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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

VOL. XVIII. NO. 6, MARCH 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXX.

POPULARITY, beyond a certain point, is very burdensome—as I found throughout the South Indian Tour of 1883. When on the 7th of August, I got to the Trichinopoly Town Hall, where I was to speak, it was practically impossible for me to reach the door; a vast surging crowd occupied every foot of the approaches and, instead of making room for me, hustled each other into a compact mass of perspiring flesh to get a look at the object of momentary curiosity. In vain my Committee pleaded, scolded, shouted and pushed, I was brought to a standstill. So, then, I did the most natural thing, by climbing to the solid roof of a palanquin carriage where all could see me. If one wants to manage a crowd, one must never get excited nor precipitate; give the right initial impulse and let it gradually increase of itself. I knew perfectly well that not one man in perhaps a dozen there could understand English or really knew anything more about me than the fact that I was the friend and defender of their religion, and had a way of curing the sick that people called miraculous. So in standing quite still up there until they had had their fill of gazing, I was really preparing the close-wedged throng to segregate into units. At first they shouted to each other and counter-cried to make order, to a degree that no voice could have made itself heard, so I kept silence. At last, however, as there came a partial lull, and as the sun beat upon me so as to make me want to get-in-doors, I raised my arms above my head and in silence held them there. Now a crowd is often like a crying baby whose attention can be caught by showing it some bright or strange object that excites its curiosity. I knew that and so kept silent. If I had begun speaking fifty people would have instantly shouted to another hundred to keep quiet, and there would have been a sibillation of 'hists' and 'pstts' on every side; but seeing me stopping in the same attitude, and wondering what I *was* going to say, the result was that I soon was able to have my intended word or two through my interpreter, who had climbed up after me. This reminds me of a trick that was played by the

late Prof. James J. Mapes, on a sleepy audience at one of his public lectures. I studied Scientific Agriculture under him forty-one years ago, and he told me the story himself in his inimitably comic way. Finding that his audience of tired farmers were dropping asleep in the middle of his learned discourse, he silently turned to the black-board behind him, wiped it with the cloth, stood looking at it as if meditating some great problem, drew one thick vertical line through the middle, laid down the chalk, dusted his fingers, thought a minute, then turned back towards the audience—now thoroughly aroused and wondering what it was all about—and proceeded with his lecture to the end. He never made the slightest reference to that perpendicular chalk line on the board. The farmers kept awake in the belief that he would !

When I had pacified the outside crowd at Trichinopoly, I slipped through the other sweltering crowd inside the building into a large back enclosure where, my audience following me, I gave my lecture without interruption ; I, standing with my back to the house wall so as to make it a sounding-board. Many a fiasco has befallen a speaker from neglect of this precaution : his voice being lost in the crowd.

The healings of the sick went on here daily, as at every other station, and on the 8th (August), it appears from the record, I treated 70 cases with more or less success. Of course, no one can foretell whether either of these healings, however effectual it may seem at the moment when the patient leaves the healer's hands, will prove radical cures or not : all depends upon the present state of his constitution. However, there were various cases of apparently perfect cure of the disease.

On the same evening I figured in a scene hard to surpass for picturesqueness and impressiveness. A lecture was to be given in one of the large squares of the venerable Vaishnava Srirangam Temple, known to all travellers as the largest religious structure in India. It comprises a central shrine surrounded by five enclosures, each including the next smaller, until the wall of the outer one is nearly a half mile long on each side. This is the place where Râmanuja, the founder of the Visishtâdvaita school of Brahmanic Philosophy, thought out his system in the 11th century and began his preaching mission throughout Southern India. The lecturing place assigned me was in the inner square in front of the Hall of the Thousand Columns, a structure of 450 feet by 130 feet in size, and of one story. Fancy the scene which opened out before me as I turned the angle of the enclosure and came in sight of the giant hall and the open square. Under the canopy of the starlit sky, there was a multitude of dark-faced, white-turbaned and white-robed Hindus, numbering perhaps 5,000, standing and squatting on the ground and covering the front portion of the roof-terrace of the 1,000-columned structure. Many young fellows had climbed up by the carvings on the pyramidal *goparam*, or gate-way on the right, and sat on the pedestal-cornice. A small platform of planks, bedecked with flowers and greenery, had been constructed for me over the porch at the foot of the staircase leading to the roof-terrace in question, and I had to

use some agility to get up to it. When I did, however, the whole picture burst into view and by its weirdness deeply impressed my imagination. The only light, save that of the twinkling stars, came from flickering torches held by many peons stationed against the walls, and from a half dozen on my platform which were so disposed as to bring my figure out into high light against the sombre background of the pyramid beside me. The silent crowd, half hidden in shadow, was diversified here and there by some standing figure of a Brahmin, naked to the waist, whose sacred thread showed against his bronze skin like a trickle of milk; and there on the platform, ten feet above their heads, the speaker, also clad in white, standing with his interpreter and one or two of the committeemen, the centre of observation, while the air of night refreshed us and the throng listened in complete silence to the elaboration of the discourse upon Hinduism and the necessity for the religious education of the young. The cheers, long restrained, broke out at the close, the torch-bearers waved their flambeaux, the sitters sprang to their feet, the boys dropped down from their perches on the goparam and, laden with garlands, and hemmed in by surging thousands, I slowly worked my way to the outer enclosure where the carriage waited for me. As elsewhere, a local Branch of the T. S. was formed, and the next day I passed on to Tanjore, the capital of one of the greatest of the ancient Hindu dynasties of Southern India, and in all ages one of the chief political, literary, and religious centres of the South. (Hunter's *Gaz. Ind.* xiii, 195). What a pity it is that the stream of visitors to India hardly flows at all through the South, but all starts at Bombay and, after loafing through the towns of the North, where the seal of Mussalman conquest is set on everything, empties out at Calcutta or turns back on itself to Bombay. The traveller, managed by Messrs. Cook, sees hardly anything at all of the India of the most ancient Indian dynasties, nor gets sight of the incomparable Hindu temples that embellish Southern India: it is like visiting Scotland and Ireland to see Great Britain and omitting to visit London and other centres of English national development!

On arrival at the Tanjore railway station at 5 A. M., I found a crowd awaiting me and the train steamed up to the accompaniment of a band of musicians. The notables of the place welcomed me with floral wreaths, and at a table placed on the platform I was served with coffee, and received and replied to the usual complimentary address. They put me up at the Travellers' Bungalow and kindly let me enjoy my privacy until evening, when I was driven about the town and taken to the magnificent temple which, as Fergusson says, is known throughout the world. It consists of two courts and the great courtyard in which stands the shrine, a structure having a base of two stories in height, surmounted by a pyramid rising in thirteen stories, to the summit, which is 190 feet above the ground-level, and said to be composed of a single huge stone. Between it and the gateway lies, on a stone pedestal, the bull-colossus of Nandi, the Vâhan of Siva. The huge animal is carved, if I remember

aright, out of one block of granite and measures, though in the recumbent posture, some 10 or 12 feet in height at the shoulder. The pedestal is covered by a stone canopy supported on carved square columns. My lecture was given from that pedestal, the multitude sitting on the flagged pavement of the courtyard. Directly in front of me was a huge stone lingam, the distinctive Sivaite emblem of the generative force in nature, and beyond that towered the grand pyramid, each of whose stories is enriched with huge carved figures in high relief. I spoke through an interpreter, and in the pauses while he was speaking, as I looked about me, I was struck with the romantic experience that I, an American, representative of the youngest and most feverish civilisation of the world, should be standing there, beside the huge bull, surrounded by the chiselled emblems of the oldest of the world faiths, and talking to its living votaries about the truths embodied in the hoary teachings of their half-forgotten sages and rishis.

I was able to personally declare the falsity of a current superstitious story that the great pyramid casts no shadow. At 5 P.M., when I first saw it, there was a great black shadow stretching half across the courtyard. The Brahmin to whom I mentioned it said that the popular rumour is based upon the fact that it casts no shadow *at noon!* There was another lecture at the Reading Room in the town, and I greatly enjoyed a visit to the world-renowned Sanskrit Library in the Royal Palace, which was catalogued by Dr. Burnell and found to contain some 35,000 palm-leaf and other MSS., and 7,000 bound volumes, among the former many very rare and valuable ones. Before leaving the town I treated many patients and made some interesting cures.

