oratava, Tenerife.

* 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 Ratemaya.	Mr. A. Uluwita	Kachcheri, Anuradhapura.
Badulla	Uva T. S.	1887	Mr. D. C. Kotawela	Mr. W. D. M. Appabami.	Badulla.
Batticaloa	Sugatapala T. S.	1889	Mr. G. V. Bastian Silva	Mr. J. Fernando	Batticaloa.
Do	Paragnāna-marga T. S.	1891	Mr. Sathasivam Pillai	Mr. R. N. Arolambalam	Kachcheri, Batticaloa.
Bentota	Bentota T. S.	1880	Mr. Andrew Silva Tillegaratna.	Mr. P. E. Wikramasinghe.	Bentota.
Colombo	Colombo T. S.	1880	...	Mr. W. F. Wijayasekera.	61, Malibau 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 Amara S.	Fort, Galle.
Jaffna	The Jaffna T. S.	1880	...	...	...
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 Ataran de Silva.	Don Teberis Silva	Ahangama, Kataluwa.
Kurunegala	Maliyadeva T. S.	1889	Mr. S.N.W. Hulungalle, R.	U. Daniel Wijetunga	Kurunegala.
Matale	Ubhaya-lokārthasadhaka T. S.	1889	Mr. Dorekembura Disawa.	H. D. A. Goonesekera	Matale.
Matara	Matara T. S.	1880	Mr. C. D. S. Weerasuriya.	J. W. R. Jayawardana	District Court, Matara.

Mawanella	Ananda T. S.	1889	Mr. Wattagama, R. M.	L. B. Kobbekaduwa, R. M.	Mawanella
Panadura	Panadura T. S.	1880	Mr. D. C. Abeyasekara	K. S. Perera	Panadura.
Ratnapura	Subaragamawa T. S.	1887	Mr. W. Ellawala, R. M.	J. de Alwis	Ratnapura.
Singapore	Singapore T. S.	1889	Mr. B. P. De Silva	Mr. C. Ediriwera	Main St., Singapore.
Trincomalee	Mahadeva T. S.	1889	Mr. A. D. Wanasooriya	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. Samarawera.	Dr. 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.	Levantine T. S.	1892	...	Mr. T. W. Williams	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 St. Clair	...	Box 275, P. O. Auckland
Auckland	Auckland T. S.	1891	...	...	...
Melbourne	Melbourne T. S.	1890	...	Mr. H. B. Ledger	13, Eastern Arcade.
Do.	May Bank T. S.	1892	Mr. Jas. E. Pickett	...	22, Sutherland Road, Amadale.
Toowoomba	Toowoomba T. S.	1891	...	Mr. H. A. Nesbit	Harris St., Toowoomba.
Adelaide	Adelaide T. S.	1891	...	Mrs. Elise Pickett	G. P. O. Adelaide.
Rockhampton	Capricornian T. S.	1893	Dr. E. C. Edelfelt	Mr. William Irwin	Rockhampton, Queensland.
Dunedin	Dunedin T. S.	1893	...	...	...
Japan	Yamato T. S.	1889	Miscellaneous.	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Manilla	Manilla T. S.	1892	...	Mr. B. C. Bridger	Escotta 14 Manilla.
Buenos Ayres	Luz T. S.	1893	...	...	Buenos Ayres, S. America
Total	Indian	151	...	...	...
Charters	Ceylonese	22	...	...	...
extant	European	48	...	...	...
December	American	83	...	...	...
31st	Australasian	13	...	...	...
1893.	West Indian	2	...	...	...
	Japanese	1	...	...	...
	Philippine	1	...	...	...
	S. American	1	...	...	...
	Grand Total...	322	...	...	...

Blank 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 1893.

EXECUTIVE NOTICES.

THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th August, 1893.

The following documents are published for the information of all member of the Society. The official notification to the General Council was issued on the day of its date, but withheld from the September *Theosophist*, in consequence of the receipt of cable dispatches announcing the execution of the refund guarantee: published herewith.

TO THE GENERAL COUNCIL.

ADYAR, 7th August 1893.

BRETHREN:

Duty compels me to report the following facts, leaving you to share my feelings of sorrow and deep indignation, and to give such publicity to them as you choose within your respective Sections.

Since the sudden death, as alleged from epilepsy, on the 26th of July ult., of Pandit S. E. Gopalachariu, F. T. S., M. R. A. S., Member of the E. S. T., and Recording Secretary and Treasurer, T. S., the Indian press has teemed with obituary notices complimentary to his merits as an Orientalist and his useful service to our Society, and offering condolences to his bereaved family; while from all parts letters of similar import have come to Head-quarters. The deceased was the nephew of the late respected Pandit N. Bhashyacharya, F. T. S., Pandit of the Adyar Library; and, after the latter's decease, gave the Library the handsome present of some 300 old palm-leaf MSS., thus imitating the generosity of the former, and commanding our highest personal regard. His numerous literary contributions to the *Theosophist* and to foreign periodicals, and his respectable standing among European Orientalists are pretty generally known among you. His private life, so far as his colleagues of the Staff ever saw, was orderly and respectable: we never knew of his addiction to bad habits, nor had we any cause of suspicion against him. True, he lived at Mylapore, 2½ miles away from Adyar, but no injurious rumours ever reached our ears, and we had the amplest confidence in his integrity: a feeling shared, I find from our recent correspondence, by the leading Delegates at the last Convention, including the Audit Committee who verified his account-books.

The several T. S. Funds he had to deal with as Treasurer were the Permanent, Head-quarters, Anniversary, Library and T. Subbarow Medal. The money of the P. F. is invested in Government Four Per Cents, kept in safe custody by the Government Debt Department of the Bank of Madras; that of the T. S. R. Medal was in the P. O. Savings Bank, and, with accrued interest, amounted to Rs. 627; the others were composed of rupee assets in India and sterling deposits in our London bank, each being convertible into the other as occasion occurred for using rupees for current expenses in India, or sterling for book or other purchases in Europe or America. The sterling credit was made up of London sight drafts sent us on T. S. account, and merely deposited in London pending necessities for its use. The Permanent Fund and the London sterling credit were under my own control; the other funds were in the Treasurer's custody and the Savings Bank pass-books also. Reports of the financial condition of the

Society were regularly made to me by Gopalacharlu, in accordance with my order.

Immediately after receiving the news of S. E. Gopalacharlu's sudden death, I learnt from Mr. P. R. Venkatarama Iyer, Assistant Secretary and Treasurer, Indian Section, that there was reason to fear that all was not right with his accounts, as Gopalacharlu had not seemed able to comply with his demand as Treasurer of the Indian Section, that the H. P. B. Memorial Fund should be turned over to the Indian Section. I am informed by Mr. S. V. Edge that Mr. P. R. V. having been appointed Treasurer of the Indian Section at its last Convention, the General Fund of the Section had been handed over there and then by Mr. Gopalacharlu, who had previously been acting as Treasurer. As the H. P. B. Memorial Fund, however, was not, strictly speaking, an Indian Section account, the money had, up to date, been left in the hands of Mr. Gopalacharlu as originally decided by Mr. Keightley and confirmed at the time of his departure for Europe. A few days previous to Gopalacharlu's death, Mr. Edge had given instructions that the Fund should be transferred to the Indian Section in order that it might be conveniently dealt with. The Indian Section, it should be remarked, had raised the Fund entirely, and it seemed probable that some part of the money would be immediately required for translation and other work in progress. The money had been promised by Gopalacharlu on the very morning of his death. On hearing of the latter event, I at once took possession of Gopalacharlu's books, papers and safe, and commenced with Mr. W. R. Old, an investigation, which began with the Audit of 1891, and came down to date. The most painful surprises awaited us. We found that he had systematically falsified his books of account; rendered false reports of cash balances to myself and the Section; criminally falsified the P. O. S. B. pass-book of the Medal Fund in the entries of 1892, and thus deceived the Auditors of the Convention of last December; and stolen the entire contents of the H. P. B. Memorial and Olcott Pension Funds, of which, pending the final determination as to their disposal, he had sole custody, and which were reported on by him verbally, and entered in the private ledger where he kept the accounts, as having been deposited in the P. O. Savings Bank on various days specified. On the day of his death, however, I ascertained from official sources that *he had never deposited a rupee in those accounts nor taken out pass-books.* The Annie Besant Travelling Fund was under the management of the Indian Section and is intact.

To show the depth of his moral degradation, I need simply add to the above, that he obtained his wife's valuable jewels by false representations and pawned them for a large sum that has disappeared; that he embezzled several hundred rupees of the hard-earned savings of a relative who had entrusted the money to him for deposit in a Trust Company, and when suddenly pressed by P. R. V. to turn over the H. P. B. Memorial Fund, had tried his best to rob him (the relative) of the remainder which, fortunately, was on fixed deposit with a large Madras banking house.

In a written statement, discovered after his death, S. E. G. declares his intention to kill himself with a dose of poison which he had bought at a designated shop, and wishes us all to be informed that he had deliberately cheated and robbed us to procure the means of enjoying life as much as possible before his death. A more cynical, heartless, and selfish dying message is hardly to be found in literature, and the fact goes to prove again for the ten thousandth time that the man of flesh may be unutterably base within, while seeming all that is upright on the surface.

Needless to say to any sensible person, this once so honored, now so self-debased, educated Brahman got his chance to steal the trust funds in his custody by employing criminal measures that only the lowest scoundrels are ever suspected of, and betraying the confidence which his honest and unsuspecting colleagues reposed in him, as the apparent representative of the highest type of educated Brahman.

To render impossible further surprises of the kind, I shall take charge henceforth of all monies sent to Head-quarters on T. S. account, distasteful as it is to me to meddle in such matters. All future remittances should, therefore, be addressed to my order instead of that of the Treasurer of the Theosophical Society.

For the exclusive information of the parties interested, I append a financial statement of the balances of accounts, after deducting the defalcations, as they stood on the 1st August 1893:—

	Rs.	A.	P.
Permanent Fund	21,015	11	3
Anniversary „	123	3	4
Library „	765	12	0
Head-quarters Fund	581	12	1
T. Subba Row Medal Fund	27	11	0
Total	22,514	1	8

DEFALCATIONS BY S. E. G. :—

	Rs.	A.	P.
Permanent Fund	60	0	0
T. Subba Row Fund	60	0	0
H. P. B. Memorial Fund	3,753	8	0
Head-quarters Account by false balances	1,272	4	1
Col. Olcott Testimonial	2,612	7	10
Private gift to Col. O., from some London friends received through Annie Besant	341	1	8
Total	8,649	5	7

I leave you to circulate such portions of the above among the members of your respective Sections as your judgment may suggest.

Yours fraternally,

H. S. OLCOTT, P. T. S.

MEMORANDUM OF GUARANTEE.

We, the undersigned, hereby guarantee to make good to The Theosophical Society the sum or sums belonging to the said Society which have been misappropriated by the late Pandit S. E. Gopalacharlu, its Treasurer, and we hereby make ourselves personally responsible for the repayment to the said Society of all such monies on or before the first day of August, Eighteen hundred and ninety-five, and we have already remitted the sum of two hundred Pounds (£200) in part payment of the same.

Dated at London, England, on the twenty-fourth day of August, Eighteen hundred and ninety-three, and at Madras on the fourteenth September of the same year.

H. S. OLCOTT, P. T. S.

WILLIAM Q. JUDGE, V. P. T. S. (per pro. A. B.)

BERTRAM KEIGHTLEY, Gen. Secy., Ind. Sec. T. S.

G. R. S. MEAD, Gen. Secy., Eur. Sec. T. S.

ANNIE BESANT.

ARCHIBALD KEIGHTLEY.

JULIA W. L. KEIGHTLEY.

E. HENRIETTA MÜLLER.

Under the above guarantee the following sums have been already received by me and placed in the Bank of Madras:

Annie Besant	Rs.	806	0	0
Bertram Keightley	„	1,097	2	4
Total		1,897	2	4

The name of the undersigned was added to the guarantee upon receipt of the document from London; it being his desire and intention to assume his full share of any burdens which may fall upon the Society.

The undersigned expresses the opinion, however, that such misfortunes as this ought to be equally shared by the whole body of members, since all have a common interest in the Society's good and evil fortunes. He does not think it fair that India should permit a few generous members of Great Britain and America to make heavy sacrifices to reimburse Head-quarters for a criminal breach of trust, when they are already overtaxed to provide money to carry on our work in the West. Numerous suggestions have been made by Hindu members to the undersigned, to appeal for subscriptions to make good the present losses; and in compliance therewith he gives notice that he will gladly receive and be responsible for any such contributions and acknowledge the same in the *Theosophist* and *Prasnotara*. The embezzlement of the Olcott Pension Fund may be left out of consideration for the present, as there is no immediate call for its help. This will leave only Rs. 6,036-13-9 to be made good; the equivalent of about £ 370 at current rate of exchange—a trilling sum if all our Indian members are willing to divide it among them. With a view to a practical beginning, the undersigned subscribes the sum of Rs. 100 to head the Indian list. Pending the result of the present notification, the generous cash advances of the London guarantors will be made into a "Suspense Account," and dealt with hereafter as needs be.

ADYAR, 27th September 1893.

H. S. OLCOTT, P. T. S.

GREETINGS BY CABLE.

The following dispatch of greeting was cabled by the President-Founder to Vice-President Judge at the opening of the Theosophical Convention at the World's Exposition, Chicago, on the 14th ultimo:

"Across seas and continents your Asiatic brethren salute you; mingling their congratulations with yours for this auspicious opportunity to tell the representatives of many nations and the world's great faiths, the fraternal message of Theosophy. From ancient temples and rock-cut fane the voices of the ancient Teachers once more utter the words of wisdom that showed our ancestors the true path of happiness, liberation and spiritual peace. May the blessing of the Sages be with you all and may the truth prevail."

