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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

VOL. XVIII. No. 12.—SEPTEMBER 1897.

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MADRAS :

PUBLISHED BY THE PROPRIETORS
AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

MDCCCXCVII.

NOTICE.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 18th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

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Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras. *It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.*

THE JOURNAL OF THE MAHA BODHI SOCIETY.

Editor:—H. Dharmapâla, 2, Creek Row, Wellington Square, Calcutta.
Subscription Rs. 2. A most interesting Buddhistic periodical.

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Great care is taken in mailing and copies lost in transit will not be replaced.

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THE THEOSOPHIST.

VOL. XVIII. NO. 12, SEPTEMBER 1897.

WISDOM HIGHER THAN TRUTH.

BUSINESS MANAGER'S NOTICE.

The undersigned gives notice that he will again employ the V. P. P. system for renewals of subscription to the *Theosophist*, as it has met with universal approval in the cases of previous volumes. Subscribers to the current vol. XVIII will kindly take notice, therefore, that the October number, (being No. 1 of vol. XIX) will be sent V. P. P. for Rs. 8/2 to all Indian, Ceylonese and Burmese subscribers, whose term ends with this volume, *unless they notify him before that time to remove their names from his Mailing Register*. Our subscribers are earnestly requested to continue to subscribe for the next volume and each subscriber is also requested to try to induce at least one of his friends to become a subscriber. It will greatly help the cause of Humanity.

Foreign subscribers are requested to remit their subscription for the new vol. XIX to the undersigned.

T. VIJIARAGHAVA CHARLU,

Business Manager.

ture induces me to offer, for the profit of the readers of the volume, similar two prizes for competition; the awards to be made by our subscribers as heretofore. A voting ticket will be enclosed to each one in the September issue, and the gold and silver medals sent to the two winners as soon as the result can be ascertained. This is the fairest way for both competitors and subscribers.

It is scarcely necessary for me to reiterate that the whole business of the *Theosophist* office is carried on for the promotion of the Society's interest, not for private gain. I feel quite free, therefore, to do all that

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharejaks of Benares.]

OUR NINETEENTH YEAR.

EIGHTEEN years have come and gone since this magazine was founded by H. P. B. and myself, on the time-tested plan of prepayment of subscriptions and the invariable stoppage of the delivery at the end of the term contracted for. During that whole period every subscriber has been punctually supplied with the issues at the beginning of the month. We have given in the aggregate about 16,000 pages of original reading matter, including official reports—a good library of theosophical literature. Included in it have been a large number of translations from the Sanskrit and other ancient classics, and a great many able articles by H. P. B. and the other chief writers on these subjects. From a bound set of the back volumes of the *Theosophist* alone, the inquirer can glean a comprehensive idea of the teachings of the ancient sages, their relationship to the various world faiths, and their interpretation of the obscurer parts of the several scriptures. The reader will recall as among the best of the contributions to our pages that series of articles entitled "Nature's Finer Forces," for which their author, Pandit Rama Prasad, B.A., F.R.S., was voted by his fellow subscribers the gold medal offered by the proprietors of the magazine for the best original essay published by us during the subscription year—October to September inclusive. The second prize, a handsome silver medal, went to Dr. Henry Pratt, the erudite writer on astronomical subjects. The increasing number of able contributors to our literature induces me to offer, for the profit of the readers of the coming volume, similar two prizes for competition; the awards to be made by our subscribers as heretofore. A voting ticket will be enclosed to each one in the September issue, and the gold and silver medals sent to the two winners as soon as the result can be ascertained. This is the fairest way for both competitors and subscribers.

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is possible to induce the friends of our cause to patronize the magazine and its bookselling agency. The more the turnover the more I can do for the Society, which is my greatest desire in life. If every present subscriber would just take the trifling trouble to get one willing friend to subscribe instead of, as now, encouraging him to borrow his own copy and save expense, we should soon reach the point where I might pay the entire cost of up-keep of the Adyar Head-quarters and relieve all Sections, Branches and unattached members from even their present trifling burden of contribution towards that object. It is a very common custom among Western publications to offer premiums of books and other things to those who take the trouble to get new subscribers. It occurs to me to do the same for one year as an experiment. I have arranged, therefore, with the Manager of the *Theosophist* to give, free of all cost, one copy of the paper-bound Indian Edition of "Old Diary Leaves" to each person in India, Ceylon and Burmah who shall send V. P. orders for two new subscriptions besides his own, *i. e.*, three in all, and a copy of the London and New York cloth-bound edition, on like terms to each person getting two new subscribers in any other country than those abovementioned. The "Old Diary Leaves" contains the only authentic history of the rise and spread of the theosophical movement that has ever or ever can be published, since the facts were within the knowledge of only two persons in the world, Madame Blavatsky and myself; and as it will not be reprinted when the stock on hand is exhausted, the chance should be taken to get, without cost, a copy for one's private library. The book is printed in large type on thick paper, contains 491 pages, and is embellished with 16 illustrations. As hitherto, the October number of the *Theosophist* will be sent by V. P. P. to every Indian subscriber whose name the Manager has not been instructed to erase from his books before the close of the present month.

H. S. O.

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER VI.

THE eventful year 1884 now opens out before us; the tenth since H.P.B. and I first met at that Vermont farm-house. What a succession of stirring events and picturesque experiences had followed each other throughout those ten years; how immeasurably had our field widened, how great the effect upon ourselves and upon others! The epoch opened upon us amid the weird nightly seances, of farmer-mediums, with 'materialised,' or rather objectified phantoms of the astral world stalking before us in the gloom, sometimes nodding in dumb show, sometimes whispering, and anon even shouting their commonplace messages to the living; its close finds us settled in a noble Indian bungalow, amid enthusiastic Asiatic friends every corner

of India familiar to me, our Society's name known throughout the world, and its chartered Branches established in various countries: truly, a chapter of romance.

The last of the visiting Delegates to the 8th T. S. Anniversary had hardly left the house before I resumed my official wanderings. On the 4th January I sailed for Bimlipatam, on the Coromandel Coast, the nearest port to Vizianagram, to visit the Maharajah of which ancient Zemindary I had been invited. I can now recall with complacency the fact that, both before and after sailing out of Madras Harbour, I was horribly seasick, my time of seasoning being now a thing of the past. Among my fellow-passengers was a Scotch gentleman endowed with the "second sight" and, like the Swiss philosopher Zschokke, compelled at times, against his own wish, to see the life-histories of strangers pass before his inner vision in phantom pictures. Everybody who has read Dale Owen or Ennemoser knows the story of how Zschokke silenced a braggart infidel, one of a party of student pedestrians whom he encountered at an inn among the Alps. The feather-brained youths drank deeply and grew very noisy and impertinent. A quiet man at a small table in a corner attracted their attention, and presently the loud-voiced braggart in question, who had denied the existence of God and the soul in the most vehement language, turned to the quiet man and challenged him to defend the opposite view. Zschokke—for it was he—saw as in a moving picture, the whole of the boaster's life spread out before him, and replied by asking him whether he would admit the existence of a soul if he, the speaker, should tell him the secrets of his past career. The young man laughed the proposition to scorn and dared Zschokke to expose all, even the most important of his secrets. Thereupon the latter proceeded to do so, and among other disgraceful scenes described one where the young fellow was robbing his master's till. The bursting of such a bomb, it may be supposed, put a stop to the idle debate, and the philosopher left the room in quiet dignity unmolested.

On landing at Bimlipatam I found the Maharajah's carriage and pair awaiting me, and after a pleasant drive of some hours, reached Vizianagram. I had "Bawaji" with me as Private Secretary, and my Mussalman servant, Abdullah, to look after my luggage and myself. After making a toilet I drove to the Fort and was met at the door of his residence by the Prince, who welcomed me with the extreme courtesy for which he is known to the whole European community of Madras and Calcutta, and which has earned from them the title of Prince Charming. He is quite a book-collector, and has a very fine library, most of the books in rich bindings. He talked earnestly and fluently about religious and philosophical questions, but not with the evidently deep interest and conviction shown by the Maharajah of Kashmir. In fact, it struck me that he had no very well formed belief at all in religion, but was mostly concerned in the affairs of the world, its pleasures, and his personal position. I fancy that he had had some

anticipation that I would show him phenomena, and that his lack of interest in our Society during the subsequent years marks his disappointment in that respect. However, nothing could have been nicer than his behaviour as host, and his conversation, on the four days of my stay was very enjoyable. Before we left, he refunded to Bawaji the expenses of our journey, gave a considerable order for theosophical literature, and made a gift of Rs. 500 to the Society's treasury. Two lectures were given, and a Branch organized at Vizianagram, and on the 11th January we sailed for Madras, which was reached on the third day. I had hardly got back before a small disturbance was created by the brother of one of our Hindu colleagues, who demanded that the latter should at once quit our house under penalty of being outcasted—an ordeal that few Hindus care to face, however zealous they may be as "reformers." Under the ponderous mass of ancient custom, backed by public opinion, the individual is crushed unless he have money to bribe influential "pūjaris" (family priests). This case being referred to me, I ordered both parties to go outside the compound and settle their differences, as I should not permit any caste battles to be fought out within our precincts. It may be as well to say a few words about the attitude of the Society towards caste and other social abuses that swarm about us. I bracket caste with them, because in the present state of India and the world, I regard it as an abuse and even an infringement of personal liberty of action. What it was in the beginning and why instituted by the unseen Managers of the Aryan race, has been explained to us by Mrs. Besant in sublime language and with masterful ability: as a working part in the plan of spiritual development its excellence is apparent. But like the rusting machinery of an abandoned mine, it is useful to nobody, a cumberer of the high road. I speak my own opinion, of course, and that binds nobody save myself. Unquestionably we find all groups of the race, called nations, differentiate themselves into the four chief classes that correspond with the four castes of the Aryans, *viz.*, the hand-toilers, the traders, the fighters and the teachers of various kinds; undeniably, therefore, the institution of caste by Srī Krishna was a wise act and bore splendid fruits. But the Western class is not a fixed but a changeful thing, the peasant of one day may become the trader, soldier or teacher of the next decade: this is proved by a thousand examples. The class, therefore, is not so great an evil in our modern social order as the fixed and immovable condition of hereditary caste, which has fallen from the dignity of a nursing school for reincarnating souls, to the low state of trades guilds, social tyrannies and unspiritual panditism and miseries of religious hypocrisy. Admitting all this, there is a necessary reformatory work to be carried on by specially fitted caste reformers, individuals and societies. It is as much outside the field of our Society's activity as intemperance, widow re-marriage, chattel slavery, the social evil, vivisection and fifty other outlets for philanthropic zeal. As a Society, we abstain from meddling with them, though as individuals we are per-

fectly free to plunge into the thick of either of the fights that they occasion. Theosophy ignores the differences of sex, for the Higher Self has no sex ; of color, for it is neither white, black, red or yellow like the human races ; of rank, wealth, and political condition, worldly power or literary rank, for It is above all these limitations of the physical man ; spotless, immortal, divine, unchangeable. That is why, as President, I never commit the Society to one side or the other of these questions.

The Sinhalese Buddhists having secured my promise to go to London and try to settle their religious disabilities, I now began to make the necessary preparations, first for a visit to Colombo for the final arrangement of matters with them, and then for the European journey. In view of possible contingencies of accident to me, I held a Council Meeting on January 20th, at which I put the management of the Society into their hands until my return, and the next day left by train for Tuticorin, the Southernmost Station in India, whence the British India Company's boats sail for Colombo. The Council deciding that H. P. B. should accompany me to Europe, she also began her preparations during my absence in Ceylon. On the boat from Tuticorin I met two young Russian nobles and a wealthy friend of theirs who had been enticed to India by H. P. B.'s romantic stories in her "Caves and Jungles of Hindustan," as they appeared originally in the *Roussky Vjestnik* : The young men told me that all Russia had been charmed and bewildered by them.

Reaching Colombo the next morning at dawn, I called a meeting of leading Buddhists under Sumangala's chairmanship, to consider the situation, and the following day at an adjourned meeting at Maligakanda, that useful body, the Buddhist Defence Committee, was formed, with suitable officers and a very simple and common-sense code of Rules. It was then decided that I should go to London as an Honorary Member and special delegate of the Committee. Visits of conference to the Governor, Government Agent, Inspector-General of Police and other officials, various meetings with the Buddhists, the drafting of several petitions and addresses and other work followed. In view to possibilities, the Chief Priests of the two ancient Royal Viharas at Kandy, together with Sumangala, Subhuti, Dhammalankara and other priests of the Maritime Provinces, united in giving me full powers to represent them in the admission of candidates into the ranks of Buddhism, on their "taking Pansil"—the five Precepts.

The primary objects that my European visit was intended to realise were : 1. To convince Government of the actual disabilities under which the Sinhalese Buddhists suffered in a case of criminal assault, like the recent bloody attack by Roman Catholics on a Buddhist religious procession, the culprits in which riot had escaped punishment. 2. To induce Government to appoint a Buddhist Registrar of Marriages, so that the Buddhists might not be compelled to get married by an

official of hostile religious belief. 3. To get some action taken on the questions of the management of the Temporalities of Buddhist Viharas, whose rights had long been trampled on by their own lay administrators, to the shame of the Colonial officials, who had neglected their duty. 4. To try and secure an order declaring Wesak—the May Full-Moon day, Buddha's Birthday, and consequently the Buddhist Christmas—a public holiday. While each of the great sects in India enjoyed their own special holidays, the patient, long-suffering Sinhalese had no such act of justice done them. Before sailing, on February 10th, I took Suman-gala to the Government House to see the Governor, and a discussion which I had previously held with His Excellency about the Wesak, was resumed between us three, and Sir Arthur gave us encouragement to count upon his friendly action when the question should be referred back to him in due course from the Colonial Office, where I was to broach it.

On reaching Adyar I found there waiting for me Mr. St. George Lane-Fox, the Electrical Engineer, a new recruit to our ranks. H.P.B. had gone away to Kathiawar with Dr. Hartmann, on a visit to the Thakur Saheb of Wadhwan, one of our members. I hurried up affairs and on the 18th February the Wadhwan party met me in Bombay. On the 20th we sailed for Marseilles, on the "Chandernagore," Captain Dumont,—an excellent French steamer and a super-excellent French Commander, whose friendship I have kept ever since. He is now one of the chief managers of the Suez Canal traffic. Our party consisted of H.P.B., myself, Mohini M. Chatterji, and B. J. Padshah, one of the cleverest Parsi graduates of the Bombay University. Then there was Babula, our trusty servant. Before sailing I enlarged the Managing Committee left in charge of Head-quarters, by adding to the Council Members Dr. Hartmann, Mr. Lane-Fox and—Mr. Coulomb. Considering what happened later, this last appointment may surprise some, but nothing whatever had occurred up to that time to make me have a bad opinion of him. As for his wife, I was as far as possible from suspecting that she had been a party to tricks, either with or without H. P. B.'s knowledge. Not a word of suspicion had been dropped, nor a thing done by her, to my knowledge, of that sort. Of course, if I had had even an inkling of her real character, instead of making her husband (at her request—she saying that he was a proud man and his feelings would be hurt if I left him out) a Committee man, I should have had our servants chase both of them out of our compound with bamboo switches. She seemed to me a hard-working woman, who was doing all she possibly could to keep the house tidy and take care of H. P. B.'s physical comfort: she bought the food, had meals very properly served, and looked after the servants. Often I felt quite sorry for her when H. P. B. scolded her for trifling faults and, I thought, showed her ingratitude for her services. Her character I did not admire in the least; she was a gossip and tale-bearer, and gabbled too much about religious matters that she did not in the least comprehend. But she seemed faithful as a dog to H. P. B., and well earned the food and shelter she

and her husband got from us. He was handy with tools and fond of using them, so he was given in charge the work of masons and carpenters, that in a large place like ours is constantly needed. He was a quiet, well-behaved person, seemingly perfectly honest, and I liked him well enough to put him on the Committee. A few words of explanation as to the house will be useful.

The main building at Adyar is nearly 100 feet square; there are six large rooms and the Convention Hall (100×28) on the ground floor, and when we moved there, there were one large and one very small rooms upstairs: the rest brick-and-cement terrace. The large room upstairs was used by H. P. B., as her bed-room, a piece curtained off made her sitting room. I put up a temporary kitchen for her at the N. W. corner of the roof, and the little room over the stairs was given to Damodar. My quarters were in a detached, one-storied brick bungalow in the grounds, distant an hundred yards from the house. To gain access to the upper floor, one had to go outside on the back verandah and mount by a brick staircase. When the door at its foot was locked no one could get to the upper rooms. This should be kept in mind. Soon after coming we had built a room for use as a "shrine," and cut down a blocked-up window in H. P. B.'s room into a door to give access to it. When the room was finished she moved her desk in and installed herself in it. But her bed-room did not suit her, so she set Mr. Coulomb to work to building another for her at the N. E., angle of the terrace, and this was in progress when we left for Europe. He, having charge of the work, and his wife that of H. P. B.'s effects, they kept the key of the staircase, and nobody had the least concern in what the workmen were doing up-stairs, as even the materials were carried in at the back verandah without troubling any body. Damodar was now sleeping and working in the office-room down-stairs. The Coulombs occupied another detached bungalow in the grounds, that matched my own. Dr. Hartmann, Mr. Lane-Fox and the rest of the house-party had quarters either in the down-stairs rooms or over in my bungalow, according to their choice. The easy and natural isolation of the upper floor apartments will now be clearly understood. We may now return to the "Chandernagore," where day after day we shall find H. P. B. working in the Captain's cabin on a French translation of "Isis Unveiled," which she had undertaken at the request of our French colleagues.

Barring a very little rough weather in the Mediterranean, our voyage was exceptionally calm and delightful: in fact, the Captain said he had never had such an one, taking it throughout. I see that I have taken special notes of the lovely picture that we sailed through when passing the Straits of Messina: a cloudless azure sky, the town of Messina, picturesque Reggio, on the Calabrian side, the winding blue strait, the light-house standing out in high light, a red-piped coasting steamer, and a somber contrast of black clouds massed above *Ætna's* smoking peak. Along the Italian shore ran the trains with their puff-

ing engines, looking from the deck of our distant steamer like a toy railroad run for dolls. Reaching Marseilles on the 12th March, we were sent over to Trioul to be quarantined twenty-four hours for the sanitary sins of Bombay—a vexatious experience just at the end of a long voyage, when we were impatient to set foot again on the solid ground. Trioul is a basin-harbour amid barren rocks, with clusters of silent gray pavilions and godowns in stone, and a Roman Catholic chapel perched on a rock and capped with its great cross. A tremendous gale had sprung up—the *mistral*, I presume—and our ship was so pushed by it that we broke three cables at our moorings; if the fourth had parted we must have inevitably been wrecked within the very basin. Happily it did not, and we left the Quarantine early the next morning and got safely to Marseilles; passing on the way the Chateau d'If, about which rather commonplace, if somewhat old fortress, Alexandre Dumas has woven the golden spell of romance. No wonder tourists actually ask to be shown the cells of Edmond Dantes and the good Abbé Faria, and the rocky precipice from which the future Comte de Monte Cristo was flung as a supposed corpse; and no wonder the guides actually do show them. When Mark Twain can be forgiven for weeping at the bogus grave of Adam in Palestine, and the whole of Christendom was collectively bamboozled by toe nails of the Holy Ghost, phials of Liebfraumilch, winking statues, etc., and French Spiritistes have recorded improving messages from “Tartuffe,” who shall blame the bread winners at the Chateau d'If, for truckling to the ignorant and harmless curiosity of a public who have been so hypnotised by Dumas' genius as to believe that D'Artagnan and Athos, Dantes and Danglars were men of blood and bone like ourselves? Surely their offence is not equal to that of a travelled New York ignoramus, who told me that he had seen the dungeon in the Castle of Chillon where “Lord Byron had been imprisoned so many years that he had worn a track in the stone floor of his cell!”

We were met on landing, by our two staunch, highly cultured friends, Baron J. Spedalieri, the pupil of Lévi, and Captain D. A. Courmes, of the French Navy, who showed us every possible attention and H. P. B. a sincere reverence. Among the throng of her admirers not one was so capable of gauging her literary and mystical abilities as the good Kabbalist of Marseilles. It is my delight to revisit his house every time I pass that way and be folded to the breast of the affectionate patriarch, whose mind is as vigorous now at 85 as it was when my chum and I first sat at his table in 1884. The fidelity and unflagging sympathy of Captain Courmes in our work is matter of common knowledge among all readers of theosophical literature.

On the second day after arrival, H. P. B. and I went to Nice for a promised visit to Lady Caithness, Duchesse de Pomar; and Mohini and Padshah preceded us to Paris. Our hostess did everything within her power to make us feel at home in her Palais Tiranty, and to draw around H. P. B., the cream of the nobility that flock to the Riviera in

the colder months. Daily they visited us to talk of Theosophy, and on most of the evenings there were meetings at which discussions and expositions were followed by light suppers, for the arrangement of which Lady Caithness had a special talent. If I was delighted by this first intimate view of Continental high life, H. P. B. was still more so in meeting, after many years of voluntary expatriation, her compatriots with whom she could talk Russian by the hour, and get news at first hand of the fortunes and misfortunes of families in whose intimacy her own had always dwelt. Iconoclast she may have been as to some things, but a more enthusiastic Russian than she was never born, albeit she took out her naturalisation papers at New York and forswore allegiance to the Czar and all other monarchs or princes. I fancy she did that as she did her two marriages, either as a caprice or for some occult reason not apparent on the surface.

We made two friends extremely well worth having, in Colonel and Mrs. Evans, of Cimiez, a couple who lived in a splendid villa, which was made for us altogether sunny by their cordial welcomes. We also met at Nice, Madame Agathe Hæmmerle, of Russia, a lady of the highest culture, an astonishing linguist, and the regular correspondent of half the noted savants of Europe, who give themselves to research in the different fields of Psychology. Then there was an evening with the Astronomer Camille Flammarion, of the Paris observatory, at that time a member of our Society. Two evenings were given in part to mesmeric experiments by M. Robert, the Parisian professional, which were very instructive, and on another occasion Mme. Hæmmerle and I attended a public lecture, with experiments on the same subject by Prof. Guidi, the Italian specialist. The disbelievers in thought-transference should be called upon to explain one of these experiments in which I was a party. The lecturer had two lady assistants, of whom one played the piano and the other was the mesmeric subject. He bade us notice the effect of the music on the latter--whom he had proved to us to be in the state of insensibility to pinches, pullings and loud noises. He willed her to hear the music, and she responded in physical movements to every change in its character, expressing in highly dramatic postures the feeling appealed to for the moment. Pride, anger, mirthfulness, affection, disdain, defiance, terror, were successively portrayed by this cataleptical being, as though she had been some musical instrument played upon by the pianist's fingers. Signor Guidi then said that if any gentleman present wished to satisfy himself of the power of the subject to receive mental suggestions, he would be glad to give him the chance. I rose at once and offered myself for the experiment. The lecturer came over to me, told me that I must concentrate my thought at the moment when I wished to fix the subject in the *pose* in which she might be at the time, and when he was satisfied that I understood him, grasped my hand for a moment and then stood aside. The pianist was then told to resume her playing and the hypnotised subject began once more her statuesque poses.