Kumbakonam, my next station,—the “Oxford of Southern India”—is a famous educational centre and the Indian professors at the College will compare favorably for learning and intellectual gifts with any in this country. At the same time their mental bias is towards Materialism, and at the time of my first visit they exercised a strong anti-religious influence upon the undergraduates and, indirectly, on the boys in all the schools. I was warned of this in advance, so when I lectured in the Sarangapani (Vaishnava) Temple, to an audience of 2,000 to 3,000, which filled the Eastern Prakara (side) and which—says the contemporary newspaper report—embraced “Vakils, professors, school-masters, mirassidars, ryots, merchants and school-boys”—I discussed Religion from the view-point of Science. The next day’s lecture, at the same place, was of a more popular character and treated largely of the duty of Hindu parents to their children. The practical results of the visit and discourses were—despite the sceptical professors and teachers—the formation of the now well-known local Branch, the turning of public interest into Hindu religious channels, and the collection of a handsome fund for a general library. This, let it be remembered, was the year when what is now called the Hindu Revival began to spread all over India, when 43 new Branches of the Society sprang into being, and when the backbone of the Indian movement towards Materialism

was broken. And that was ten years before the Chicago Parliament of Religions assembled.

I see recorded among the psychopathic cures wrought by me at Kumbakonam, another of those marvellous cases of deafness. The patient was a pleader of Negapatam, I think, who had come over on the chance of getting me to treat him. He could hear sounds with difficulty from a distance of a yard, but after a half hour's treatment—on the verandah of the Travellers' Bungalow—I made him walk slowly away from me, listening to my voice, raised only to the ordinary pitch of conversation, and with orders to stop the moment he lost it. I made my servant walk beside him, holding one end of a tape-measure of which I held the other extremity. When the lawyer stopped, the tape showed that he could hear me to the distance of 70' 6," and I tested him by carrying on some conversation with him at that distance, his back turned towards me so that he might not deceive himself and me by reading my lips.

The reception given me at Mayaveram, my next station, was enthusiastic to a degree that could not be excelled, matching those of Tinnevely, Trichy and Guntur. I reached there at 7-30 A. M., was honorably received at the station, put up in the decorated rest-house, received visitors all day, and in the evening, after dark, was taken, in an open palanquin, in torchlight procession to the Mayuranathasami Temple to lecture. The newspaper report says that the procession was led by the temple elephant, bell-bearing camels and a band of musicians. Seven thousand people were crowded into the building, and—as I was told—every man and woman in the town not confined to bed, took part in the pageant. From a technical report of the cures, published by Mr. D. S. Amirthasamy Pillay, Civil Apothecary (a Government medical officer), it appears that some good ones were made. They included cases of paraplegia, deafness, neuralgia, and epilepsy. At this station Damodar arrived from Madras on Society's business, and brought me a new volunteer to act as my Private Secretary, viz., Mr. T. Vijiaraghava Charlu, now for many years known as Manager of the *Theosophist*. He had resigned his appointment under the Post Office Department, to work with us, and most faithfully has he done it ever since. Lacking the suave manner by which more than one worthless fellow among our associates has won wide temporary popularity, he has stuck to his work with the stern perseverance of an old Covenanter, and is best appreciated by those who know him most intimately.

A Branch being formed, I moved on to Cuddalore where the same thing was repeated. My first lecture was in English, my second in the Pataleswaraswami Temple, to clustering thousands, when the services of an interpreter were availed of. Here an unusual compliment was paid me, as appears from the published report of Mr. A. Rama Row. He says:

"As soon as he arrived there, he was carried in procession, followed by a large crowd, with Hindu music playing and flags flying. He was taken

round the temple, inside the enclosure, which act, according to Hindu religious belief, forms the sacred *pradakshana* — a ceremony which hitherto only a Hindu has been allowed to perform. He was then taken to the gate of the temple, near the image of Nandi (the sacred bull of Siva). The *Arati* ceremony was then performed by the High Priest and the blazing camphor offered to the Colonel, and a flower garland placed about his neck. Then he went on the platform. The whole temple was crowded to suffocation."

What makes this act of respect and love the more significant is that I was not only a white man but also a declared Buddhist, which impediments, however, did not prevent my being accepted as the chief officer of a Society which is committed to no particular religion but befriends all alike, and which was as loyally working with Indians to promote Hinduism as it had been with the Sinhalese Buddhists to revive Buddhism. They took me as the friend of their Mother India, hence as their soul-brother. As such I accepted it.

A visit to Chingleput finished up this part of the year's tour, and I went thence to Ootacamund to rejoin my dear colleague H. P. B., at the hospitable home of Major-General and Mrs. Morgan. The railway ends at Metapaliyam, at the foot of the Nilgiri Hills, and the traveller proceeds up the well-metalled mountain road in a horse tonga, or two-wheeled mail cart drawn by a pair of galloping ponies. The ride up is simply charming, and passing through forests, by banks of flowers, and past swarms of lovely painted butterflies, the air grows cooler and cooler until midway, one is obliged to stop at the rest-house and change one's light tropical costume for heavy woollens and even put on a top-coat. At almost every turn in the winding road splendid panoramas of scenery present themselves to view, while one finds Ootacamund a lovely village of picturesque houses, spreading over the foot-slopes of the grassy and forest-covered adjacent hills, the roads lined with roses, the enclosures joyous with lilies, verbenas, heliotropes and other "floral smiles of God." At the toll-gate on the Coonnoor Road, H.P.B. met me in company with our dear Mrs. Morgan, Mrs. Batchelor and others of the family, the General being absent from home temporarily. My old 'chum' seemed really overjoyed to see me and rattled on in her affectionate way like one who greets a long-absent relative. She was looking well, the champagne-like mountain air set her blood to leaping through her body, and she was in the highest spirits about the civilities that were being shown her by some of the high officials and their families. She worked off some of her excitement that same night by keeping me up until 2 A.M. to read proofs and correct her MS.! What an amusing creature she was when in the mood; how she would make a roomful of people hang on her lips as she would tell stories of her travels and adventures in search of the wonder-workers in Magic and Sorcery; and their eyes open in amazement when she would, now and again, ring some astral bell, or make some raps, or do some other minor phenomenon! And then, when they were gone and we two were at our desks working, how she used to laugh at their surprise and at their often stupid at-

tempts to account for the remarkable facts which, up to that moment, had had no parallel in their experience! A self-satisfied ignoramus in society, giving out infantile explanations of psychical phenomena, and trying to show off his cleverness at her expense, was her detestation, and she used to collar and crush him, metaphorically speaking, with fierce wrath. And how she hated the smug matron who, while absolutely unqualified to pronounce an opinion on these high subjects, and unblest with Christian charitableness (!) would regard her as a horror not to be mentioned in respectable circles! It was better than a play to hear her go on about them. She used to say that the Russian, Austrian, and French women might be very bad in their conduct, but were far more honest than the British and American women of like social standing, since they did their wicked things in the eyes of the whole world, while the others did their equally bad things behind doors and in hiding-places of sorts. Undoubtedly, her rough ways, her daring eccentricities, her profanity and other peculiarities, were simply her passionate protest against the shams and hypocrisy of society. A pretty woman, with her brains, would never have dreamt of making herself so talked about: being the reverse of pretty, both in face and form, she instinctively let herself make a splash all around her, as one having no admirers to lose, hence no reason to put her feelings under restraint. I am now talking, of course, about the woman, not about the sage.

To introduce our ideas to the notice of the European community of our Presidency of Madras, she and our friends were arranging for me to give two public lectures, and some of the chief officials were kindly interesting themselves in the affair. As a necessary preliminary I had to call upon them and their families, and the next two or three days were devoted to this. Out of hours our joint desk work went on and the hard labour was diversified with her bright talk and frequent grumblings at the cold. Certainly with cause, for the mercury marked forty degrees more of cold than we feel on the plains, the houses are heated with wood fires in open fire-places, the winds blow in gusts down the open-throated chimneys, filling the rooms with smoke and dusting one's paper and books with fine ashes. H.B.P. wrote in a fur coat, with a woollen shawl on her head and her feet wrapped in a travelling rug—a funny sight. Part of her work was the taking from dictation from her invisible teacher, of the "Replies to an English F.T.S.," which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways. My first lecture was given at the Breeks Memorial School, to a full audience, despite a pouring rain. The plan was tried which had been adopted at Bombay by the Rev. Joseph Cook, that of having at the door a basket, with slips of paper and a pencil for the audience, as they passed in, to write the subjects on which the lecture was to be given. The slips were subsequently read out by the Chairman,

Maj. Gen. Morgan, and the subject of "Occult Science" being voted for almost unanimously, I proceeded to enlarge upon it. At the end of an hour I wanted to stop but the demand being made for me to continue, I did so for another half hour. The second lecture was equally a success. To 'keep out the rabble,' as it was said, a charge had been made for admission, and on the proceeds being handed me, I sent them with a kind letter to the Treasurer of the local Hospital. He was a petty-minded, prejudiced military officer who actually refused at first to accept the gift on the score of its being "devil money"—H.P.B. and I being regarded by him as emissaries of the King of Hell! Of course, he made himself the laughing-stock of the sensible portion of the community, and his colleagues on the Hospital Board forced him to reconsider his stupid decision. The Hon. Mr. Carmichael, a Secretary to Government, did a plucky thing in having us two to dinner to meet his chief colleagues, on top of a wicked paragraph in the leading Madras paper which insinuated that we were secret political agents: this was intended and declared as his personal protest against the injustice. We were very thankful to him, it may be believed, and this repetition of the stale and baseless calumny caused me to address an official protest to the Government of Madras, upon certain petty tyrannies that had been exercised upon some of our Hindu associates in the Districts by their superiors in the Government, because of their being members of the Society. I sent in copies of the correspondence between myself and the Government of India and its ruling in our favour, and asked the Government of Madras for protection. The question was circulated to the Governor and Members of Council and, at the Council meeting of September 12th, full protection was officially guaranteed us so long as we infringed no law and abstained from meddling with things outside our declared field of activity. This was all that was needed to relieve us from annoyance, and since that time we have not been molested in any way.