ADYAR, MADRAS, September 14, 1893.

H. S. OLCOTT, P. T. S.

A cable message received in reply from Chicago on the morning of the 18th September from Mr. Judge informs us that the Congress has been very successful.

T. S. FINANCIAL STATEMENT.

The undersigned acknowledges with thanks, the receipt of the following sums since the date of the last acknowledgment:—

ANNIVERSARY FUND.		RS.	A.	P.
Mr. T. W. Willans, Annual Dues of two members @ 2s. ...	...	3	11	0
Mr. T. W. Willans, one member @ 2s. ...	...	1	9	0
Miss G. H. Minet, Annual Dues of Agnes Simmons ...	...	1	9	0
Mrs. Elise Pickett, Annual Dues of five members @ 2s. ...	...	7	12	0
Mr. J. St. Clair, Annual Dues of Mr. W. D. Meers ...	...	1	8	11

HEAD-QUARTERS FUND.

Mr. T. W. Willans, Entrance Fees of two members @ 5s. ...	...	7	8	0
Mr. T. W. Willans, Entrance Fees of Mr. D. J. Scott, 5s. ...	...	3	15	0
Miss G. H. Minet, Entrance Fees of Miss A. Simmons ...	...	3	15	0
Mr. H. B. Leader, Entrance Fees of four members @ 5s. ...	...	15	12	0
Mr. C. Sambiah, Mylapore, two months donations @ Rs. 2-8-0 ...	...	5	0	0
Mrs. Pickett, Entrance Fees of five members @ 5s. ...	...	19	6	0
Mr. J. St. Clair, Entrance Fee of Mr. W. D. Meers, 5s. ...	...	3	14	1
Mr. J. St. Clair, Donation 21s. ...	...	16	8	0

LIBRARY.

Mr. C. Sambiah (Mylapore), Donation for 2 mos. @ Rs. 3., ...	...	6	0	0
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T. SUBBA ROW MEDAL FUND.

Mr. A. Nanjundappa, Cuddapah, Donation ... RS. A. P. 10 0 0

SUSPENSE ACCOUNT.

The following sums have been received on account of the S. E. G. defalcations Guarantee Subscription:

Bertram Knightley ...	Rs. 1,097	2	4
Annie Besant ...	800	0	0
	Rs. 1,897	2	4

*Advices are received that the further sum of £80 is on its way from London.

H. S. OLCOTT, P. T. S.

EUROPEAN SECTION.

I have much pleasure in informing you that a charter has been issued under date August 24 '93 to ten members of the T. S. at Bradford, to form there a second Lodge under the title of the Athene Lodge, Bradford, of the T. S.

G. R. S. MEAD,

General Secretary, Europe Sec., T. S.

INDIAN SECTION.

Two branches have been formed at Almora, N. W. P., and Bhawani, Madras. Charter was issued for the formation of the former on 7-8-93 to Pandit Bhairab Dat Joshi and his associates, the same to be known as "Tatwa Bodhini Sabha T. S.;" and for the latter on 17-9-93 to Mr. T. M. Sundram Pillay and others, the same to be known as "Bhawani T. S."

SYDNEY V. EDGE,

Assistant General Secretary.

ADYAR LIBRARY.

The undersigned acknowledges with thanks the receipt of the following books during the past month:—

"Catalogue of the Government Oriental Library," from the Director of Public Instruction; "S'ata'loki of S'ankaracharya," "Devimahatmya," "Kalika Kakaradi Sahasranama," from Pandit R. Anantakrishna; "Sankalpa Surodaya," from Mr. Visuvanatha Row, Srirangam.

The following books have been purchased for the Library:—"Laws of Manu" (English), Sir W. Jones. "Panchadas'i", Dhole's translation. "Charnavyaha," "Avadutagitā," "Gurugitā," "Naradagitā," "Garbhagitā," "Nirvanashatka," "Nilakhantha Saivsamvada," "Indrajālatantra," "Jivanmuktiveka."

The following exchanges have been made:—

"Brahma Sutra" given for a copy of "Tantrasāra."

W. R. OLD,

Librarian.

NOTICE.

In a few weeks time Volume I of the new edition of the "Secret Doctrine" will be ready. Any one who likes to subscribe for the two Volumes, and a very full Index separately bound, can have the first Volume sent on and the second will soon follow it. The Index is bound separately so as not to unduly increase the bulk of the second Volume. Students further are well aware that it is far more convenient to have the Index separately, when any special subject is being hunted up. The two Volumes of the new edition of the "Secret Doctrine" and Index Volume will be sent by V. P. P. for Rs. 35. This price includes all the charges and nothing charged extra for postage, packing, &c. The Index will contain a Key list of the pages both in the old edition and in the new, so that the students who have the old edition can purchase the Index separately. The price of the Index will be announced in the number.

A NEW EDITION

OF THE

"KEY TO THEOSOPHY."

The new edition of this popular work on Theosophy which has just been issued under the direction of Mr. G. R. S. Mead, will be welcomed by all. It is, in every way, an improvement on the first and second editions. The main features of the revision are:— (1) a systematic use of italics and capitals; (2) a consistent transliteration of Sanskrit words; (3) the correction of some mistakes intimated by H. P. B. when living; (4) the removal of some obscurities of style; (5) the omission of some passages of a controversial nature, which are no longer of general interest. The glossary has been very carefully edited and corrected. The present edition of the "Key" is in size uniform with the "Secret Doctrine" and the "Theosophical Glossary." It is, we believe, the intention of our London Staff to issue all Madame Blavatsky's books in a uniform series. The price of this third edition, revised and corrected with full Glossary and new Index, is Rs. 5."

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1893.

EXECUTIVE NOTICES.

THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th October, 1893.

All the usual arrangements will be made for the comfort of Delegates to the Convention, Dec. 27th to 29th, but they are notified as heretofore to bring their own bedding. As an unusually large attendance is expected, it is indispensable that at least a fortnight's notice shall be given to Mr. Edge by those who intend being present: otherwise much trouble and needless expense will be caused to both the Society and the Delegates. There will be the usual daily lectures, addresses and readings of essays, and the Society's Anniversary will be publicly celebrated on the 28th December, unless a change of date should be made necessary, in which case it will be publicly notified. The Indian Section will provide meals for two regularly certificated Delegates from each Branch represented in the Convention; all others must pay the Brahmin refreshment-contractor at the fixed price of 3 annas for each meal partaken of. The two elected Delegates of a Branch must bring with them their President's certificate to that fact.

Having but one horse now and constant work for him, we are obliged to request Delegates to kindly provide for their own conveyances from the Railway Station to Adyar.

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 report:—

ANNIVERSARY FUND.

	Rs.	A.	P.
Mrs. E. Pickett, Annual Dues of 3 members, Adelaide T. S.	4	12	0
Mr. Anantaram Ghosh, Donation	25	0	0
Mr. C. D. Carver, Annual Dues of 6 new members and 18 old members of the Sydney T. S.	37	12	0
Mr. S. J. Neill, Annual Dues of 2 members	3	0	0

HEAD-QUARTERS FUND.

Proportion of Fees from May 1st to August 31st, European Section, received from Mr. G. R. S. Mead, £18-15	295	2	0
Proportion of Fees, American Section, received from Mr. W. Q. Judge, £23-13-10	334	10	8
Mrs. Mary J. Robbins, Donation	18	14	1
Mrs. Ida R. Patch, do	18	14	1
Mrs. Pickett, Entrance Fees of 3 members, Adelaide T. S.	11	13	0
Mr. C. Sambiah, Mylapore, Donation for July and August	5	0	0
Mr. Anantaram Ghosh, Donation	25	0	0
Mr. C. D. Carver, Entrance Fees of 6 members, Sydney T. S.	23	10	0
Mr. S. J. Neill, Entrance Fees of 2 members, Auckland T. S.	7	14	0

LIBRARY.

Mr. C. Sambiah, Mylapore, Donation for July and August	6	0	0
Mr. T. Kawakami, Donation	29	0	0

SUSPENSE ACCOUNT.

The following Subscriptions to the fund for reimbursing the defalcations of the late Treasurer have been received up to the 21st October :—

GREAT BRITAIN.

Already acknowledged, ...	(Pd.) ...	1,897	2	4
Miss Henrietta Müller, ...	(do) ...	1,259	0	3

INDIA.

Mr. K. S. Chandrasekhara Iyer ...	(do) ...	3	0	0
Hon. S. Subramaniam Iyer, C. I. E. ...	(do) ...	100	0	0
Mr. Tookaram Tatyā, ...	(do) ...	100	0	0
A. Venkatakaniāh, ...	(do) ...	4	0	0
Col. H. S. Olcott, ...	(do) ...	100	0	0

Rs. 3,463 2 7

H. S. OLCOFF, P. T. S.

ANNIE BESANT'S TOUR.

The following is the programme of Mrs. Besant's Indian tour as arranged at present. Attention is drawn to the following facts. Owing to the uncertainty in the date of the sailing of the coasting steamer from Colombo to Tuticorin, it is impossible at present to give the exact date of Mrs. Besant's arrival in the towns comprised in her South Indian tour; but the dates given below are approximate to a day or two, and the Branches will be notified of the exact date of Mrs. Besant's arrival at the earliest possible moment.

It is a subject for much regret that the urgent claims of several branches for a visit have had to be refused, but I must ask the disappointed members to remember that I cannot manufacture time to order, and to invite their attention to the time-table of the tour, which will show them that Mrs. Besant has already a very heavy task before her. Branches on the main railway lines have, of course, the best chance, and in the case of a choice between one or more petitioning branches, those that have shown activity are naturally preferred to those that have been dormant.

Taking into consideration the hard work before Mrs. Besant, I think it will be better that her lectures should be limited in number to two, in all places except Calcutta, Madras and Bombay, and I ask the attention of Branch Secretaries to this.

A list of the subjects of Mrs. Besant's lectures has already been forwarded to Branch Secretaries for their selection; but since this I have received a further list from Mrs. Besant, including the following additional subjects. Secretaries of Branches are requested, therefore, to reconsider their choice if desirable. The full list is published below for general information. It is the earnest hope of the President-Founder that the members of Branches will do everything in their power to render Mrs. Besant's visit a complete success, and that the persons responsible will take particular care in regard to the arrangements for her lectures.

PROVISIONAL PROGRAMME.

Arr. Tinnevely about	November	14th
" Madura	"	17th
" Trichinopoly	"	20th
" Tanjore	"	22nd
" Combaconam	"	24th
" Coimbatore	"	28th
" Bangalore	December	1st
" Bellary	"	6th
" Hyderabad	"	9th
" Rajahmundry	"	14th
" Madras	"	19th

STOP FOR CONVENTION, &c.

Dep. Madras,	January	7th
Arr. Calcutta	"	10th
" Berhampur	"	16th
" Bankipore	"	20th
" Benares	"	22nd
" Allahabad	"	27th
" Agra	February	1st
" Muttra	"	5th
" Meerut	"	7th
(Rest for a week from 10th to 17th February.)		
Arr. Umballa	February	18th
" Ludhiana	"	21st
" Lahore	"	24th
" Surat	March	1st
" Bombay	"	4th
" Nagpur	"	9th
" Poona	"	13th

Return to Bombay about 16th.

Sail for England on March 17th.

The following list shows the number of days Mrs. Besant will probably remain at each station.

Two days :—Tinnevely, Madura, Trichinopoly, Tanjore, Coimbatore, Bankipore, Muttra, Meerut, Umballa, Surat, Rajahmundry.

Three days :—Combaconam, Bellary, Hyderabad, Poona, Berhampur, Agra, Ludhiana, Lahore, Nagpur.

Four days :—Bangalore, Benares, Allahabad.

Five and six days respectively :—Calcutta and Bombay.

LIST OF SUBJECTS OF MRS. BESANT'S LECTURES IN INDIA.

Theosophy and Materialism; Death and Life after Death; Evolution of Man; Evidences of Theosophy; Theosophy and Modern Science; Karma and Re-incarnation; Theosophy and Ethics; Has Man a Soul?; Inadequacy of Materialism; Theosophy and its Teachings; Practical Theosophy; Hypnotism and Mesmerism in the light of Theosophy; India's Mission in the World; Adepts as necessary, as facts as ideals; Theosophy and Modern Progress; Western Civilization; Karma and Fate; Re-incarnation in its bearing on Social problems; The underlying Unity of Religions; The East and the West.

SYDNEY V. EDGE,

Assistant Secretary,

Ind. Sec. T. S.

ADYAR LIBRARY.

The undersigned acknowledges, with thanks, the receipt of the following books during the past month :—*Linga Purāna*, *Saundaryalahari*, *Rāmabhadra-vijaya*, and *Aryadharmapradīpika*, from Pundit R. Anantha Krishna Sastry; English works of Raja Rammohana Row's 2 Vols. from Mr. K. P. Sankara Menon; *Viśākharigaya* and other 7 books from H. H. Kerala Varma, Valiacoilthamburān, Travancore; *Upadesāmuktāvali* and other 8 books from Manavedam Rajah, Calicut; Journal of the Royal Asiatic Society of Great Britain, April and July 1893, from Mr. E. T. Sturdy; *Rāmagītā*, *Yoginijātaka*, *Drādas'aphalabhāva* from the Rajah Karvettinagar.

The following books have been purchased for the Library :—*Sārādātīlaka*, *Uttaragītā*, *Lalitopākhyāna*, *Sahasranāma Bhāṣya*, *Abhinavashadāsīti*, *Bṛihatśūtraratnākara*, *Saṅgikūmāratāntra*, *Gautamatāntra*, *Gāyatrītāntra*, *Kālikāpurāna*, *Madhusūdanasarasvatī's* Commentary on *Bhagavatgītā*, *Narasiṃhapurāna*, *Rudrayāmala*, *Indrajālavīdyasamgraha*, *Gāyatripanchāṅga*, *Ganesapurāna*, *Kṛityasārasamuchaya*, *Brahmajānanātāntra*, *Jñānasankalini*.

tantra, Shatchakranirūpana, Dattachandrikā, with Marathi translation, *Madanāpārijāta, Brāhmanasārvasva, Śūdrakamālōkara* 12 *Maykūhas*, and "Chips from a German Workshop," 2nd Vol.