I took one good look at her, after which I leaned my chin on my cane and turned my eyes downward, so that I could see her movements through my eyelashes, but she could not get any hint from them as to my purpose. I let her go on until, in expressing the feeling of sublimity, she was leaning backward, seemingly past the centre of gravity, and was kept from falling only by the contraction of the leg-muscles: it was a posture so difficult that in the natural state one could scarcely have retained it a minute. Then, without making the smallest gesture, or muscular contraction to show my object, I mentally ordered her to become rigid. She responded instantaneously; the thought had barely been formed in mind before she caught and obeyed it. With her head thrown far back, her torso bent back from the hips at an oblique angle, her arms held at their full length pointing upward, her knees bent forward, she seemed as immovable as if she were a statue of bronze. It was to me a most instructive experiment; the more so in that the mere clasping of my hand for a moment by the mesmeriser sufficed to put me in psychical rapport with his subject, without the speaking of a word by him or by me. If this narrative should fall under the notice of Madame Hæmmerle, I hope she will complete its evidential value by sending in her version of the Guidi experiment at Nice.

The mention above of M. Robert's experiments at the Palais Tirant recalls to my mind a story that he told us and which conveys a useful lesson to all mesmeric experimentators. He had a certain very good clairvoyant subject who, one time when he was asleep and lucid, told his mesmeriser that a certain jeweller's shop in Nice would be entered by burglars on a certain night. Thereupon, Robert, seeing a fine chance to help the mesmerist party and, very likely, to advertise his own business of *Masseur*, went to the jeweller, handed him his business card and told him to take extra precautions against burglary on the night in question. The jeweller thanked him, but said that he did not believe much in clairvoyance and that, in any case, his premises were quite secure against burglars. Yet it so happened that the predicted burglary actually was made at the time mentioned. Then there was a fine excitement, a running to the Prefect of Police and the usual wailing on housetops. Ah! that address card of the mesmeriser; happy thought; he must have known something about it and tried to buy him off by the offer of a bribe, failing the receipt of which he had allowed his pals to do the burglary! So, the card is taken to M. le Prefect, and the poor innocent M. Robert summoned to come and stand an investigation. He went, was examined, and politely told that the Police were as incredulous as the jeweller about clairvoyance, and he must explain on some more reasonable and common-sense ground his fore-knowledge of the intended burglary. The wretched Robert managed to get off, by citing a number of the most eminent personages in Nice to testify to his good character, but he had to pack off secretly his equally innocent clairvoyant, to put him

beyond the clutch of the Nice detectives. Perhaps these facts will give a valid reason for the extreme reluctance of every respectable mesmeriser to allow his clairvoyant to aid in the tracking of criminals and the unravelling of crimes. The narrow escape of H. P. B., from arrest in Russia for suspected complicity in a murder, the perpetrator of which she discovered clairvoyantly, at her Father's request and the special solicitation of the District Inspector-General of Police, is familiar to many of her friends, and bears me out in the precautionary word I offer to all mesmerisers who are so fortunate as to have under their control a good clairvoyant, whose aid the police would obtain :—DON'T.

H. S. OLCOTT.

*BRAHMANISM AND THE FUTURE OF BRAHMANS.**

(Concluded from page 658.)

BRAHMANS should try to deserve their position. We may have the germs of greatness in us from the ancient rishis. After all, moreover, the Brahman does not merit the obloquy or abuse which his own people and foreigners are beginning to heap upon him on account of this affected superiority of his. The orthodox Brahman of the village wants only to be left alone in peace. He has no desire to lord it over others, if he can live and perform his religious rites unmolested and away from the contact of other castes. You may call it his vanity or his ignorance, but it can never justly be said to be tyranny over the other castes. The Brahmos, have made an honest attempt at doing away with caste, and the result is that the Brahmos have become a sect by themselves and have not thereby secured increasing strength of influence or following. They are more or less discredited, unjustly perhaps, by the common people of Bengal. We had better take a lesson from this and consider it our prime duty to restore caste to its original simplicity and purity rather than attempt the abolition of caste altogether, and fail without effecting any good.

The current of national life is now so feeble and thin that it becomes imperative to stir the springs thereof with unused might. A united India has been the dream of patriots and social prophets. If the Brahmans throughout India become more united and are made to feel and realise themselves as one, it would be *something* gained towards the ideal of a united India. Similarly with the thousand and one sub-sections into which the other castes are divided. Fusion between the Brahmans and the other castes (if necessary to make a single Indian nation) may well be left to time; Brahmans throughout the country in Bengal or Cape Comorin, in Benares or Maharashtra are the same, as their gotras, customs and intelligence testify. The scattering of the people by pressure of population and the extent and the unweildly nature of the country conspiring to prevent easy access and intercourse with each other, ended in the adoption of so many languages and in the consequent

* (An Address delivered before the Brahman Club of Bombay in October 1894.)

strengthening of the barrier between Brahmans of one province and those of another. Brahmans from the south, bare-headed, bare-footed and clean-shavers, would strike their northern confreres as a poor melancholy race; while the northern Brahmans with their pagris of any age, not overclean coats and cigars or spitting-basins would be mistaken for some Mahomedan or non-Brahman tribe. The Bengalis in public or outside Bengal have not much to distinguish them from the Goanese or the 'East Indians' on the Madras side, while our Punjabi brothers look more like their Mahomedan neighbours than like ourselves. Climate and provincial peculiarities have so affected the dress and manners of Brahmans in different parts of the country. Nevertheless, on sacred occasions of feast or fast or worship, all Brahmans revert to their original simplicity of dress and observance and at once betray themselves as one. Further, it is a pleasant experience to find that orthodox Sanyasins and Vydik Brahmans, from whichever part of the country they come, are, wherever they go, recognised and respected by the Brahmans as belonging to themselves. The modern Brahman with a sodawater bottle in one hand and a smoking bidi between the middle and fourth fingers of the other hand, is likely to be suspected or closely examined before being admitted into Brahman homes; not so the Brahman with his bhasma and rudraksha, chanting Vedic hymns and carrying his saligram or mahadev for worship. The customs and the habits of thought of Brahmans, however, though masked in different languages are everywhere still the same—such as we find in our Ramayana. An observant stranger in a distant province often detects tricks of infant fancy or sport, peculiarities of adult life and thought, which, once understood despite the strangeness of the language, send a thrill of Brahmanic sympathy through his inmost soul.

Our religion is based upon the Brahmans being all one. The sastras allow it. Sanskrit, Hindi and English make it possible, the railways facilitate it and our roused nationality requires it. Where is the obstacle? And why do not the different sub-sections at least inter-marry? This should be infinitely more easy than the abolition of caste or even perhaps widow-marriage; yet not a single deliberate instance has taken place and it seems but another illustration of man's tendency ever to rush to extremes in action. We must stumble and perhaps get maimed for life, if we leap over a number of steps at a time, but so few, alas! realise it.

The religion that has made and kept us Brahmans we still retain in common. Sanskrit indeed is no longer spoken by the Brahmans at home; but Hindi is, by a large majority and is understood by a larger majority and is fitted to facilitate this unification of the Brahmans of all India. Brahmans in the south and east, living among Dravidian peoples will be at a disadvantage, but the Railways and the English language should soon wear away the inconvenience.

Two great requisites for perfect unification of the Brahmans are, inter-dining and inter-marrying. Brahmans, except in Bengal and the

Punjab, are vegetarians and we may well pride ourselves on the fact that we are the only class of people in the whole world, next to the small body of Jains, who as a class abstain from animal food. Inter-dining among us therefore presents no serious difficulties and may now be taken as an accomplished fact though there are narrow-minded erratic souls here and there who keep aloof.

It is not possible however to have Brahmans of one province inter-marrying with those of another province quite as freely as among themselves, but the present conditions of Brahman life make it possible for a Brahman of one province to know the Brahmans of another province quite as intimately as his own relatives, and herein lie the occasions for inter-marriages, without which there can never be real, full union among us. Here the idea naturally suggests itself, why not band ourselves into a body or society to bring about the unification of the Brahmans of India? It would not be difficult to frame rules or devise measures to root out the enormous minor sub-divisions of the Brahman caste, as well as those of the other castes, and to bring about larger mutual intercourse and union of hearts between the Brahmans of one province and those of another; but I have purposely refrained from such a temptation for a reason which will appear later on.

The Brahmans have really more to do than merely eat or marry or talk with each other. It was the intellect of the Brahmans that made Ancient India great. Gibbon thus describes the condition of the Romans a few centuries before the fall of the Empire: "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false and by the magistrate as equally useful, and thus toleration produced not only mutual indulgence but even religious concord. Viewing with a smile of pity and indulgence, the various errors of the vulgar, the priests diligently practised the ceremonies of their fathers, devoutly frequented the temples of the gods and sometimes condescending to act a part in the theatre of superstition, they concealed the sentiments of an atheist under the sacerdotal robes." The above description is not fully applicable to the India of the present day but the Brahmans indeed have lost much. "If the salt hath lost his savour wherewith shall *it* be salted?" It must be the effort of the Brahmans to raise India from sinking lower. Restoring ourselves to ancient habits of life and discipline we escape the brutalizing effects of modern civilization. Otherwise we shall surely be drawn into the whirlpool of modern selfishness, mistaking fight for duty and victory for righteousness.

Along with the reforming activities of the present generation there is also a revival of interest, critical and not very unsympathetic, in our old scriptures. The melas of recent date in Bombay are useful not for what they *are* but for what they are capable of becoming. The reactionary reverence for the past, slowly gathering strength, is however frequently as blind as the freedom of modern youth is hasty or

thoughtless. In the conflict of the two forces lies a most regrettable element of disunion which threatens among other things to paralyse any effort to bring together the Brahmans of any one place, let alone the Brahmans and the Hindus of all India. It becomes necessary therefore to dwell on this conflict somewhat at length. The policy of the orthodox party is, generally, passive resistance to reform, and though their masterly inactivity is worse and more pitiable than the blunders of the reformers, it does not by its very nature lend itself to much criticism. There are, on the other hand, certain features of the reform movement which clearly call for modification in order that there may be less misunderstanding and greater success. No sensible man will deny that change is of the very essence of life, and that society requires to be reformed of its abuses occasionally if it would live and be vigorous. At the same time it should not be forgotten that in matters religious or ethical we have not progressed during these thousand years one whit beyond the Dharma of the Bhagavad Gîtâ or the sermon on the mount. We are essentially a religious people. It may be that the play of nature around us on a grand and vast scale, the sight of high mountains, huge torrents, lions, tigers and elephants have made us so much more religious than other nations. Yet the fact remains that religion alone can move the mild Hindu to enthusiasm, vehement action and self-sacrifice. The cold spirit of utility, that moves the intelligent reformer *may* work him from calculating prudence, at best to some spurious enthusiasm, but it can never take permanent hold of the masses of Hindus whom he seeks to influence.

Eastern races again are more moved by example than by precept or pulpit preaching. A single reformer who will give up everything down to his clothes and food will bring about more reforms than hundreds of well-to-do men and women spending at ease their hours of leisure by lauding themselves and abusing others in the English language. Of course I do not refer to particular instances or individual cases. There will always be exceptions, but it is the general tendency that we must take note of.

Outlandish modes of co-operation by calling meetings or passing resolutions without religious admixture or excitement, can never go deep into Hindu Society and are doomed to disturb and fail. To take a concrete example, it would be instructive to consider how Hindus and Englishmen have in their several ways tried to put down, say the vice of drunkenness. In the one case temperance lodges are organised and meetings held, which indeed influence individuals but not necessarily families. These again may benefit the temperate but are generally useless for the drunkard. Deceit is not infrequently practised by wearing the blue ribbon. If a temperance lodge is started, for instance, the members will be mostly those that are already teetotallers and the lodge will have only a remote influence on the habitual drunkard. In India, on the other hand, a public religious or caste opinion is created

and is set to work against the vice; this does its work more thoroughly and efficiently, keeping our homes and all of us perfect teetotallers.

Taking pledges to further the cause of reform in practice may do well for the individual but it cannot conduce to general peace and happiness, for it means a certain separate action for that individual in the home where all the members should have the same idea of social duties. If families instead of individuals attend such meetings and take the pledges, it may do good; but the best course of reform in India would nevertheless seem to be to enlist, through religious heads, caste or public opinion against bad practices. It may be said that there are none among the reformers sufficiently learned and respected in our old learning, to persuade our religious heads. This is certainly true and herein are great weakness and an occasion for a searching of hearts; but such persons are not altogether wanting. There is Dr. Bhandarkar who with less love of ease can do the work.

If reform had not been so largely associated with practical atheism, liberty and free-thought, the future would not be so dismal. The peculiar composition of the reformers also makes them unsuited to perform lasting work. These are often quite as intolerant of honest difference of opinion as the worst anti-reformer. It is both curious and significant that reformers and members of the Samajas in India, except perhaps the Arya Samaj, consist only of English educated persons. Associations thus confined, surely cannot grow in the hearts of the masses; and the fact that Hindus not knowing English have not flocked to them is evidence enough. The orthodox see with some truth, in the present headlong rush after change, the destruction of the many solid virtues of the Hindus—piety, reverence, simplicity of life and living the peace, love and obedience of a Hindu family. Reformers seeking the aid of Europeans and Christians is a national calamity and a menace to our religion. Surely we do not intend to be hemmed in by the social institutions of the West. A few extremists may wish and look forward to it; but Indians who realize how simple and pure our family lives have been, would ever think with horror, of the day when in the words of the Marquis of Dufferin, our boys would call us 'old chappies' our wives wear the imperial knickerbrocker and our daughters write improper novels, go upon the stage or go out shooting.

Individualism in action, so eloquently preached, is perfectly in place so far as moral actions are concerned; but in matters non-moral or indifferent, the individualism of the impetuous youth, strong in his own strength and joyful in the joy of self-reliance, breaks up the *esprit du corps* of a community and may end in general libertinism. The educated Hindu is taught that ceremonies for the departed, though they enshrine some of the highest virtues of our race, are after all superstition; but the *sraddha* that a Brahman has to perform simply requires him to feed poor learned and deserving Brahmans and give *dakshina* to the poor: now the most highly educated person can find nothing harmful in this

and would truly display his good sense, by himself conforming to the performance of sraddha. As for the many other rites, since neither their use nor harm can be demonstrated, one may well suspect that their neglect is as often due to indolence and love of ease, as to conviction of their futility. If reform is undertaken by genuine lovers of India and Hinduism, by men who do not mean to break away from the old faith, it is no good outraging caste sentiment just at present by dining or drinking with strangers and strange religionists. It may be strength of mind so to do, but there is rather too much of it. It is waste of energy and stifling and disabling oneself from usefulness and is a species of egoism which certainly makes not for foresight or love of one's own people who, may be, are more ignorant and conservative. Reform must be constructive before it destroys old beliefs and superstitions. The education of boys, and especially of girls, should keep pace with the reform in social institution that we have been able to achieve. Neglect in this direction is sure to lead to great mischiefs and violent disturbances and bring all reforms into unjust disrepute.

The programme of the reformer, too, is so ambitious that it is impossible to sympathise with the whole. Some of the reforms are none at all, or are injurious or premature.

In these ways, then, does reform require to be reformed before it goes out to do its work among our people. Exhaustive treatment of specific reforms is out of place on an occasion like this. Only those aspects of the reform movement in general which disclose faults of method or work, and eventual failure have to be pointed out for warning, that the future may bring out more harmony and less intolerance between the party, strong in numbers, who fondly, blindly cling to the old, and those who work for change with an eagerness that should come from deep thought and conviction.

It may be that the progressives and the conservatives in a nation will never join hands, confess their faults and see the virtues of their opponents; but one who is not actually in the fight nor yet out of it, cannot help detecting weaknesses in the position or manœuvre of the armies, which one must needs proclaim even though the attitude is liable to be misconstrued. Our Vedânta philosophy, however, gives us no room for anxiety or pessimism in regard to the future. One may nevertheless wish that through the coming years and through efforts of our own and of great people like Swâmi Vivekânanda and Mrs. Besant, Brahmanism may last as a living faith, and that Brahmans and Hindus may feel and become more and more one, as in the olden days.

A. S. I.

THEOSOPHY AND THEOLOGY.

IN anticipation of Col. Olcott's arrival in Maryborough, one of the smaller centres in Australia, a Presbyterian clergyman, the Rev. Dr. J. D. Knipe, made Theosophy the subject of his discourse, on Sunday evening, June 27th. He took as his general line of argument, that what was good in modern Theosophy was already Christian, and what was not Christian was not good. He contended that Theosophy was based upon ideas derived from human reason alone, and not from the revealed word of God, and that it was unscientific and beyond verification. The Theosophical idea of God, as the eternal reality behind phenomena, was very indefinite and unsatisfactory. It did away with the idea of a personal God, and sin, and forgiveness, and took away the efficacy of prayer. Men craved for a personal God, one who heard and could help them. Theosophy urged men to lead better lives, but left them to their own resources to do it; this was unsatisfying, for they needed the helping hand of Christ to overcome their own weaknesses. Theosophy was guilty of two great injustices, to Christ and to man; to Christ because it put him on a level with Buddha, Confucius and Mahomet, as one of the great masters of the world, which was an insult to Christ who was the only son of God; and to man, because it deprived him of the love of God and all his mercies, of the hope of divine grace, and of all the precious ideals that were given to him in the revealed word of God. He moreover made a bitter personal attack on the Society as having been founded by Madame Blavatsky, who, he said, had been proved to be a fraud and trickster.

With this last part of his allegations, Col. Olcott dealt, summarily, in his lecture on Monday, June 28th, showing how insufficient was the evidence on which the conclusions of the S. P. R. were founded. The other points in Dr. Knipe's discourse were answered the following evening by Miss Edger. Her arguments were in substance as reported below and re-printed from the *Maryborough Chronicle*.

MISS EDGER'S REPLIES TO CRITICISM.

In the Town Hall last night, Miss Edger, M.A., the well-known New Zealand Theosophist, lectured on "Some Misconceptions of Theosophy," which took the form chiefly of a reply to some of the criticisms of the Rev. Dr. Knipe in his sermon on Sunday night. Colonel Olcott occupied the chair, and briefly introduced the lecturer. The attendance was fair, and the address, which was characterised by much culture, lucidity of expression, and keen argument, was listened to throughout with profound attention.

In her opening remarks Miss Edger referred to the misconceptions as to the Theosophical Society and to Theosophy itself. It had already

been shown by Colonel Olcott that the Theosophical Society was not in any way responsible for the opinions of its members, and what she said upon Theosophy were her own views, and not necessarily endorsed by other members. It had been said that there was a deal of mysticism in Theosophy and that some people were always attracted by that sort of thing, but the interest which Theosophists took in these things did not arise out of love for mystery, but from a desire to gain knowledge and clear up the mysteries of life, especially as to the nature of man and the existence of something in man which does not cease to exist when the physical body has been laid aside. Theosophy was not a religion, not a creed, but the divine wisdom or truth that underlies all religion, and to challenge Theosophy was to challenge the basis of every religion on earth. They had been told that all the good in Theosophy was Christian and that that which was not Christian was not good, but she would reverse that and say, all that was good in Christianity was Theosophy, and all that there was in Christianity which was not Theosophy was not good;—that meant that all that was good in Christianity was of divine origin, and that which was not of divine origin, but made by man, was not good. Theosophy, however, was popularly understood in a narrower sense as a particular body of teaching published in certain works issued by the Society. Though that was a totally wrong conception of the meaning of Theosophy, and was but the result of independent investigation of different systems of thought, carried on by individual members, and submitted to the world not as dogma, or creed, approved of by the Society, but simply a record of the study of certain members, yet, for the sake of argument, she would speak from that standpoint. A distinction was then drawn between Theology, Philosophy, and Theosophy. They had been told that philosophy was founded on fact, theology on reason supported by the revealed word of God, and Theosophy, perhaps on reason, but certainly not on the revealed word. Philosophy was certainly founded on fact, but they must add reason and a certain amount of theory. Upon the facts afforded by the phenomena of nature they had to found a theory which would explain all the facts of nature, and to this end reason had to be employed. Having formulated a theory, it had to be tested by continued observation of phenomena, and revised where necessary, so as to be always in accordance with facts. By this means, and this only, could they build up the permanent structures of thought and knowledge. Much had to be rejected which at first was accepted, and so the truth was ultimately reached. That was the position of philosophy and science. As for theology, which claimed to rest on reason and the revealed word of God, they had first to decide what was the word of God. Christians would say the Bible; Mahomedans the Koran, and so on. Had God directly given them the divine truth, or was it put into the mind of man, who had expressed it in his own way? Her view was that the truth came from God through the agency of man, and that therefore in the form in which it is expressed it must partake more or less of the imperfections of human