H. S. OLCOTT.

THE EDUCATION OF HINDU YOUTH.

NO more important question can occupy the attention of a nation than that of the education of the youth of both sexes, for as the immediate future lies in the hands of those who are now children, the direction of the national development depends on the training given to these embryo men and women. If they be brought up materialistically without any care being bestowed on their spiritual and moral culture, the nation as a whole must become materialistic, for the nation of to-morrow is in the schools and homes of to-day.

What is the education necessary to give us spiritual, intellectual, moral, wisely progressive Hindu men and women; to form teachers, statesmen, merchants, producers, fathers, mothers, worthy to make part of a great Indian nation? Such is the question we must answer. Let

ns take separately the school education of boys and girls, remembering, however, that their joint education in the home, from the cradle onwards, should come from the example and the lips of fathers and mothers, themselves full of spirituality and forming a spiritual atmosphere which shall permeate the dawning mind. No after training can compensate for the lack of religion in the home, the saturation of children's minds and hearts with pure religion, and with the exquisite stories with which Indian literature abounds—tales of heroism, devotion, self-sacrifice, compassion, love, reverence. A child should not be able to remember a time when he was not familiar with the melodious names of Indian saints and heroes, both men and women. But we are concerned with the education given in the schools, and first with that of the boys.

Boys of the upper classes must, under the circumstances of the day, receive an English education. Without this, they cannot gain a livelihood, and it is idle to kick against facts we cannot change. We can take the English education, then, for granted. But a reform in the books they study is necessary, and efforts should be made to substitute a detailed knowledge of Indian History and Geography for the excessive amount of foreign history and geography now learned. A sound and broad knowledge of universal history widens the mind and is necessary for culture, but every man should know in fuller detail the history of his own nation, as such knowledge not only conduces to patriotism but also enables a sound judgment to be formed as to the suitability of proposed changes to the national genius. Again, no book should be admitted to the school curriculum that treats the Hindu religion and gods with the contempt born of ignorance. Hindu fathers have permitted their sons to be taught English from a book which states that "Sri Krishna was a profligate and a libertine." Such a sentence is an outrage, and poisons the minds of the boys reading it. The books used should be classical English works, read as literature, or elementary books of a purely secular character, or still better, prepared by Hindus thoroughly conversant with English and imbued with reverence for religion. Stories from the Mahābhārata and the Rāmāyana, well translated, should form reading books both in English and in the vernacular. In science teaching, vigilance must be exerted to shut out any of the demoralising ways in which some branches of science are taught in Europe: no experiments on living animals should be permitted; they brutalise the heart and generally mislead the intellect. Reverence for life, compassion and tenderness to all sentient creatures, should be inculcated in the school by precept and example.

Moral education should form part of the curriculum. Daily, in every class, a brief portion of some sacred book should be read and explained, and its moral lessons enforced by illustrations; their bearing on individual, family, social and national life should be shown, and the evil results of their opposed vices should be expounded. Occasion should be taken, with the elder youths, to explain the scientific basis—the basis in nature—on which moral precepts are founded, and to point

out the wisdom of Hindu religious practices. They will thus acquire an intelligent appreciation of the value of religion and morality.

Sanskrit should be a compulsory subject in every school, as Latin is in European schools. It is the mother of many Indian vernaculars and of Páli; all the greatest treasures of Indian literature are enshrined in it, and a knowledge of it should be a necessary part of the education of every Indian gentleman. Such a knowledge would also serve as a national bond, for a common language is one of the strongest elements in nationality. It is grotesque that English should be made the common language of educated Indians, instead of their own rich, flexible and musical Sanskrit. But it must be taught in the modern way, so that a competent knowledge of it, sufficient for reading and conversation, may be acquired in the short time available for learning it. The fashion in which it was taught in more leisurely ages is not suitable to the needs of the time, and even if it be still used for the training of specialists, it can never be adopted as part of the curriculum in modern education. To insist on only teaching it in the old way is to doom Sanskrit to extinction as a living language universally known by educated Indians.

It is, further, exceedingly important that English should be introduced into the Sanskrit Schools in which pandits are trained. For the growing gulf between the English-educated Indians, who know no Sanskrit, and the Pandits, who know no English, is a danger alike to religious and to national life. These two classes understand each other and sympathise with each other less and less, and the legitimate influence which religious men should wield over worldly men is an ever diminishing factor in the national life of India. These classes must be drawn nearer together, and this object will largely be gained by all educated men knowing Sanskrit, and all Pandits—the Sanskrit specialists—knowing English, and being a little more in touch with Western thought. A course of Western philosophy should form part of the Pandit's education, and it would make him all the better able to appreciate and defend the unrivalled philosophic systems in his own literature. Indian thought has influenced the thought of the world, and the effects of this influence should be known and appreciated by those who are its natural custodians. Men, to influence the world, must be in touch with it, and the Pandits are, with each generation, becoming less in touch with it, and more and more isolated from their educated countrymen.

The difficulty of making Sanskrit part of the necessary education of every gentleman is much overrated. Every Mahomedan gentleman knows Arabic, and can read the Koran; why should the Hindu be more backward in reading the Vedas? To be ignorant of the language in which all his religious ceremonies are performed is to be doomed to irreligion or to un-intelligent religion, and such ignorance should be regarded as disgraceful to a man claiming to be educated.

The spread of Sanskrit knowledge would increase the printing and publishing of Sanskrit works, and open up honourable occupation as Sanskrit teachers to large numbers of Pandits—if they would consent to teach in a modern way—and thus many collateral benefits would accrue to India by this addition to the regular school curriculum.

Hindu boarding houses should be established wherever there are school and college students who come from a distance, and these should be conducted on religious lines; the boys being taught to observe their religious duties and living in the atmosphere of a religious Hindu home. Here again Mahomedans are ahead of us in their care for the religious training of the young, for such Mahomedan boarding houses are found near colleges attended by Mahomedan students, whereas Hindu boys are ruthlessly exposed to purely secular or even proselytising influences at the very time when they are most impressible. Are there no wealthy Hindus who care enough for their faith and their country to help in this protection and training of the young?

Let us turn to the education of girls; the future wives and mothers of Hindus, those on whom the welfare of the family, and therefore largely the welfare of the nation, depends. Until the last two or three generations the education of Hindu girls was by no means neglected. They were trained in religious knowledge, and were familiar with the great Indian epics and with much of the Puranas, to say nothing of the Vernacular religious literature. They would learn by heart thousands of lines of these, and would also have stored in their memory many stotras. Hence their children were cradled in an atmosphere full of devotion, fed on sacred songs and stories. Further, they were thoroughly trained in household economy, in the management of the house and the knowledge of the duties of dependents and servants. They were skilled in medicine, and were the family doctors, and many were highly skilled in artistic needle-work and in music. Their education was directed to make them fitted to discharge their functions in life, to render them competent to fulfil the weighty duties belonging to them in Indian family life. "This old-fashioned education" has now almost disappeared, and the present generation are for the most part singularly incompetent and helpless, too often trivial and childish, unable to train their sons and daughters in the noble simplicity and dignity of true Hindu life.

To remedy this admitted deterioration, attempts are being made to introduce "female education," but unhappily the kind of education mostly essayed, being founded on the needs of Western life, is mischievous rather than beneficial to Indian womanhood. To introduce a system suited to one country into a country where the social conditions are entirely different is to act blindly and foolishly, without any consideration of the objects education is intended to subserve. Education should fit the person educated for the functions he or she is to discharge in later life; if it fail to do this, it may be book-learning but it is not education.