WALTER R. OLD,
Librarian.

H. P. B. AT CAIRO.

Mrs. Frederika Macdonald appears to be a bitter hater of Madame Blavatsky and ready to go to any lengths to show her animus. In the *Echo* of June 7th last past, she tauntingly referred us to the Cairo Police authorities for proof of H. P. B.'s having been forced to close her Société Spirituelle for fraudulent practices in connection with psychical phenomena: intimating, however, that H. P. B.'s friends would not venture to do so. Nevertheless I caused an official letter of inquiry to be addressed to the Cairene Commissioner of Police on the 6th of July, and under date of September 7th, the Inspector-General sends a reply covering a report from the Commandant of the Cairo Police to the effect that "there are no records in this office about Madame Blavatzky." Has Mrs. Macdonald any other calumny of Mme. Coulomb's that she wishes the Cairo Police to report upon? Or would she like to know what that vigilant body has to say about the Coulombs?

H. S. O.

ASTROLOGICAL BUREAU.

The address of J. B., born at Vizagapatam in 1844, is required, the same being illegible upon the Coupon sent. Address, Manager, Astrological Bureau, Adyar, Madras.

Correspondents to the Astrological Bureau are requested to note that the Calendar gives the corresponding English and Hindu dates at noon on any day; and as the English date begins at midnight, it will be necessary to add one day to that given in the Calendar if the birth took place after 45 Indian hours from sunrise. A careful use of the terms "A. M." and "P. M." is also requested.

THE PRESIDENT-FOUNDER.

Colonel Olcott sailed for Colombo in the "Golconda" on Saturday last, to make final arrangements for Mrs. Besant's and Countess Wachtmeister's reception. The party will cross to Tuticorin about the 13th instant, it is presumed, and thence take up the South Indian half of the whole Indian tour. All postal matter for any of the party should be addressed to Adyar.

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.

T. S. FINANCIAL STATEMENT.

The undersigned acknowledges, with thanks, the receipt of the following sums since the date of the last report:—

ANNIVERSARY FUND.				Rs.	A.	P.
Mr. S. J. Neil, Annual Dues of 2 members	...	...	...	3	0	0
Dr. W. A. English, Annual Dues of 7 members, Lanka T. S.	...	...	...	11	6	0
Mr. H. B. Leader, Melbourne, Annual Dues of 18 members	...	...	...	28	6	0
Lt. H. F. Head, Annual Dues	...	...	...	2	0	0
HEAD-QUARTERS FUND.				Rs.	A.	P.
Mr. S. J. Neil, Entrance Fees of 2 members	...	...	...	7	14	0
J. Van De Linden, Donation	...	...	...	15	12	0
Dr. W. A. English, Entrance Fee of 2 members	...	...	...	8	2	0
Mr. P. Nagesha Rao, Donation	...	...	...	3	0	0
Mr. C. Sambiah, do	...	...	...	2	8	0
Mr. H. B. Leader, Entrance Fees of 5 members	...	...	...	19	10	0
Lt. H. F. Head, Entrance Fee	...	...	...	5	0	0
LIBRARY FUND.				Rs.	A.	P.
Box Donation	...	...	...	0	5	6
Mr. C. Sambiah, Donation	...	...	...	3	0	0

SUSPENSE ACCOUNT.

The following subscriptions, towards the reimbursement of the defalcations of the late Treasurer, have been received up to the 21st November:—

	Rs.	A.	P.
Already acknowledged	3,463	2	7
Mr. C. Kotayya Chetty	10	0	0
Mr. Purmeshri Dass	25	0	0
Mr. Dorabji Dhasabhoj	100	0	0
Mr. Ishwara Prasad	100	0	0
Total	3,698	2	7

H. S. OLCOTT, P. T. S.

ADYAR LIBRARY.

The following books have been added to the Library during the past month:—

DONATED:—*Kānchimahātmya* and *Kāmākshivilāsa*, by the Hon. S. Subrahmaniam Iyer; *Lalitasahasranāma* with Bhāskarā's commentary, by Pandit R. Ananta Kristna Śāstri; *Principles of Pravara and Gotra*, by Hon. P. Chentsal Rao, C.I.E.; *Vichāra Sāgarā*, by Mr. Siva Row; "Lists of Sanskrit MSS." in the Bombay Library and Deccan College, by the Government. "The Riddle of the Universe," by Mr. E. D. Fawcett.

PURCHASED:—Burnell's "Classified Catalogue," Index of Tanjore Library; *Pābmāsānhitā*; *Ishvara Samhitā*; *Lakshmi Tantra*; *Datukāmīmāmsa* and *Chandrika*, with commentary; *Jimutāvāhanasādhābhāga*; "The Pandit," Benares College Magazine, 25 vols.

EXCHANGED:—*Taitareya Samhitā* and *Nāmaka* for *Theosophist*.

The Madras and Bombay Governments have kindly consented to present the Adyar Library with their series of publications.

WALTER R. OLD,
Librarian.

EUROPEAN SECTION.

A charter has been issued [Oct. 13, 1893] to seven members of the Southport centre, to form a Lodge there, under the name of the "Southport Lodge T. S."

G. R. S. MEAD,
General Secretary, European Section.

INDIAN SECTION.

New Lodges have been formed at Busteegoozan, Punjab, Prodatur, and Madras. The former under the title of the "Tatwa Jnana Pracharini T. S." is under the control of Babu Sandee Ram, as President, and Babu Sawan Mull. The charter for this Branch was issued on the 18th November. The Prodatur Branch, to which charter was issued on the 15th November, is presided over by Mr. T. Raghachendra Row, and Mr. G. Venkatarama Iyer is the Secretary.

SYDNEY V. EDGE,
Assistant Genl. Secretary.

ANNIE BESANT'S TOUR.

Mrs. Besant, accompanied by Countess Wachtmeister, arrived in Colombo on the 10th November and at once commenced the work of her tour. The President-Founder writes:—

"The Ceylon visit was a huge success. Annie Besant was received with great affection, and her lectures at Kandy, Galle and Colombo were attended by crowds. The one at the Public Hall, Colombo, was crowded, H. E. the Governor and Lady Havelock, H. E. the Commander-in-Chief and most of the influential Europeans and inhabitants of the town were present. The lecture was listened to with the closest attention, and the applause at the end was vehement. There is the greatest disappointment because of the impossibility of her giving a second lecture. At Kandy she distributed prizes at our Boys' High School and lectured; at Galle addressed the two hundred pupils of Mahinda College, and lectured to a very large European and native audience. At the stations along the railway between one and two thousand Buddhist school children of both sexes met the train, handed Mrs. Besant brief written addresses and charming bouquets of flowers. At Panadure, on our return from Galle, we stopped over two hours and lectured to five hundred school-children and at least an equal number of adults.

We were accommodated at Colombo by Mrs. Higgins at the Sangamitta School and received most lavish kindness from her and her associates.

On the 15th, I took the ladies to pay their respects to Sumangala Mahā Nayaka, the erudite Mr. Wijesinhe, translator of the *Mahāvamsa*, interpreting for us. Later, Mrs. Besant laid the corner-stone of a building for the Girls' Boarding-School that Mrs. Higgins hopes to open on a fine piece of land in Cinnamon Gardens given free of cost by Mr. Abrew.

On the 15th we sailed for India, after an exceptionally agreeable visit of a week in lovely Lanka.

For the sake of those horoscopically inclined, I may say that Mrs. Besant set foot on Indian soil on the 16th Nov. at 10h. 24m. A. M.

Countess Wachtmeister is looking remarkably well, and has made a delightful impression on the Sinhalese and Hindus by her kindness and thorough devotion to the interests of our movement.

At Tuticorin we received at the jetty the greetings of the principal Hindu gentlemen, with the usual garlands, &c. By particular request, Mrs. Besant briefly addressed a gathering at the railway-station before entering the train."

Most favourable reports reach us from Tinnevely and Madura of the success of Mrs. Besant's lectures.

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SUPPLEMENT TO
THE THEOSOPHIST.

FEBRUARY 1894.

THEOSOPHICAL SOCIETY.

T. S. FINANCIAL STATEMENT.

In accordance with the Resolution of the Annual Convention (*vide p. 46*, Report of XVIIIth Anniversary of the T. S.), Mr. C. Sambiah and Mr. Ranga Row will submit a quarterly report upon their audit of the T. S. accounts.

The following amounts have been received since the General Statement of Accounts on 25th December last, as published in the Report of the XVIIIth Anniversary of the T. S.:—

SUSPENSE ACCOUNT.

		Rs.	A.	P.
Amount already acknowledged	...	4,722	12	9
Mr. Perosha Rustomj Mehta (<i>Bombay</i>)	...	25	0	0
" Nath A. Knox (<i>Adelaide</i>) £7	...	110	2	7
" Baijnath Singh	...	5	0	0
Subscriptions paid during Convention:—				
Mr. R. Seshaiyer	...	2	0	0
An Unattached Member	...	1	0	0
A Sympathizer	...	0	4	0
Mr. D. Bhavanachari	...	5	0	0
" T. Ramanath Moodaliar	...	2	0	0
" A. Anantha Ram	...	1	0	0
" A. M. Keshava Moodaliar	...	1	0	0
" V. Mulareddy	...	5	0	0
A Surat Brother	...	2	0	0
Mr. A. Venkasharma	...	1	0	0
" P. S. Ramaswami Iyer	...	1	0	0
" D. D. Ju-sawala	...	25	0	0
" D. C. Rajam Aiyengar	...	15	0	0
" Venkatarama Aiyengar	...	1	0	0
" M. K. Kuntakur	...	5	0	0
" T. Ponambalam Moodaliar	...	10	0	0
Prodatur Branch	...	50	0	0
A Sympathizer	...	1	0	0
Mr. N. Pitchapillay	...	5	0	0
A Bangalore Friend	...	20	0	0
Mr. R. Shivaram Iyer	...	10	0	0
" T. M. Sundaram Pillay	...	10	0	0
" D. Purushottam	...	2	0	0
		175	4	0
" K. Anasawmy Iyer (<i>Madura</i>)	...	5	0	0
A Paracee Lady Sympathizer	...	7	0	0
Pandit Bhavani Shankar	...	5	0	0
Mr. T. Ramaswami Moodaliar	...	3	0	0
" A. Singaravelu Moodaliar	...	10	0	0
" T. Sadashiva Iyer (<i>Srivaikuntham</i>)	...	5	0	0
Nassarrowpatt Branch	...	10	0	0
Mr. Cuarji Rustomji Nanavati (<i>Surat</i>)	...	2	0	0
Mankulipattam Branch	...	20	0	0
Mr. V. V. S. Avadhani	...	10	0	0
" P. M. Ramaiyer (<i>Dindigal</i>)	...	10	0	0
" D. M. Oza (<i>Mangrol</i>)	...	10	0	0

	Rs.	A.	P.
Mr. V. C. Seshachari (Mylapur) ...	10	0	0
" R. Sooryarow Naidu (Masulipatam) ...	20	0	0
" Ramakaran Sivakaran ...	25	0	0
Bangalore Branch ...	50	0	0
Mr. Dadhobha Sakharan (Malegaon) ...	50	0	0
" Dinshaw D. Writer (Bombay) ...	2	0	0
Mutra Branch, per Mr. P. R. Venkataram Iyer ...	10	0	0
Mr. D. Gostling (Bombay) ...	100	0	0
Berhampore Branch, per Col. H. S. Olcott ...	50	0	0
Total ...	5,452	3	4

ANNIVERSARY FUND.

Mr. P. Baijnath (Jubbulpore) ...	2	0	0
" A. Sitaram Shastri ...	3	0	0
" N. Pichapillay ...	10	0	0
Guntur Branch ...	5	0	0
A Cuddapah Member ...	2	0	0
Mr. T. A. Anantharam Iyer ...	1	0	0
Saidapet Members ...	5	0	0
A Member ...	4	0	0
A Cuddalore Sympathizer ...	5	0	0
The Countess Wachtmeister ...	50	0	0
Annual Dues of 3 Members, Sydney T. S., per Mr. C. D. Carver ...	4	13	6

THE ADYAR LIBRARY FUND.

Mr. N. U. Trivedi ...	2	0	0
" A. Venkasharma ...	0	4	0
" Subba Row (Kanagiri) ...	2	0	0
Cuddapah Branch ...	10	0	0
Mr. D. D. Jussawala (Bombay) ...	10	0	0
" P. Narain Iyer (Madura) ...	10	0	0
The proceeds of Lecture, by Annie Besant, at Victoria Town Hall ...	2	0	0
Bangalore Branch ...	450	0	0
Dadobha Sakharan (Malegaon) ...	10	0	0
Mr. E. T. Sturdy ...	10	0	0
Berhampore Branch, per Col. H. S. Olcott ...	100	0	0
	50	0	0

HEAD-QUARTERS' FUND.

Mr. D. Gostling (Bombay) ...	25	0	0
" H. Bowman (Oakland, Cal.) ...	31	1	0
" Lalasri Ram (Bulandshahr) ...	28	0	0
Entrance Fees of 3 Members, Sydney T. S., per Mr. C. D. Carver ...	12	1	6

PERMANENT FUND.

Berhampore Branch, per Col. H. S. Olcott ...	50	0	0
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NOTICE.

Donors to the above Funds should please observe whether the subscriptions paid by them at or since the Annual Convention are correctly acknowledged. Any inaccuracy or omission should at once be notified to the Acting Treasurer, T. S.

WALTER R. OLD,
Actg. Treasr., T. S.