agency. Man with his limited intelligence and consciousness could not reproduce the whole truth in a form perfectly accurate and infallible. She quoted Dean Farrar on that point, who said that the Bible, though supreme, was not absolutely infallible, and there was not consistency in its teachings throughout. To be honest, therefore, they would have to say, not that theology should be based upon reason supported by the revealed word of God, but that it must be based on reason, and the revealed word of God itself, or that which is claimed to be such, would have to be tested also by reason, as was philosophy and science. No true theology could have any other foundation. Theosophy, unlike theology, claimed to be based on fact, reason, and intuition (or revelation), and its methods were precisely those of science and philosophy,—observation, formulation, and test. Upon matters not capable of being tested by any physical test they, for the time being, suspended judgment, striving to bring all reason and knowledge to bear on them and recognising that there came to men at times inspiration from more highly developed powers, which often led to solutions of problems. These intuitions had also to be tested before they were worked into their belief, for they could not call it belief until reason and observation assented. They found this inspiration or intuition more or less in all the sacred scriptures and not in the Christian alone, and examined and tested them all so that they might not be led astray by the false beliefs which man places round the essence of all true religion. There was always a tendency to reject and oppose newly revealed truths, by people who did not like them to be true. If a system of belief was submitted that took away, or seemed to take away, something that they liked and had learned to depend upon, then they said that because it took that away it could not be true. That was a specious form of argument, but it was often, and hardly consciously, the real basis of much argument. There was an unwillingness to take anything instead of what they had been accustomed to believe. The old beliefs afforded them greater help and comfort than anything else that could be substituted. But they should be on their guard against that feeling. The motto of the Theosophical Society was, "There is no religion higher than truth." If a thing was not true, then however much they might love it, it was better to put it away, and try and discover what was true. It was no use building up their lives and hopes on something which was not true, however pleasing the belief had been. Miss Edger then dealt at length with the objections to the theosophical conception of the Deity, its teaching as to forgiveness, its attitude on prayer, and its opinion of Christ. On the question of Deity, she emphatically denied that Theosophy denied the existence of a Personal God, but it did deny that a Personal God could be Infinite. A Personal God could not be that Deity which is at the basis of the infinite universe. That Power was beyond their comprehension, and could not be defined. It might be said there was no satisfaction in the contemplation of a Deity that was infinite and incomprehensible, but what was the use of denying the fact that as far as they had

yet developed they were but as pigmies in comparison with infinity, and that there was something sacrilegious in their attempt to limit and describe it. It was claimed that though God was incomprehensible, yet Christ had revealed so much of God as they were capable of understanding, and they should accept that and work towards it. That was precisely the attitude of Theosophy, the only difference being that the churches had identified the limited conception of God with the Infinite Divinity, while Theosophy carefully drew the distinction. The Infinite manifested itself in manifold forms, which hid the reality behind, and the mighty intelligence manifested in the evolution of this world became to them in a real sense their Personal God, which worked in accordance with and not against natural law, which was divine law. This led to reference to the presence of sin in the world, and free-will, which could not be reasonably accounted for except on the theosophical hypothesis. As to the forgiveness of sin, which they were told Theosophy did man an injustice by taking away from him, if that meant that when they did wrong, and became afraid of the consequences, and made up their minds to believe in Christ, and in that belief secured salvation from the consequences of sin by forgiveness; if that meant that God was angered when men sinned, and Christ by offering himself as a sacrifice turned away the anger of God; if that was what they meant, then there was no room for that teaching in Theosophy, as she understood it. She found the key-note of true forgiveness of sin in the Bible, where it said, "Forgive us our sins as we forgive them that sin against us," and that was emphasised by, "If you forgive not men their sins against you neither shall your Heavenly Father forgive you your sins." It was not something to be gained by belief but by their own actions towards their fellow-men. It was not the consequences of sin that they wanted to escape, so much as the sin itself; the consequences were inevitable. They wanted to feel quite sure they would not sin again, and to be helped in avoiding sin again. She could not conceive how any manly soul could wish or be satisfied, if he had done a great wrong, to escape the consequences by some one who was perfectly innocent being punished instead. The law of cause and effect demanded that "What ye sow that also shall ye reap," and as far as consequences of sin go there could be no forgiveness. The virtue of forgiveness lay in the forgiveness of others alone, for in that they relieved their hearts of resentment and brought themselves closer in harmony and brotherhood with their fellow-men with whom they were one in divinity, and therefore closer to the Deity over all. Until they forgave there was set up a barrier in themselves, which separated them from God. That view of forgiveness seemed pure, helpful, and ennobling, while there was something lowering in the conception that anything was wanting from God towards man. As to prayer, Miss Edger said if it meant asking for something they wanted, which in the ordinary course of natural law they would not get, she did not believe in the efficacy of such prayer. The immutable laws of nature would not be set aside for mere human desires.

That was an exceedingly low aspect of prayer. The higher prayer, that striving to reach higher ideals and come into harmony with the Divine, was not denied to man, however. In each of them there was a ray of the Divine, however dim, and such aspirations brought them nearer to the Divine source of all. To keep such an ideal ever before them and strive to live up to it, was to pray always, and such prayer as a cause, would of necessity produce its beneficial effects. They did not, as contended, throw a man upon his own resources, or reject the fact that there was help for man in such aspirations. To every such prayer there was the response of the divinity in his own soul, which gave strength and help to succeed and allowed the higher influences of their being to assist. They had been told it was an injustice and insult to Christ to place him on a level with Buddha and others. She made no comparison between the great religious teachers of the world ; she was content to take them as mighty leaders and teachers, and leave discrimination to those who felt no sacrilege in making it. The Christian theology demanded the belief that for thousands of years before the birth of Christ, man lived and had no teacher, no saviour to lead and save him from sin. How did that coincide with the conception of an all powerful God, full of love and compassion for his creatures. Was it not revolting to their conception of his infinite mercy, that the world should have been left so long without a teacher. But theology taught that Christ was the only one that came to teach humanity. That was an injustice to God, and she could never accept such a belief. Theosophy, on the other hand, held that the world, from the dawn of human consciousness, had never been without teachers, souls in advance of the masses. These masters were souls perfected through repeated incarnations, who had chosen to come back again into the world to help on humanity along the same path. They made a great sacrifice and renunciation to do so. This conception caused no revolt of reason as the other did, that God clothed himself in human form. In Christ was perfected the same divinity which was in every one of them in lesser developed form. It had reached the fullest expression in Him. Brotherhood with Christ thus became natural and understandable. The idea did not lower Christ, and it infinitely raised the conception of humanity. Nor did it lower Christ to believe that other perfected souls had made the same sacrifice, through past ages, but it immensely raised their conception, of the mercy, love, and goodness of the divine intelligence guiding the evolution of their destinies, to think that mankind had never been left without a helper or guide. A belief that allowed such infinite possibilities in man, could not be said to cause despair, but rather gave the fullest hope and strength to strive for better lives. In conclusion, Miss Edger pleaded to their reason, in dealing with the question she raised, and urged them to search and test the theosophical teachings impartially but thoroughly, taking nothing for granted, but accepting all that appealed to calm unbiassed judgment.

Miss Edger sat down amidst loud applause, having spoken for an

hour and a half, with the closest application to her subject right through.

A question on incarnation was asked in its bearing on population— if the population of the world was increasing, where did the souls come from? Miss Edger said it was not certain that the population of the world did increase as a whole; it seemed to flux and reflux within certain limits; but she held that the number of incarnated souls at any time on the world were vastly outnumbered by those in the disembodied state on the higher plane.

The proceedings concluded with a hearty vote of thanks to Miss Edger.

THE SYMBOLOGY OF ASTROLOGY.

BEFORE taking up the symbology of the zodiac, the planets will require further study, and here I wish to state that we are dealing with the subject from the individual standpoint, and not the universal. The former has never been satisfactorily dealt with, but the latter enters into every mythology and phase of religious thought. The world's history and its saviours are astrologically embodied in every school of thought under various titles, but not until our Theosophical movement began to recognise its value, did its importance dawn upon the thinking student.

In the previous article, the general nature of the planets was considered: in the present we will deal with the principles of each.

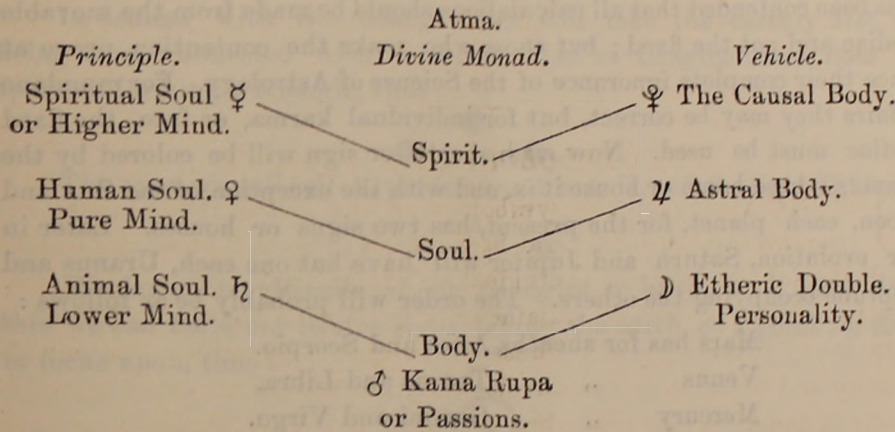
The Sun, astrologically considered, is light, life and spirit: from the Theosophical standpoint it is Atma. Mercury, astrologically, is wisdom, or all that pertains to pure and abstract mind: theosophically it is the spiritual soul or Buddhi. Venus, astrologically, is love: theosophically it is the human soul; these form the upper triad.

Astrologically, Mars is analogous to force, energy and passion: theosophically it is the Kâma Rûpa. Saturn, astrologically, is the selfish and limited portion of man: theosophically it is the animal soul or Kâma Manas. Astrologically, Jupiter is compassion, or all that is noble and good in man: theosophically, we have no clear definition, but it corresponds to the Higher Self. The Moon, astrologically, is the medium or vehicle through which all the forces play. It is always the personality: theosophically it is the Linga Sharira or the etheric double.

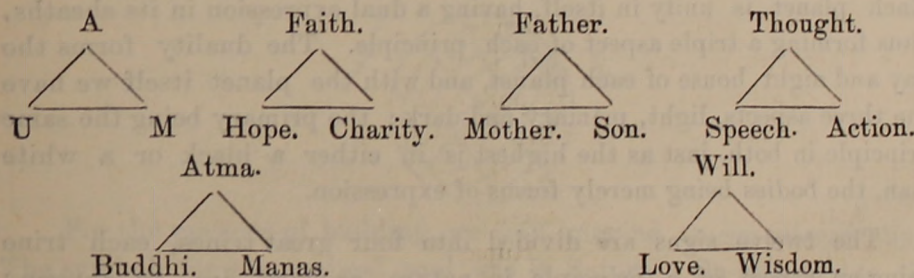
From the Theosophical standpoint there is no definition for either Uranus or Neptune, neither have astrologers definitely decided on their true nature. After careful investigation, however, I have come to the conclusion that Uranus is the new Mercury, and Neptune the new Venus; *i.e.*, as the influence of Mercury wanes during the present race, Herschel (Uranus) will take its place, finally becoming the Mercury of the 6th race. Therefore all advanced thinkers are those who can be classified as Uranian, and they come under the influence of Uranus. When Venus wanes Neptune will replace it.

Having shown the correspondence between the astrological and theosophical ideas of the planets, we may now tabulate these principles for future guidance, and in doing this I take the responsibility of the new ideas contained therein. To obtain a clear conception of the planets a system of tabulation as hereunder will greatly assist us. I have divided the planets into two halves, one-half being the principle, the other half its vehicle.

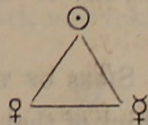
THE PLANETS AND THEIR NATURE.



We here have the three great principles, body, soul and spirit, with their various modes of expression, having their correspondence in the great triangular three in one, light, love, wisdom ; the following, as shown below, being terms on the outward expression :



which are finally represented, or simply symbolized as follows :



It is not difficult to obtain an insight into the general symbology of the twelve signs of the zodiac, for we have them portrayed in the twelve tribes of Israel, the twelve disciples, and in various other historical or mythological transcriptions. But it is difficult to obtain a concise and true definition of each sign, for many reasons, but chiefly owing to the difficulty of formulating and giving expression to the ideas impinged upon one's consciousness from the vibratory centers of each sign. There is no complete interpretation of this kind in existence, so far as I am aware, and I must try to fit my experience to the Theosophical thought of the readers of this magazine.

The symbol of the sign γ , Aries, at once conveys the entire meaning of that sign to the astrologer, but to those who are not astrologers it is not clear. But if we consider it as a sheath or body for the planet Mars we shall have an idea as to its character, and this will apply to all of the twelve signs. The planets, as principles, need some mode of expression, and this is wisely provided for in the twelve signs of the zodiac. Astrologers base their calculations and investigations from the point where the ecliptic cuts the Equator: this is the first point of Aries. It has been contended that all calculations should be made from the movable zodiac and not the fixed; but those who make the contention prove at once their complete ignorance of the Science of Astrology. For mundane affairs they may be correct, but for individual karma, or fate, the fixed zodiac must be used. Now each sheath or sign will be colored by the planets whose home or house it is, and with the exception of the Sun and Moon, each planet, for the present, has two signs or houses. Later in our evolution, Saturn and Jupiter will have but one each, Uranus and Neptune occupying the others. The order will probably be as follows:

Mars	has for sheaths	Aries and Scorpio.
Venus	„	Taurus and Libra.
Mercury	„	Gemini and Virgo.
Moon	„	Cancer only.
Sun	„	Leo only.
Jupiter	„	Sagittarius and Pisces.
Saturn	„	Capricorn and Aquarius.

Each planet is unity in itself, having a dual expression in its sheaths, thus forming a triple aspect of each principle. The duality forms the day and night house of each planet, and with the planet itself we have the three aspects, light, primary and dark; the primary being the same principle in both, just as the highest is in either a black or a white man, the bodies being merely forms of expression.

The twelve signs are divided into four great trines, each trine being an aspect of a principle in nature, as spirit, fire, or oxygen; matter, earth, or carbon; mind, air, or hydrogen; emotion, water, or nitrogen.

THE TWELVE SIGNS OF THE ZODIAC.

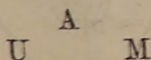
There is nothing one can think of that is not represented by these twelve signs. We have Spring, Summer, Autumn and Winter, from the Sun's entry into each trine, and morning, noon, evening and night, during each day; again, childhood, youth, manhood and age, from the four points in the Natal Map; also East, South, West and North from its four angles. Up to this point, any book that attempts to deal with Astrology, will enlighten us, but further than this, few external authorities can go, for they have not had actual experience with its deeper side. When astrologers have delved into the mysteries beyond the mere outward alphabet they have seemed to merge into themselves, the subject becomes so vast and profound! Any attempt to publish the

deeper mysteries of Astrology, incurs the liability to produce much misunderstanding, and there are but few who can follow into such deep, abstract lines of thought. Astrology will, however, be the science of the future, and the following is but an attempt to awaken the latent knowledge of those Mystics who are amongst us, who, this time, will not bury the knowledge with the priests, for the sons of Urania are growing up, and into their web is woven the seed of Universal love and compassion.

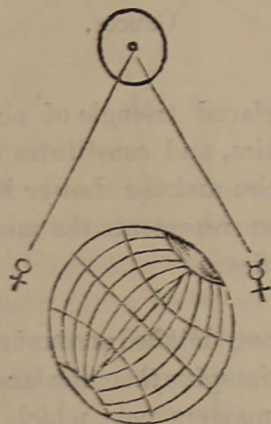
In dealing with the triangles we will take the earthly first, as being most connected with ourselves. Let us imagine three dots in space as forming a triangle, thus :



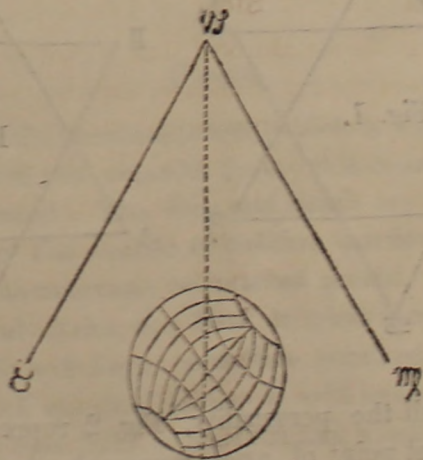
The apex we will call A, the left hand base U, and the right M, thus :



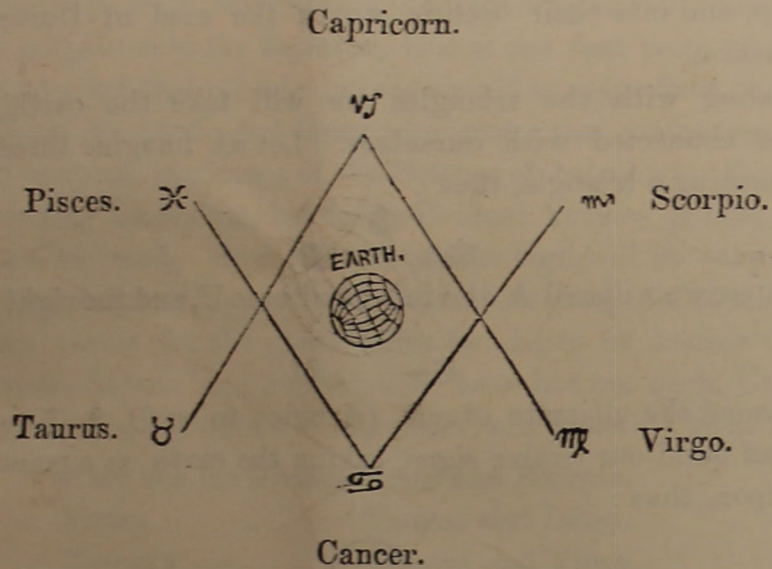
We found the ultimate of our triangles to be ☉, ♀, ♄, and from this we can build our twelve signs, taking the earth as a point for them to focus upon, thus :



For the purpose of building, we will imagine an ego reincarnating. The symbol for the animal soul was ♄ Saturn. On reference to the sheaths we find ♄, Capricorn, is the sign through which to manifest, so from this point we will start, now taking the signs or sheaths as the outward expressions.



The above illustration will represent the first great earthly or physical trine, with Saturn as prime mover, at the apex, and Venus and Mercury at the base. Now from the apex we shall have a central force focussing itself in the centre of the earth as cancer, the head of the watery trine. This will have its base as shown below :



This forms the interlaced triangle of six signs of the zodiac, the watery and earthy triplicities, and constitutes the plane of the personality, or the Linga Sharira and the Lower Ego both interwoven. In Astrology the fourth house represents the mother, and the tenth, the father. This is very significant.

Without going into a long detailed account of how the other six signs are made up, we can easily imagine this interlaced triangle as a reflection of a higher, or lower, it matters not which, provided our ideas are clear. We shall have them standing as follows :

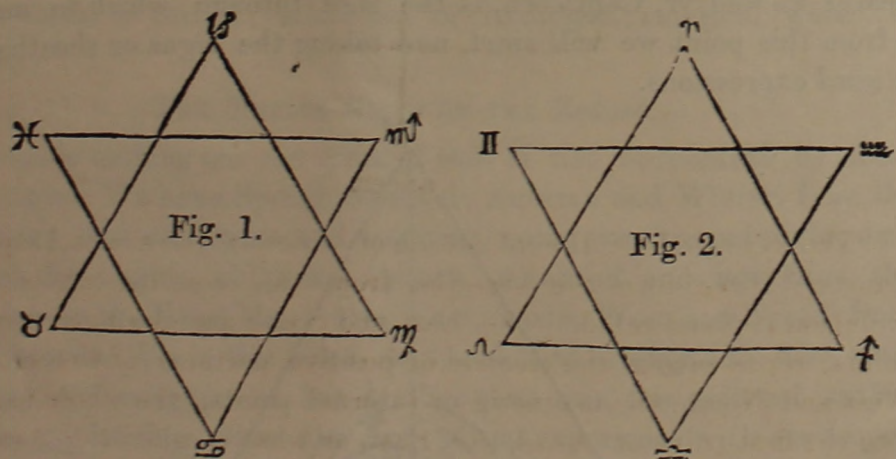
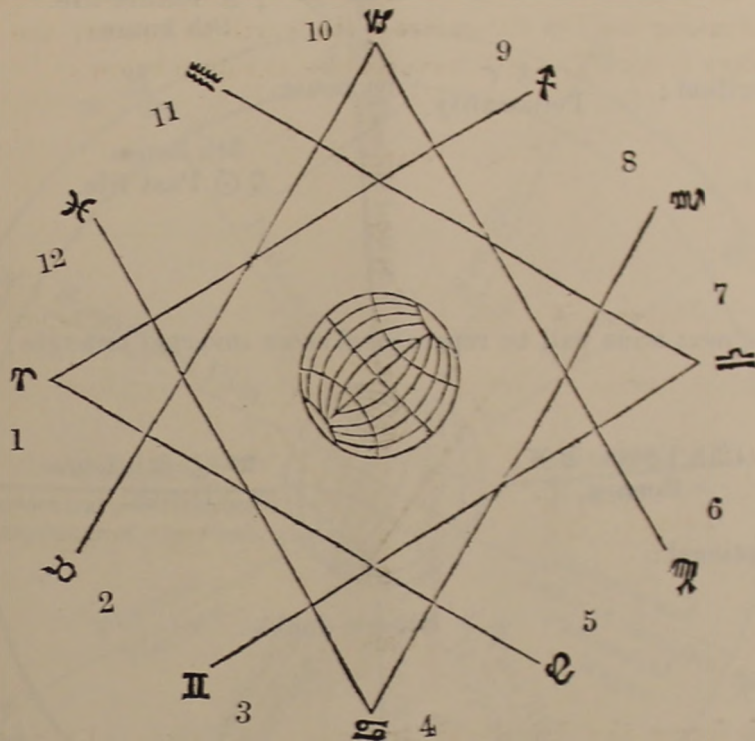
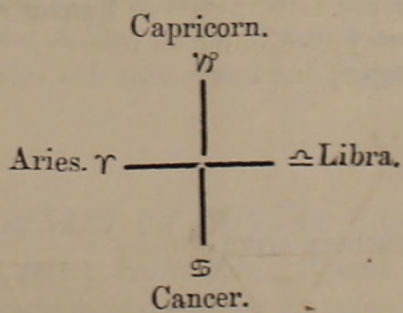


Fig. 1 we will call the personality, Fig. 2 represents the individuality, and as the first point of aries, represents the East always. By

placing Fig. 2 across Fig. 1 we have the twelve signs in their proper order, as follows:

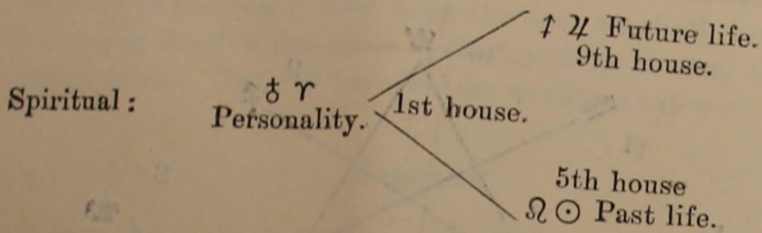


We thus have the four trines interwoven into a complete whole, in which opportunity for manifestation is afforded for each principle or planet. It will now be interesting to examine each trine separately, placing them in order again with a better understanding. First, however, let me state that each house falls in its natural order or sequence, the apex of each triangle forming the great cardinal cross, thus:

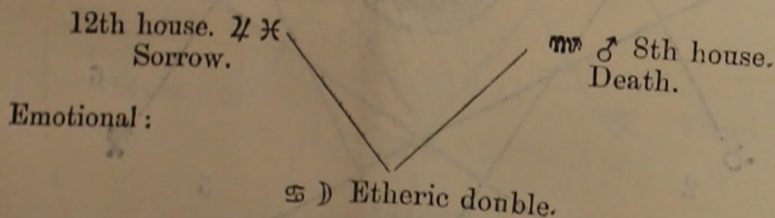


The key to the full explanation of which is the exaltations of the planets. If we form the svastika from this cross the whole of our evolution is indicated. The East and South are the most prominent points, representing the electric or positive portions of the cross; the West and North, the magnetic or internal points, the whole focussing, into the first point of Aries, the East, or what is called the Ascendant, by astrologers. We will begin with this point of the triangle. It is the first or fiery and spiritual trine. It will be seen that it commences in the East and its base falls in the fifth and ninth houses. These two,

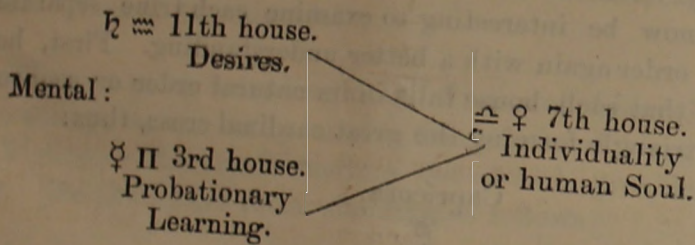
I have every reason to believe, represent the past and future life. The symbol of this trine is made up of the following :



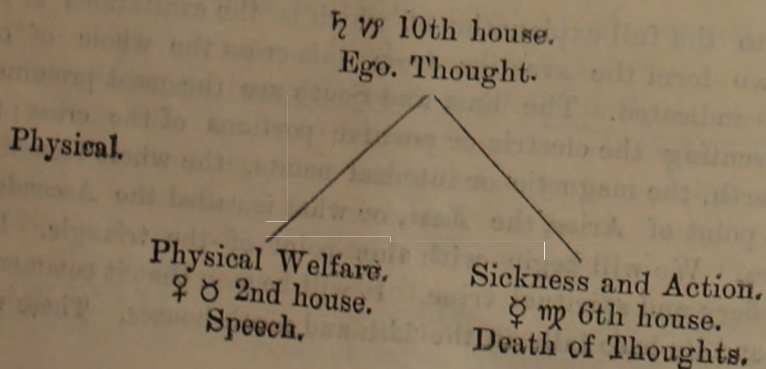
The next trine will be represented as an inverted triangle :



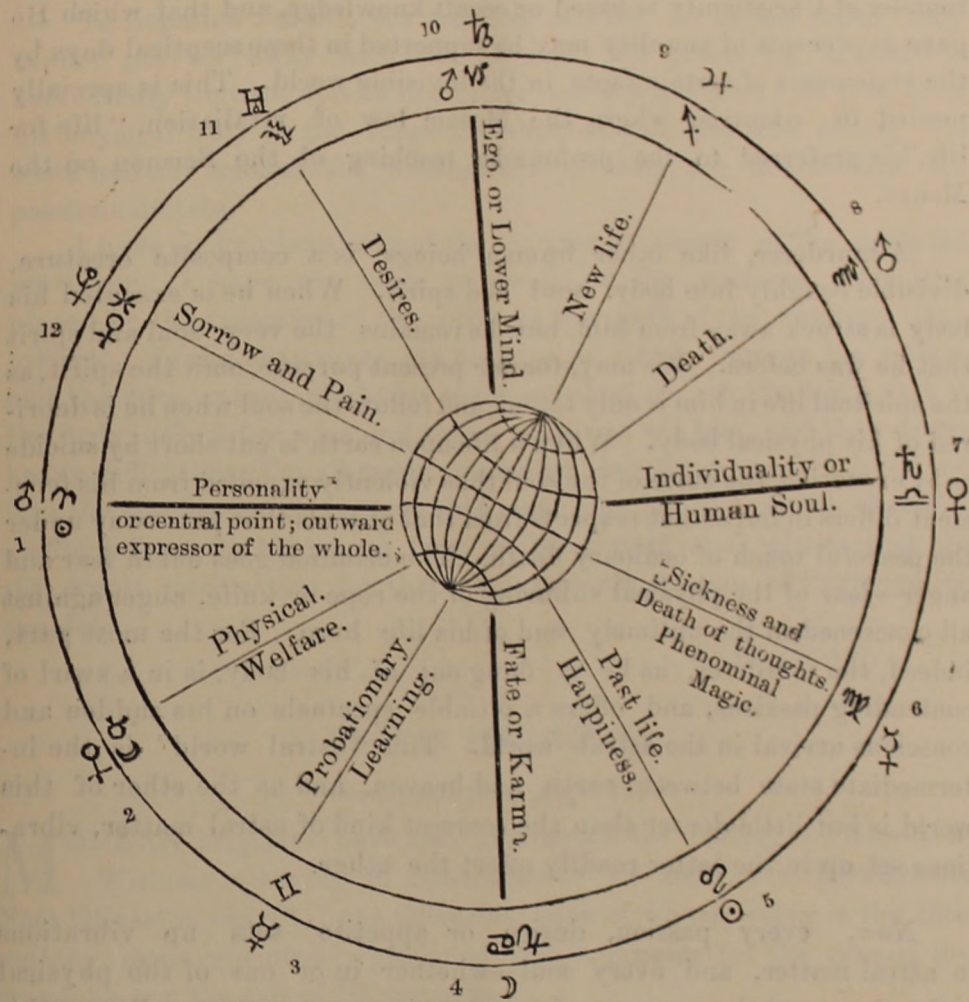
Then the Western trine having its point in the West :



And finally the Southern trine.



Now place these together and we have the Natal Chart of a Baby Ego.



[To make this chart more clear, lines 10, 2 and 6 should be colored Green; Nos. 4, 12 and 8, Red; Nos. 1, 5 and 9, Blue; and 7, 3 and 11, Yellow. The triangles will then stand out prominently and definitely.]

ALAN LEO.

ANNIE BESANT ON CAPITAL PUNISHMENT.

[The following letter from Mrs. Besant to the *San Francisco Examiner*, contains certain ideas which we consider of great importance to the world; we therefore reproduce it entire.—*Editor's Note.*]

TO the Editor of the *Examiner*,—Sir: Few people realise how exceedingly practical a thing is Theosophy, and how much its general acceptance would modify our manners and customs. The knowledge of the visible world spread by science has made the surroundings of our grandparents seem almost another civilization; still more would the knowledge of the invisible world spread by Theosophy change our social state. Occultists are really the scientists of the invisible world, and as the visible and invisible worlds are interdependent, occult know-

ledge is needed to complement that which is gathered by students of the physical. The gospel of love and of forgiveness taught by the founder of Christianity is based on occult knowledge, and that which He gave as precepts of morality may be supported in these sceptical days by the statements of certain facts in the invisible world. This is specially needed in countries where the Mosaic law of retaliation, "life for life," is preferred to the profounder teaching of the Sermon on the Mount.

A murderer, like other human beings, is a composite creature, divisible roughly into body, soul and spirit. When he is executed his body is struck away from him, but he remains the very soul and spirit that he was before. We may, for our present purpose, omit the spirit, as the spiritual life in him is only latent, and follow the soul when he is deprived of his physical body. When a life upon earth is cut short by suicide or by execution, the state of the soul thus violently expelled from his tenement differs in important respects from that of souls that pass away under the peaceful touch of ordinary death. The criminal goes out in fear and anger—fear of the physical suffering of the rope or knife, anger against all concerned in the untimely end of his life here. For the most part, indeed, the murderer, as he is flung out of his body, is in a swirl of contending passions, and offers a pitiable spectacle on his sudden and conscious arrival in the astral world. This "astral world" is the intermediate state between earth and heaven, and as the ether of this world is but little denser than the coarsest kind of astral matter, vibrations set up in the latter readily affect the ether.

Now, every passion, desire or appetite sets up vibrations in astral matter, and every soul—whether in or out of the physical body—has a subtle garment of astral matter about him. When this "astral body" of the soul is driven out of the physical form, say by an anesthetic, the physical body feels no passions, no desires, no appetites—it is what we term unconscious. But when our astral body is with the physical we feel passions, desires and appetites, and we are also affected by similar feelings in others. Anger shown toward a person arouses a corresponding anger in him; love awakens love, and so on. Astral bodies vibrate in sympathy with each other when they have anything in common. When the physical body perishes, this subtle body of the soul remains, and its power to affect other astral bodies is increased rather than lessened, by the loss of its physical comrade. Consequently when the murderer's physical body is executed, the murderer himself, still retaining his astral body, is set free in our midst, vibrating with hate and malignity, and he seeks for the congenial companionship of souls like his own but still encased in physical bodies, and, working on their astral bodies, sets up in them sympathetic passions. He intensifies their hate, their cruelty, their love of evil and urges them on to crimes of violence. Hence in a community where the death-penalty is inflicted, crimes of violence, suicides and

death-dealing accidents" are always found to be common and we have "epidemics of crime."

To imprison a murderous criminal is wise, for as his astral body cannot get far away from his physical, his power for mischief is exceedingly limited, and he can injure society but little; set free from his physical body he can range the world at will and seek among the weak and the criminal for instruments to carry out the mischief his passions dictate.

I have spoken here only of the danger to society of the executed murderer. I have not space to dwell on the increased difficulties placed by the execution of the body in the path of the unhappy man himself. In the body many can aid him to slowly improve his nature and the very prison might be made a school of reformation. Out of the body, only a few wise and strong ones can aid him, and that under heavy difficulties. Yet all might remember that when a soul is thus flung into the life beyond the grave they can help him by pitiful thoughts and by wishes for his rescue from evil-thoughts and wishes that are the occult justification for the compassionate custom of "prayers for the dead."

ANNIE BESANT.

MODERN PROPHECIES.

[Continued from page 663.]

MODERN prophets have also announced the coming of Napoleon. Without speaking of Nostradamus we still have Dieu-Donne Noel Olivarius and Philippe Olivarius, both of whom, living in the 16th century, have very clearly predicted the beginning of the career, the grandeur and the fall of Buonaparte.

Here, from the authentic documents which have been furnished us by the author of the "Oracle," is the famous prophecy, called "Orval," written in 1544, by Philippe Olivarius. This prophecy was copied, in 1823, from a little book, printed at Luxemburg, in the year 1544.

"At this time a young man, come from over sea, in the country of Celtic Gaul, will manifest himself by the aid of force; but the Great Powers, distrustful of him, will send him to languish in the island of captivity. Victory will remain with the former country. The sons of Brutus, very stupid, will await his coming, because he will master them and take the name of Emperor."

"Very high and mighty kings are in real dread, because the eagle carries off many sceptres and many crowns. Infantry and cavalry carrying bloody eagles run with him as numerous as the gnats in the air; and all Europe is much surprised, also full of blood, because he will be so strong that God will be believed to side with him."

"The Church of God consoles herself to some small extent by still keeping open her temples to her sheep, much bewildered, and God is blessed."

“But it is done; the moons are passed. The old man of Sion cries to God with his heart very grieved by sharp pain and behold the mighty one is blinded by sin and crime. He leaves the great city with an army so magnificent that never before has its like been seen. But the panoply of war will not hold good before the force of time; and behold the third part of his army and again the third part has perished by the cold of the Almighty. But twice five years have passed since the cycle of desolation, as I have said at the time. Very loud indeed have cried the widows and the orphans, and behold God is not deaf.”

“The High crowns overthrown again have recourse to force and make a league to overthrow the man so renowned. Behold there comes with them the old blood of the ages which retakes its place and position in the great city; this whilst the aforesaid man, utterly beaten down, goes to the country over the sea from which he had come.”

“God alone is great, the eleventh moon is not with him yet, and the bloody lash of the Lord returns into the great city, and the old blood quits the great city.”

“God alone is great; he loves his people, and hates bloodshed; the fifth moon has shone on many warriors of the East; France is covered with men and machines of war: it is all over with the man of the sea. Behold yet again returns the old blood of the Capets.

“God desires peace and that his holy name may be blessed. Now great and flourishing peace will be in the country of heavenly France. The white flower is very great in honor; the house of God sings many holy canticles. Meanwhile the sons of Brutus regard with anger the white flower, and gain power in due course; this is because God is yet very angry in the cause of his elect, and because his holy day is still much profaned. Nevertheless God wishes to make trial of their return to him during 18 times 12 moons.”

“God alone is great: he purges his people by many tribulations, but the wicked always come to a bad end.”

“Come then where a great conspiracy against the white flower pushes on in the shadow full in the sight of the hateful multitude; and the poor old blood of the Capets quits the great city, and greatly rejoice the sons of Brutus. Listen while the servants of God cry out aloud to God, and God is deaf from the sound of his arrows which he again sharpens in his anger to hurl them within the bosom of the wicked.”

“Evil to heavenly France! The Cock will efface the white flower, and a great one will call himself the king of the people—great commotion will be caused to spread among the people, because the crown will be placed by the hands of the workmen, who will have revolted in the ‘great city.’

“God alone is great; the kingdom of the wicked ones will be seen to prosper; but they hate him; behold the thoughts of heavenly

France conflict and that great division is in judgment. The king of the people is at first seen to be very weak and therefore tightly curbs the wicked. But he was not well seated, and behold God hurls him down."

"Howl, sons of Brutus, call to your aid the brutes that come to devour you. Great God! What a clash of arms! There has elapsed as yet, no period filled with moons, and already assemble many soldiers."

"It is done: the mountain of God in desolation has cried unto God; the sons of Juda have cried unto God from a strange land, and behold God is no longer deaf. What fire accompanies his arrows. Ten times six moons and then yet six times ten moons have nourished his wrath. Misfortune to the great city! Behold the kings armed by the Lord; but already fire has levelled thee to the earth. Still the righteous will not perish: God has heard them. The abode of crime is purged by fire: the great brook has carried, all red with blood, its waters to the sea; and France, like unto one torn to pieces, begins to re-unite again."

"God loves peace. Come young prince, quit the island of captivity, join the lion to the white flower."

"God wishes that which has been foreseen; the old blood of the ages will yet bring to an end the divisions of the long past. Then but one ruler will alone be seen in heavenly France. The man made mighty by God will be firmly seated; many wise enactments will bring about peace. God will be thought to be with him, so wise and prudent will be the offspring of the Capets."

"Thanks to the father of mercy, holy Sion again chants in the temples of the one great God! Many sheep scattered abroad will come to drink at the living brook: three princes and kings throw down the cloak of error and stand naked in the faith of God."

"At that time a great maritime nation will return to the true faith, two out of its three parts. God is still blessed during fourteen times six moons and six times thirteen moons. God is pleased to show mercy to the repentant, and this because he wishes to prolong peace for the sake of the good, for yet ten times twelve moons."

"God alone is great. His mercies are past, the holy must suffer. The man of sin, sprung from two bloods, attains to power. The white flower withers during ten times six moons, and six times twenty moons, and then disappears, to re-appear no more."

"Many evils and but little good abound at that time; many towns perish by fire. Mark that then Israel returns to God in earnest."

"Hateful sects and faithful sects are apart in two very distinct camps. But it is done. Then God alone will be believed, and the third part of France, and again the third part and a half no longer believe,"

"And so in like manner the other nations."

"And behold already six times three moons and four times five moons which separate all, and the time of the end has begun."

"After a number not full of moons God fights for both his elect, and the man of sin is overthrown. But it is done, the High God puts a wall of fire which obscures my understanding and I see no more. May He be praised for ever."

This prophecy, although written in old French, explains itself sufficiently to allow us to comment upon it. Also we have been at some pains to get verified the celebrated prophecy of Dieu-Donne Noël Olivarius, reported by us, under the feigned name of "An Ancient Senator," in the newspaper, the *Capital*, on the 21st October 1839. As the old book, which contained it, had been, so they say, presented to the Emperor after his coronation, we proceed to quote the passages from our paper which trace back the history of this interesting occurrence. Our readers will doubtless permit us to copy from ourselves.

One evening, let us say, Napoleon returned to Malmaison. He was much given to discussion of the marvellous, especially with Josephine, whom he knew to be very superstitious. One evening then he arrives, speaks of his grand projects, and finishes by putting within the hands of the Empress an old book in manuscript composed in 1542.

"Take this," said the emperor to her, opening this folio in 12 mo., bound in parchment, and yellow with time, "look at it and read it."

Josephine read in a loud voice :

"Predictions of master Noël Olivarius."

"Well" ? asked Josephine.

"They say that I am mentioned in it," replied the Emperor.

"How, in a book published in 1542 ?

"Read it then."

The Empress began ; but as the style was in old French, and the letters badly formed, she rested several moments to run her eyes over the three pages of this chapter ; then with a voice emboldened, she began as follows.

"Franco-Italy will give birth, not far from her breast, to a supernatural being ; this man well set out, when quite young, from the sea, and will assume the language and manners of the Celtic French ; he will open out a path for himself, while still young, through a thousand obstacles, with the soldiers, and will become their generalissimo. This sinuous path will yield him much suffering ; he will go to war near his birth-place for five years and more."

"He will be seen across the sea waging war with great glory and valour, and he will anew contend with the Roman world."

"He will give laws to the Germans, he will set at rest the disorders and terrors of Celtic France, and he will be therefore named, not king, but as is customary, acclaimed emperor by great popular enthusiasm.

"He will fight everywhere within the empire ; he will put to flight princes, lords, kings, during ten years and more. Then he will bring

into being new princes and lords, and speaking upon his elevated throne, he will cry '*O sidera O sacra.*'"

"He will be seen with an army of more than forty-nine times twenty-thousand men of armed infantry who carry weapons and tubes of iron. He will have seven times seven thousand horses ridden by men who carry, in addition to the former, great swords or lances and brazen cuirasses. He will have seven times seven times two thousand men who will handle terrible machines, that will vomit forth sulphur, and fire, and death. The whole reckoning of his army will be forty-nine times twenty thousand men."

"He will carry in his right hand an eagle, the sign of victory in war. He will give many countries to the nations, and to each he will give peace."

"He will come into the great city, directing and initiating great projects, buildings, bridges, seaports, aqueducts, canals; he will gain the sole credit of them, by vast wealth, greater even than that of Rome, and all within the dominions of France.

"He will have two wives."

Josephine stopped.

"Go on," said the Emperor, who did not love interruptions.

"And only one son."

"He will go on warring to where the lines of longitude and latitude intersect, fifty and five months. There his enemies will burn by fire the great city, and he and his following will enter it, and retire from it burnt to ashes, his army ruined. And his troops, having no more bread or water, by great and decimating cold, which will be so awful that two-thirds of his army will perish, and more than half of the rest, will never more come under his command."

"Then the great man, abandoned, betrayed by his friends, will be driven back, in his turn, with great loss, almost into his own capital, by the great European nations. In his place will be seated the kings of the old blood of the Capets."

"He, forced into exile, within that sea from which he came when young, and near his own birth-place, will remain there eleven moons with some of his followers, true friends and soldiers, who were once more than seven times seven times twice that number. Directly the eleven moons have been completed, then he and his adherents will take ship and proceed to set foot on Celtic France."

"And he will proceed to the great city, where is seated the king of the old blood of the Capets, who rises, flies, taking with him the royal ornaments. Settled down in his old dominion, he will give the people most excellent laws."

"Then he will be driven out afresh by a triplicity of the European nations, after three moons and the third of a moon, when they will put back in his place the king of the old blood of the Capets. And he

will be believed to be dead by his people and the soldiers, who at this time remain at their homes against their will."

"The Celts and the French will devour each other like tigers and wolves. The blood of the old king of the Capets will be the ever present cause of black treasons. The wicked are deceived, and by fire and again by fire will be slain; the *fleur-de-lis*, is maintained, but the last branches of the old blood will still remain in danger."

"Thus they will fight among themselves."

"Then a young warrior will advance towards the great city; he will bear a cock and a lion upon his coat of mail. Then the lance will be given to him by the great prince of the East."

"He will be marvellously helped by the warlike people of Belgic France, who will reunite with the people of Paris, to put an end to the troubles, to reunite the soldiery, and to cover all with olive branches."

"They will still fight with so much glory for seven times seven moons, that the Triplicity of the European nations, from great fear and with cries and tears, will offer their sons as hostages, and will place themselves under laws, wholesome, just and loved by all."

"Thus peace lasts for twenty-five moons."

In Lutetia the Seine reddened with blood, owing to innumerable fights, will extend its bed by ruin and pestilence. New seditions of the wicked workmen will arise."

"Then they will be driven out of the palaces of kings by the valiant man, and after that he will be acclaimed by the whole of France, by all the great nations, and by the mother nation. And he will preserve the ancient relics left from the old blood of the Capets to rule the destinies of the world: he will take sovereign counsel of the whole nation and of all the people: he will lay the foundation of fruit without end, and die."

Josephine, surprised at what she had just read, stopped, closed the book, and asked Napoleon about this strange prediction. The Emperor, not wishing to give an undue importance to Master Olivarius by commenting on him, contented himself with replying,

"Prophecies always say that which people wish to make them say; however I admit that this has surprised me very much."

He then changed the conversation and spoke of other matters.

On his return from the island of Elba, the Emperor recalled this prediction, and again spoke of it to Colonel Abd.

"I never wished to believe in anything," said he to him, "but I am convinced of this in good faith, that there are things which are beyond the capacity of men, and which, notwithstanding their rare perspicacity they can never explain. Witness this singular prophecy found with the Benedictines, stolen during the Revolution, and which I am acquainted with. Who designed it? It is I who am its object. In truth we ought to make ourselves acquainted with all that pervades the universe, and try to profit from those gleams of the divine which are some-

times found in certain privileged beings, and which should show us the true path we should follow, and forewarn us of the dangers which we are about to meet."

The history of this prophecy (which has not been written after the event as we shall show presently) is very extraordinary. The one who discovered this famous book is Francis de Metz, cousin of Francis de Neufchateau, and Secretary General of the Commune of Paris. As this history is related nowhere else, and we alone have been privileged to learn it, we believe we shall please our readers in giving it to them in its entirety.