Now the higher education of women in England and America is mainly directed to fitting women to compete with men as bread-winners in the various professions and government employments. Very large numbers of women of gentle birth are compelled, by the present condition of English and American society, to go out into the world to earn their own living. Owing to many causes—among them the tendency of young Englishmen to go abroad as colonists and settlers; the prevalence of widow-marriage, so that one woman may have two or three husbands in succession; the greater mortality among males—there is a large surplus of unmarried women. When a man marries, he leaves the family home, and makes a new home for his wife and himself; hence, when the parents die, the unmarried daughters are then homeless on the world, and have to go out to earn a living. Under these circumstances, having to compete with highly educated men, they require an education similar in kind to that hitherto restricted to men; otherwise they would compete at a hopeless disadvantage and would receive very poor salaries. Women are now educated at high schools and colleges on the same lines as men, and compete with them in examinations, as they do later in working life. They become doctors, professors, clerks, and in America they also practise at the bar and are ordained as ministers of religion.

Needless to say that in India there is no prospect of such a complete revolution in social life as would break up the family system, drive the women out into the world to earn their bread, make them competitors with men in every walk of life. The province of women in India is still the home; such a thing as an unmarried girl is scarcely known, and the joint-family system offers a secure shelter to every girl and woman of the family. Their life is a family life; of what avail then to waste the years during which they should be educated to play their part well in the family, in giving them an education suited for Western social life but entirely unsuited to their own? The school-life of the girl in India must necessarily be brief, and it is therefore the more important that she should spend that brief time to the best possible advantage. Of what possible value can it be to her to know all about the Wars of the Roses and the dates of great English battles? How much is she the better for learning Latin? Of what value to her is it to pass the Matriculation Examination? Why should ordinary Indian girls have a detailed knowledge of English Geography, while ordinary English girls are never taught details of Indian Geography—for the very sufficient reason that it would not be of any use to them. The Indian girl should learn to read and write her vernacular, and the books used should for the most part be translations from the most attractive Sanskrit books, the great epics and dramas of her country. The course of reading mapped out should give her an elementary acquaintance with the Indian literature, History and Geography serving as a basis for future study. It might also, in the higher classes, include the broad outlines of universal History and Geography, and of the greatest literary master-pieces of foreign nations. She should be given a sound

knowledge of arithmetic so continually needed by the manager of a household. She should be taught thoroughly the "science of common life," the value of food-stuffs, the necessary constituents of a healthy diet, the laws of health for the body and the house; she should be thoroughly instructed in medicinal botany, the preparation and use of herbs, the treatment of all simple forms of disease and of simple surgical cases, and of accidents of various kinds. In the higher classes, Sanskrit should be taught, so that the vast stores of the noble literature of India should be opened to her daughters. A knowledge of music, including playing on the vina and singing, is most desirable, as well as a thorough acquaintance with such needle-work as is wanted in the home; the teaching of artistic needle-work is also useful as forming a pleasant recreation. At present, in some schools, the hideous "samplers," long since discarded in English school-teaching, with their crude colors and impossible animals, are being produced. The exquisite Indian embroidery should, of course, take the place of these, with its delicately shaded gradations of color and its graceful forms. These train the eye and the taste which are demoralised by the other kind of work. But above all else must the Indian girl be trained in the devotion and piety to which her nature so readily responds. Not only should she read, but she should learn by heart, stories and poems from the best Indian literature, stotras and sacred verses. No girl should leave school without becoming familiar with the *Bhagavad Gîtâ* and knowing much, if not all of it by heart. All the great heroines of Indian story should be made familiar to her, with their inspiring example and elevating influence. The Indian ideal of womanhood should be made living to her in these heroic figures, and she should be taught to regard them as her exemplars in her own life. With heart thus trained and memory thus stored, she will be fit to be "the Lakshmi of the house," and the hearts of husband and children will safely trust in her. Girls thus educated will make the Indian home what it ought to be—the centre of spirituality, the strength of the national religious life. Among them, we may hope to see revived the glories of the past, the tenderness and fidelity of Sîta and Savitri, the intellectual grandeur of Gârgi, the all-sacrificing spirituality of Maitreyê.

If the Indian youth could be educated on these or similar lines, India's future among the nations would be secured, a future not unworthy of her past—spiritually, morally, intellectually and materially great.

ANNIE BESANT.

SUN-WORSHIP AMONG THE PARSIS.

[Concluded from p. 277].

NOW mark the second object of the Theosophical Society : It is, "To encourage the study of comparative religion, philosophy and science." It is a known fact, to all students of history, that all the great religions of the world had their rise in the East, nay, their very founders were all of Oriental extraction. Hence it is that the study of Eastern religious literature has been recommended in the second object of the Society. And the present paper is nothing but an outcome of my humble efforts in this direction. It is, therefore, absolutely necessary to study all the Scriptures of the world, side by side, if one wishes to throw any useful light on the scriptures of his own religion. It is for this very reason that every true member of this Society is impelled to the study of other people's religion, and it is extremely short-sighted on the part of those ignorant of the teachings of Theosophy, to charge its members with being converts to Buddhism, Hinduism or any other ism in the world.

The *Niyādes* further states, "*pathām khāstātem yazmaidē*"; that is, of all the paths, the acceptable one we praise. What is this path which is the most acceptable one? It should be no other path than the one through which we reach nigh unto the Sun. Among the paths, we have the path of daily *Faraziat*, or as a Hindu would call it, the *Nityakarma*, the daily observances ; we have the path of reciting Mantras ; or mantra-japam of the Hindus, then there is the path of pilgrimage to various sacred places ; and lastly, there is the path of hearing sacred poems or epics, and holy admonitions from the priests. These are means, no doubt, which may help one, to a certain extent, in preparing for the one true path ; but they cannot be called the direct paths to approach the Invisible Central Sun, Ahura-Mazda.

Akho, the poet of Gujarat, says :—

"Fifty-three years have passed away in making *tilak* (one of the daily observances of the Hindus) ; the holes of the prayer-beads have worn away ; the feet are tired of performing pilgrimages, and yet I have not been able to approach the feet of Hari, the Lord. The ears have almost become deaf through repeated hearing of the sacred epics, and yet," says Akho, "divine knowledge never dawned on me."

Then what is the path which is the most acceptable or legitimate, which would lead us to Ahura ? That path, my brethren, is the human heart. Of all the paths, that of the heart is the most acceptable. It is the "Heart Doctrine" which carries us nearer God. It is that Golden Gate, the door from whence divine inspirations come. It is the seat of Faith divine, it is the seat of Love supreme, it is the seat of true Bhakti or

devotion. It is the altar on which all worldly sacrifices are to be made. The Christian Bible truly says that only the pure in heart shall see God. And why? Because it is in the heart that the divine light shines; it is through the heart that the spiritual Sun can be found.

“The way to final freedom is within thy SELF,” says the Book of the Golden Precepts; and “Light on the Path” recommends us to “seek out the way. Seek out the way by retreating within. Seek the way by advancing boldly without.” Seek it not by any one road exclusively. For each being, there may be discovered one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent efforts for progress, by self-sacrificing labour, by studious observation of life. Neither, alone, can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he sees his whole individuality clearly and, by the force of his awakened spiritual will, recognises his personality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly expands and his intelligence increases, to reach to the life beyond separateness. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way. Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.

The Sufi poem says:

“I measured intensely, I pondered with heed
 (Ah! fruitless my labor) the Cross and its creed.
 To the Pagod I rushed, and the Magian’s shrine,
 But my eye caught no glimpse of a glory divine.
 The reins of research to the Caaba I bent,
 Whither hopefully thronging the old and young went;
 Candasai, Herat searched I wistfully through,
 Nor above nor beneath came the Loved One to view!
 I toiled to the summit, wild, pathless and lone,

Of the globe-girding Kaf, but the Phoenix had flown,
 The seventh earth I traversed, seventh heaven explored,
 But in neither discerned I the court of the Lord.
 I questioned the pen and the tablet of Fate,
 But they whispered not where He pavilions his state.
 My vision I strained, but my God-scanning eye
 No trace that to Godhead belongs could descry.
 But when I my glance turned within my own breast,
 Lo! the vainly sought Loved One, the Godhead confessed,
 In the whirl of its transport my spirit was tossed
 Till each atom of separate being I lost :
 And the bright sun of Tanniz a madder than me,
 Or a wilder, hath never yet seen, nor shall see."