THE ADYAR LIBRARY.

The following books have been added to the Library during last two months:—

Donated:—
Catalogue of Oriental MSS., Madras, 3 Vols., from F. L. Gardner, Esq.;
Journal of Royal Asiatic Society, October No., from E. T. Sturdy, Esq.;
Tirthadarsana, 5 Vols., from Mr. B. Bose; Dattakamimamsa and Chandrika with Commentary, from Pandit Madhusudana Smritiratna; Lalitāsahasranāmahāshya and Devipūjāpadhati, from H. H. Rajah of Karvattinagar;
Nyāyasiddhāntamanjari and other 7 MSS., from Pandit Visvesvara Sastry;

Kanarese Mahābhārata, Bhagavatgītā, Inscriptions of Sravana Belgola, from Mrs. Annie Besant; Nyāsadasakū; Vasantikasrāpna, from Mr. R. Krishnama-chari; The Night of the Gods, from Mr. Bernard Quaritch.

Purchased:—

Mahābhāshya of Pantanjali with Kaiyata's Commentary, also Kielhorn's Edition; Bijakos'a. Bhṛiguśamhitā on Jyotisha; Handbook of Chinese Buddhism; Sanniti Rāmāyana; Sahyādrikhanda; Brahmottarakhanda; Kalkipurāna; Garudapurāna; same with Commentary; Sāmbapurāna; Varadarāja's; Vyavahāranirnaya, Jīmūtvāhana's dāyabhāga; Vivāharatnākara, Vivā-dārnaxasetu, Dānarākyaśāli; Prāyaschittamanjari; Prapanchasāraviveka; Dānachandrikā; Yajurveda with Dayānandasarasvatī's Commentary; Satyārthaprakāśa; Rigvedādi Bhāshyabhūmikā; and The Law relating to the Hindu Widow.

W. R. OLD,
Librarian.

EUROPEAN SECTION.

A charter dated 1st December 1893, was issued to seven members of the T. S. to form a Lodge at Islington, London, N., to be known as the "North London Lodge T. S."

G. R. S. MEAD,
Gen. Secy.
European Section, T. S.

CEYLON.

Owing to the transfer of Mr. A. Ulmvita, F. T. S., to the General Treasury at Colombo, the Secretaryship of the Mahamahendra T. S. of Anuradhapura has fallen to Mr. Joseph de Alwis, the late Secretary of the Ratnapura T. S., who was elected to fill the vacancy.

W. R. OLD,
Rec. Sec., T. S.

INDIA'S MISSION TO THE WORLD.

Under the heading of "Mrs. Besant in Calcutta," the *Anrita Bazar Patrika* of the 22nd ultimo advances some views upon the relations of the East and West, which have in them material for serious reflections; and we therefore reprint them here:—

It is a general custom with Englishmen in India to consider themselves a superior, and the Indians an inferior, race. This assertion of superiority has been made thousands of times by Englishmen of all classes—from the Governor of a Province to the "Poor White," whose condition excites pity. Even such a distinguished Englishman as Sir Charles Elliot was pleased in his book to call the Indians "a half-educated race." Their reason for this assertion undoubtedly is, that Englishmen rule and the Indians obey.

The argument, however, is faulty. At one time, the Moors ruled, and the Frenchmen obeyed; the Gauls ruled, and the Romans obeyed; the Romans ruled, and the Greeks obeyed; the Spartans ruled, and the Athenians obeyed; the barbarians of Afghanistan ruled, and the Brahmins of India obeyed. But, no one will have the hardihood to declare, that, in the above instances, the conquerors were not less civilized than those whom they conquered.

It is thus established that the argument, that because the English rule and the Indians obey, the former belong to a superior race, is not conclusive.

We cannot admit that the Indians are an inferior race. They applied their energies in a quite different direction to that of the people of the West. The Indians sought to make the other life happy; the Europeans to make this life comfortable.

We, however, by no means declare that the Indians are a superior, and the English an inferior, race. On the other hand, there cannot be any manner of doubt, that they both come out of the same stock; and the Indians cultivated the spiritual, and the Europeans the material, condition of men.

Perhaps the Indians neglected their material, and the Europeans their spiritual, interests. And thus, coming of the same stock, they yet differ from one another so considerably. It is, therefore, a very proper arrangement that a foremost European race shall come to take possession of India, and teach its inhabitants how to make life comfortable, how to keep health, how to defend one's country and how to govern one's self.

The arrangement would have been complete if the Indians, on their side, had undertaken to teach the Europeans how to develop their spiritual interests. We see, however, the Indians have not done their duty in this connection. What we

see is, that a woman of the same race which is teaching us how to develop our material interests, has come here to awaken us to our sense of duty. In short, what Mrs. Besant has done in regard to India ought to have been done by the Hindus in regard to the West. To make things still more clear, the Hindus ought to have gone to the West to teach the inhabitants that being men, the choicest creation of God, they were debasing themselves. That the Hindus have not done it, and that they have attracted Mrs. Besant to give them some spiritual life, is a proof positive that they have fallen from their high state.

If the Hindus had done it, that is, undertaken to send spiritual food to the West, they might have done immense good to the world and to themselves. Spiritual food is a necessity, and the West is fasting. Do you think this an exaggeration? No! No sooner did the Theosophists proclaim themselves than the whole world was moved. When Keshab Chunder Sen preached in London, half of that city flocked to hear him. They expected to hear something from the East, whence light had proceeded to the West, which would refresh them in their thirst. They were disappointed when they heard from him only Christianity, and they said so.

The Chicago affair led some Hindus to go to America. Their sayings and doings created a profound impression; indeed, their presence made a greater impression than that of one thousand of the ablest and most pious of Christian missionaries.

There is no doubt of it, that if the Hindus had tried it, they could have, in spite of their visible fall, changed the aspect of affairs in Europe.

If the condition of India is miserable, that of Europe is infinite times more so. Europe has converted 22 millions of her strongest and healthiest men into blood-hounds. These twenty-two millions of men would, at a signal, fall upon their fellow-beings who have done them no harm, and murder them or give up their own lives, in the attempt.

The Indians have been taught that it is wrong to hurt even a fly. Need we then wonder that the West and East should differ?

In India, every king and minister, in days of yore, was bound to go into the wilderness and spend his last days in penance. Sovereignty, according to the Indian nation, is a delusion and snare, and politics an abomination. But, in the West, as we said the other day, Mr. Gladstone, one of the noblest of men of the nineteenth century, is engaged in settling the clauses of the Irish Home Rule Bill in his 85th year! And Bishop Caldwell,—mind, not an ordinary Christian, but a Christian teacher,—has put it down in his book, that Christianity is the true religion, because the Christians rule and heathens obey!

The argument advanced is that material and physical supremacy is not the final standard by which the condition of a nation is to be measured. In these places we have from time to time adduced statistics to show that, on the contrary, physical power is most frequently attended by a blunting of the moral and spiritual sense, so that Christian countries, for which the greatest degree of civilization is claimed, are foremost in the production of crime; that is to say, of the conditions which favour the development of crime. This shows, firstly, that the concomitants of civilization, viz., competition and the many forms of selfishness induced thereby, are directly conducive to immorality; and, secondly, that Christianity, as now administered, is incompetent to hold in check the corruption which its past alliance with material power has fostered.

But when we read of a Christian Bishop making a public boast that "Christianity is the true religion, because the Christians rule and the heathens obey," we can only ask, "Where are the Christians?" We have in mind two sayings which no doubt the Bishop will recall: "Whosoever would be greatest among you the same must be servant of all," and "My kingdom is not of this world." But Bishop Caldwell might read with advantage the whole of Matt., Chap. XXIII, which contains the gist of Christian teaching on this subject of Material v. Spiritual supremacy, and from the highest authority.

W. B. O.

Printed by THOMPSON AND Co., in the Theosophist department of the Minerva Press, Madras, and published for the Proprietors by the business Manager, Mr. Vijaya Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1894.

EXECUTIVE NOTICES.

THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

February 7th, 1894.

The pressing needs of Head-quarters not giving me the option of further delay, I hereby direct the Acting Treasurer, T. S., to apportion the funds in the Suspense Account as follows:

1. He will recoup Head-quarters' Account to the full extent of the defalcation, viz., Rs. 1,272-4-1.

2. Pay into the H. P. B. Memorial Fund the sum of Fourteen Hundred Rupees.

3. Leave the remainder in the Bank of Madras, together with all accumulations, to await my further instructions.

4. The Debit balance of Rs. 39-2-3 in Anniversary Account, he will settle by bank transfer from Head-quarters' Account, and recoup this sum hereafter, together with the considerable sums previously loaned to meet the T. S. share of the cost of the Conventions of 1892-93, out of donations or other sources of income, to the Anniversary Fund Account.

In this connection, I have to call attention to the fact that since the formation of the Sections, the current revenue of this Fund has become less than the annual expenses, and that the deficit has now to be made good by loans from Head-quarters' Account, which should not be.

The Auditors recommended to me by the late Convention for appointment are requested to audit the Society's books of account in the last week of March, or as much earlier as may be necessary to secure the insertion of their certificate in the April issue of the Theosophist.

H. S. OLCOFF, P. T. S.

AGRA, February 7th, 1894.

Mr. W. R. Old's medical attendant having ordered him home for a change on account of the delicate state of his health, I have consented to relieve him of his duties as Recording Secretary and Acting Treasurer of the Society, from and after the 31st March proximo. Until his return in the Autumn I shall myself undertake his work with such help as others may kindly give me. Mr. Old's Indian colleagues will unanimously wish him restoration to perfect health and a speedy return to the bureau in which he officiates with such zealous devotion.

H. S. OLCOFF, P. T. S.

T. S. FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 24th January:

SUSPENSE ACCOUNT.

	Rs.	A.	P.
Meerut Branch T. S., per Mr. P. R. Venkataram Iyer	7	8	0
Mr. Pestonji D. Khan (Bombay)	100	0	0
Jubbulpore Branch T. S., 5 members, per Mr. Manohar Lal	7		

	Rs.	A.	P.
Mr. S. Ragavendra Rao (<i>Bombay</i>)	10	0	0
" Nassarwaji M. Desai (<i>Amraoti</i>)	5	0	0
" Grant P. Farquhar and Mr. Thos. Ross (<i>Dunedin, N. Z.</i>)	85	10	0
Khan Bahadur N. D. Khandalwala	30	0	0

Amount already acknowledged	245	2	0
	5,452	3	4

Total... 5,697 5 4

ANNIVERSARY FUND.

Annual dues of 2 Members, per Mr. W. Irwin (<i>Rockhampton</i>)	3	7	0
Do. of 7 Members, per Mr. A. W. Maurais (<i>Dunedin</i>)	11	12	10

HEAD-QUARTERS' FUND.

Entrance Fees of 2 Members, per Mr. W. Irwin (<i>Rockhampton</i>)	8	6	0
Do. of 5 Members, per Mr. A. W. Maurais (<i>Dunedin</i>)	29	8	2

ADYAR LIBRARY FUND.

Mr. Pestomji D. Khan (<i>Bombay</i>)	25	0	0
Rai Bahadur A. Narayanaswami Moodaliar, per Pandit R. Anantha Krishna Sastri	200	0	0
Khan Bahadur N. D. Khandalwala (<i>Poona</i>)	10	0	0
Sir K. Seshadri Aiyer (<i>Mysore</i>)	400	0	0
A Friend (<i>Mylapur</i>)	15	0	0

OUTSTANDING ITEM.

An anonymous donation by draft upon the Bank of Madras, Agents for the Chartered Bank of India, Australia and China.	7	0	0
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20th Feb. 1894.

WALTER R. OLD,
Actg. Treas. T. S.

THE ADYAR LIBRARY.

The following books have been added to the above Library during the last month:—

Donated:—

7 MSS. from Mr. V. V. S. Avadhani, Masulipatam; 36 MSS. from Mr. T. Saminatha Aiyar, Bellary; *S'abdakalpavartana*, Bengali Edition, 5 vols., from Mr. V. G. Desikachari, Mylapore; Inscriptions at Sravana Belgola, from Mr. B. L. Rice, Archaeologist, Mysore; Catalogue of Printed Works in the Government Oriental Library, Mysore, from the Curator Mysore.

Purchased:—

Varāha Purāṇa; *Bṛihaddevatā* of Soumaka; Notices of Sanskrit MSS. by Dr. Rajendra Lal Mitra.

During the past month Pandit R. Anantha Krishna Sastri, of the Adyar Library, has been on tour in Bangalore and district, and has been most successful in engaging the interests of many influential friends in this department of Theosophical work. He has further devoted much time to a thorough revision of the Oriental works of the Adyar Library, and is now engaged in compiling a new catalogue. Our special thanks are due to Sir K. Seshadri Aiyar for his munificent donation to the Funds of the Library, and to Mr. T. A. Swaminatha Iyer, F. T. S., of Bellary, for the valuable sets of palmyra MSS. he has collected and sent to us.

WALTER R. OLD,
Librarian.

THE AMERICAN SECTION T. S. CONVENTION.

The American Annual Convention of the T. S. will this year be held at San Francisco on April 26, and following days, and promises to be an interesting and effective event. Mr. Judge writes that he and Mr. C. F. Wright will go, and that a Delegate from London may also come. Our brethren of the Pacific Coast have fully earned the right to the distinction of having the Convention meet this time in their own territory by their unflagging activity and altruistic devotion.

H. S. O.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1894.

T. S. FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 20th February:—

	RS.	A.	P.
SUSPENSE ACCOUNT.			
Madura Branch T. S., per Mr. P. Narain Iyer	37	0	0
Madras Branch T. S., per Mr. C. Sambiah (part payment of Rs. 30, subscribed)	10	0	0
Mr. C. Sambiah (<i>Mylapur</i>)	5	0	0
American Section T. S., per Mr. Wm. Q. Judge \$ 289.80 for £ 59.10-2	1,001	13	10
Mr. Nagendranath Gupta (<i>Outlack</i>)	10	0	0
Excess on totals of T. S. Account Balances to date, transferred to Suspense Account	0	14	0
	1,064	11	0

Amount already acknowledged... 5,697 5 4

Total.. 6,762 0 4

ANNIVERSARY FUND.