All the world knows that at the end of 1792 and the beginning of 1793, the royal houses, the castles, the monasteries, the abbeys and the churches were pillaged by order of the "Montagnards." In acting thus, they wished, as their custom was, to make away with and destroy all the papers which related to either the priests, or nobles, or kings. The books of the public libraries, and particularly the records on parchment, and manuscripts of all kinds, were brought to the commune; there they proceeded to assort them, to pass them out into the world or to suppress them; the one were kept intact, the others were burnt immediately.

One day in the month of June 1793 they had pillaged a good number of libraries. The great hall in which they deposited these papers was full; Francis de Metz and several employés proceeded to the despoiling of these manuscripts. They had, at this day, few printed works. After having registered books on theology, physics, history, astronomy, etc., they proceeded to the place where other books were piled up, some in 12 mo, some in 8 vo., and some in 4 to., all bound in parchment, and bearing a particular mark. Some clerks said that these works proceeded from the Library of the Benedictines, others thought that they formed part of the rich bibliographical collection of the Genovefains. What was their surprise on opening these books, to see that they contained treatises upon the occult sciences, on astrology, alchemy, necromancy, chiromancy, and prophecy.

They had nearly catalogued all the works of little value, and those which did not deserve to receive the honor of the funeral pile, when a small one in—12 struck their attention: it was the book of the prophecies composed by Philippe Dieu-Donne Noël Olivarius, doctor of medicine, little surgeon, and astrologer. This book contained several prophecies of importance, without the name of any author; but this one was signed. On the last page one saw in Gothic, "Finis," and lower down, 1549 in figures of the sixteenth century. Francis de Metz read the whole of it, but he did not understand its meaning, and acknowledged it, later on, to his daughter, Madame de M..... However it appeared so extraordinary to him, that he copied it, and added it to several other prophecies copied by him, and which we have found among his papers. The textual copy of the prophecy of Olivarius, written by the very hand of Francis de Metz, is dated for the year 1793. Thus there can no longer be any doubt in respect to it.

We have spoken very much of this prophecy, which has been copied by a great number of persons, and preserved, as well as several other works on the same subject, in the Library of the Hotel de Ville. When Buonaparte mounted the throne they spoke to him of this prophecy; he wished to see it; and since that time one does not know what has become of it.

It was printed in 1815. It was inserted in the "Memories of Josephine" (edition of 1820 and of 1827), and finally Edward Bricon, librarian, has published it in his "Collection of Prophecies."

Now if we examine this prophecy with some attention we find that it is very extraordinary. All that it has predicted concerning the reign of Napoleon and the return of the Bourbons has been perfectly realised. The troubles of 1827, the conspiracies of the Liberals, and the Revolution of 1830 itself, are to be found therein. But it goes still further. Who is this "young warrior who will advance towards the great city, and who will bear on his armour a cock and lion, emblem of force and power?"

What signifies these words: "The lance will be given to him by a great prince of the East, and he will be wonderfully helped by a warlike people who will join with the people of Paris to put an end to disorders and revolutions?" And those discontented workmen who should yet once dye the Seine red with blood, who are they? And this man "who will everywhere make France respected, who will rule the destinies of the world, and will found the basis of a new society—" how are we to name him? The future will teach us.

A. T. B.

[To be concluded.]

THEOSOPHIC IDEAS AND IDEALS.

THEOSOPHY is a science, in the true sense of that term. Theosophists want the truth about nature as much as any Geologist or Biologist. But because they wish to investigate anything not absolutely materialistic, because instead of rocks and trees and protozoa they are investigating man and his possibilities, they are laughed at by those who have chosen a narrower and more limited field. Theosophy is a study of man's higher nature, that which places him beyond the brute and which makes him what he is now, the chief object in physical nature. It is not his physical strength that does this, all will admit that it is his mind or intellect that thus places him on a level above everything else on this earth. That is, it is something that is impalpable, or cannot be weighed. If the brains of two men are compared, one being intensely keen and forcible, the other but an ordinary, average man, is there a scientist who can tell by the brain alone, which belonged to the clever man, which to the ordinary man. Not one could decide for a certainty. Therefore it is only while the two men lived that there was this marked difference. Health makes no difference, many wonderful intellects being known in

weak and invalid bodies. It is the life that makes the whole distinction. Why is the mind of Herbert Spencer, a weak and sickly man, one of the greatest of modern times, while J. L. Sullivan, the noted boxer whose physique is a marvel of strength, is not above an ordinary labourer in his mental qualities? If it is all the gray matter in the brain, why does not the perfect body supply perfect gray matter. I do not argue however that perfect health would not have made Herbert Spencer a still more wonderful man intellectually. "*Mens sana in corpore sano*," is as true to-day as ever it was, and a Theosophist realizes it more keenly than any others. The field is a large and most promising one and scientists of all countries and cults are taking it up. Theosophy, by taking up the question of man's finer nature from the standpoint of spirituality and religion, has of course to stand many assaults. For she stands between the two old enemies, Orthodox religion and material science, and therefore is called a religion by some and atheism by others. Theosophy however goes serenely on her path. She shows all religions how true and natural and exact their beliefs are. And she shows materialists how to solve some problems by admitting their spirituality. Her greatest help to humanity is to show that there is truth, law and reason in the old beliefs. Theosophy shows that there is neither miracle, magic nor witchcraft, but that there is much undreamed of in nature and much misunderstood concerning the faculties of man's nature. All scientists will agree with Theosophists in saying that there is nothing "supernatural." How far nature goes they perhaps wont agree upon. And some will draw a limit at the extent of their own brains. Theosophy is exceedingly wide and comprehensive; Theos = God, and Sophia = Wisdom or Knowledge being the roots from which the word is compounded. "God" being all manifested nature, it naturally includes all that pertains to nature as shown in man as the result of her evolution. By studying the effect, the causes can be discovered and also further effects realized. All knowledge is within the province of man and it is only the unknowable, the unmanifested, that becomes the ONE of whom this knowable nature is but the manifestation.

It is on these studies of facts and phenomena that Theosophy bases its fundamental teachings of Immortality of the soul, its evolution through a series of incarnations in human bodies; Karma, the law of cause and effect. And on these facts it bases its only creed or dogma, that of the solidarity and Brotherhood of the human race. Their evolution being one and their destiny one, it is but natural that there should be a fellow feeling among all nations and races, just as there is among a dozen men lost in a boat at sea. The welfare of each depends on the welfare of all. Theosophy can be summed up as a magnificent ideal of humanity and of the possibilities of each individual.

The idea of future grand developments of mankind is but the idea that evolution will continue as it has heretofore, till the hints and promises of to-day are perfected.

The perfection possible is exemplified in those who have been prominent among men for grand character and lofty teachings. And what man has been, man can be, or else all education and teaching is useless and a waste of time.

No Theosophist is asked to believe any thing, or to accept any one as leader or teacher. Those who have an idea and think they have proved the truth of it are free to teach or publish it, as any scientist is, in whatever branch of study. Every man is free to accept or reject what he cannot see or prove for himself; for it is on this free choice that individual progress and improvement is based. Without it the idea of self-improvement and perfectibility is valueless. Thus we look on all the founders, officers, and leaders as only so many men and women, and only by the self-evident or provable nature of their teachings are they accepted as such. It is, however, so natural to the dense and lowly human mind to deify what it does not understand, that there is a tendency to hold up H. P. B. as an infallible guide and to implicitly follow the sayings of her pupil and successor A. B. Now H. P. B. was not even ordinarily self-controlled in some things, she was a wonderfully clever woman without doubt, but to accept her without question is insanity and absolutely untheosophic. To worship the Adepts is bad enough and to them obnoxious, for they are above being flattered or influenced, and as they themselves are worshipping a higher, in fact the unknown One, how foolish for any one to look lower. No teaching even if direct from them should be accepted without question or test. Unless you have so tested and compared, for many years, and always found your information absolutely correct, it is folly to follow it, except perhaps experimentally, to further test the results. This is especially true of knowledge subjectively acquired. However far advanced the student may be there is always a chance for a deception or an imperfect translation to the objective plane. However honest the subject, a preconceived notion or error of judgment may color or alter the meaning of the teachings. This is why the masters so uniformly urge self-dependence, self-investigation, self-knowledge. Rise till you can confer with them yourself, and work out your own destiny. To read and hear lectures and remember is something, but it is the internal grasp and knowledge that makes a Theosophist, not memorizing. All the teachers are thus liable to unconsciously interpret truth in their own way and the reader gives his coloring to the words, and so on it goes, altering slightly each time. This is why Theosophists set themselves against all doctrine and dogma and while publishing much, insist on the individual appreciation of the spirit, but not of the letter. Theosophy does not save people, it only shows people how and where to seek for their own personal satisfaction. To follow nature's law of evolution, that is all she can teach. Man is the maker of his own destiny and the order he institutes cannot be altered till he fulfills it himself and sets other forces in action. Taking cognisance

of the universal law of evolution, Theosophy takes the existence of men like Gautama, the Buddha, and Jesus, the Christ, as the foremost hints of things to come, and all spirits that incarnate on this earth must pass through the stage of which they are examples. That it is a self-guided evolution is shown by Jesus' temptations, and as he is Son of the Father, so are we, at least when we reach that stage of evolution. Devotion to the cause of self-improvement, thereby helping on the standard of the race, and an unflinching devotion to the truth and the evolution of the individual higher self is the true gauge of theosophic worth, and the truest Theosophists are often those who have not yet heard the name of Theosophy.

A. F. K.

THE ALEXANDRIAN LIBRARY.

READERS of "Isis Unveiled" may remember that in that work Madame Blavatsky in commenting on the Alexandrian Library, quotes from various writers passages which tend to prove that the works in that grand old institution were not by any means wholly destroyed by fire, as commonly believed, by the orders of the Caliph Omar, but that numbers of volumes were surreptitiously conveyed away by students and lovers of learning who knew their value, and that there exist subterranean crypts to this day containing the rolls, papyri, &c., then saved from the flames, whose existence is still known to certain of the Arabs and Copts. She also mentions the case of an explorer who came to know that a certain Arab Sheikh was aware of the site of one of these ancient collections and offered the Sheikh a large sum to reveal the secret, but the latter declined, saying that it must await the fullness of time. Now in confirmation of Madame Blavatsky's statements appears an article by Professor Lanciani in the *North American Review*,* entitled "Literary Treasure-Trove on the Nile", in which, describing the discovery of the remains of fifteen distinct poems by the lyric poet Bacchylides, who was considered by the ancients as a worthy rival of Pindar, the Professor says:—

"There seems to be no doubt that one or more Arabs have discovered, somewhere on the banks of the Nile, a library of the Alexandrian period, or else the tomb of a man of science of the same epoch buried with his books. I do not know whether the place of discovery is known even approximately, to the British representatives in Egypt, I think not; but if even they are acquainted with it, they are perfectly justified in keeping the secret to themselves, so as to prevent international jealousy and competition from interfering in their dealings with the discoverers."

It seems also possible to me that some of the books of the Alexandrian collection may have found their way to the Imperial libraries of

* For June 1897.

the Byzantine Rulers and thence, after the fall of their empire, to the Great Palace Library of the Sultan at Constantinople which is believed to contain a number of old works not to be met with elsewhere; but, of course, this vast collection has up to now been sealed to all Western and probably most Eastern savants. The Abbassid Caliphs, notably, Harún Al-Raschid, Al-Mamún and Al-Mansúr, were munificent patrons of learning and probably their collections comprised some of the literary relics of Alexandria, but in this case also, these, after the overthrow of the caliphate of Bagdad, must have found their way—if they were not utterly destroyed—into the collections of the conquerors, *viz.*, the Ottoman Turks. As the Turks, however, were not a literary people, not much was probably preserved in this way.

When reflecting on the tradition of Atlantis, one cannot help coming to the conclusion that if anything of the learning of that 'Dark Continent' was handed down in writing to later ages, it must have existed—if at all—in some of the manuscripts of the august Institution presided over by Eratotheneus of Cyrene.

P. J. G.

DHRITARA'SHTRA.

DHRITARA'SHTRA is the word with which begins the esteemed work entitled the Bhagavad Gítá. The general belief is that the word as used in the Gítá is the name of a historical personage. Mr. John Davies, one of the most eminent translators of this work, in the introduction to his translation declares as follows:—"Dhrítaráshttra and Pánda, the sons of Vyása, were brought up after the death of their father, by their uncle Bhishma. Dhrítaráshttra was the first born, but being blind, he renounced the kingdom in favor of Pánda. This Pánda had three sons by Kuntí—the eldest, Yudhishthira, being born before Duryodhana was installed 'Yavaraj' or heir apparent. The renown which the Pánda princess acquired excited in Dhrítaráshttra and his son Duryodhana, a jealous desire to supplant them. A huge army was collected by each. The two armies met on the sacred plain, the plain of the Kurus, and were drawn up in array against each other. It was at this point that our poem begins." This historical belief permeates all the translations of the Gítá that have hitherto been made in the English language. But no solid grounds are ever given showing the reason why a poem which expounds the highest spiritual truth should form part of an epic poem said to be "devoted mainly to the deeds of rival princes who fought for an earthly kingdom. To say that the Mahábháratá is a record of the deeds of two rival princes who fought for an earthly kingdom, and was composed by Vyása, admittedly a Maharshi, and that the Gítá is an episode in that historical record, is nothing but a hopeless paradox. The Rishis who revealed religion to the Hindus and imparted to them the system which by its observance makes of man a God, were not so be-maddened as to waste their time in recording deeds of princes shedding blood for worldly gain.

The Rishis teach the Śāstras, the Rishis reveal religious truths, the Rishis expound Mīmāṃsā, Vedānta, Jāna, Bhakti, Vyākaraṇa, Nyāya and Vaiśeṣika. Of the works treating of divinity of the six Śāstras, of the Upanishads, of works on Karma, on Upanāśā, on sacrificial rites, of these and similarly of the Purānas, all of which come under the category of spiritual literature, the authors are the Rishis. The province of the Rishis is not to write on worthless subjects, as Itihāsa and Itihāsa Samuchochya.

Divesting the "Lord's song" of the absurdities that people have suffered to gather round it, we proceed to show what meaning the word in question bears, as interpreted in the light of common sense, by Initiates of the ancient as well as of the modern times.

वृतराष्ट्रप्रसादस्य मोहमूढतदुच्यते. निरुक्त - 4-256.

This passage is taken from Nirukta with a view to show what meaning the word Dhritarashtra, as used in the Bhagavad Gītā, bears. "The word प्रसाद, Prasaāda, used in the passage cited, refers to this boundless Saṃsāra, or manifested Cosmos. The word Dhritarashtra signifies Moha मोह. The two words interpreted together come to signify that 'Dhritarashtra' is a term applicable to that 'Moha' which is the root of all this manifested Cosmos. It is this 'Moha' which brings the 'Jīva' into the world. It is through this 'Moha' that the enthrallment of the 'Jīva' is caused in the world. It is this 'Moha' to which the term 'Dhritarashtra' applies. Therefore the term 'Dhritarashtra,' as used here, signifies 'Māyā' or Illusion alone.

“वृतराष्ट्रमन्वने जीवानां तस्मान्मोहनोपायं चिन्तितव्यम्”
चिन्तनोपायसग्रहं तस्यायोमोहेनवन्वनम्.

It is Dhritarashtra that is 'Moha' or 'Māyā' which causes enthrallment to the Jīva and the thing worth thinking of is the way to deliverance from that enthrallment.

“वृतराष्ट्रं वाच” = वृतराष्ट्रमोहेनद्वयमानो जीव इति.

It is 'Dhritarashtra,' or 'Moha' in which the Jīva is imprisoned.

“वृतराष्ट्रकल्याणी” कल्याणकलयोपसंहिता
सावृतराष्ट्रमाया अकल्याणीतिमायो नकल्याणकारका इत्यर्थः

Dhritarashtra or Māyā is the cause of sorrow, not of bliss. (Kal-yāna Kalpota Saṅhitā.)

“नवावद्वृतराष्ट्रं जयति न ताकमुक्तिर्मवति” मायाविद्यस्य्यासङ्गत

It is through the subjugation of Dhritarashtra alone that deliverance is attainable.

This interpretation of Dhritarashtra as 'Moha' or 'Māyā,' 'Illusion,' is valid only when the word is used as here in the Gītā in the Udātta Svāra."

Sesha Chandrikâ Karanyâchârya comments on Sesha Chandrikâ as follows :

“The author aims at showing that that Moha alone which is the root of this phenomenal universe and through the subjugation whereof deliverance is attainable, is given the name of Dhritarâshtra. This interpretation the commentator has supported by illustrations from works of various authors. One of these is the Gîtâ. The passage taken is धृतराष्ट्रीवाच. In the Gîtâ what is aimed at is the way whereby the Jîva which is enthralled in Mâyâ, or Illusion, is to achieve its deliverance therefrom. This way lies through धर्मक्षेत्रेकुरुक्षेत्रे or the human upâdhi. Therefore the first word used in the Gîtâ is धृतराष्ट्र Dhritarâshtra which signifies माया Mâyâ or Illusion.” We have thus lexically demonstrated that the word Dhritarâshtra as used in the Bhagavad Gîtâ signifies Moha or Mâyâ or Illusion.

II. Maharshi Gobvili comments on the word as follows :—

“The first word that the Gîtâ Sâstra begins with is Dhritarâshtra. What does it signify is the question demanding our attention. According to Nirukta the word signifies मोहल such Moha as is the root of all the rest. Therefore the word as used here should be construed Moha Mûla. In support of this assertion the dicta given below are cited as authorities. All that exists in this phenomenal universe has come into existence through Dhritarâshtra. This being so, it follows that all the existences are Dhritarâshtra” (or the progeny of Dhritarâshtra) Gârgyana. The Mâyâ out of which differentiates this Cosmic manifestation is but Dhritarâshtra. (Ratnaprabhâ, by Krishna.)

Dhritarâshtra alone is the source out of which has proceeded all this phenomenal universe, Mahâprabhâ, Nârada.

So long as Jîva does not wean itself from Dhritarâshtra, so long it is not emancipated. (Vedântarnal Sûtra.) All these authorities go to establish the proposition that the word Dhritarâshtra as used here signifies Moha Mûla alone. In additional corroboration of our assertion we may cite from Vyârnava Samhitâ, a teaching of Krishna imparted to Rukvri :

“That which is termed Jîva is but my reflection. It is imperishable. That which enthrals it is termed Dhritarâshtra. It is Mâyâ which throws fetters round my reflection. This law is eternal. It is Mâyâ which is the source of all this phenomenal universe. It is Mâyâ out of which all objects come into existence. Therefore it is that the name given to it is Moha Mûla, or root out of which all that is differentiates. It is through it that all fetters of bondage are forged. It is therefore termed Mûla or root. It is this which by its influence brings into existence the Moha and the rest. It is ever busy in bringing into existence fresh fetters of bondage to the Jîva. One who frees himself of this Mâyâ is a being of unparalleled excellence. It is therefore the paramount duty of man to subjugate the Mâyâ.” Wherefore

the word Dhritarâshtra as used here, signifies that Moha alone which is the root of this phenomenal universe.

III. That which is the root of the Cosmic manifestation, that which causes enthrallment to the Jiva, that which begets Moha and the like and the evil Karmas is what is termed Dhritarâshtra and is Mâyâ, the cause of all that has a form. This is why it is the root of the phenomenal universe. The cause that brings about the pilgrimage of the monads from upâdhi to upâdhi is Mâyâ. Those who always candidly think of how to overcome this Mâyâ come to achieve liberation through the prescribed means, and thus merit the unparalleled excellence. O Maha Muni! there is only one simple way to overcome this Mâyâ :— service to all and faith in the Masters. He in whom service to all takes root and who undertakes to worship those superior to him in point of humanity, or he who has faith alone in the Masters becomes a candidate for deliverance. To the attainment of Moksha, subjugation of Dhritarâshtra is a condition precedent. Before the accomplishment of this subjugation the Guru will not condescend to impart any teaching, O Maha Muni! The service spoken of is accomplished through self-sacrifice. This is the law immutable. This service creates faith in and adoration of those superior in point of humanity. This service leads to emancipation from bondage of Mâyâ. It becomes, therefore, the paramount duty of all to adopt means pointed out for deliverance. This deliverance is attainable only by becoming instrumental in the promotion of good to others, Mâyâ Vilâsa by Vyâsa.

IV. "That which is the root from which proceeds all this universe is what is termed Dhritarâshtra, which is the cause of bondage to Jiva. It is only through promotion of good to others that subjugation of this cause of bondage is practicable. Repose faith in the masters and cherish love for them. This will enable you to achieve the object in view."—Arnavâ Chandrikâ.

V. We give this out but reluctantly lest we might add to the burden of the 'great surprise' already weighing heavily on some of our critics. The passage we translated here in token of service to our fellow beings is taken from the commentary on the Bhagavad Gîtâ, by Sri Sankarâchârya. This commentary is not what is now-a-days current as Sankarabhâshya, which is not a genuine commentary by Sankara but by Nâgesvara Bhatta.* This is patent on the very face of the work. Its language, to use a phrase of my own coining, has more of Bolingbroke-ism in it than of Rishi-ism and is void of that sweet simplicity which is a peculiar characteristic of Ârsha-Vâdîya.

"In the Gîtâ Sâstra are expounded the means to deliverance. The deliverance is no doubt from bondage. So long as there is no bondage, so long there is no liberation. The idea of liberation presupposes that

* Anandagiri and other great commentators are better authorities as to the genuineness of the present Sankara's Commentary on Gîtâ than the one mentioned by the contributor.—*Sanskrit Ed.*

of bondage. That which is the subject of bondage and liberation is a third element. This third element is the monad—an image of Brahman or its reflection.

Now Brahman is unconditioned. This being so, the question that arises here is, how is it possible for its image, the Jîva, to be subject to the conditions of bondage and the rest. It is true that Brahman is above all pairs of qualifications and is hence beyond comprehension. But in the manifested state of the Cosmos no one can question that Brahman must be spoken of with some description. This description then is possible only by reference to Prakriti through which alone Brahman shines in the manifested Cosmos. We know through Prakriti alone, and not otherwise, that Brahman is. It is thus that so soon as we come to think that there is Brahman, the Prakriti comes to set conditions to It. These conditions are conditions of upâdhi and of nothing else. Therefore that which is the root of all upâdhi finds precedence over all. It is with this consideration that the root of all upâdhi comes to be mentioned first of all in the Gîtâ by the use of the term Dhritarâshtra and the rest. This term signifies Moha, as is given in the Nirukta. This Moha is the root of all this manifested Cosmos. The root of the phenomenal universe is Mâyâ alone, as is laid down in the Sesha Chandrikâ. The word Dhritarâshtra, as used here in the Udâtta Svara signifies Mâyâ, and Mâyâ alone. This interpretation is one which ought to be accepted. In the illustration this very phrase, Dhritarâshtra Uvâcha, धृतराष्ट्रउवाच is cited as bearing the interpretation given above. This is again further supported by Avalopanishad.