Now we come to the phrase "*Zarenomantem surem Yazmaidé.*" Looking at the philological translations of this phrase we do not find any sensible meaning to it. The first two words are translated "dangerous weapon," "golden instrument," "gold-mine," &c. M. Darmesteter, however, cites a footnote on this subject which he calls a "Sanskrit translation" of this and of the phrase that follows, but which appears to be a commentary rather than a translation, and gives us some clue to a better understanding of this obscure phrase, as it was done by a man who may have understood occultism, and at a time when occultism was not scoffed at. The note states :—

"On Mount Saokant there is a golden tube coming from the root of the earth ; the water that is on the surface of the earth goes up through the hole of that tube to the heavens, and being driven by the wind [*? Vaâtem spentem*] spreads every where, and thus the dew is produced."

Now one might ask, what this "golden tube" has to do with the sun-worship ? It is by taking this mystic tube in connection with the occult constitution of man that we are mostly concerned. What this "golden tube" is to earth, the channel through which the vital airs run is to microcosm, the man. It is called *Sushumna-nâdi*, which is running right through the spinal cord, and with which all students of the Yoga-vidya, are so familiar. We find some account of this *nâdi*, or "golden tube" together with the occult mountain connected with it, the spiritual wind, and the tree of life which is called *Haumaurvanem*, in one of the sacred books of our Hindu Brothers, called "Uttara Gita." Arjuna having forgotten the truth taught to him by Shrî Krishna in his initiation, which we see contained in the "Bhagavad Gîtâ," he was initiated again and taught further truth which we see preserved in the Uttara Gîtâ.

Like the back-bone of a *vinâ*, or harp, the long tract of bone, with many joints, that stretches along the trunk up to the head of a human being is called the *Mêru-Danda* (spinal column). There is an aperture or channel that passes through this *Mêru-Danda* from the *Mûla-Dhâras* to the head ; through this aperture passes a *Nâdi* which the Yogis call the *Brahma Nâdi* or *Sushumnâ*.

Sushumnâ is a fine nerve that passes between Ida and Pingalâ ; from this Sushumnâ, all the Jnâna-Nâdis (sensory nerves) take their birth, hence it is called the Jnâna-Nâdi.

[That Nâdi that takes its origin from the Sahasrâra, and growing gradually finer, descends through the canal of the spinal column, is called the Sushumnâ. At first, nine sets of smaller Nâdis spring from it and spread towards the eyes and other organs of sense, etc., afterwards from each joint of the spinal column to which the pairs of ribs are attached, one on either side, and underneath each rib, there are successively stretched thirty-two sets of Nâdis, with innumerable branchlets covering the whole body like a network : these produce the sense of touch and perform other necessary work requisite for the up-keep of the Sthûla Sharîra. These Nâdis are so fine in their texture that if 400 of them be collected and tied together, still they cannot be seen by the naked eye ; though so fine, still they are like *pipes*, are hollow, and in this space there exists a certain substance, like oil, in which the Chaitanya reflects ; for this reason the Rishis call the Sushumnâ the parent of all these smaller Nâdis, the Jnâna-Nâdi, and consider it to be just like a *tree* with its innumerable branches covering the whole of the human body, the root being upwards—at the Sahasrâra—and the branches downwards.]

[As all outward objects that are cognizable by the human senses are reflected in the Sushumnâ Nâdi, therefore the Rishis call this body the "Microcosm." For instance, when you see the sun, moon, or stars, you do not actually go near to them in order to see, but you see them because they are reflected in your Sushumnâ Nâdi. If your mind had the power to go out of your body, in order to see them, then you would be able to see all and everything that lies in the "Royal Road," and in such a case you would know all and every occurrence that takes place in every quarter of this globe, nay, and elsewhere, in this vast universe.]

As various Nâdis have sprung up from the Sushumnâ, "the receptacle of the Inner soul of all Jîvas"—and are stretched out in all directions of the physical body, therefore it is considered like a huge tree reversed. Tatva-Jnânins alone are able to walk on every branch of this tree by the help of *Prâna-Vâyu*.

In this human body there exist seventy-two thousand Nâdis which admit of sufficient space for entrance into them of Vâyu ; the Yogis alone become acquainted with the true nature of these Nâdis by virtue of their Yoga-Karma.

Having closed up the nine portals of the body, and being acquainted with the source and nature of the Nâdis that stretch up and down the seats of the several organs of sense, the Jîva, rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksha.

It will be seen from the above explanation that the founder of Sun-worship, whoever he may have been, was thoroughly and practically conversant with the science of Yoga—that science which teaches man

how to reunite himself to the Supreme source of which he is a spark. We also see how the mere dead letter interpretations of phrases like those we are now commenting upon, are utterly unintelligible, and how they shine forth in their true sublimity, and in the depth of their spiritual significance when they are seen through the light of occult philosophy.

A few years ago Prof. Max Müller, the great Orientalist and Philologist, positively declined to see anything like esoteric or occult significance in the Buddhist, Hindu and other world-scriptures; but latterly has been compelled by advancing studies in the field of Oriental literature to acknowledge that there is an esoteric side to the religious Scriptures of the world. It is therefore a matter of regret and surprise to see a few of the students and scholars of our Scriptures among our own community still clinging to their superficial views as regards the interpretation of our Scriptures which they hesitate to handle in any light except that of philology, although a master in that science has seen reason to change his similar views on the subject.

Returning to our subject, we may note that we do not find any clear explanation about the mystic Mount Saokant, in the Avestâ literature. But as it occurs after the term "golden tube," in this *Niyâlesh*, it can safely be assumed that it signifies some occult part of the human constitution. This mount can be easily identified with Mount Meru of the Hindu scriptures, a mountain which is said to be in the centre of the earth and which is held to be the abode of the holy gods. Compare this with the subsequent phrase in the *Alloshed-Niyâlesh*, namely, "All pure heavenly Yasatas we praise; all earthly Yasatas we praise." The occult teaching places the Meru in the very centre of the North Pole, pointing it out as the site of the first continent on our earth after the solidification of the globe. This can be agreed upon by comparing the Sanskrit note given above. We have seen that Meru-Danda is the same as the spinal cord, and as Mount Meru—analogueically Mount Saokant—is placed at the North Pole of the earth, we may reasonably seek for this sacred mountain, in the human constitution at the very top of the spinal column. In other words, Mount Saokant can be located at the top of the human brain and not in a geographical position, as the bewildered students of the Avestâ literature would have it. To every student of Yoga philosophy a spot at the top of the human brain is known as the Bindumarandra, and it is the highest of the chakrams (or occult centres of force), by transferring his consciousness to which, the Yogi attains the highest state of spiritual knowledge. There are many such occult or psychic centres in our bodies, as also similar veins and arteries through which the invisible life-currents flow as regularly and systematically as the physical blood through the veins and arteries known to the physiologist; these occult centres being only discerned in a living state in clairvoyance by a Yogi, and not in a post-mortem state, after the life has flown away, as is now attempted by anatomists. This invisible vascular system in our body is metaphorically compared to a tree, and is variously called the Esoma tree, the Soma

tree, the Aswathā[†] tree, the tree of Life, &c., in various religious systems. This tree of Life is spoken of as Haoma-urvanem in the same passage of the Sun-worship, and you will now readily perceive why this mystic and sacred tree—"which is within man himself or which is man himself"—is praised in this *Niyesh*. It is by drinking para-Haoma, the juice of this tree, that the man becomes immortal. I remember to have heard of a Rajah spending thousands of rupees in search of a Soma-tree, which corresponds to this Haoma; you may have heard also Professor Max Müller and other Orientalists comparing this Haoma or Soma to some botanical plants. We read, sometime ago, of some scientific expedition, sent to Afghanistan, whose leaders were asked, among other things, to search for this plant in that country of hills and rocks; while the occult teaching points out that the sacred tree is within man himself. A more detailed account on this subject will be found in an article contributed by me, in the *Theosophist* of March 1895, and also in *Lucifer*, Feb. 1895.

It is said that "When the Sun shines in brightness, when the sunshine beams, then stand the heavenly Yazatas, hundreds, thousands. They bring brightness together, they spread abroad brightness, they portion out brightness, on the earth created by Ahura, and advance the world of the pure, and advance the body of the pure, and advance the sun, the immortal, shining, having swift Aspa." This is purely spiritual.

Subsequently we find a couple of passages which appear applicable to the physical sun; but as the maxim runs, "as above so below," they can likewise be applied to the spiritual side.

"When the Sun grows up then it becomes the cause of making the Earth created by Ahura pure, the flowing waters pure, the water of the springs pure, the water of the seas pure, the water of the ponds pure, the pure creation belonging to Spenta-Mainyū is purified."