Mrs. Willans (<i>Sydney</i>), Annual Dues of 1 unattached Member...	4	0	0
Rev. S. J. Neill (<i>Auckland</i>), Annual Dues of 2 Members	3	2	3
Mr. Elise Pickett (<i>Adelaide</i>), Annual Dues of 1 Member	1	11	5
Rev. S. J. Neill (<i>Auckland</i>), Annual Dues of 2 Members	3	6	10
Transferred from Head-quarters account to meet deficiency up to date of audit	30	4	6

HEAD-QUARTERS' FUND.

Mr. C. Sambiah (<i>Mylapur</i>), Donation	2	8	0
Mrs. Willans (<i>Sydney</i>), Entrance Fee of unattached Member	4	0	0
Rev. S. J. Neill (<i>Auckland</i>), Entrance Fees of 2 Members	7	13	9
Mrs. Elise Pickett (<i>Adelaide</i>), Entrance Fee of 1 Member	4	4	7
Rev. S. J. Neill (<i>Auckland</i>), Entrance Fees of 2 Members	8	9	2
Berhampore Branch T. S., Donation per Col. H. S. Olcott	100	0	0
Private gifts to Annie Besant, donated by her to Head-quarters*	316	0	0

ADYAR LIBRARY.

Mr. C. Sambiah (<i>Mylapur</i>), Donation	6	0	0
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* Mrs. Besant, in addition to the Rs. 316 already acknowledged, received a gift of Rs. 500 from the Kumar Maharajah of Balarampur, making in all Rs. 816. She has divided this as follows:—

Head-quarters' Fund, Adyar	Rs. 316
Vernacular Fund	250
Towards forming N. W. P. Centre at Allahabad...	250
	Rs. 816

The money given to the two last-named objects has been left in the hands of Mr. E. T. Sturdy.

21st March 1894.

WALTER R. OLD,
Actg. Treas., T. S.

AUDIT

In compliance with the resolution of the Convention held in December 1893, we certify for the period from 26th December 1893 to 20th March 1894, and found them parties who received the payments and by accounts signed by Col. Olcott, the latter

We annex an Account Current of receipts and outlay for the period above

We suggest that ledgers for receipts and outlay under different funds be kept hold servants be supported by acquittance rolls signed by the parties concerned.

Account Current of the Theosophical Society for the

Particulars of Receipts.	By Cash.		By Transfers, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Balance on the 26th December 1894.								
Permanent Fund					21,016	4 3		
Anniversary Fund					81	9 3		
Library Fund					359	15 10		
Head Quarters Fund					598	2 9		
T. Subba Row Medal Fund					38	10 0		
Suspense Account					4,722	12 9		
							26,817	6 10
Receipts from the 26th December 1893, up to 20th March 1894.								
Permanent Fund	50	0 0			50	0 0		
Anniversary Fund	131	5 10	69	14 2	201	4 0		
Library Fund	1,503	13 0			1,503	13 0		
Head Quarters Fund	652	5 0	1,272	4 1	1,924	9 1		
T. Subba Row Medal Fund								
Suspense Account	2,039*	4 5	118	4 0	2,157	8 5		
H. P. B. Memorial Fund			1,400	0 0	1,400	0 0		
	4,376	12 3	2,860	6 3	7,237	2 6	7,237	2 6
Total...							34,054	9 4

* This sum includes annas fourteen found in cash in excess of cash account balance on the 20th March, 1894.

REPORT.

beg to report that we have carefully examined the accounts of the Theosophical Society. The several items of expenditure are supported by vouchers from the being only for bazaar purchases and for payments to officials and household servants, indicated.

up as was done till December 1892; and that the payments to officials and house-

period from the 26th December 1893, up to 20th March 1894.

Particulars of Outlay.	By Cash.		By Transfers, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Permanent Fund								
Anniversary Fund	282	13 3			282	13 3		
Library Fund	439	0 5			439	0 5		
Head Quarters Fund	1,840	2 1	69	14 2	1,910	0 3		
T. Subba Row Medal Fund								
Suspense Account	118	4 0	2,790	8 1	2,908	12 1		
H. P. B. Memorial Fund	52	12 0			52	12 0		
	2,732	15 9	2,860	6 3	5,593	6 0	5,593	6 0
Balance on the 20th March, 1894.								
Permanent Fund 4% Government Paper deposited for safe custody with the Bank of Madras, in the names of Col. Olcott and V. Cooposawmy Iyer					21,000	0 0		
In Current Account with Bank of Madras					5,973	4 5		
Post Office Savings Bank Deposits.								
Permanent Fund	16	4 3						
Anniversary Fund	8	9 3						
Head Quarters Fund	15	0 6						
T. Subba Row Medal Fund	28	10 0						
Library Fund	0	10 3						
					69	11 3		
Cash in the London and Westminster Banks								
London, in the name of Col. Olcott £ 20-2-7 at Rs. 15-12-0 =					316	12 0		
In addition to £ 7-3-7½ at Rs. 15-12-0 (in the hands of Mr. J. M. Watkins, for disbursement, on Library account					113	0 0		
Cash in the hands of Col. Olcott					101	0 0		
Cash at date in Stewards hands					282	7 5		
Cash in safe—								
Currency Notes	375	0 0						
Coin	230	0 3			605	0 3	28,461	3 4
Total...							34,054	9 4
Details of balances in different Funds.								
Permanent Fund	21,066	4 3						
Anniversary Fund	0	0 0						
Library Fund	1,424	12 5						
Head Quarters Fund	612	11 7						
T. Subba Row Medal Fund	38	10 0						
Suspense Account	3,971	9 4						
H. P. B. Memorial Fund	1,347	4 0						
	28,461	3 4						

C. SAMBIAH,
R. RUNGA ROW, } Auditors.

THE ADYAR LIBRARY.

Acknowledgments of many valuable contributions to the Adyar Library, will appear next month.

EUROPEAN SECTION T. S.

9th January 1894.

I have much pleasure in informing you that a Charter was issued under above date to 7 members of the T. S. at Alicante, Spain, to form there a Lodge to be known as the Alicante Lodge T. S.

G. R. S. MEAD,
General Secretary,
European Section, T. S.

INDIAN SECTION T. S.

VERNACULAR FUND.

	RS.	A.	P.
Sir Romesh Ch. Mitter, Kt. (Calcutta) ...	50	0	0
Rai B. K. Lahiri (Ludhiana) ...	100	0	0
Countess Wachtmeister ...	200	0	0
W. Beale, Esq., Bhuj ...	10	0	0
Dr. Rakhal Ch. Sen (Calcutta) ...	3	0	0
Mrs. Annie Besant (with Mr. E. T. Sturdy) ...	250	0	0

Rs. 613 0 0

THE ANNIE BESANT TRAVELLING FUND.

Dr.	Rs.	A.	P.	Cr.	Rs.	A.	P.
To cash received in subscriptions as follows:—				Nov. 10th } By expenses of			
In 1891 ...	1,905	2	0	to } Ceylon & South			
„ 1892 ...	381	0	0	Dec. 27th } Indian Tour ...	606	3	4
„ 1893 ...	2,324	9	8	Jan. 4th } Do. do. of			
„ 1894 ...	280	0	0	to } Northern half of			
				Mar. 24th } the Tour ...	1,295	8	10
				Remitted to Mrs. Besant to			
				London for passage money			
				and towards up-keep of London			
				Head-quarters during			
				her absence in India £150			
				@ Rs. 16-4-0 each ...	2,377	12	0
				By loss in selling Government			
				paper in the Bank of Madras ...	55	15	11
				Postage, Telegrams, &c. ...	102	7	0
				Total ...	4,437	15	1
				Balance on hand ...	452	12	7
Total ...	4,890	11	8	Grand Total ...	4,890	11	8

25th March 1894.

E. & O. E.

P. R. VENKATARAMA AIYER,
Treasurer, T. S.

Certified as correct,
H. S. OLCOTT, P. T. S.

NOTICE.

The undersigned begs that he may be immediately notified whenever any sums paid to himself or others on any account are unacknowledged.

H. S. OLCOTT, P. T. S.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, T. Vijaya Raghava Charlu, at Adyar, Madras.

dattabidvārthi per Col. H. S. O.; 39 MSS. from P. R. Venkataramaier; Swamy Vivakananda's *Address on the Parliament of Religions* from Dr. Nanjunda Row; *England and India* of Lal Baijnath, *Extra Census Bulletin* of United States, *Journal of Buddhist Text Society*, Parts III and IV, Vol. I; *Chorakasanthit*, Parts I to 8, and *A Lecture on The Arya Samaj*, per Col. H. S. O.; *Satguthabrahmanica*, from the Manager, Vedic Press, Ajmere; *Occult Science in Medicine*, from F. Hartmann; *Nrisimhastuti*, *Demon Worship*, *Idols of the Earth*, and *Buddha and his religion*, per Col. H. S. O.; *Mārkandeya Purāna* (translation) from the author; *Indian Journal of Education* and *Principia Nova Astronomica* from Mr. V. Kalliyaramaier; *Works of Edward Fitzgerald*, 2 Vols.; *Chāṇogabodharatnākara*; *The Oriental Ganga Series*, from the Editor B. R. Kacowal; *Vidyāraṇacījaya* (paper MS.) from R. Ananthakrishna Sastry; *Tantrarāja* (about 12,000 Granthas) from Narayana Sastry, Kumbakonam; *Vedāntadarsana* and *Pancha Dadarī* from Narotham Das, Bareilly; *Orion, the Antiquity of the Vedas*, from the Author.

Purchased:—

Kārmayapūrāṇa; *Aś'caradīpika*; *Yajurveda*, 5th Kānda; *Ushā*, 2 Vols.; *Brahmanāradīyapūrāṇa*; *Sāṅkhyaśāstra*; *S'rāuta Sūtras*, 2nd Vol. *Anandās'rāma Sanskrit Series* (complete); *Śmṛitichandrikā* (translation); *Vedāntasāra*. (Col. Jacob's Edition.)

R. ANANTHAKRISHNA SASTRY.

Pandit.

T. S. FINANCIAL STATEMENT

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 21st of March, 1894, and to make the subjoined reports:—

ANNIVERSARY ACCOUNT.	RS.	A.	P.
Mr. Nicolson, Annual Dues ...	2	4	0
C. D. Carver, Sydney, Annual Dues of 2 members ...	4	2	4
L. Hart, Melbourne do do of 7 do ...	12	3	9
Dr. D. J. Edd-Behram, Surat, Donation ...	20	0	0
HEAD-QUARTERS ACCOUNT.			
C. D. Carver, Sydney, Entrance Fee for 2 members ...	11	14	0
Do do do do 2 do ...	10	6	8
European Section, through G. R. S. Mead, Gen. Secretary, proportion of fees from the 1st of September 1893, to March 1st 1894, £17-18-9 @ 1-1-31/32 ...	307	13	11
Bombay Branch ...	23	0	0
Bengal T. S., Calcutta, Donation out of surplus of their A. B. Fund ...	250	0	0
L. Hart, Melbourne, Entrance Fee of 7 members ...	50	9	3
SUSPENSE ACCOUNT.			
A. Marques, Honolulu ...	51	6	10
Lt. C. L. Peacocke ...	12	0	0
Bombay Branch ...	27	0	0
	90	6	10

Amount previously acknowledged ... 6,762 1 2

Amount of Defalcation discovered up to date ... 8,767 9 7
Total Subscription to date ... 6,852 8 0

Present Deficit ... 1,915 1 7

Appropriated by order of the President Founder out of the Suspense Account.			
To Head-quarters' Account	Rs.	A.	P.
.. H. P. B. Memorial Fund	1,500	8	1
.. T. Subba Row Medal	1,000	0	0
.. Permanent	621	6	6
	60	0	0
Total returns to date	3,171	8	1

THIS DAY'S BALANCES IN THE VARIOUS FUNDS OF THE THEOSOPHICAL SOCIETY:

	Rs.	A.	P.	£	s.	d.
Permanent Fund	21,126	1	3	1,224	10	0
Suspense Account	3,380	15	11	193	16	0
H. P. B. Memorial Fund	1,347	4	0	82	15	0
Library Fund	1,325	14	2	77	0	0
T. Subba Row Medal Fund	659	16	0	38	1	0
Anniversary do	26	6	4	1	10	0
Head-quarters do	527	1	5	30	12	0
	28,330	8	1	1,655	1	0

Rough calculation of the equivalents in Sterling at the rate of Rs. 17.4 to the £.

ADYAR, 22nd April 1891.

SVEN RYDEN,
As. Treasurer T. S.

Audited and found correct.

H. S. OLCOTT, P. T. S.

THE ASTROLOGICAL BUREAU.

The experimental enquiry into the claims of Eastern and Western Astrologers undertaken by the *Theosophist*, has so far made but little progress and, owing to a succession of circumstances not anticipated at the outset of the experiment, it is highly probable that the Bureau will have to suspend its operations for the present.

Before putting out the scheme, a verbal contract was made with a good Hindu astrologer to do the Oriental share of the work at a price to be proportionate to the demands upon his time. The first 100 nativities were pronounced upon by our English astrologer, and his Hindu colleague was then asked to come and begin his part. But, whether because we were committed to our subscribers and, as he thought, in his power, or because he did not feel able to do what was required—he repudiated the bargain after signifying that we should have to pay him a sum for his services larger than the entire profits of our magazine. We then tried other astrologers with like results until, finally, the son of a well-known Jyoshi of Calcutta pledged himself that his father would gladly take up the work, and free of charge. A number of coupons which had been dealt with by our English astrologer were accordingly sent him, but until now we have had no word indicating that the work is in process. Perforce, therefore, we must just wait until things change for the better. Meanwhile, what we shall do will be this: We shall register the coupons sent us, have them all dealt with by our Western astrologer, and file them away in the tin boxes we have had specially made for the purpose. In due time notice of any change in the situation will be given in the *Theosophist*.