‘This Samsâra or phenomenal universe, comes out of Dhritarâshtra.’

If there were a doubt raised as to the Mâyâ, we would say that this phenomenal Universe which is visible to us must, as effect, have a cause and that cause is what is termed Mâyâ. A doubt may further be raised as to why should Mâyâ and not Brahman be the root. To this we say on the authority of Sruti सत्यं ज्ञानमनन्तं ब्रह्म that Brahman is truth. Where there is truth there must also be untruth, as we cannot think or speak of one without presupposing the other. Whereas in point of fact there is neither truth nor untruth. Brahman is, relatively speaking, admittedly truth. The necessary untruth is what we term Mâyâ, the root of what is transient and untrue. Therefore, when we say that Brahman is truth we condition him with Mâyâ. So long as Dhritarâshtra is not subdued there is no chance for deliverance. The means to this deliverance can be availed of only when the Jîva dwells in the human upâdhi. In the Gîtâ, therefore, it is shown how a Jîva while encased in the human body, can effect his liberation from the bondage of Dhritarâshtra.

VI. The last question that we concern ourselves with is, as to why it has been thought fit to commence the Gîtâ with the word Dhritarâshtra. It is not to be denied, we hope, that Gîtâ is the

quintessence of all the works on Vedânta, and aims at Moksha and Moksha alone. Now it is a rule of logic given in Vâdapprahâ, by Chyamana, that negation follows affirmation.

यस्यविधिर्भवतितस्यैव निषेधोऽपि.

This being so, liberation is possible only of those in bondage. We cannot think of liberation without presupposing bondage. Negation presupposes affirmation. Liberation presupposes bondage. (Muktapprahâ aphorisms by Vyâsa.)

Therefore bondage should be first given. Now what is it that causes bondage to this Jîva, that the means to liberation wherefrom are expounded here. That, therefore, which brings about the bondage, should have precedence in exposition. With this consideration the poem begins with the words, Dhritarâshtra Uvâcha—signifying having become encased in Mâyâ or overpowered by Illusion.

In conclusion, we submit that we offer the above to the public with a view to show that the sacred literature of the Hindus has had a very thick veil thrown over it by the Hindus, misguided by selfishness; that some of the commentaries by Rishis have been interpolated; that false ones have been substituted; that genuine works are kept in the back-ground; that there exists even now a vast treasure buried deep in selfishness, and that it is possible to recover it if measures adequate to the recovery be adopted by those interested in the well-being of their country and of humanity at large.

PURMESHRI DASS AND DHANRAJ.

Theosophy in all Lands.

EUROPE.

LONDON, 29th July, 1897.

The Seventh Annual Convention of the European Section of the Society took place on the morning of the 10th instant, in the French Drawing Room at St. James' Hall. In the absence of the President, the Vice-President, Mr. Sinnett, was elected chairman.

Mr. Bertram Keightley, the General Secretary for India, testified to the satisfactory state of the Society there, and said that he considered that co-operation between the Indian Section and ourselves was growing, year by year.

Mr. Mead, the General Secretary of the European Section, in giving his report said that the main event of the year was the formation of the Dutch Section. During the past year the chief additions to our Theosophical literature had been;—the third volume of the *Secret Doctrines*; the *Growth of the Soul*, by Mr. Sinnett; *Manuals* vi. and vii.; a translation of the *Pistis Sophia*; and Mrs. Besant's lectures delivered at Adyar, on *Four Great Religions*.

The business part of the meeting was small. Some proposed alterations in the Sectional Rules were discussed and all carried. They were chiefly

simplifications of expression. After several letters of greeting were read, a message of special greeting to Mrs. Besant was proposed and carried unanimously.

Mr. Sinnett then delivered the presidential address, which was an exceedingly interesting and practical one. Referring to the progress of the Theosophical Society, he said we were now beginning to understand our real position and work in the world a little better than we did, and that it was important not to exaggerate our view of the possibilities of the future in either direction. Undoubtedly the original proposals of the Society had been greatly modified, and did not now represent the ideal which we set before us. He considered that we were moving forwards towards two great results; firstly, the permeation of the religions thinking of the world by theosophical ideas. It was more than probable that in the coming century the majority of educated people would hold the conceptions of evolution, and so forth, which we now profess, and then our work will be enormously aided; Secondly, our work laid in the direction of drawing into the higher, shorter path to the high spiritual goal of evolution, all those who are ready to receive a knowledge of it. We are preparing the ground, pioneering the way, for the incarnation of much greater and more worthy entities, who will be better fitted to carry on the work than we are, and under whose direct guidance, it can be carried to infinitely grander issues than we now discern. This is a paramount reason why we should exercise careful discrimination in our propaganda, lest by any lack of wisdom we fail to properly prepare the way, and so hinder that great movement we so earnestly desire to help.

The meeting concluded with a vote of thanks to Mr. Sinnett, proposed by Mr. B. Keightley, for his kindness in presiding and for his very interesting and useful address. On the evening of the same day, Mr. Keightley and Mr. Leadbeater gave addresses to a very large audience in St. James' Hall. Mr. Keightley spoke on the *Inner Life*. He said that all through manifested nature there runs a dualism, *Life* and *Form*, or Spirit and Matter. Form is only of value to show forth the Life within, and when in any department of consciousness we fix attention on the form and lose sight of the life, there is stagnation and decay. We see this in the world of science, and can trace it in the history of religion. Take Christianity, which came as a torrent of new life into old forms, but at a later stage when men's minds became fixed on forms, creeds grew up, and as they crystallized, the life was gradually lost sight of and decay set in. Let us never mistake the form for the life. To many of us Theosophy has been a new life, but we must ever be on our guard against falling into the error of mistaking the form for the life which is embodied in it. Even our forms are not absolutely new to the world; they can be paralleled in many old literatures; it is the new life that helps us. The history of all past schools of occultism shows that whenever either the head or the heart side of human life is neglected, degeneration in one way or the other overtakes the organism.

Mr. Leadbeater then spoke on the *Development of our Higher Bodies*. In an address which evidently arrested the attention of the audience, he laid down the theosophical teaching as to the development and evolution of the ego, as well as of the physical body, and showed how the earlier process was one of differentiation and sub-division, and now after the attainment of the human stage the process became, in a sense, reversed as man progressed upwards with expansion of consciousness toward unity with the Divine. Much

stress was laid on the growth of the ego itself and its increasing faculty for making use of, but not identifying itself with, its lower vehicles.

On the following evening, Sunday the 11th instant, Mr. Mead and Mr. Sinnett were the speakers. Mr. Mead's address was on the *Earliest Traditions of the Glad Tidings*; he was listened to with great interest. In opening his address he emphasized the truth that the more we trace back to the beginnings of all religions, the more clearly we shall find evidence of their *oneness* in origin. With regard to Christianity, two centuries is sufficient limit to allow for dealing with origins, and in those first two centuries the most prominent characteristic is freedom of doctrine—absence of orthodoxy and heterodoxy. Three distinct streams of thought have contributed to the body of teaching since known as Christianity. These were:—firstly, the Ebionite tradition, which comprised the public teaching of Jesus; those who held it regarded him as a great Prophet, and expected his immediate second coming as King of the Jews. This is the teaching which was disseminated in the world when the people were scattered, after the destruction of Jerusalem. Secondly, came the teaching of St. Paul who showed Jesus as the great World-Teacher and broke down the smallness of Judaic Christianity. In his footsteps came Marcion who may be called the initiator of the *Higher Criticism*. He drew a sharp distinction between the 'God' of the New Testament and the 'Jehovah' of the Old. The third formative line of thought comes from gnosticism. The Gnostics held the Essenian esoteric traditions, which contained doctrines much grander and more philosophical than those which characterized the Ebionite line of thought. Even in the meagre traces at present available, which persecution has left undestroyed, we find teachings that are now being revived in the Western world of philosophy. Amongst them the doctrines of re-incarnation and Karma, which were orthodox in the early Christian era, but which the Catholic Church afterwards rejected.

Mr. Sinnett then spoke on the subject of *Super-physical Research*. He said that as we begin to realize the possibilities of this research, it becomes difficult to know where the new science begins, and where the old superstition ends. After giving a list of various practices of divination, he said that all these different modes of enquiry may be reduced to a few primary truths. While laying stress on the value of super-physical research, he by no means advocated the adoption of methods of divination, or the endeavour to force the development of clairvoyant gifts. These, he said, were now more or less abnormal, but would at a later stage of evolution become the common property of the race. He emphatically stated that evidence in abundance already existed to prove the truth of many theosophical positions. What was wanted was an open-minded study of such evidence which would result in an acknowledgment of the reality of the phenomena observed. It was impossible to speak too highly of the value of clairvoyant research when properly conducted by competent observers. The establishment of the reality of telepathy was referred to as an illustration of what might be done by proper investigation, and Mr. Sinnett pointed out that a more scientific attitude among scientists in general was needed, and that it might to some extent be induced, if Theosophists adopted a wise course in this matter.

My last letter told of the great find of papyri in Egypt by Mr. Grenfell and Mr. Hunt. I have now to add that they have published a pamphlet descriptive of the leaf from a papyrus book which was one of the first things

found, and which contained some *Logia*. From the evidence given, this papyrus is more ancient than any of the codices from which the text of the Gospels are taken, and it has aroused great interest in the theological world. The written *Logia* on this leaf are eight in number; two are impossible to decipher; others are identical with passages in the Gospels, but some are new. The most remarkable are:—

“ Jesus saith, except ye fast to the world, ye shall in no wise find the kingdom of God : except ye keep the Sabbath, ye shall not see the Father.”
 “ Raise the stone and there thou shalt find me : cleave the wood and there am I.” “ Neither does a physician work cures upon them that know him.” It is as yet impossible to estimate the value of the mass of treasures which have been unearthed at this place, which is situated about 120 miles south of Cairo, near the edge of the Libyan Desert.

E. A. I.

Mrs. BESANT'S AMERICAN TOUR.

June 19, 1897.

From the Sound we went direct to Ellensburg, a small town interested chiefly in dairy-farming. We were met by Mr. Ross, one of our members, who had gladly undertaken the supervision of proceedings in the hope that his fellow townspeople might be sufficiently interested to form a Branch. On Friday evening, June 4th, Mrs. Besant lectured to a small audience in the “Opera House,” and again the next afternoon. Here the people were remarkable for their unpunctuality; they have evidently been spoilt by past lecturers. Mrs. Besant spoke clearly and eloquently upon the power of man over his own future, and the work of the Theosophical Society, and twice during our short visit held her usual receptions for enquirers. When we left by the night train some new members had joined and enough were expected to come in to form a Branch there very shortly.

On we went to Spokane, a mining centre of importance, again to be met and driven to the Hotel by members of the Society who were overjoyed to have Mrs. Besant and the Countess amongst them to lecture and teach. The usual routine was followed and Spokane distinguished itself by flocking in such crowds to the first lecture that some hundreds had to be turned away.

Butte, in Montana, came next, a desert of hills, honey-combed by mines of copper and silver, iron and gold. We arrived there on Wednesday, June 9th, and the next day Mrs. Besant gave a splendid practical lecture to a good sized audience amongst whom were many miners. It created a very good impression in the town, as could be seen by the tone of the notices in the local papers, and some people joined the Society on our return from Anaconda, where Mrs. Besant spent one night, lectured, and formed a promising group for study.

From Butte it was only three hours to Helena, the last of our mining towns; we arrived there at one o'clock on Sunday and found it quite a new field in regard to the Theosophical Society, though a number of its inhabitants were more or less interested in various “occult” studies. Thanks to the kindness of Mr. Brown, the Unitarian Minister, who gave up a lecture in a course he was in the midst of, and advertised Mrs. Besant's instead, we had a good audience at each of the two lectures. And there is now

at least one "F. T. S." in Helena, as well as a group of people who are interested, and intend to study with the view of ultimately forming a Lodge of the Society.

On Tuesday, June 15th, after a night on the train, we found ourselves in Sheridan, Wyoming, near the home of Buffalo Bill and many of his wild west riders. Here we encountered quite a distinct type of men from the miners amongst whom we had been lately working and it was a cheering sign that the young Lodge had already thirty members with a few amongst them of the earnest type that ensures the success of any work taken up.

Mrs. Besant held several talks in Coffeen's Hall and gave two fairly attended lectures in the Opera House. Three new people joined the Lodge and we hope that some of the ranchers carried back to their distant homes ideas from the Wisdom Religion to work into their daily lives.

ANNIE J. WILSON.

LATER.

Omaha, July 14th.

A run of over twenty hours from Sheridan brought us, early in the morning of Saturday, June 19th, to Grand Island, Nebraska. Mrs. Besant lectured that evening and the next day passed on to Lincoln, whilst the Countess went direct to Chicago. In spite of the want of air in the Lincoln Universalist Church it was packed both on Sunday and Monday, and the drawing-room meetings at Mrs. Holmes' were also crowded. Some people joined the Society and a class was being formed when we left on Tuesday for Omaha where Dr. and Mrs. Jensen made their hospitable house our home and in many ways proved their strong interest in the Theosophical Society. A reception was held for Mrs. Besant by a prominent Women's Club in Omaha the same afternoon, and that evening and the evening following, lectures on "Man and His Bodies" and "Theosophy and its Teachings," were delivered in the Opera House to a fair audience—thinned by the heat which had driven many people from the town to the country.

On Friday evening (after an afternoon parlor talk) Mrs. Besant crossed the Missouri River on the electric car line and lectured in Council Bluffs, returning with Dr. and Mrs. Jensen to Omaha for the night; the next afternoon we left for Chicago, feeling sure that before long the small Lodge she had formed in Omaha would be joined by some of the more thoughtful people of the town and become a strong and useful centre of work.

On Saturday, June 26th, we reached the goal of the first half of our journey—Chicago—and were conducted to the rooms of the Theosophical Society in Van Buren Street, where a reception was given to Mrs. Besant and the Countess in the evening. The next day, Sunday, the Convention of the American Section of the Theosophical Society was held. A report of its proceedings has been already sent to you so that you will be aware that it was a great success. The next evening, Monday, June 28, one of the largest halls in Chicago was closely filled with an audience deeply interested in the Aurals and Thought-Forms about which Mrs. Besant told them, and most of the newspapers gave a fairly sympathetic and accurate report.

The following fortnight was one of incessant work, and it speaks well for the interest of the people that all classes, receptions, etc., were crowded, in

spite of the fact that Chicago was suffering from a heat wave and the thermometer, between 90° and 100°, did not render closed rooms attractive!

Mrs. Besant held morning classes for the instruction of members, and afternoon and evening receptions and lectures for the public, besides very many private interviews. The lectures were given in different parts of the town, that all might have an opportunity to hear.

The interest shown was most encouraging and many new members joined one or other of the four Lodges already existing:—the Chicago Lodge, Englewood White Lodge, Shila, and Eastern Psychology. There is much to be hoped for in the work of the next few years in Chicago.

A. J. W.

CHICAGO.

Punctually on the 14th day of June, the 3rd volume of the "Secret Doctrine" was for sale at the Van Buren Street Theosophical Publishing Office, simultaneously with its publication at the London Theosophical Office. It was eagerly greeted and has a constant sale; we have also a new vegetarian cook-book, by the Countess Wachtmeister, and Kate Buffington Davis of Minneapolis, containing 500 vegetarian receipts.

The month of June, before Convention time, passed quietly, although not idly, in Chicago. The Office was stringently busied in getting out the 3rd volume. The Swami Abbhayananda and the Pandit Lalan were finishing up their class courses, since which, the Swami has been taken away to a summering place in Michigan with a few ladies who have taken a house and farm, she giving her continued helpful spiritual instruction.

The Randalls, with whom Pandit Lalan has been sojourning, have taken him with them to their summer camp at Lake Geneva, Wisconsin, where he also continues teaching Sanskrit, etc.

Virchand Gandhi meanwhile has taken his wife to London, England; she to sail thence, under care of an acquaintance, for their home in Bombay; Mr. Gandhi, returning immediately here. Again should be mentioned the value of his lucid, logical, well prepared courses of instruction. The last course, somewhat summarising, was most appreciable to one who was looking for the points that Jainism has in common with Buddhism and Brahmanism. With here and there a light variation of terminology or illustration, there appeared no divergence of theory.

The Count Wachtmeister came as advance agent of his mother and Mrs. Besant. He lectured before the Theosophical Society, on Sunday, the 20th, and on Saturday evening, June 26th, a thronged Reception was given to Mrs. Besant and the Countess Wachtmeister. On the 27th was Convention, open to the Public all day at Theosophical Hall, and in the evening at Steinway Hall which was crowded. Addresses were made by Mr. Wright, the President of the Chicago Branch, by Mrs. Sears, by a Canadian Theosophist, by one from Washington City, by Alexander Fullerton, General Secretary American Section T. S., by the Countess Washtmeister, on Re-incarnation,—ably prepared and ably delivered,—and finally by Mrs. Besant, for whom the whole Hall had waited.

Monday P. M., the 28th, Mrs. Besant lectured with Stereopticon views, to 1,500 people in Central Music Hall. Tuesday and Thursday mornings, she held doctrinal meetings for the Society, and afternoon question meetings for

the public, and they were well attended. Wednesday evening she lectured at the Rev. Jenkin Lloyd-Jones' Church, on "Man the Master of his Destiny," and had a full attendance; and Friday evening at Steinway Hall, on "Brotherhood the Necessary Basis of Society";—excessive heat, and limited attendance. Saturday and Sunday evenings, she held meeting, at the Van Buren Street Rooms, and Wednesday afternoon, July 7th, a Question Reception at Mrs. Maude Howard's where she resides this 2nd week, which is the last. Appointments elsewhere are ahead,—for the 12th July at Minneapolis.

Adyar will in due course, receive the official printed Convention Report from Mr. Fullerton of New York City.

ANNA BALLARD.

July 6th, 1897.

THE CONVENTION IN AMERICA.*

The Eleventh Annual Convention of the American Section was held in Chicago, June 27th, and was in every way successful. The Theosophical Headquarters in the Athenæum Building was crowded with delegates from all over America, and interested visitors attracted by the presence of Mrs. Annie Besant, Countess Wachtmeister, and other prominent Theosophists. The Convention was called to order by Alexander Fullerton, of New York, General Secretary of the American Section; Mr. Geo. E. Wright, President of the Chicago Branch was elected permanent Chairman and Miss Pauline G. Kelly Secretary. The General Secretary's report created great enthusiasm, as it showed that the Branches in America had increased during the year from 14 to 36, and the total membership from 300 to 780. The Convention wound up with a great public meeting in Steinway Hall, addressed by Geo. E. Wright, of Chicago, F. E. Titus, of Toronto, Canada, Mrs. Edith Sears, of Chicago, Mr. G. I. Corey, of Washington, D. C., Countess Wachtmeister, and Mrs. Besant.

Mrs. Besant's American tour has been eminently successful, many new Branches having been formed throughout the Western States. In Chicago, she created a furore. Her first public lecture was given in Central Music Hall on "Man's Invisible Bodies", to an audience of nearly 2,000 of the most intellectual people in the city. This was followed by different lectures in four of the leading churches, all well attended. A large increase in membership followed.

There are now four flourishing Branches in Chicago. The largest one, the Chicago Theosophical Society, or Chicago Branch, supports the general Headquarters in the business district. Its members include many doctors, attorneys, school teachers and non-professional men and women of culture. Its weekly meetings are well attended, and receive favorable attention from the daily newspapers. The Shila Branch meets in the Hyde Park district, the Eastern Psychology Lodge in Woodlawn, and the White Lodge in Englewood,—all widely scattered but within the city limits.

Among the new branches in America may be mentioned one in New York City, one in Brooklyn, one in Washington D. C. and one in Denver,

* We have also received with thanks a neat pamphlet of seventeen pages, containing a full report of the Eleventh Annual Convention of the American Section, T. S.

Colorado. The American Section is restored to its old time vigor and importance which were destroyed by the secession of 1895.

Vol. III. of the *Secret Doctrine*, published simultaneously in London and Chicago, appeared just before the Convention, and is meeting with large sales.

Not a little of the increased strength of the movement is due to Countess Wachtmeister, who has been in America about a year, constantly travelling and lecturing. She expects to travel through the Southern States during the winter months.

G.

AUSTRALASIAN SECTION.

July 26th 1897.

Miss Edger's lectures in Brisbane during the last week in May proved a great success, so much so that the room became far too small for the audiences, and the largest Public Hall was secured for the last lecture before she proceeded further North.

In Gympie, a mining centre, two lectures were given and several persons became members, who may shortly be expected to form themselves into a Branch.

Arriving at Maryborough, on June 12th, two lectures were given to large and appreciative audiences, and the press spoke very highly of Miss Edger's eloquence and lucidity.

In the meantime news had been received that our President-Founder, Col. Olcott, had arrived at the Northernmost port of Queensland with the intention of visiting the Branches in Australia and New Zealand and undertaking any propaganda work which could be arranged for.

As it would have been somewhat expensive and inconvenient for two lecturers to visit the branches within a few weeks of each other, Colonel Olcott decided to wait for Miss Edger at Rockhampton and then to re-arrange their respective tours, so that they might work together.

Two lectures were given in Rockhampton to fairly good audiences on June 18th and 20th, and the Branch was placed on a better basis, and on June 21st, Colonel Olcott and Miss Edger left for Maryborough and Bundaberg.

On June 25th and 27th, lectures were given at Bundaberg and the Branch was reorganised. In Maryborough two lectures were given, on June 28th and 29th.

In Brisbane, on July 4th, Miss Edger lectured in the Theatre Royal to between six and seven hundred people. On the 6th, she spoke at Toowoomba, on the 8th at Newcastle, and on July 11th, she spoke to a very crowded meeting in the Theosophical rooms, Sydney.

Colonel Olcott remained in Brisbane some time longer, giving three lectures to fairly good audiences.