On the physical plane we see that the physical sun is the great purifier: the physical world exists because the physical sun exists. Let the influence of the sun be diminished a little, and the earth is sure to become uninhabitable on account of certain evils prevailing on it. The Western scientists are now engaged in investigating the terrestrial influence of the sun upon the life of certain micro-organisms which they call microbes, bacilli, or bacteria. It is said that they are like living dust floating in the atmosphere, and are wafted about from one end of the world to another with extreme rapidity. We are taught that they serve men in some respects as in "breaking up of refuse organic matter, the fertilization of the soil, the production of alcohol, &c." (if that be useful to all mankind), yet they are proved very deleterious to him, in that they are the cause of epidemics, plagues, &c., through "their extraordinary power of rapid reproduction." It is estimated that if one bacillus is made to multiply its species without any antagonistic influence, in liquid substances, it will in the course of a day "give rise to a progeny

four times as numerous as the whole population of London." The power of their propagation is greater during night or when there is no sunshine. An experiment is recorded which was made by two Germans on the river Isar, near Munich, who sat the whole night on the river-bank determining the number of microbes therein during the night. "At a quarter past six in the evening 160 bacteria were found in about twenty drops of water; but at three and four o'clock in the morning, when the water had therefore been for several hours in darkness, there were more than twice or even three times the number of germs present, indicating that, in the absence of their deadly foe, the sun, they had multiplied with great freedom—only, however, as was found when morning approached and day wore on, to be kept once more in subjection and reduced in number."

Here, then, you will find, perhaps, the secret of our grand-mother's "superstition," that often warns us not to draw water from a well at night. In this you will find also the secret of religious ablution. When a Parsi or a Brahman performs religious ablution, he takes a handful of water to magnetise or electrify it, as it were, by reciting, "Praise be to Ahura-Mazda," if he be a Parsi, and by reciting Gâyatri if he be a Brahman, and scatters the water over his head. By the spreading of this magnetised or consecrated water, the foul Drugas, evil spirits, which may be hovering over one's body, are scattered away, so to speak, as by a thunderbolt. Thus one of the "superstitions" can be shown to be a scientific truth. But imagine the havoc these insignificant little microbes would perpetrate were they to propagate in the sunlight also, especially if they belonged to that class of microbes which are the germs of cholera or of any such disease. The scientists affirm that the sunshine is the most efficacious remedy. And it is for this reason that we recognise the truth taught in the subsequent passage in the prayer to the Sun :

"For if the Sun does not rise then the demons slay all which live in the seven Keshvaras. Not a heavenly Yazata finds out defence nor gains paitish-tam (Sanskrit, pratishthâ) settlement in the corporeal world."

Let us apply this analogy now to the spiritual Sun. Microbes or bacteria of a still subtler nature can be posited in the higher or subtler states of matter, which, in the Theosophical literature we call, generally, astral matter or astral light. In the Avesta literature we often read of mystic oceans, seas, and rivers, which seem to be different states of astral matter, as the spiritual counterpart of water corresponds with the astral light. We are taught that there are numerous grades of Drugas and Druga-nasus, which in Theosophical literature are called elementals and elementaries, which inhabit the astral world. These evil ones are said to be in never-ending war with the "creation of the pure," the creation of Ahura-Mazda. We know that the astral plane is the plane of desire, the astral body is the body of desire, and our every thought which has a desire draws an elemental towards it of its own

colour and nature, and thus we prolong our destiny and retard our future progress in approaching the spiritual Sun. But when the inner Sun shines, it likewise destroys all these evil "thieves and robbers," the Yatus and Pairikas,—nay it dispels the very death of man, and makes him immortal. The *Nyâesh* further on says :

"Who then offers to the Sun, the immortal, shining, with swift *Aspas*, to withstand the darkness, to withstand the demons who spring from darkness, to oppose thieves and robbers, to oppose the *Yâtûs* and *Pairikas*, to oppose the perishable death, he offers to *Ahura-Mazda*, he offers to the *Ameshaspentas*, he offers to *Haoma-ûrvânem* (the Tree of Life), he offers to all heavenly and earthly *Yazatas*, who offers to the Sun, the immortal, shining, with swift *Aspas*."

NASARVANJI F. BILIMORIA.

EVOLUTION.

THERE has of late been a strong feeling growing, among certain sections of the thinking world, that between Religion and Science there is a wide gulf which cannot be bridged, and that the discoveries of Science have overthrown the teachings of Religion, and proved that they are based on mere superstition; and perhaps the theory of Evolution is the most closely connected with this feeling. It is quite true that many of the teachings that have been given forth as those of Religion have been thus shown to be untrue in their literal acceptation, and by doing this, Science has in truth conferred a great boon on Religion, for, though it has made some reject it as being based on error, yet it has led many thoughtful minds to seek for the real meaning of their creed, and has thus made them lay aside the external and take the inner meaning in its place. This has brought out the distinction between religion and creed, and has emphasized the fact that between true Religion and Science there can be no antagonism. For each deals with a different aspect of truth. Science treats of nature and its laws, dealing with them from without. Natural phenomena are observed, compared, investigated; experiments are made with various elements and forces in order to observe the phenomena which will occur under the various conditions which can be produced artificially. From these observations, experiments, and investigations we can form general statements of broad principles, and thus from the accumulated experience of scientists is built up a system of natural law. But the laws of nature do not in reality go behind phenomena, and causes are not even touched. For instance, observation and experiment prove to us that certain elements when brought together in definite proportions will unite and form various compound substances, and an elaborate system has been worked out, showing the relation of the elements as to their combining powers and the proportions in which they require to be mixed in order to combine; and we are told that they do thus combine because of the laws of chemical affinity. But this is only stating the fact in other words; it is only making a general statement which will

include all the phenomena of a given class. It does not take us a single step towards the understanding of *why* the various elements combine with each other, and *why* certain ones will combine more readily than others. We may by means of our experiments classify the elements as elaborately as we please, but we are only stating our facts and phenomena with more detail and accuracy, and not in any way touching the real cause.

Similarly with any other of the laws of nature. We are told that we hear sounds, because certain vibrations are set up which are transmitted through the air or some other medium, until they strike on the drum of the ear; that then, being transmitted through the mechanism of the ear, they arouse certain vibrations in the auditory nerves which are translated by the brain into the sense of hearing; a different class of vibrations, transmitted through the ether and through the mechanism of the eye, sets up vibrations in the optic nerve which are translated by the brain into the sense of sight; and so on with our other senses. But this statement deals simply with phenomena, and we cannot explain why or how the brain, or the mind through the instrumentality of the brain, is able to discriminate between the various classes of vibrations, and so to distinguish the action of one sense from that of another. Even the latest scientific discoveries, such as those connected with the Röntgen rays, or those that are stated to have been made in connection with the photographing of thought, do not go beyond the physical plane, and deal only with effects, not with causes.

Here it is that Religion steps in, and strives to supply the deficiencies of Science by postulating Deity as the cause of all the phenomena of nature. Various religious systems differ as to details, they differ as to the attributes ascribed to Deity. Some teach the existence of an extra-cosmic Being, controlling the operations of nature from without; some on the other hand look upon all nature as an expression or manifestation of an indwelling spirit, but all agree in regarding all physical nature and its phenomena as secondary, as an effect, the primary reality, Deity or Spirit, being the cause. Now in the Western religions there is a certain separation between Spirit and Matter, Deity and Nature; and it would seem that this is in reality the point of contention between Science and Religion, and that it has given rise to the materialistic view.