THE MANAGER,

ASTROLOGICAL BUREAU,
Theosophist Office.

EUROPEAN SECTION T. S.

A charter was issued to 7 members of the T. S. at Munich, Bavaria, to form a Lodge under the name of the "Munich Lodge" T. S.

G. R. S. MEAD,
Gen. Sec. Eur. Sec. T. S.

AMERICAN SECTION.

On February 10th a charter was issued to the Sioux Falls T. S., Sioux Falls, South Dakota, 8 members; on February 13th a charter was issued to the Porterville T. S., Porterville, California, 18 members; and on February 27th a charter was issued to the Portland T. S., Portland, Maine, 7 members.

On March 13th a Charter was issued to the "Central American T. S.," Bluefields, Nicaragua, Central America, with five Charter members; and on March 26th a Charter was issued to the "Fresno T. S.," Fresno, California, with nine Charter members.

On March 29th a Charter was issued to the Somerville (Mass.) T. S. Charter members eleven.

The Ramayana T. S., Chicago, Ill., has relinquished its Charter and disbanded.

There are now 87 Branches on the American roll.

WILLIAM Q. JUDGE,
Gen. Secy., Amer. Sec. T. S.

CEYLON.

By request of Dr. W. A. English, H. J. Charles Perera, Mrs. M. M. Higgins, and their associates, the Charter of the Lanka Theosophical Society of Colombo, Ceylon, has been reissued.

ANOTHER RELIGIOUS PARLIAMENT.

The entire *Supplement* of last month having been occupied with financial reports, a notice of the convening of another Religious Parliament—this time at San Francisco—was crowded out. We are now warranted in supposing that the key-note of religious tolerance and confraternity was struck so sharply on the former occasion that similar Convocations will be held all over America to satisfy a new-born feeling that the religious instinct in man cares nothing for mere creeds or forms, but everything for the expression of its own longing.

H. S. O.

AUSTRALASIAN THEOSOPHY.

Mr. A. W. Maurais, F. T. S., Secretary, Dunedin, N. Z., writes that the New Zealand branches are discussing the question of forming a section for that colony, as Mr. Judge has offered to send them Mr. Claude F. Wright to take up the General Secretaryship. The pecuniary difficulties seem, however, rather formidable at present, but it is possible that the aspect of things may change after Annie Besant's tour is made. As will be seen in the Executive Notices of this month, Mrs. Besant has been granted full discretion in all these matters which, under the constitution, must be referred to the President Founder. The Dunedin T. S. has met with a bit of bad luck in connection with its importation of a case of books for the library, the steamer which had it on board having caught fire on the passage, and the cargo having been charged with "general average," the case of books being taxed an extra £2-16-9, which the Branch had to pay. Some of the members seem averse from adopting the policy of active propaganda; unwise, I think, since it is by consistently working on these lines that the principles of Theosophy have been spread so rapidly throughout the world.

The Branch Society established at Auckland (N. Z.) is in a fairly successful condition. On the evening of the 6th March the annual meeting was held; Miss Lillian Edger, M. A., President, in the chair. The annual report was read by the Secretary Mr. W. H. Draffin. It showed that at the beginning of the year the Lodge had a membership of 23, and at the close there was a roll membership of 34. The increase though not large, was deemed encouraging. During the twelve months 103 meetings had been held, exclusive of meetings held during the visit of Mrs. Cooper-Oakley. At the close of Mrs. Cooper-Oakley's visit, it was deemed advisable that fortnightly Sunday evening lectures should be given in connection with the Lodge; but after a time this

arrangement was terminated in consequence of our collection not covering the expenses. The lectures, however, still continue, but not under the direct auspices of the Lodge as an organization, a few members having agreed to keep them going. The open Lodge meetings weekly have been well attended, and Mrs. Cooper-Oakley's visit was of great benefit to us. Every Tuesday evening a meeting is held for the study of the S. D., and by this means a pretty accurate knowledge of that wonderful book is being acquired, the study being carried on over lines suggested by Mrs. Cooper-Oakley. The finances showed a few pounds of a credit balance with a number of subscriptions due but not paid, which leaves the Lodge in a sound financial position. The report was adopted, and the following officers elected:—President, Miss Lillian Edger, M. A.; Vice-Presidents, Messrs. C. W. Sanders and S. Stuart; Secretary and Treasurer, Mr. W. H. Draffin; Librarian, Mr. S. E. Hughes.

The following gives an idea of the topics dealt with at the open Lodge meetings and on Sunday meetings. On Feb. 23, open Lodge meeting, Mr. W. H. Draffin gave an address upon Mission and Mission work, from a Theosophical standpoint; Feb. 25, Choral Hall, Miss Edger, a lecture, upon "Theosophy and Materialism;" March 2, a paper by Mr. F. Leith, on "the Desirability of opening the unopened Chambers in the Great Pyramid;" March 9, open meeting, a discussion on the three Principles of the Theosophical Society; March 11, a lecture by Mrs. Draffin, on "Some Occult Teaching of the Astral Light." It will thus be seen that the children of Maori land deal with a rather varied class of subjects.

March 12, 1894.

W.

From the Adelaide (South Australia) Branch we hear good tidings. Mrs. Pickett writes that "the branch is working steadily and happily. We have four meetings a week regularly for different subjects. The Sunday morning meeting is the favourite, and we take a variety of important subjects for study and discussion." With superior persons like Mr. N. A. Knox for President, and Mrs. Elise Pickett for Secretary, what wonder that the Branch does so well?

H. S. G.

LIST OF BRANCHES AND OFFICERS.

It appears that several mistakes in the above list have entered into our last Annual Report of the T. S. In the case of the American Section, the President and Secretary of the Atmā T. S., New Haven, Conn., should have been given as follows: President, Mr. William M. Townsend; Secretary, Mr. M. S. Wadham. If the General Secretaries of the Sections would kindly send in by December 1st every year an exact list of Branch officers, corrected to date, these errors would be avoided in compiling the President's official list.

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1894.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 22nd of April, 1894:—

ANNIVERSARY ACCOUNT.	RS.	A.	P.
A. W. Morris, Dunedin, Annual Dues of 2 members	3	8	0

HEAD-QUARTERS ACCOUNT.

"A Sympathizer," through Debi Sahai	10	0	0
American Section, through Wm. Q. Judge	8	10	
Eight Branch Charter Fees	40		
Proportion of Admittance Fees for 293 members	146	50	
	8196	50	10
	39	3	0
	793	10	0

Bengal T. S., Calcutta	210	0	0
A. W. Morris, Dunedin, Entrance Fees for 2 members	8	8	0
Babu Nobin Chander Roy, Motihara	9	0	0
Ramkaran Siskaran	17	7	0

LIBRARY ACCOUNT.

Saoria Row Naidoo, Masulipatam	30	0	0
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SUSPENSE ACCOUNT.

Donations from the American Section, remitted through Wm. Q. Judge	102	0	0
T. M. Sunderampillay, Udumalpett	10	0	0

SVEN RYDEN,

Ag. Treasurer T. S.

ADYAR, 29th May 1894.

THE ADYAR LIBRARY.

The following books have been added to the above Library during the last month:—29 *Saivagamas* (*Kamikagama*, &c.) from Mr. K. Shammukhasundara Mudaliar, Chindadripet; *S'abarasankaravilāsam*, from Mr. J. Evers, Bangalore; *Sobalakopadruma* (2 copies, 4th and 5th Khanda) from the Editor, Calcutta; "Orion;" "Divine Pyramider," new edition, by Dr. Wynn Westcott.

Mr. Shammukhasundara Mudaliar, the Saivagama publisher, has kindly promised to present the Library with a copy of each of his publications. He has already generously presented some 29 volumes.

R. ANASTA K. SHASTRI,
Librarian.

WHITE LOTUS DAY.

The third anniversary of H. P. B.'s death was celebrated at Head-quarters, Adyar, with great feeling. The President-Founder in a brief prefatory address said, that as time rolled by the personality of H. P. B. would gradually fade out, and the principles embodied in the Theosophical movement, which she helped to start, become more and more regarded. Yet it

beloves us, who are her surviving colleagues, friends and pupils, to gather together annually on the 8th of May, comply with her wishes as to the reading of portions of "Gift" and "Light of Asia," and send after her, wherever her spirit may be, the thrilling potency of our united loving remembrance and hope for her speedy return to go on with her interrupted public work.

A chapter of "The Light of Asia" was then read by the speaker, and seven Brahmin members united in chanting the 8th chapter of Bhagavad Gita with impressive effect. A short address was then read by Mr. A. Raghavachari, on behalf of the Sabam Religious Union, exhorting the Indian people to revere the memory and strive after the ideals of H. P. B. The exercises concluded with a very eloquent and excellent discourse on "True Asceticism," by R. Sivasankara Pandiyaji, Principal of the Hindu Theological High School, Madras, which we hope to be able to publish in full hereafter. In the morning raw-rice and copper money were given to 76 adult Adyar fishermen and 79 of their children. The scenes of confusion, the babble of voices in the stone-paved Convention Hall, and the picturesque groupings, were most amusing and pleasant.

THE PRESIDENT.

Says the *Madras Mail* of May 14th:—

"Colonel Olcott shipped off quietly to London this morning, leaving Colombo. The Commission appointed to try the charges of fraud and mismanagement against him, which Mrs. Besant has preferred against him, Judge, the Vice-President, is to meet at the Societies' London Office in Avenue Road, on the 27th June."

MRS. BESANT'S NEXT SEASON.

Mrs. Besant writes me from London that we may register applications for visits and lectures during the next cold-weather season, but without making any arrangements at present. She adds: "As I shall be so much in India, every place will be visited in due course. They do not love me half as much as I love them."

H. S. O.

FOR THE POOR PARIAHS.

Before leaving for Europe on the 14th ultimo, Col. Olcott put into execution a project he has long had in mind. Calling together a few of the elders of the Pariah portion of Uru village, adjoining the Headquarters, he offered to hire the ground, advance the money for the building, and pay the salary of a teacher for a Pariah school, on the following conditions: No school-fees to be charged; the school hours to be convenient for the engagements of domestic servants and others who should seek education; no Christian or other proselytism to be permitted; Tamil reading, Hindustani speaking, to be taught. The school to be supervised by a Committee of Pariah elders, acting under Col. Olcott's general advice and oversight. All disputes that cannot be settled between the Committee men to be referred to him for final decision. No drunkard or known dishonest person to be admitted as a scholar or employed as a teacher, on penalty of the withdrawal of the Founder's support.

Col. Olcott left full instructions with Mr. S. Ryden for supervising the erection of the building (a mere mud-walled, half-open, palm-leaf-thatched structure, like most Indian village school-houses), and its management until his return; and with the Manager, *Theosophist*, for supplying the necessary funds. There are 57 millions of Pariahs and other out-caste communities in India, and the only persons hitherto doing anything to speak of for their moral and social elevation are the Missionaries. Yet this is one of the most noble and altruistic of the services that man can do for man.

AUSTRALASIAN ACTIVITIES.

AUCKLAND AND NEW ZEALAND.

In our little island community, things Theosophical are fairly active, though some of us are longing for more outward signs of growth and progress. But apart from this longing for more outside show, which being in-ferred to doubt would be regarded as meaning a more rapid increase of supposed membership, we have no reason to complain, and there are not lacking many tokens that the movement is steadily forcing its way. A couple of years or so ago, when an order was left with a bookseller for some Theosophical work, a close scrutiny was made of the face of him who took the order. Now all this is changed. One bookseller told me some time ago that he had disposed of twenty sets of the "Secret Doctrine," which was a larger number than the members of the local Lodge knew of having been receiving within the period stated. This is evidence that there are many other members or at any rate purchasers, of the work who are unknown to us. The same bookseller some time ago got a large number of Mr. Walter Old's little book, "What is Theosophy?" and they are all gone, and few have been bought by our members, as nearly all were previously provided with copies. The Countess Wachtmeister's *Reminiscences of H. P. B.* also had quite a sale. The booksellers having got supplies on their own account, and all together, two bookselling firms have made a practice recently of keeping in stock a few Theosophical works, and advertise the same so it may be gathered from these circumstances that light is getting into corners formerly dark, and bookselling firms of local standing do not consider it derogatory to be aiding in the distribution of a class of literature the establishment of which would gladly see wiped out of existence. Another hopeful sign is seen at the fortnightly Sunday evening lectures. It is now noticed that there are about fifty or sixty faces regularly seen at these lectures, and these are strangers, and no doubt some of the casual visitors will become regular ones by and by. These regular visitors to the Sunday evening lectures have not yet found their way to the weekly open Lodge meeting held every Friday evening, but we are living in hopes of seeing some of them become regular visitors there also.

During the past month, the following lectures and papers have been delivered: on March 16, at the open Lodge meeting, Mr. C. W. Sanders read an excellent and sympathetic paper upon "The Harvest of Life"; on Sunday evening, March 25, in the Choral Hall, Mr. S. Stuart delivered a lecture upon "Sideral Theosophy"; on March 30, open Lodge meeting, Mrs. Sara Dradlin read the recently published paper upon "Theosophy" by Mrs. Annie Besant; on April 6, open Lodge meeting, Mrs. Ellis read a paper upon "The True and the False," which provoked a good deal of discussion, "the false" being the established and money-loving orthodoxy, and "the true" being regard to the rising movement of Theosophy. On Sunday evening, April 8, in the Choral Hall, Mrs. Sara Dradlin lectured upon "Theosophy and the Masses," being Conceptions of God, Karma, and Re-Incarnation.