A series of four public lectures were arranged in Sydney, at all of which both the Colonel and Miss Edger spoke. The audiences ranged from four to six hundred and all the papers spoke well of the lectures and eulogistically of Miss Edger, and seemed more inclined to treat Theosophy seriously and favourably than they had previously done.

On July 20th, the two lecturers left by train for Melbourne where arrangements on a more ambitious scale than those previously attempted on this tour had been made.

On August 7th, they visit Hobart, Tasmania, where they will stay a week.

Then the Branches of the New Zealand Section will receive their attention, and the Colonel expects to return to Sydney about October 20th.

H. A. W.

HOLLAND.

On Sunday, July 18th, we held our first Convention in Amsterdam, Mr. Mead having come over from London to help us. We had hired a spacious room for the meeting, and business began at 10 o'clock A. M. Mr. Mead opened the activities by a heartfelt speech, to which we all silently responded. It was a long-wished-for hour that had struck; we all felt it, and although none of us, the speaker included, are of the emotional sort, yet it was as if a strong shake-hands was given and returned.

After this we proceeded to the election of a Chairman (Mr. Fricke) and of two Secretaries; then the Roll Call, the election of the General Secretary and the discussion about the Rules; there being naturally no minutes to be read. Then at 12 o'clock we dispersed, for much remained to do with the Rules, as they were seriously commented upon; we had the English ones as basis, translated into Dutch. When difficulties arose, Mr. Mead was applied to. It was an earnest trying to do well; yea, it sometimes looked as if perfection had to be gained at once. But as the Rules are liable to be changed next year, we can see how far they prove practicable.

At two o'clock we reassembled; the remainder of the Rules were commented upon; several suggestions discussed, the Reports of various Lodges listened to, and, finally, the concluding addresses delivered. A photograph was then taken and we separated till evening.

At eight o'clock P. M., the meeting once more assembled, but this time it was quite full in the room, as each member had leave to bring friends.

Mr. Mead lectured upon the first teachings and ideas of Christianity. This most interesting speech was taken down in short hand by one of the two Secretaries, whilst the second took notes which enabled him, after the speaker had concluded, to give in Dutch a concrete and fair sketch of what had been spoken. No light work to be sure, but it was a courteous attention to the wants of those in the audience who did not understand English.

Then Mrs. Windust, Mr. Fricke and Mrs. Meuleman gave their addresses and the meeting closed at 10 o'clock.

So, after all, the mustard seed had found a fructifying soil and had grown a stem and branches. The members of the first hour may feel hopeful, for amongst the members who came later on there are young, intelligent people—scholars, students and artists; and these elements will improve both form and language. The older members had the great duty to make Theosophy known, to spread it as much as could be done, and the means used, though they proved useful, were not always the most attractive outwardly; and the Section now has greater need of it than the past pioneer-time had.

But, if five or six years ago, neither of us had dared dream of such an outcome, now we can no longer have any fear of Theosophy disappearing. What

has been achieved here by fewer means can and must go on so much the better now that the Society is stronger. Holland's soil is fertile, its people not easily swayed in all directions. If the independence of thought and of action (held to be so supremely man's right) ensured by Theosophy is well grasped, it seems to me that this country, always so ready to receive those who fled thither to save their holy inheritance, whether they were Jew or Christian, must become attentive to and appreciative of the teaching of the Wisdom-Religion.

AFRA.

Reviews.

THE SECRET DOCTRINE.

BY H. P. BLAVATSKY.

VOLUME III.

This last volume of Madame Blavatsky's incomparable work known as *The Secret Doctrine* is now before the public, and includes all that remained of the important papers consigned by her to the care of Mrs. Besant, with the exception of a few miscellaneous articles that are yet to be published in *Lucifer*. It is uniform, in size and appearance, with the preceding volumes, and discusses a vast variety of subjects which have been arranged in Sections, fifty-one in number, occupying more than two-thirds of the work, or to the end of page 432, the remaining portion being devoted to a series of papers which treat of "The Bearing of Occult Philosophy on Life." These last have already been privately circulated among a special class of her pupils, but the time for this restriction of privacy having expired, they are here, for the first time, accessible to all, though they may be comprehensible only to a few, comparatively speaking, as they call for most careful and diligent study, with much help from intuition.

The entire work is so extremely diversified in scope, ranging as it does from the lowest planes of matter to the highest realms of the spiritual universe, that to give a review which would be satisfactory either to the writer or to our many readers seems well-nigh impossible.

But the eager student who is somewhat familiar with the two earlier volumes of her work will look in vain through the fifty-one Sections above referred to, for equal evidences of that mighty sweep of mind which could delve into the mysteries of cosmogony and cosmology with such apparent familiarity, the recorded results of which, it would almost make an ordinary mind reel in the endeavour to expand to their full comprehension, and which impressed one as being, in the main, if not a revelation, at least an inspiration. The fact is that a large share of the matter in these Sections, or at least what is contained in the first forty of them, is on a par with the magazine articles and critical essays which H. P. B. used to write, and is quite a miscellany, though, bearing the stamp of her peculiar individuality, they are, as a whole, deep, rich, rare and profoundly suggestive. The remainder of the Sections, eleven in number, and commencing with "The Mystery of Buddha", will be found exceptionally interesting, especially to those who desire to become acquainted with the more interior or esoteric portions of the ideas embraced in the teachings of the Buddha. The Unpublished Discourse of Buddha throws

much light on the quintessence of Buddhism. The Sections treating of the "Reincarnations of Buddha," "Nirvana-Moksha," and "Misrepresentations of Buddha" will be found highly valuable, but the latter or occult portion of the work, embracing about 160 pages, treating as it does upon the more practical relations of the Occult Philosophy is, of course, of an entirely different character, and will awaken deep interest in the minds of the more studious class of readers.

Those who have had access to the manuscripts of H. P. B. will be best able to judge of the magnitude of the task which has devolved upon those earnest and most diligent workers who have for so long been engaged in preparing these writings for the press. No claim for the infallibility of either author or editor is advanced, and Mrs. Besant states, in the preface that,

"With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text." "Some of the Sections had been written four or five times over, each version containing some sentences that were not in the other; I have pieced these versions together, taking the fullest as basis, and inserting therein everything added in any other versions."

That there are, in some of the Sections, "errors of fact," is admitted, also that there are "statements based on exoteric writings, not an esoteric knowledge," but the Editor did not feel justified in changing the statements or in omitting any of the Sections of the work that was given into her hands by the author to publish; so we are cautioned to use our own judgment in reading it. The Editor says further, in referring to a certain Section:

"Doubtless, had the author herself issued this book she would have entirely rewritten the whole of this Division; as it was, it seemed best to give all she had said in the different copies, and to leave it in its rather unfinished state, for students will best like to have what she said as she said it, even though they may have to study it more closely than would have been the case had she remained to finish her work."

It is not to be reasonably expected that the profound ideas embodied in the writings of H. P. Blavatsky will meet with wide acceptance in the present age, yet the number of those who recognize their intrinsic worth is steadily increasing, for truth is omnipotent. Surely, all earnest students of Theosophy will desire a copy of the last volume of this great work, so rich in esoteric lore.

A CRITICISM.

ON DR. BARROWS' LECTURES IN INDIA.*

We acknowledge with thanks the receipt of this *Criticism* on the lectures of Rev. Dr. Barrows, which is a compilation of the original articles that appeared in *The Hindu*.

The points made in the criticism seem to be well taken and ably sustained, as well as presented in a spirit of sincerity, moderation and fairness. The main arguments advanced by Dr. Barrows are considered, *seriatim*, and we are sure the reader, whether Christian or Hindu, cannot fail to be interested in the treatment which is here accorded them.

* [Manager of *The Hindu*, 100, Mount Road, Madras. Price 6 annas.]

The Preface states that :

" We have nothing to say against *ethical* Christianity, except that it can be *more* than matched from Hindu sacred literature ; and we are thankful that many Christian writers and speakers frankly acknowledge the fact. Hindus wage no war against religion of any kind, not even against the noisy, unscientific dogmatism known as " Historical Christianity " ; let those whom it consoles and satisfies stick to it, by all means, and may Heaven's light and grace rest on them ! But we detest the aggressive methods and tactics of most of those who seek to propagate it in this country, and we have it in trust to defend against them the sacred cause of our confessedly *scientific* religion, and these criticisms have really been forced on us in simple self-defence."

We recommend the pamphlet to the attention of all thoughtful readers. It contains 62 pages, and is neatly printed.

E.

PRACTICAL VEGETARIAN COOKERY.

BY THE COUNTESS C. WACHTMEISTER AND KATE BUFFINGTON DAVIS,

[Mercury Publishing Co., San Francisco.]

This beautifully bound and neatly printed volume of 180 pages is admirably adapted to supply the wants of those who seek a thoroughly practical guide on the subject of which it treats.

The directions are very plainly given, and the variety is ample, almost to redundancy—there being between four and five hundred recipes recorded ; some of these are of the simplest kind, others abound in delicacies which are designed to satisfy even the most fastidious. The work deserves to be widely circulated, and those who are beginning to change from the flesh-pots of the past to the more civilized diet of the future may find here many palatable and highly nutritious combinations, containing milk, eggs or cheese, from which recipes they can select such as are just suited to their condition.

E.

INSPIRATION, INTUITION, ECSTASY.

A PHILOSOPHICAL STUDY.

BY A. GOVINDACHARLU, MYSORE.*

We find in this pamphlet a brief commentary on, and many quotations from the writings of the ancient philosophers, also various extracts relating to the modern mystics and ecstasies, the whole being arranged in readable form. The substance of this work was prepared for presentation before the Convention held in the interest of the Southern Federation of Indian T. S. Branches, at Kumbakonam, Feb. 17th, 1897.

JOURNAL OF THE BUDDHIST TEXT SOCIETY OF INDIA.

[EDITED BY SARAT CHANDRA DAS, C. I. E.]

We have received volume IV, parts III, and IV, of this interesting publication. It contains an account of a meeting of the Society held at Darjeeling on November 4th, 1896, at which distinguished visitors and members were present, and a synopsis of the remarks made by the Chairman, Hon'ble Mr. M. Finucane, C. S., M. A., Sir Alfred Croft, President of the Society, Mr. Livingstone, and the Editor of the *Journal of the B. T. S.*, Rai Sarat Chandra Das, Bahadur, C. I. E., who gave a lecture on " The Lake,

* Price 6½ annas.

which he had named Yamdo Croft, in honour of Sir Alfred Croft." The following articles also appear: "A Record of a Vision of Avalokitesvara;" "The Madhyamika Aphorisms;" "The Philosophy of Prajnaparāmīta;" "The Philosopher Dinnāga;" "The Story of Sundari and Nanda;" "The Story of Kirātorjuniya;" and an Appendix, descriptive of the Limbu, or Kirati people of Eastern Nepal and Sikkim.

MAGAZINES.

Lucifer: the June number did not reach us. In the July issue, "On the Watch Tower" is devoted to a review of the third volume of *The Secret Doctrine*. Mrs. Besant concludes her article on "Reincarnation," bringing out some strong points. "Authority," by Miss Ward, and "The Akāsic Records," by Mr. Leadbeater (very instructive), are also concluded. "Among the Gnostics of the First Two Centuries" is continued, this instalment being rich in matters of interest. Dr. A. A. Wells discusses "The Order of Things," A. M. Glass presents a paper of peculiar interest on "The Geometry of Nature," Govinda Dasa has an article on "Deliverance," and, the first half of a translation of "Eckartshausen's Catechism," by Madame de Steiger, completes the main text.

Borderland for July is as rich as ever in mystical gleanings. Opening with a full-page illustration of the Queen and Prince Albert, it proceeds to claim the Queen as a Borderlander, a claim which is no doubt founded on fact, as was the one often made in America that Abraham Lincoln was a Spiritualist. A very important feature of this number is another message from "Julia," on "The Losing and the Finding of the Soul," copious extracts from which may be found in Cuttings and Comments of this current *Theosophist*. She says: "the doorway into the Infinite is the Soul, and the Soul is lost." True it is that most people have not developed their Soul-consciousness, and are strangers to their Divine heritage. In the "Gallery of Borderlanders" much space is devoted to a sketch of Professor J. R. Buchanan, and a notice of his books,—"Primitive Christianity," a quarto volume containing the "lost lives" of Jesus and his Apostles, also the fourth Gospel revised by the beloved apostle himself! "Psychometry, the Dawn of a New Civilization," a manual published in 1885, and "Therapeutic Sarcogenomy," published about the same time. This article is illustrated with portraits of the renowned Professor, his wife, St. John, John the Baptist, and Jesus, the Christ, concerning the accuracy of the latter of which, we beg to express our doubts. "The Progress of Psychic Science in the Victorian Era" is next discussed with ability, and various societies now devoted to psychic investigation noticed. "Haunted Houses," "Ghosts" and "Spiritualism," occupy their full share of attention, and copies of some very striking spirit photographs are presented. "Psychic Healing," "The Prayer Telephone," "Indian Magic," Mr. Leadbeater's "Theory of Guardian Angels," and various other subjects are touched upon in this superb Quarterly which is gaining so many admirers. In addition to the illustrations previously noticed, there is a fine picture from a recent photograph of Col. H. S. Olcott given in this issue, together with extracts from "Old Diary Leaves" as published in April *Theosophist*, wherein are narrated some of the Colonel's occult experiences.

Le Lotus Bleu—June and July 1897. The former number contains a further instalment of Mr. Leadbeater's interesting series of papers "Invisible

Helpers," which Mr. Stead deals with in the July *Borderland*. "X," has some thoughtful suggestions on "Bhakti-Yoga," a subject that always requires careful treatment. Tony d'Ulmès contributes some "*Variété's Occultes*" and D. A. Courmes writes on the recent Paris tragedy—the fire at the Charitable Bazaar. The July number contains a paper by Albert de Rochas on "Experiences relative to the Desire-Body," "Buddhist Causality," by Shakou Soyen, and a short sketch of H. P. B., by Col. Olcott.

Mercury. The leading article—"The Law of Sacrifice"—is an extract from Annie Besant's forthcoming work, "The Ancient Wisdom." The widely prevalent mistake that sacrifice is essentially painful, is noted, and shown to be only accompanying "discord in the nature of the sacrificer; between the higher, whose joy is in giving, and the lower, whose satisfaction is in grasping and holding." This article embodies profound truths and is extended to considerable length. A. Marques has next a chapter on "Scientific Corroborations of Theosophy" (mainly astronomical), which is taken from a pamphlet of his, soon to be issued by Mercury Publishing Co. The Report of the Annual Convention of the American Section T. S. occupies considerable space, and reports of tours and Branches and the matter in the other departments complete the number and show that the American Section T. S. is making vigorous progress.

Theosophy in Australasia. Following "The Outlook," which gives data concerning the lecturing tours of Miss Edger and Col. Olcott, we find the introductory portion of an essay on "Theosophy and Evolution," by T. H. M. Edith C. Knox next presents some rational ideas on "The Law of Karma and Fatalism," and C. W. Sanders sets forth his ideas on "Devotion." Questions and Answers, Activities, and Notes on the tours of Mrs. Besant, Miss Edger and Col. Olcott finish this issue.

Theosophia—Amsterdam—opens with an article on "The Druses," by Afra, and in addition to the standard translations, presents the third portion of the suggestions on "Work for Theosophists," together with the "Communications" and "Glossary."

The Gleaner—August—has a leader on the proposed "Congress at Paris and the Coming Events" connected with the Congress of Humanity which is to assemble in this gay capital in the year 1900, and follows with a large proportion of original articles, and a few reprints from other journals.

The Thinker, in one of its recent issues, has a good editorial on "The Rationale of Reincarnation;" *The Journal of the Maha Bodhi Society*, *The Brahmavadin*, *The Prabuddha Bharata*, *The Light of the East*, *Dawn*, and other Indian exchanges are received with thanks.

The Light of Truth, a new monthly "devoted to Religion, Philosophy, Literature, Science, &c.," conducted by P. Shunmugum Mudaliar, at Thondamandalam School, Mint Street, Madras, is the latest of all. It proposes to "bring out translations of rare works in Sanskrit and Tamil." It will seek to induce a "more appreciative cultivation of our Indian classical and Vernacular languages and literature," especially Tamil, and to Dravidian Philosophy and history. Much of the matter is given both in English and Tamil. May success attend its efforts.

Intelligence—an evolution of the *Metaphysical Magazine*—has, in the July number, a most excellent collection of articles, abounding in noble thought. The first seven, and perhaps the most noteworthy, are—"The Unseen World," "Ourselves, Critically Considered," "The Rationale of Astrology," "Con-

sciousness, Conscience and Being," "Mental Pasturage," "Mirage," and "The Philosophy of the Divine Man." There is also an interesting story—"Jezirah: the Mystic Shrine."

Our European exchanges, *The Vâhan*, *Light*, *Modern Astrology*, *Teosofisk Tidskrift*, *Sophia*, and *Nova Lux* are received. The latter has for its chief article the continuation of Signor Calvari's paper on man and his vehicles, followed by several shorter contributions and notes. *Lotusbluthen* for July contains the third continuation of the most interesting article on the life and teachings of Paracelsus. The study of the Bhagavad Gitâ in the light of the *Secret Doctrine* (4th part) completes the number. *Rays of Light*, and *The Harbinger of Light* are received, and from America *The Banner of Light*, *The Pacific Theosophist*, *Theosophy*, *The Theosophic News*, *The Forum*, and *Notes and Queries*.

CUTTINGS AND COMMENTS.

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

In that excellent work on "Practical Vegetarian *Purity of the Astral body* Cookery" which is noticed in our Reviews in the present issue, the editors say in reference to our bodies:

"These bodies are but instruments; in no sense the man himself; and these instruments or bodies are finely responsive to the operator, or true self, only as they are purified and harmonized. Gross foods and gluttony make gross bodies, not only physical, but astral as well. For the astral bodies feed on the subtile emanations of the food supplying nutriment to the physical encasement. If, through the consumption of meats, we feed the astral on the emanations of blood or animal life, we intensify the gross desire nature of the astral man, intensify the passional nature, and at death, when the physical body is cast aside as a discarded garment, the dense, gross, astral body is held to corresponding planes in the realm of the astral; thus the purgatory of the Roman Church becomes a very real and uncomfortable experience. If, on the contrary, clean habits of life have purified the astral body, when it is liberated at the hour of death from the prison house of flesh it is not of the same degree of density as the lower astral planes, and it passes on to the sunlit meadows of that world and away from its slums."

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Oliver Wendell Holmes wrote the following, which *Whence and whither.* is worth noting in one's diary:

I find that the great thing in this world is not so much where we stand, as in what direction we are going.

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Last May, while the weather was very hot, a highly esteemed guest who occupied a room on the lower floor at our Adyar T. S. Head-quarters decided, one night, to avail himself of the cool sea-breezes of the upper floor, the uncovered portion of which we call the roof; so he retired to rest on a cot, the head of which was just underneath the verandah of Col. Olcott's room, while the body of it projected outwards, being exposed for some hours to the rays of a full moon, on a cloudless night. He was cautioned against the reputed dangers of moonlight exposure, but as he was accustomed to camping out,

A fact in occult pathology.

and often where there was no accessible shelter from such lunar light, he said he had no fear, especially as his head was to be protected. The results of this night's sleep, however, are narrated by himself as follows :

"The length of the cot lay North and South so that though my head and shoulders were in the shadow of the roof my body was exposed. Right overhead was a palm-leaf shelter, so that for an hour or more at midnight my whole body was sheltered from the moon's direct rays. Under these circumstances, and full of scorn at the idea of the moon affecting one who had been born under a tropical sun, I fell asleep. At about 3 A. M., I awoke to find the declining moon shining full on me, but did not feel any the worse for it and fell asleep. Awakening again at about 5 A. M., I essayed to return downstairs, but had a frightful headache, with me a most unusual occurrence ; not only this, but I was too giddy to stand and felt exceedingly weak. I was determined, however, not to give in to Madame Luna, and with an effort of will, pulled myself together and went down stairs. I was too weak to bathe, however, and the cool morning air, usually so refreshing, chilled me to the bone. Rolled in my blankets and a heavy travelling shawl I lay down only to become violently ill. This sickness seemed due to a state of semi-paralysis of the whole abdomen, every function being disturbed, and vast quantities of clear bile being thrown up. I lay in bed or on the lounge all day, fasting, as that is my regulation cure for sea-sickness. In the evening I found I could manage to eat a light supper, and next day was able to be about and read and write some. The biliousness lasted for at least a week and I felt seedy all that time. The experience is one I would not care to repeat, and advise others to avoid if possible, though it may not always prove as disastrous as in this case.

ALOHA AINA."

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*Ruins of an
ancient city
discovered.*

A correspondent of *The Times* has lately given a most interesting account of the work done by Mr. Haynes, who, since 1893, has been in charge of the American expedition excavating the great mounds of Nuffar in Northern Babylonia. He has unearthed the ruins of a city which existed about 7000 years before the Christian era. This was done by laying bare stratum after stratum of ruins, each stratum furnishing a chapter of long lost history. The great feature of the ruins is a vast conical mound which marks the site of a temple, or 'temple stage tower' bearing a striking resemblance to the early Egyptian pyramids, and which was built about 2800 B. C. This was the central point of Mr. Haynes' explorations. The tower rests on a massive brick platform, and when excavations were made below this, there was revealed a second pavement of much finer construction, built of kiln-burnt bricks, square and of great thickness, bearing the stamp of Sargon I. Its date is given as 3800 B. C. North-west of the temple, in a line of mounds marking a rampart, Mr. Haynes found a solid brick wall 52 feet in thickness, which probably had formed a broad roadway round the city ; and South-east of the great tower and close to the rampart was a chamber having no doorway. It was evidently a vault entered from above and a second chamber lay below it ; these are supposed to have been the archive chambers of the temple. Encouraged by his work Mr. Haynes proceeded to excavate further to get to virgin soil, and in doing so proves the existence of two temples below the pavement, dated 3800 B. C., and which, at the most rapid rate of debris accumulation, cannot be of

later date than between 6 and 7000 years before the Christian era. On the lowest stratum was an altar of sun-dried bricks, around it was a low wall marking the sacred enclosure, and outside it were two immense vases of terra-cotta decorated with rope pattern. South-east of the altar was a brick platform of great size built of fine unbaked bricks, underneath which passed a drain, in the roof of which was a *keystone arch*. During the excavations, an immense number of tablets have been recovered relating to primitive wars, etc. One of them speaks of the "Hosts of the Land of the Bow", who are not yet identified.