For the Western religions claim that consciousness is an attribute of spirit, and as such is independent of matter, and capable of continuing to exist after the material form has disintegrated; but, with a strange and illogical inconsistency, they confine this power of persistence to the human consciousness, teaching that in the lower forms of life there is either no consciousness at all, as in the case of the mineral and vegetable world, or else that it ceases on the death of the physical form, as in the case of the animal kingdom. Materialism, recognising this inconsistency, strives to overcome the difficulty by substituting the theory of Evolution, which is put forward as being more logical, and

also capable of demonstration, which the view of the Western religions is not. According to this, matter contains within itself all that is necessary to produce the various natural phenomena; and in the different forms of life we see the varying degrees to which that function or property of matter, which we may call consciousness, has evolved; so that the comparative absence of consciousness in the lower forms of life is due to the fact that there, matter has only slightly developed, while in the higher forms of life the more advanced consciousness is simply the result of a higher stage of evolution reached by matter. One of the strongest arguments brought forward in support of this position is that any change in the condition of the physical form produces a change in the consciousness; for instance, a physical injury causes a feeling of pain; but it is in the matter of the brain especially that consciousness resides, for an injury to the brain may either produce an absence of feeling in the parts of the body connected with that part of the brain which has sustained the injury, or, under certain conditions, may destroy the power of thought and of will, which are specialised forms of consciousness. Now the weak point in this argument lies here; the facts observed prove beyond question that there is a certain connection between consciousness and matter; but this connection may be of two kinds; either consciousness is inherent in matter, and therefore when the matter is injured, the consciousness is permanently destroyed, or else consciousness, while *in itself* existing independently of matter, expresses and reveals itself through matter, and is therefore dependent on matter as we know it for its power of functioning on our plane of existence. This latter connection is similar to that between a musician and his instrument; if the instrument is permanently injured, the musician is unable to express himself through it; but it does not therefore follow that the musician has ceased to exist; he may be silenced for the time being, for lack of an instrument, but as soon as he obtains a new one, he is just as well able to express himself as before, and it is then evident that his powers have been in no way affected by the injury to his instrument. Now either of these two hypotheses equally well explains the observed facts as to the connection between consciousness and the matter of the brain (with one exception, to be referred to later on); there is no *conclusive* evidence as to the truth of either of them, and therefore from the scientific standpoint they must both rank as working hypotheses, and their respective value will depend on the extent to which they afford a satisfactory explanation of observed facts. But materialism rejects the latter on account of the lack of conclusive evidence of its truth, and accepts the former on the ground of its affording a sufficient explanation of known phenomena, thus in each case leaving completely out of consideration one of the two elements that should be considered; a position which is evidently as illogical and inconsistent as that of the Western religions with regard to the persistence of consciousness. Moreover, the materialistic theory does not offer by any means a satis-

factory explanation of one set of phenomena, *viz.*, those connected with clairvoyance, trance, hypnotism, &c.; for here we may have the brain rendered inactive, or even temporarily paralysed, so that the ordinary consciousness is unable to act, and yet in other directions the consciousness is abnormally active; which tends to show that there is at least some form of consciousness which is not inherent in that form of matter with which we are acquainted. To meet these facts it seems probable that the materialistic theory will have to be modified; and that materialists will have to admit either that consciousness is not inherent in and dependent on matter at all, or else that there are other forms of matter besides those with which science is acquainted.

Now the Theosophical teaching, which is essentially the same as that of some Eastern religions, reconciles the religious and the materialistic views, for it postulates the One Reality which is the cause of everything, which is neither spirit nor matter (separately), but of which, in manifestation, spirit and matter are the opposite poles. These two are thus both relegated to the position of effects, and there is no longer any contention as to which is cause, and which is effect. There is evidently an indissoluble connection between the two opposite poles of The One; and consciousness being, *so far as we are able to conceive of it*, an essential accompaniment of manifestation, it is quite in accordance with this teaching to say that consciousness is dependent on the existence of matter, or to speak more accurately, of substance. It is distinctly *not* dependent on the existence of the matter *which is known to Science*; but as the One Reality manifests on different planes, and as in all Its manifestations these two poles are present, so there must be varying planes of substance, and corresponding aspects of consciousness. This teaching clears up the whole difficulty, and all the observed facts and phenomena fall into line. Mystery there is, still, and it must always be so until our powers of comprehension are far more expanded, until in fact we become as "the Gods." But it is a mystery which is free from illogical inconsistency; and whereas with any other theory we are met on all sides by difficulties which our reason refuses to surmount, with this teaching we recognise that the only difficulties are those which further development will remove, and now we can see where the theory of evolution will fit in. In all forms of substance there must be a potential consciousness owing to the presence of spirit—the other pole of the Manifested Reality. But there is a dual evolution, and during the first half of the cycle it is form that is being evolved at the expense of consciousness, which becomes more concealed as the form develops. Hence it is that, in the mineral kingdom, where the evolution of form reaches its highest point, so that we find not only the greatest density but also the most definitely crystallised form, consciousness has become the most concealed. Still we see its faint glimmerings in the crystallisation of minerals and in the chemical affinity of the elements. In the vegetable kingdom the form has become less rigid, the matter less dense, and consciousness is proportionately developed.

So on through the animal kingdom to the human, where the consciousness becomes fully individualised. But as this occurs when, in the course of the evolution of form, humanity has reached the lowest or densest plane of matter, so it is the physical consciousness which first becomes fully developed. Hence arises the materialistic idea that consciousness is inherent in *physical* matter, for, at present, that is the only form of matter of which average humanity is conscious. But on the upward arc it is consciousness that is becoming active instead of latent, and hence there will be a gradual evolution of consciousness on the successive planes, and side by side with this, an evolution of appropriate forms or vehicles of consciousness. Thus our consciousness of the second or astral plane is now gradually developing, and in some individuals it has already developed to a considerable extent; hence the phenomena which the materialistic theory is unable to explain. And in future ages our consciousness will evolve to yet higher and higher planes.

It must be noted that we have here evolution in the strictest sense of the term; for the whole process is a gradual unfoldment of that which is already present, though latent; but instead of consciousness being a property or function of matter, as the Materialist would claim, and instead of consciousness being 'distinct from and outside of matter, as the Western religions teach, the two—consciousness, which in its highest aspect is spirit, and matter, which in its highest aspect is substance,—are indissolubly connected, being both properties or functions of the One Reality in manifestation, and each being complementary to the other.

LILIAN EDGER.

GAUDAPADA AND HIS DEVI SUTRAS.

(Continued from page 301).

GAUDAPADA'S works on Mantra Sâstra are many, but their names are not known to the public, as they, like many other valuable MSS. of our Ancient Aryan authors, are kept secret by their owners. We have now two famous works on Mantra Sâstra of his, one being the present Sûtras and the other the Subhagodaya. As regards the latter, I have a correct MS. containing fifty-two slokas which is collated with one or two other MSS. got from different parts of S. India. The slokas are written in a peculiar style, and without the help of a commentary or commentaries it is difficult to understand them. I can safely say that Sri Sankarâchârya's Anandalaharî and Gaudapâda's Subhagodaya have the same basis and the former seems to have reproduced the latter in a modified form to make the work easily accessible to his followers. Lakshmîdhara, the well known commentator on Anandalaharî, as well as on Subhagodaya, quotes one verse in the anushtub or eight lettered metre, from the latter work on the commentary of the former (verse XI.), which is not to be found in Gaudapâda's Subhagodaya. But the metre used in the verses of Subhagodaya [is not anushtub, for,

the fifty-two verses contain uniformly seventeen letters per pāda. The name, "Subhagodaya," as described in the last verse of the text, shows that the particular form of Devi, by name Subhagā (the most powerful one), appeared (Udaya) in Sahasrāra during Dhyāna, to Gaudapāda.

As regards his Devi Sūtras, they are not literally Sūtras as those of Agastya, Vyāsa, or other Ancient Rishis; for those of Agastya, &c., were written, as I said before in the introduction to Agastya's Devi Sūtras, very concisely, whereas Gaudapādas Sūtras are somewhat elaborate in style; and moreover, the language is not *ārshic*. Ānandagiri and other well-known commentators on Srī Sankarāchārya's works on Vedānta Sūtras and Upanishads call some words of Sankarāchārya which occur independently in Bhāshya, Sūtras, in the sense of abbreviations. I believe the present Sūtras of Gaudapāda are styled Sūtras in this sense. These are ninety-four in number, and it seems, were written by the author after deep study of the Āgamas; because even the words used in the Sūtras are to be met with in the Āgamas and Devi Upanishads.

The commentary was written by one Sankarānyamuni (not Sankarānanda, as said before). The commentator says in his colophon that he was the sishya (student) of Vidyānyamuni. There is a controversy going on among Oriental scholars as to whether Vidyānyamuni is to be identified either with the great Sāyana or Mādharma, the commentators of Vedas and other works. It would be out of place to introduce that controversy here, so I simply state that the commentator on Gaudapāda's Sūtras was a student of Vidyānyamuni. Sankarānyamuni has commented upon only 13 Sūtras from the beginning, as the other Sūtras are very easy. It would have assisted me, in bringing out an edition of the text as well as an English translation of the Sūtras, if the commentator had given explanations of the whole Sūtras. As this literature is hardly accessible to all I shall try to give the public some idea of it.