W.

SYNOPSIS.

Our meetings open to the public continue to be well attended, the Sunday readings being most successful.

The last lecture was given by Bro. C. H. Starkey on "The Evolution of Religion," to an audience of, I should think, over fifty in number, who warmly cheered the lecturer at the finish. The lecture showed evidence of so much careful research, and was made so exceedingly interesting, that I am hoping it may be published in the *Austral Theosophist*.

CHAS. D. CARVER.

Hon. Secy.

IGNATIUS DONNELLY AND HIS VIEWS.

Ignatius Donnelly, the well-known author of "Atlantis" and "Caesar's Column," in a recently published novel—"Doctor Hugnet"—has the following interesting passage:

"And then my thoughts drifted to the people about me, and I could not help but think that each one dwelt in his or her own world of reflections, and that the

own memories and thoughts, of men and women, and deeds and things, each one totally differing from his neighbour. And it occurred to me, that if the *aura* of every man's thoughts was made visible, what a sight it would be, extending far beyond the narrow limits of the railroad car, overlapping each other, and reaching, in some instances, to the ends of the earth. Each individual carries his world of thoughts around him like a great atmosphere. In one case it is pure and bright and tenanted by angels; in another it is dark and gloomy, thick with scowling crimes and threatening demons. The raiment of these people, viewed as they sat together; they exchanged little civilities of speech; and yet heaven and hell were not farther apart than the realms in which their souls dwelt.

THE TREE: A BOOK OF PRECEPTS.

It is often said that we must read nature to unravel its mysteries. It is the book of nature that we are referred to for our study. The following is a page from that Book.

Seed is often compared to Spirit and its offshootings to *Mâyâ*. So, *simile*, the tree stands for the Manifested Universe with the seed hidden underground, as the Spirit from which the Universe has sprung up. The study of a tree gives us the following impressions:—

1st. From the seed springs up the trunk; and the first division is into two, *viz.*, two branches which shoot off from one point in the trunk. Illustrating that the spirit which was unmanifested before, is now observed in two aspects—*I'svara* and *Mâyâ*.

2nd. It will also be seen by observing a number of trees that in some three branches shoot off from the same point in the trunk, showing that further on spirit assumes the form of a Trinity.

3rd. The innumerable small branches shooting from larger branches, show how manifold this *Mâyâ* becomes.

4th. Now according to this illustration a man is at present at the furthest and highest end of a branch of this tree, *viz.*, furthest from the seed. Let him travel on from that furthest point to the seed. What happens to him on the way? He meets a "*dushâkha*" at every step, *viz.*, a point where two branches meet. When he reaches that point, he is required to decide which way he will proceed. If he reasons wrongly at that point he travels in vain and reaches a point the furthest from the seed. Then he has to make another attempt to reach the seed. Then he reaches that point again where he erred. This time he reasons rightly and proceeds in the right direction a few steps, when he again meets a *dushâkha*. He is again required to reason out his way, and if he comes to a wrong decision he then makes a retrograde movement and goes still further from the seed. So that during his whole journey he has to step very cautiously. His reasoning faculty must never be lost of till the last *dushâkha*, where spirit has separated with the two—*I'svara* and *Mâyâ*. When he has been able to unite both these aspects into one, then surely he is on the right path—he has now come to the main trunk and is certain to reach the seed.

JWALA PRASAD, F. T. S.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1894.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 20th of May, 1894:—

ANNIVERSARY FUND.				RS.	A.	P.
T. J. Charlton, Annual Dues	...	...	...	...	1	14 0
C. D. Carver, Annual Dues of 4 members	...	...	...	...	7	8 0
HEAD-QUARTERS FUND.				...	...	...
An "F. T. S."	...	...	...	...	1	0 0
T. J. Charlton, Donation	...	...	...	...	13	3 0
Do, Entrance Fee	...	...	...	...	4	11 10
C. D. Carver, do for 4 Members	...	...	...	...	18	11 0
SUSPENSE ACCOUNT.				...	...	...
C. Sambia	...	...	...	...	2	0 0
Babu Sivadatta	...	...	...	...	2	0 0
Cuddapah T. S.	...	...	...	...	50	0 0
T. M. Sunderampillay	...	...	...	...	10	0 0

SVEN RYDEN,

Actg. Treasurer, T. S.

ADYAR, 20th May 1894.

EUROPEAN SECTION T. S.

A Charter has been issued to five members of the T. S. at York, England, to form a Lodge under the name of "York Lodge" T. S.

G. R. S. MEAD,
Gen. Sec., Eur. Sec. T. S.

The Annual Convention is fixed for July 12th and 13th.

THE T. S. AND INDIAN SECTION HEAD-QUARTERS.

We have been asked to publish the following and do so with pleasure, as it will doubtless serve to correct misapprehensions caused through the remarkable statements which one of our members has thought fit to make at the recent American Section Convention:—

To the MEMBERS of the INDIAN SECTION.

MY DEAR BROTHERS,

1. You will remember that it has long been my earnest desire to establish central local Head Quarters of our T. S. work at Bombay, Allahabad and Calcutta for the West, North-West and East respectively, and that I have made repeated efforts to carry out this plan, and with regard to Allahabad the prospect is now definitely open.

2. More than once it has been suggested to me that Allahabad would be a more convenient centre for the Head Quarters of our Indian Section work than the Head Quarters of the whole T. S., than Adyar, and I have been carefully weighing this suggestion. But, of course, no definite steps could be taken in the matter until the Indian Section in Convention had been consulted and had decided thereupon. So the matter therefore still awaits the action of our Convention.

3. It is, therefore, with great surprise and regret that I learn that Countess Wachtmeister, speaking as delegate from the Section at the recent Convention of the American Section, stated that the transfer of the Indian Section Head Quarters to Allahabad has been settled and decided upon. For the decision in such

a matter rests entirely with the Section itself, and without consultation I should not dream of taking such steps, however strongly I might personally be in favour of them.

4. At our coming Convention in December, when I hope *once more* to be among you, I propose to bring forward for your consideration and decision a plan upon the lines indicated in paragraph 2. As soon as a workable plan can be formulated, I intend to address to you a letter explaining the heads of this scheme, so that you may carefully consider them with your Branches, in order that when our Convention meets, a wise and well-considered decision may be arrived at.

5. I shall then also ask you to record a most emphatic protest against the proposal of the American Section to remove the Head-Quarters of the Theosophical Society as such, away from the sacred soil of India, the motherland of Theosophy, science and philosophy. To remove the general Head-Quarters of the T. S. from India would, I am convinced, be disastrous to the Theosophical movement in its spiritual aspect, and I shall ask you to support me in strenuously resisting any such proposal.

6. My purpose in thus addressing you is to prevent any misconception as to the question of transferring either the Indian Section or the General T. S. Head-Quarters; and further that you may feel assured that I should never dream of taking any such important steps without consulting you or contrary to your wishes.

Believe me always,

Fraternally yours,

BERTRAM KEIGHTLEY.

THE ANTIQUITY OF INDIAN WRITING.

(From the *Madras Mail*.)

By CHARLES JOHNSTON, B. C. S., (Ret.), M. A., C. S.

If the negative argument as to the newness of Indian writing is entirely worthless, can we build up any positive argument in its place? Let us recall for a moment the history of this negative argument. While examining the Homeric poems, Wolf remarked that they nowhere mention writing, alphabets, or written letters. From this observation he unnaturally drew the conclusion that in the days of the Homeric poems writing was unknown to the Greeks. It was believed that the Homeric poems belonged to a period some eight or nine centuries before our era; and from this major and minor premise the conclusion was drawn that some eight or nine centuries before our era the Greeks were ignorant of writing. This argument, fairly sound as it seems at first sight, was applied to India. It was found that in the writings of the Vedic age no particular stress was laid upon writing; no specific mention was made of written letters; while great stress was laid on the importance of learning the Vedic hymns by heart, and handing them down by memory. It was further believed, on very slender evidence, that all Sanskrit literature not of the Vedic age, belonged to a period later than the rise of Buddhism, some six centuries before our era. And from this major or minor premise, just as in the case of the Homeric poems, the conclusion was drawn that writing was not known or commonly used in India until this later period of Sanskrit literature which was supposed to take its rise somewhere just outside the threshold of our era; and that consequently the Vedic Indians were illiterate. Then the whirligig of time brought in its revenges. The hard facts of inscriptions in rock, the names of Greek men, the Greeks were familiar with writing in the eighth or ninth century before our era, at the very time when Wolf's argument had shown them, factually enough, to be illiterate. From this quite incontestable and untested fact two conclusions can be drawn. These two conclusions are either that the Greeks were perfectly familiar with writing in the days of the Homeric poems,—supposing the Homeric poems to belong to the eighth or Homeric century before our era;—and that, consequently, the negative argument from the silence of the Homeric poems on the subject of writing was utterly worthless; or, that the Homeric poems, if really belonging to an intermediate age, were immensely older than had been supposed; were immensely older than the eighth or ninth century before our era. The first of these conclusions,—that the Greeks were quite familiar with writing in the days of the

Homeric poems, has been excellently discussed by Mr. Andrew Lang; the second conclusion has not yet been sufficiently examined. Then comes the application of the facts to India. If the first conclusion be right, if the silence of the Homeric poems on the subject of writing is perfectly consistent with their origin in an age when writing was quite familiar to the Greeks; then the silence of the Vedic literature on the subject of writing is perfectly consistent with its origin in an age when writing was quite familiar to the peoples of Vedic India. As far as the negative argument is concerned, the peoples of India may have been familiar with writing from the very beginning.

Can we build up any positive argument to take its place? The students of the antiquity of Indian writing may be divided into two schools: those who believe that the Indian alphabets, of which the Nāgarī alphabet is the type, came from a Semitic source; and those who believe that the Indian alphabets arose independently of the Semitic alphabets, and most probably in India itself. Of the first school, who believe that the Indian alphabets have been derived from Semitic models, Dr. Isaac Taylor is certainly the most eminent, sound, and scholarly. His arguments are stated at great length, with wonderful acuity, and abundant illustration in his monumental work, *The Alphabet*. To discuss the whole argument would demand a volume. But we may roughly trace its outline. Beginning with the hieroglyphics of Egypt, Dr. Taylor shows the various stages which the hieroglyphic signs passed through; at first pictures they ultimately came to represent sounds. Then Dr. Taylor shows how a selection of these sound signs was made by a "Semitic people"; and that from this selection the well-known type of western alphabet was derived; taking its name from the Semitic alphabet, that is ox and house, the first signs in the earliest Semitic alphabet. This typical alphabet found its way to all western countries, chiefly through the intermediation of the Phœnicians; and our European alphabets are all derived from it. In the first Semitic alphabet there are no vowels, properly so called; only consonants and breathings. The Semitic alphabets gradually developed vowels, according to their needs, by a process which we may illustrate thus. Since Sanskrit words have begun to be represented in western letters, the western type-founders have had to devise a wider vowel system. Hence have arisen a series of accented vowels, especially circumflexed vowels, which did not formerly exist, in English for example. Much in this way, the Western nations developed vowel signs from the not purely vowel signs of the first Semitic alphabet. In this development of vowels, and in the length it has gone in various alphabets, we have a criterion of their closeness to the Semitic original, and therefore of their antiquity. For instance, if we believe that the first Semitic alphabet dates some fifteen centuries before our era, and if we find that five centuries later, another alphabet has developed five true vowel signs, we may roughly generalise and say that it takes five centuries to develop five vowels. If then, we find another alphabet which has developed only two vowels, we shall be justified in placing it nearer the Semitic original; and in saying, roughly, that it represents two centuries of growth, and therefore dates from two centuries after the Semitic Original; that is, some thirteen centuries before our era. This is only an illustration, it must be remembered; but it fairly represents the form of argument which may safely be used to establish the antiquity of an alphabet, and the number of centuries' growth which it represents. So much for this question from the Western side. Let us approach it from the Eastern. The oldest known and certainly dateable writing in India is the famous series of inscriptions of the Buddhist King Asoka. These inscriptions, beginning with the words, *Dharma Pige Pige-dasi*, "Priyadarshin, the beloved of the Gods," are in Pali, the sacred language of Buddhism; and are in what is best called the Morya alphabet. The forms of this alphabet are chiefly squares and circles; the simplest of all signs that could be used to represent sounds. In only one notable particular does this Morya alphabet differ from the typical Nāgarī alphabet of India, and that is in having only one sibilant instead of three. This peculiarity is due to the fact that there is only one sibilant in Pali. But for this, we

may say that the Morya alphabet, the oldest we know in India, is the same alphabet as the Nāgarī; which, masked under superficial differences, is the model of all Indian alphabets, from Hindi and Bengali to Tamil and Telugu. So that, in the days of the Morya alphabet, Indian letters were in a practically perfect form, and had reached the last and highest stage of development. Now this last and highest stage of development, with its wonderfully perfect system of vowels, represent many centuries of growth from the Semitic model, supposing the Indian alphabet was derived from a Semitic source. There must, therefore, have been a long period of growth between the adoption of a Semitic model by the Indians, supposing such a model to have been adopted, and the days of the Morya alphabet. Now the days of the Morya alphabet can be fixed with great certainty and precision. We have, on the one hand, mention of certain Western rulers in the Asoka inscriptions, and, on the other, we have the chronology of Buddhism. We can therefore say that, in the days of the Buddhist monarch, Asoka, and the Morya alphabet, several centuries of development must be credited to Indian writing. Following up this argument, Dr. Taylor concludes, on perfectly sound and intelligible grounds, that we must date the antiquity of Indian writing some time, probably several centuries, before the rise of Buddhism, in order to allow time for the high development which we know was practically complete in the days of the Buddhist monarch Asoka. Turning again to the Western side of the question, Dr. Isaac Taylor, who believes that the Indian alphabet is derived from a Semitic source, is led to seek for a Semitic alphabet which might have served as the Indian model. This Semitic alphabet must furnish certain characteristics. It must be old enough to allow for several centuries of growth between its adoption and the days of King Asoka and the Morya alphabet. It must represent a fair likeness to the Morya alphabet in the form and shape of the letters. It must further be shown that its adoption by the peoples of India could naturally and easily have taken place. These three characteristics are furnished by a Semitic alphabet of Arabia Felix, which Dr. Taylor places about a thousand years before our era; and which is therefore old enough to allow of a fairly high development before the days of Asoka. In form it fairly resembles the Morya alphabet, being, like the latter, chiefly formed of squares and circles. It is also fairly accessible to India, as we know that, about that time, three thousand years ago,—Arabia Felix was the inter-port between India and the West. One evidence for this is the use of Indian names for "ivory, apes, and peacocks, and almuq or alquu trees," in the Hebrew story of King Solomon, whose date is supposed to be about a thousand years before our era.