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Borderland has the following strange story which *Can a ghost use a telephone.* was furnished and vouched for by "an esteemed correspondent":

"Last summer an elderly friend of mine (we will call him Mr. B.) was sitting at home with his wife, in the suburbs of a provincial town, when a letter arrived saying that his only daughter was unwell, and would, on her husband's advice, seek a short rest at home. In a few days she came, and her condition was not regarded as being serious. Mr. B. has a branch of his business at a neighbouring town some miles distant, and the office there is connected with the residence of his son (about two miles from the office), by a telephone. On a Sunday afternoon last autumn, Mr. B., Junior, was at home, and, in amazement, heard the telephone bell ring in his room. He immediately asked what was the matter, and received the startling reply: "Go to your father's house at once. Poor Nelly is dead."

He went by the next train and found his friends in distress, for his sister had died rather suddenly. But what astonished him was, that nobody had sent any message of the decease, which, in fact, had taken place at the moment he had received the telephonic message. He had not been thinking of his sister at the time, and the bell was heard by others in the room. On returning at night he visited the office before going home, and there found that the message could not have reached him in the ordinary way, for the wire was disconnected, and had been so since Saturday.

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In *Borderland* for July, we find a highly interesting and specially instructive communication from "Julia," on "The Losing and the Finding of the Soul," from which we glean the following:—

"The worst evil of the present day is not its love of money, nor its selfishness. No, but its loss of the Soul. You forget that the Soul is *the* thing, and that all that concerns the body, except so far as it affects the Soul, is of no importance. But what you have to realise is, that men and women in this generation have lost their Souls. And this is a terrible truth. It is not what we used to think of losing the Soul in hell, after laying aside the body. It is a thing not of the future only, but of the present. Your Soul is lost now. And you have to find it. When I say lost, I mean it. You have lost it as you might lose a person in a crowd. It is severed from you. You are immersed in matter and you have lost your Soul. And the first, the most pressing of all things is to find your Soul. For until you find it you are little better than an active automaton, whose feverish movements have no real significance, no lasting value. The loss of the Soul, *that* is the Malady of the Day; and to find the Soul is the Way of Salvation. The finding of the Soul is the first thing and the most important thing. You

will never find it unless you give yourself time to think, time to pray, time to realise that you have a Soul. You remember post time, and you remember when you must catch trains. But when do you remember that you must catch your Soul? No, no! all is rush, and jump and whirl, and your Soul gets lost, crowded out of your life. You have so many engagements that you have no time to live the Soul-life. That is what you have to learn. No doubt your work is important, and duty must be done. But what shall it profit a man if he gain the whole world and lose his own Soul?"

"And if you would find your Soul you must give time to the search.

You say you have no time. But you have time to make money, to amuse yourself, to make love, to do anything that you really want to do. But your Soul, that is a thing you do not care about. And so you have no time for the Soul.

You are getting less and less spiritual. The old ordinances, the services, the prayers, the meditation, the retreat, these gave you time. But one by one they all go—these oases where you could rest and meet your Soul. And you have materialised yourself even with the fretful struggle against materialism. For what is more important than struggling to stem evil, is to save your Soul, to possess your Soul, to hold it and not let it go.

What seems to me quite clear is that the indifference to the Soul is caused by not understanding that the Soul is the Real Self, the only part of you which lasts, the Divine in you, which you are sacrificing to the things of the day.

What you do not understand is that it is through the Soul alone that you can commune with the Spiritual World that is all around you. And the Spiritual World includes all the world excepting the perishing things of time. When we say Spiritual World, we include what you call God and His Holy Angels and the sainted dead. All these are lost to you when you lose your Soul. For the Soul alone communicates with the Real World.

It is through the Soul you obtain inspiration. The Soul links you with the Universe of God, with the Soul of the World. And when you lose touch with your Soul you become a mere prisoner in the dungeon of matter, through which you peer a little way by the windows of the senses."

"If you will but find your Soul and develop its Divine potency there is opened before you a new Heaven and a new Earth, in which Absence is not for Death, and where the whole Universe of Love is yours."

"All that you have read of about the power of Spirit over Matter is nothing to the reality. You are as caterpillars, to what you might be. But the doorway into the Infinite is the Soul, and the Soul is lost when you have no time to think; no time to pray; no time to live. Therefore you must before all else make time. I speak the most sober and literal truth, when I say that if you did but possess your Soul and exercise its powers, Death or separation in this world would cease to exist for you, and the miseries which haunt the human race would disappear."

"For the whole of the evils that afflict society arise from the lack of seeing things from the standpoint of the Soul. If you lived for the Soul, cared for what made the Soul a more living reality, and less for the meat and drink and paraphernalia of the body, the whole world would be transfigured; you have got a wrong standpoint and everything is out of focus.

I do not say neglect the body, but make its health and ease only the means to the end. The body is only a machine. The work that it does ought to be for the Soul. What you do now is to make the machine everything. It consumes on itself its own force. The wheels go round, but nothing moves. And in the whirl of the wheels the Soul is lost."

"What I wish you to do is to make the Soul the centre, and make time to use the Soul, which alone can do all things. Make time to save Eternity, nay, to possess it now and to know God."

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER, 1897.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks, the following donations and subscriptions to the various Funds of the T. S. from 25th July to 25th August 1897.

HEAD-QUARTERS FUND.

	RS.	A.	P.
Mr. C. Sambiah, Subscription	1	8	0
Alex. Fullerton, Genl. Secy., American Sec. T. S. £ 9-19-3 for 25 per cent dues a/c	154	4	0
Do.	3	15	0
F. Davidson, Ag. Genl. Secy., New Zealand Sec., T. S. En- trance Fee of 25 per cent. £ 1	15	4	0

LIBRARY FUND.

Mr. C. Sambiah, Subscription	1	8	0
Davidson, Ag. Genl. Secy., New Zealand Sec. T. S. Annual Due of 25 per cent., £ 3.	45	11	0

ADYAR, }
25th August 1897. }

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

TOUR OF THE PRESIDENT-FOUNDER.

Australian Theosophists have had good reasons for their rejoicings over the advent of two such busy and undaunted workers as Miss Edger, the energetic and eloquent General Secretary of the New Zealand Section, and the President-Founder of the T. S. After conferring together, and with leading Theosophists in the Section, it was thought best to unite their efforts, as far as practicable, so as to lecture conjointly in many of the more important towns. Reference was made in August *Theosophist*, to some of the work already accomplished, and in the present issue, under the heading, "Theosophy and Theology" may be found the substance of one of Miss Edger's lectures in Maryborough in reply to the criticisms of the Rev. Dr. Knipe. *Theosophy in Australasia* has the following concerning further efforts:

In Budaberg much good work was done and several lectures were given. On June 25th, Miss Edger spoke at Redmond's Hall on "The Teachings of Theosophy." Colonel Olcott occupied the chair, and the audience filled nearly all the sitting accommodation. Heavy weather interfered with the success of the Colonel's lecture in the Queen's Theatre, on Sunday evening, June 27th, but there was still a fair number present and the press gave long reports.

Coming south, Miss Edger paid a return visit to Gympie, and there seems to be a likelihood of a Branch of the Theosophical Society being shortly formed there.

In Brisbane it is expected the Colonel will remain about ten days and will give several lectures.

Miss Edger will speak at Toowoomba on July 7th and at Newcastle on July 8th, arriving in Sydney in time to give a lecture on Sunday evening, July 11th.

Colonel Olcott will reach Sydney about July 14th, and after giving several public lectures, will accompany Miss Edger to Melbourne, on July 20th.

From Melbourne they will cross over to Hobart (Tasmania) on August 7th, and will proceed from there to New Zealand by the boat leaving Hobart, on August 20th.

Colonel Olcott is expected to return to Sydney about October 23rd and then the Branches at Adelaide and Perth will divide between them the remainder of the time that the President-Founder can spare before his necessary presence at Adyar about December 12th.

From other sources we glean the following:—

Later advices from Col. Olcott, state that the same cordial receptions were given him at Melbourne or at Sydney, Brisbane and elsewhere. He has found some superior and very zealous men and women among our members and feels greatly encouraged about the future. The study and discussion of our literature—of which the latest publications are being promptly received—is being carried on, and large audiences listened to the public lectures of our two great speakers. Miss Edger has evidently the making in her of a most persuasive, learned and eloquent lecturer, and there is hope that she may be heard at our Adyar General Convention in December. The finding of another capable public teacher is a great gain for the whole Society.

E.

(Private advices from the President-Founder, fix the time of his return two weeks earlier.)

THE HARTMANN ESTATE.

While in Brisbane Colonel Olcott received the following letters and the *Brisbane Courier* of July 7th, 1897, from whose columns we copy, says:

They sufficiently explain themselves, and the action of the Theosophical Society, in surrendering property to which it had full legal claim, will be generally appreciated:—

“BRISBANE, 6th July, 1897.

“Colonel Olcott, President, Theosophical Society.

“Dear Sir,—I have great pleasure in informing you that by your directions (contained in a power-of-attorney about three years ago), in conjunction with Mr. P. MacPherson, your solicitor, I have transferred all the real and personal property to Hermann Hartmann, one of the sons and the nominee of the family of the late Carl H. Hartmann, of Toowoomba, Queensland, who had disposed by will of the whole of his property to you, as President of the Theosophical Society. Mr. Hermann Hartmann expressed to me his heartfelt thanks, and stated that he was glad that his father had not left his property to a church.—Yours faithfully,

“(Signed) GEO. W. PAUL.”

“BRISBANE, 6th July, 1897.

“Colonel H. S. Olcott, President, Theosophical Society.

“Dear Sir,—Hartmann, deceased. Referring to his Honour Judge Paul's note to you of to-day, I have to explain that the delay which occurred in carrying your wishes into effect arose entirely through legal technicalities. Pardon my expressing to you my admiration of your conduct in this matter, and to say that it has been at once generous and just.—I am, faithfully yours,

“(Signed) P. MACPHERSON.”

The following brief report of one of Colonel Olcott's lectures in Brisbane is also copied from the same issue of the *Brisbane Courier*:

COLONEL OLCOTT'S LECTURE.

A theosophical lecture, entitled “Intellectual and Mystical India,” was delivered by Col. H. S. Olcott, of Madras, President-Founder of the Theosophical Society, in the Theatre Royal, on Wednesday evening, July 7th. There was a fairly large audience, who evinced the greatest interest in the lecture throughout. Dr. Taylor occupied the chair, and, in a few brief remarks, introduced Colonel Olcott.

The Colonel opened by stating the truism that, as it is man's intellect which raises him above the brutes, of course the relative rank of men is fixed by their intellectual development, as is that of nations. But Westerners had not yet learnt to discriminate between the different qualities of mind. They had not yet realised that a nation which could rise no higher than Armstrong

guns, telegraphs, printing presses, railways, or other really material things, was not at the highest stage of national development. Money grabbing was a mean ideal; the attainment of Divine Wisdom the noblest one. He referred to the different stages occupied by different nations, and paid a high tribute to the time-honoured ideal of the Indian nations. The volume of Indian literature was enormous, yet we had just been nibbling at its edges. He gave examples which he claimed were of a majestic mental development never attained within our own times. The conception of God held by the great Aryan philosophers was inexpressibly lofty. Idols were meant to represent by their many arms, heads, eyes, &c., the omnipotence and omniscience of the one God. The lecturer read some extracts from the Indian classics, and then passed to Buddhism, speaking of the life of Gautama Buddha, his doctrine, ideal, and system of morality, and read various passages from the "Light of Asia" and the "Golden Rules of Buddhism" to substantiate his views. In Buddhism, as in Hinduism, the highest ideal was the attainment of Divine wisdom, the helping of the ignorant, the suffering, and the wicked. The Buddhas were never considered as spirits or gods, they were just men like ourselves, who had preceded us in the road of evolution, and whose love for mankind kept them back from Nirvana in order to help us onward. The mysticism of India was an organised system of psychological development whose end, aim, and object was to master one's lower nature, develop one's higher nature, and make oneself capable of helping one's brother man.

At the conclusion of his lecture the Colonel was most heartily applauded.

Dr. Taylor paid a high tribute to the lecturer, which was endorsed by the audience. Dr. Taylor announced that on Friday night the Colonel would deliver another lecture on "Spirits and Theosophy."

In the *Courier's* issue of July 10th, we find a fragmentary report of Colonel Olcott's lecture on "*Spiritualism and Theosophy*"—also at the Theatre Royal—Mr. W. G. John presiding. We copy a few of the opening sentences only, as the matter is quite disconnected.

"Colonel Olcott said that he was totally untouched by any feeling of hostile criticism. Spiritualism and theosophy stood on common ground, in that they both affirmed the indestructibility of the soul, which had an unlimited past, just as it had an unlimited future. In the alleged fact of spirit communication there was something infinitely delightful to the survivor.

The public—as to spiritualism, at least—were not credulous; but if one could get a few diamonds from a ton of rubbish, the principle would be affirmed. He had studied man throughout the whole of a studious life. Also he had always been religious—a heritage derived from Puritan ancestors. As to the matter of spiritualism, he had been enabled to study under the direction of family gatherings, wholly unbiassed. The public were sceptical; but nobody but cowards were afraid of unpopularity. (Hear, hear.) He found that an American farmer's family were able to produce, within the most ordinary environment, most remarkable manifestations. His reports of those manifestations circulated throughout the world. They were exceedingly remarkable manifestations—indisputably so. The forms produced were unquestionably immaterial. There was no possibility of collusion; no possibility of hallucination. There, then, lay the problem. The trouble was that no Western person had, some years ago, any proper conception of the nature of the soul. No one could rise above purely bodily considerations."

The Colonel alluded to the great progress which had been made in the scientific world during the past half-century—phenomena that were then jeered at, being now recognized as facts—and to "the supreme directive power of the soul or 'will' in the conduct of sublunary affairs. That was the underlying fact which accounted for the phenomena of spiritualism."

UNPAID SUBSCRIPTIONS.

We are sorry to be obliged to mention the fact that most of the subscriptions to the Jagannathiah Fund, promised last December, still remain *unpaid*. Will the Branches and Members who are pledged to pay certain amounts please send the sums due, to the subscriber at Adyar. Brother Jagannathiah is about to start on another tour to the Northern Circars.

W. A. ENGLISH.

GENEROUS THEOSOPHISTS.

The Local Theosophical Famine Relief Committee of Bombay, formed in November 1896, at the instance of the Central Theosophical Famine Relief Committee of Benares, which had been appointed by the Indian Section Convention held at Benares in October last, collected up to the end of July donations for the relief of sufferers in Famine-stricken Districts, to the amount 3,993 rupees; and remitted the same to the Benares Central Committee.

In addition to this sum, the Bombay Branch also collected donations for the support of the Pandharpur Orphanage and other needy schools, during a few months past, amounting to Rs. 1,655. The details, and names of contributors to both these amounts have been forwarded to *The Theosophist*.

The generosity of these noble-hearted donors is certainly worthy of emulation.

SECRET DOCTRINE AS A PREMIUM.

As an inducement for those who are willing to make a little effort, the Sub-editor, offers to send the new (third) volume of the SECRET DOCTRINE, free of cost to any one who will secure the largest number of *new* subscribers for the nineteenth volume of the *Theosophist*, commencing with the October number; provided such number of subscribers be more than seven. Names to be sent in, on or before February 1st, 1898. Should there be a tie, those received *first* will get the premium.

W. A. ENGLISH.

NEW BRANCH.

On July 22nd a charter was issued to the India T. S., Clinton, Iowa, with 7 charter-members. The Branch was formed by Mrs. Annie Besant, and makes the 37th on the American roll.

Yours fraternally,

ALEXANDER FULLERTON,
Gen. Secy.

THE ATHARVA SUTRAS ON DEVI.

His Holiness the present Sankarâchârya of Sivaganga Mutt, who once paid a visit to our sacred T. S. Head-quarters, two years ago, is the possessor of the above named rare M. S. Every one knows the Mattâdhipatis are the real followers of Srîvidyâ, as they have the Upasanâ deity as *Devi*. For example, take Sringeri Mutt; there the *Sâradâ* is worshipped.

This Swamy of the Sivaganga Mutt has been kind enough, on my request, to engage one of his disciples to get the M. S. copied for the Adyar Library, and it is now in the process of copying. This will be another rich addition to the Library.

R. ANANTHAKRISHNA SASTRY,
Librarian.

THE ADYAR LIBRARY.

The following books have been added during the last month :—

DONATED :—

Jivanmuktivirecka (English) from Mr. Tukaram Tatyâ; *Pocket Edition of Bhagavad Gîtâ* and *Sarasvatiashasranâma*; *Scorpion Bite*, a pamphlet, by V. S. Balasundra Mudaliar; *Smithsonian Report*, for 1894; and *Taithariya Samhita with Bhattubhaskaries Commentary* (Vol. V.) from the curator Government Oriental Library, Mysore.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*, all books, pamphlets and magazines.

NEW BOOKS.

The Secret Doctrine, by H. P. Blavatsky: 3rd Edition, 2 Vols., and a third Vol. for Index. Price £2. 5s. Will be sent to any part of India and Ceylon. Price Rs. 40. Price of Index Vol. to Secret Doctrine is Rs. 14 for non-subscribers to the new edition.

Isis Unveiled, by do., latest Edn., 2 Vols. Price 10 dollars or Rs. 35.

Reminiscences of H. P. Blavatsky and "**The Secret Doctrine**," by the Countess Constance Wachtmeister. Price Re. 1.

Prasnottara, Vols. I. II. III. IV. V. & VI., paper cover. Re. 1 each.

Theosophy, Religion and Occult Science, by Col. Olcott. Paper-bound copies of the English Edition. Price is now reduced to Rs. 3-8.

Agastya Devi Sutras with an Introduction, by R. Ananthakrishna Sastri. As. 6.

Gaudapada's Devi Sutras Do Do As. 6

The Human Aura with Illustrations, by A. Marques. Paper cover Rs. 1-12-0. Cloth bound, Rs. 2-10.

Pamphlet on the Treatment of Scorpion Bite, Re. 0-4-0.

The Path of Virtue, by W. R. Old. 5 annas.

A Modern Panarion—a collection of Fugitive Fragments from the pen of H. P. Blavatsky. Rs. 15.

New Aspects of Life, by Dr. Pratt, M. D. Price Rs. 3-8-0.

The Story of Atlantis (with 4 maps), by W. Scott Elliot. Preface by A. P. Sinnett. Rs. 3-8.

The Upanishads, Vols. I & II, translated into English with a pre-amble and arguments, by G. R. S. Mead, B. A., M. R. A. S., and Roy Choudhuri. Paper cover. Price 8 as. each. Cloth Re. 1.

The System to which we Belong. Transaction London Lodge No. 30. By A. P. Sinnett. Re. 1.

In The Outer Court, being **Five Lectures** delivered at Blavatsky Lodge, T. S., London, by Mrs. Annie Besant. Rs. 1-8.

The Aura: An enquiry into the Nature and Functions of the Luminous mist seen about Human and other bodies. (Reprint from the *Theosophist*). 2 annas.

The World Mystery, by G. R. S. Mead. Rs. 3-8.

The Theosophy of the Upanishads. Part I. Cloth Rs. 3.

Plotinus—The Theosophy of the Greeks, by G. R. S. Mead. As. 14.

Sathanachatushtaya, by R. Jagannathiah. Very useful pamphlet in English. 4 annas.

Involution and Evolution according to the Philosophy of Cycles As Kalpa. Rs. 7.

The Vedanta Philosophy, by Prof. Max Müller. Rs. 4-12.

The Theosophy of the Greeks, Plotinus. Rs. 0-14-0.

Pistis Sophia, translated by G. R. S. Mead. Rs. 6-9-0.

Orpheus. Rs. 3-15-0.

Yoga-Vasishta (Laghu) translated into English, by K. Narayana-sami Iyer. Rs. 3-4-0.

The Growth of the Soul, a sequel to Esoteric Buddhism, by A. P. Sinnett. Of great value to all students. Rs. 4-6-0.

Old Diary Leaves. The true History of the Theosophical Society, by Col. H. S. Olcott, P. T. S. Mr. Stead notices this book in his *Borderland*, and calls it "A Remarkable Book about a Very Remarkable Woman. This is the real Madame Blavatsky." Cloth Rs. 7. Paper Rs. 4.

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Secret Doctrine Vol. III, is out and its price is Rs. 15.

Large number of copies has already been sold.

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The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be vigorously prosecuted by the learned of all races, in a spirit of unselfish devotion to the research and with the purpose of disseminating it impartially, seemed likely to do much to revive and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor his interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the *Society as a whole*, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The *Rules* stringently forbid members to compromise its strict neutrality in these matters.

The *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1896, 428 charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, apply to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London, in Scandinavian countries to A. Zettersten, Nybrogatan, 30, Stockholm, Sweden. In Holland, to Mr. W. B. Fricke, Amsterdam. In India, to Bertram Keightley, Benares, N. W. P., India. In America, to Alexander Fullerton, 5, University Place, New York City. In Australasia, to J. Scott, M. A., 42, Margaret St., Sydney, N. S. W. In New Zealand, to Miss Lilian Edger, M. A., Mutual Life Buildings, Lower Queen Street, Auckland. In Ceylon, to Mrs. M. M. Higgins, Musæus School and Orphanage for Buddhist Girls, 8, Brownrigg St., Cinnamon Gardens, Colombo, or to Mr. H. S. Perera, 61, Maliban St., Colombo.

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To save needless trouble, always observe the following rules :

1. All correspondence from any country about Head-Quarters (Non-Indian) T. S. business, and all cash remittances for the support of Head-Quarters, address to *The Recording Secretary or Treasurer, T. S., ADYAR, MADRAS.* Cable telegrams address "OLCOTT, MADRAS."

2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."

3. All letters about Indian Branch work and Fellows, applications for membership in India, and for blank forms, and all fees, dues and donations for the support of the work in India only, address to *BERTRAM KEIGHTLEY, Esq., General Secretary, Indian Section T. S., Benares, N. W. P., India.* Telegraphic and cable Address: *BESANT, BENARES.*

4. All business relating to the *Theosophist* and orders for books and publications of all kinds, address only to *The Business Manager, Theosophist Office, ADYAR.*

5. All matters for publication in the *Theosophist* and books for review, address to *The Editor of the Theosophist, ADYAR.*

ADYAR, January 1895.

H. S. OLCOTT, P. T. S.

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