Dr. Taylor supposes that the Indian alphabet was actually derived from this Arabian original, some thousand years before our era; or, roughly, three thousand years ago; and that, consequently, the Indians were acquainted with writing some four or five centuries before Buddha. This is an enormous advance on the Indo-Germanic theory, which placed the beginnings of Indian writing some centuries after Buddha; and this advance is made by sure and reliable methods; and not by unreliable negative evidence, as in the case of the Indo-Germanic school. Dr. Taylor's conclusion is, therefore, this: if Indian writing was derived from a Semitic model, the facts of the case demand that this derivation must have taken place about a thousand years before our era; that is, about three thousand years ago. This is a remarkable instance of the tendency which we have more than once noted recently; the tendency of Indian dates to move back slowly through the ages; the tendency of Indian antiquity to expand and open out into wide and wider spaces. And it is certain that this expansion of India's past, or rather of our understanding of it, has only just begun; and will go far further before it ceases; how far, we as yet only dimly guess.

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SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1894.

FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 20th of June, 1894.

ANNIVERSARY FUND.		RS.	A.	P.
D. D. Meers, Christchurch, Annual dues of 7 Members		12	11	0
HEAD-QUARTERS FUND.				
W. D. Meers, Christchurch, Charter for the Christchurch Branch of the T. S.		18	2	0
Entrance Fees of 5 Members		22	10	0
L. Hart, Melbourne		32	6	0
Miss G. H. Minet		6	7	0
Dr. Anantharaj Nathaji Mehta, Kumbha		21	0	0
SUSPENSE FUND.				
Amount previously acknowledged		7028	8	0
T. M. Sundaram Pillay, Edamulpet		10	0	0

SACN RYBEN,

Ag. Treasurer, T. S.

ADYAR, 20th July, 1894.

THE T. S. ACCOUNTS.

The following is the report of the Auditors appointed by Resolution of last Convention, on the above accounts, from 20th March to 30th June.

"As resolved in the Convention of December 1893, we beg to report that the accounts of the Theosophical Society for the period 20th March to 30th June 1894 have been carefully examined by us and they were found correct. Vouchers have been taken from parties to whom payments have been made, and all bazaar purchases and payments to household servants have been signed by Col. Olcott himself.

(Sd.) C. SAMMAM.

R. RUDRA ROW.

The statement of accounts appended to above report can be seen at the Head-quarters.

COL. OLCOTT.

The President-Founder writes from London of his safe arrival after a pleasant passage by sea and land. At Marseilles he was met on landing by Dr. Pascal, F.R.S., and Mme. Pascal, two of our most estimable French colleagues, and all three called on the Venerable Baron Spedalieri, F.R.S., now in his eighty-second year yet still hale and hearty. The strong mutual attachment between him and Col. Olcott made the visit accordingly pleasant and joyous. In Paris, the President met Mrs. Besant and Miss F. H. Müller and put up at the same hotel, where M. Arnold, Captain Courmes, Mme. Kolly, M. Bail and our other kind friends and colleagues were extending to Mrs. B. a generous hospitality. She gave two lectures in the French language, on "Theosophy" and "The Pilgrimage of the Soul," a most difficult task for a foreigner, yet one which she performed so well as to charm her two large audiences. At the second lecture—at the palace of Lady Cathness, Duchesse de Pomar—Col. Olcott presided. The great ball-room seats 570 persons on such occasions, and every chair was occupied by an invited guest. One party crossed over to London on the night of the 15th June and reached their destination on the

next morning, thoroughly fatigued after a sleepless land journey and a boisterous crossing of the Channel. Col. Olcott has been temporarily the guest of Miss Müller at her family mansion in Portland Place. He presided on the evening of the 14th June at the regular weekly meeting of the Blavatsky Lodge, and was warmly greeted on taking the chair. The paper of the evening, by Mr. Machell, F. R. S., was able and elicited a spirited discussion, which was synthesized at the close by Mrs. Besant in her own peculiar and matchless style of oratory.

Later advices inform us that Col. Olcott has just been on a visit to Berlin, where he was the guest of Dr. Hubbe-Schleiden.

THE ADYAR LIBRARY.

The following books have been added to the above Library during the last two months:—

Donated:—*Sukhopajureda with Trato's Commentary* from Babu Sanku-mara Mukerji, Berhampore; *Ambhūticarandhara* (4 copies) from the Editor; *Rigveda Saṁhitāpāradāna* from Mr. A. K. Sitarāma Sastry; *Rigveda-panjapāṇishad, Mahāvīrāṇapāṇishad* with Commentaries from Dewan Bahadur S. Subramanier, Mylapur; *Vedāntasāra (Vishishtādvaita)* from Mr. A. Narayanaswamy, Kumbakonam; *Archæological Survey of Ceylon* (7 parts) from the Government Record-keeper, Ceylon; *Urañācāṅga* (portion only) from Mr. A. Mahadevaswamy, Mysore; *Ganarājanāyādādhikā* from Pandit Bhimasena Surma, Editor; *Hastepāpureda*, (No. 26 Aṅgadhātuvā Series for half-price) from the Editor; *Outlines of Mahāyāna Studies in Bodhi-dharm*; *The Theosophical Forum* (Vol. V) from Mr. W. Q. Judge; *Arthasamgraha of Lokakṣha*; *Lighting Sun for the World* (Iskcon); *Jainīn Sāras with Commentary* (Gyotisha).

R. ANANTHAKRISHNA SWAMY.

Pondich.

AMERICAN SECTION.

On April 27th a Charter was issued to the St. John T. S., Brooklyn, N. Y. On May 31st Charters were issued to the Gilroy T. S., Gilroy, Calif., and to the Denver T. S., Denver, Colo. On June 8th a Charter was issued to the Harmony Lodge T. S., Los Angeles, Calif.

The Gray's Harbour T. S., Hoquiam, Wash., and the Lotus T. S., Kearney, Neb., had their Charters revoked by order of Convention, they being virtually dead.

The Sarasvati T. S. and the Viasa T. S. in New Orleans, La., have consolidated under the title of the New Orleans T. S.

The present number of Branches upon the American roll is 88.

WILLIAM Q. JUDGE.

General Secretary.

EUROPEAN SECTION.

A Charter has been issued to 5 members of the T. S. at Margate, England, to form a lodge under the name of "Margate Lodge" T. S.

G. R. S. MEAD.

General Secretary.

AUSTRALASIA.

The Maybank Branch of the T. S. at Melbourne has returned its Charter and consolidated with the Melbourne Branch, Melbourne, Victoria.

NEW ZEALAND.

The "Christ Church T. S." has received its Charter and is the 13th Branch of the Theosophical Society in the Australian Colonies. Five applicants thus begins with 7 members.

S. R.

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1894.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

LONDON, 21st July 1894.

The following documents are published for the information of the concerned:—

MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY,

HELD AT 19, AVENUE ROAD, LONDON, ON JULY 10TH, 1894:

To enquire into certain charges against the Vice-President.

PRESENT:—Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead); delegates of the Indian Section (Mr. A. P. Sinnett and Mr. G. R. S. Mead); delegates of the European Section (Mr. H. Burrows and Mr. Kings-Searcy); delegates of the American Section (Dr. Buck and Dr. Archibald Keightley); special delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove).

Mrs. Besant and Mr. Judge were also present.

A letter was read by the Chairman from the General Secretary of the American Section, stating that the Executive Committee of that Section claims that one of the delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself could not vote, or that an extra delegate be appointed.

Resolved: that a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryce was nominated by the other American delegates and took his seat.

The Chairman then declared the Committee to be duly constituted and read the following address:

ADDRESS OF THE PRESIDENT-FOUNDER.

GENTLEMEN AND BROTHERS,

We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to consider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894.

Section 2 of Article VI says that "the President may be deprived of office at any time, for cause shown, by a three-fourths vote of Judicial Committee hereinafter provided for [in Section 3], before which he shall be given full opportunity to disprove any charges brought against him"; Section 3 provides that the Judicial Committees shall be composed of (a) members of the General Council *ex officio*, (b) two additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional delegates each from the Indian, European

and American Sections, and two nominees of Mr. Judge; eleven in all—the accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President.

Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President; thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him. Under this clause, the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused, and the members of the General Council, and the Sections and the accused have nominated their delegates respectively. I also suspended the Vice-President from office pending the disposal of the charges by this Committee.

Upon receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the official enquiry into the charges, from my omission to mark the letter "Private," naturally misconceived it to be a breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society," and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex.

Three very important protests have been made by the accused and submitted to me, to wit:

1. That he was never legally Vice-President of the T. S. That an election to said office of Vice-President has always been necessary, and is so yet.

That he has never been elected to the office.

That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case.

The legitimate inference from which would be :

That not being Vice-President, *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the highest two of the Society.

2. That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such an official; whereas the pending charges accuse him of acts which are not those of an official, but of a simple member; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII), at a special meeting called to consider the facts.

3. That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions or methods of 'Mahâtâmâs' or 'Masters'": that to deliberate and decide, either *pro* or *con.*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society, who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtâmâs and their interest in our work.

These points will presently be considered *seriatim*.

At the recent (eighth) annual meeting of the American Section T. S., at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

Resolved: that this Convention, after careful deliberation, finds that [the] suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.

I now return to Mr. Judge's protests.

That he practised deception in sending false messages, orders and letters, as if sent and written by "Masters"; and in statements to me about a certain Rosierucian jewel of H. P. B.'s.

Are these solely acts done in his private capacity; or may they or either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (a) strictly private acts, viz., the alleged untruthfulness and deception, and (b) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official mark among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us, and what conclusion was reached. To make this document complete in itself, however, I will say that, in the Council's opinion, the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society in December, 1888, exercising the full executive power of the whole Society, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of officers, since which time it has been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute; his name is so printed in his Report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the Financial Statement of the Theosophic Congress Fund, which is signed by him as Vice-President, Theosophical Society.

From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th inst., my ruling has been ratified; and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown."

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge, T. S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences?—

3. Does our proposed enquiry into the alleged circulation of fictitious writings of those known to us as "Mahātmās" carry with it a breach of the religious neutrality guaranteed us in the T. S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual branches and groups of "Theosophical Workers," by the General Secretaries of the European and Indian Sections, in a recently issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahātmās exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahātmas is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahātmas, and writings alleged to come from them, must be

H. S. GILBERT, P. T. S.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since July 20th, 1891.

ANNIVERSARY FUND.					
Mr. W. L. R. Piescoe, Bundaberg, Australia,	Annual Dues for	9 members	16	9	0
" A. A. Smyth, Sydney,	do.	2 do.	3	11	0
" A. W. Mauris, Dunedin,	do.	3 do.	3	10	0

H. P. B. MEMORIAL FUND.				
NAME.	AMOUNT.	DATE.	REMARKS.	TOTAL.
Mr. Ramakrishna Sankaram, Secunderabad	...	...	...	8 0 0

EXPENSE ACCOUNT.		
Amount of Defalcation, discovered up to date	...	8,767 9 7

Donations previously acknowledged		RS.	A.	P.
Mr. J. Srinivasa Row, Gooty	7,938	8	0	
" P. Keshava	10	0	0	
" K. T. Simbachari, Bhavani	10	0	0	
" D. B. Venkata Subba Row, Trivallur	10	0	0	
From European Members, through Mrs. Annie Besant, £ 77-9-6 @ 1-1½	2	0	0	
	1,402	13	7	
		8,073	5	

Present Deficit Rs. 294-4-0

In addition to the above sums, Miss F. H. Müller has presented Colonel H. S. Olcott £20 to be used in defraying expenses incurred by his visit to London.

From the above it will be seen that the deficit yet to be made up in the Suspense Account has been reduced to Rs. 294-4-0. If these gentlemen who have subscribed to this Fund, and others who are disposed to contribute would have the kindness to forward their remittances without delay, it would be highly gratifying to the President-Founder on his return from Europe. find that this long protracted account has at last been closed up.

In relation to this matter I beg to remind those branches of T. S. who during the last Convention promised to subscribe, but who have not yet done so, of their promises.

ADYAR, 20th August 1894.

SVEN RADEN,
Actg. Treasurer, T. S.

AMERICAN SECTION

The following new Charters have been issued:—The "U. S. T. S." Riverside, California; the "Shelton Solar T. S." Shelton, Washington; the "Aleha T. S." Honolulu, Hawaiian Republic.

WILLIAM G. JONES,
General Secretary.

EUROPEAN SECTION.

The following new Charters have been issued:—The "Smedjebacken T. S." Smedjebacken, Sweden; the "Deutsche Theosophische Gesellschaft," Berlin, Germany.

G. R. S. MEAD,
General Secretary.

AUSTRALASIA.

A Charter has been issued to 12 members of the T. S. in Australia, to form a Lodge under the name of Bundaberg T. S.