The commentator begins with an ancient Sloka, which I here give:

गुरुं गणपतिं दुर्गावटुकं शिवमच्युतम् ।
ब्रह्माणं गिरिजां लक्ष्मीवार्णीवन्दे विभूतये ॥

The translation is:—

"(I) pray to Guru, Ganapathi, Durgā, Vatuka, Siva, Achuta, Brahmā, Girijā (Pārvati) Lakshmī and Vānī (Sarasvatī) for success." The above sloka is repeated in the beginning of all the Devi Āgamas. Each Rishi has a particular sloka containing the substance of his after works. For example, open the Purānas of Vyāsa, or Mahābhārata, the first sloka you find is as every one knows.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासंततो जयमुदीरये ॥

This rendered into English means, "After bowing down to Nārāyana, and Nara, to the goddess, Sarasvatī, and Vyāsa, I utter the word 'Jaya' (victory)." A man of ordinary acquaintance with our works would say

that these slokas are intended only to show some reverence to our ancient gods before the author begins his literary work. But take the opinion of occultists. They see the slokas in their true light and interpret the oft-repeated verses properly. If we ask any Sâstri who reads the Purânas daily for himself or for others, the meaning of the verse containing the word 'Jaya,' he would simply say that he does not know any other meaning than that given by all, that is 'victory.' Had the same question been put to the late Mr. T. Subba Row, the occultist, he would reply to the questioner rightly. So we should not laugh at these verses when we meet them in the Purânas. The authors of ancient works used some particular words with the *light* of something which we cannot understand unless we turn within. Why should Vyâsa use the particular word 'Jaya' with the names of 'Nârâyana,' &c. ? Moreover there is another beauty in this. We should not change these particular words when we repeat these verses, though we can get the same meaning by using some synonymous words. For example we should not utter the word 'Hari,' for 'Nârâyana,' though the words denote one god Vishnu, and so on.

The great commentators Sâyana and Mâdhava too have a stereotyped verse which they used in the beginning of each of their great commentaries on Vedas, &c. That is,

यस्यनिश्वासितं वेदायो वेदेभ्योऽखिलं जगत् । निर्ममेतमहं वंदेविद्यातीर्थमहेश्वरम् ॥

The meaning is this: "He whose breaths are the Vedas, and who created the whole universe from the Vedas, to him I prostrate the Mahesvara in the person of Vidyâtîrtha (his guru)." This sloka might have contained some grace or light got from his Guru, from his repeating the same in the beginning, middle and end of all the chapters of his works. Though Sâyana was capable of composing the best and nicest slokas each differing from others, his use of the one simple Anushtub sloka shows that there is something in that sloka which made him write the commentaries on Vedas, &c. To return from this digression, the author of Mantra Sâstras, too, particularises the sloka of "Guru, Ganapathi, &c." The names of the Devatâs are not mere ordinary names but represent some important occult principles, the meaning of which we can learn only from occult students. So the ancient Sûtra-kâras have the word "Atha," which the commentators on Sûtras interpreted, quoting a verse for authority, "that the words *Om*kâra and *Atha*—these two—in the beginning came out (to the world) opening the throat of Brahmâ, therefore these words are auspicious ones." I do not know what are the meanings given by the commentators for those verses above quoted.

I shall now begin the translation of Gaudapâda Sûtras into English with the help of the commentary.

1. अथशाक्तमंत्रागमजिज्ञासा ॥

Then is to be enquired the Science of Sakti Mantras.

Extracts* from the commentary.

“*Atha*” (Then). After the acquisition of Sâdhana Chatushtaya, that is, discrimination between the perishable and imperishable things, the indifference to things of this world and the next, quietude, and ; desire to get Moksha. Mantra, man + tra, means it protects (tra) those who repeat (*man*) that. Another meaning is that mantra is the union of Jiva with Brahman, as the word Mantra means ma, (Jiva,) and tra, (Âtman). The third meaning is ma, Manas, and tra, Buddhi. That is, Mantra—the union of mind with Buddhi, in the time of Mantra practice.

Every Mantra has seven angas (limbs), that is (1) Rishi, (2) Chhandas (metre), (3) Bija (seed), (4) Kîlaka (fence), (5) Sakti (power) (6) Anganyâsa, (ceremony of touching certain parts of the body), (7) and lastly, Dhyâna (concentration).

2. शंभवीविद्याश्मामा ॥

Sâmbhavî, Vidyâ, and Syâmâ.

Com. The one Goddess Parâsaktî, for the sake of the protection of the world becomes three in form according to the Upâdhis of three Gunas. So when the Satva Guna predominates, Parâsaktî becomes Sâmbhavî of white colour. By the predominance of Rajas she is called Vidyâ with the red colour, and of Tamas she is called Syâma with blue colour. It is also understood that these forms of the Devi are for the sake of creation, preservation and destruction of the universe.

These Saktis are always associated with their respective husbands namely, Siva, Vishnu, and Brahmâ.† If we take this in the real sense, there are five divisions of Gods with their respective Saktis, namely, Sadâsiva, Mahesvara, Rudra, Vishnu and Brahmâ. Here in this Sûtra, the 1st three Gods are represented by the word ‘Sâmbhavi,’ from whom all other Devas, Rishis and the whole Universe came to exist.

3. ताविद्या परिवाराः ॥

These (The Devatas mentioned in 2nd Sûtras) are the followers of Vidyâ.

Com. Vidyâ means the Tripurasundarî, that is, the highest goddess. The “word followers” means born from her, and these should be considered in times of worship as next to Devi. These Devatâs are regarded as the presiding deities of Rigveda.

4. याम्यदिशिस्थासौभाग्यादयस्स्वस्याउद्भवाः ॥

The deities Saubhâgyâ, &c., the presiding goddesses of Southern quarters are born from Herself.

* If the present MS. I have with me had been without mistakes, I would have translated the whole commentary into English.

† More predominance of Satva, Rajas and Tamas are indicated by the above division. So there is no disagreement in the order of Brahmâ, Vishnu and Rudra, the deities of creation, protection and destruction.

Com. The above Devatâs are the Devatâs of Yajurveda.

5. अथपश्चिमद्वारेयास्थिताः ॥

Next, those who are the Devatâs in Western quarters, (should be considered as born from the Devi herself.)

Com. The Devatâs belong to Atharvaveda. These are Lopâmudrâ and other Devatâs.

6. शांभव्याः परिवाराउत्तरस्मिन् ॥

The followers of Sâmbhavi are in the North.

Com. The goddesses are the presiding deities of Sâmaveda, and reside in the North. These are Turîyâmbhâ and other goddesses.

The commentator under this Sûtra quotes a chapter from an Āgama work which gives an explanation of different names of Devi in her different avatâras. Next the commentator quotes from the Veda to show that the four Vedas belong to four different quarters. The purport of the above Sûtras is that the Srîchakra in microcosm as well as in macrocosm should be worshipped in the prescribed method of the Sâstras as the presiding deities of Vedas, &c., in particular places and so on. The commentator supports his statements from Vedas and Sâstras.

7. अथचिंतामणिगृहस्थितात्रिपुरसुंदरी महाविद्याऽनुत्तरा ॥

Next, Trîpurasundarî, residing in Chintâmani griha is called Mahâvidyâ, and she is superior.

Com. The deity meant by this Sûtra is the highest one and the same goddess is called by different appellations as the wife of Parâbrahmam, Paramasiva and so on.

The meaning of Chintamani, &c., in microcosm (*vide* the Ānandalaharî translation.) This is an important Sûtra, as the chief aim of worship is described in it.

8. भंडासुरहननार्थमेकैवानेका ॥

The only one (becomes) many for the cause of destruction of Bhandâsura.

Com. Bhandâsura was an asura and did great mischief to the world ; and to kill him the Devî took an avatâra as the other gods were themselves found helpless. (As regards the meaning of Bhandâsura in microcosm, (*vide* Lalitâsahasranâma Bhâshya on the word "Bhandâsura.")

9. तयामंत्रा ऐनकाश्च ॥

By the cause (of the avatâra of Chit Sakti) many mantras (came to exist.)

Com. When the Parâ Sakti began to assume manifold forms for one reason or other, the many mantras too, for the devatâs of the Avatâras, came to exist.

10. तथायंत्रं तंत्राणि ॥

The same reason for Yantras and Tantras.

Com. Clear.

11. विविधभक्तैर्विविधोपासनम् ॥

Owing to different devotees, the method of worship (also became) different.

Com. According to the ability of the devotees, the method of worship also became manifold.

12. तस्मात्फलान्यनेकानि ॥

Therefore the results are different.

Com. As the worshippers are attracted in different ways according to their taste and ability, the results also are different. So if any man worships for Siddhi then he gets Siddhi, and so on for attaining the different gods also.

R. ANANTHAKRISHNA SASTRY.

(To be concluded.)

SPIRITUALISM AND REINCARNATION.

A SERIES of articles entitled "Evenings with Artists," was commenced last July, in the *Harbinger of Light* (Australia), which it may be of interest to our readers to call attention to—possibly to quote from—not, however, that we regard them, apart from any other evidence, as furnishing indubitable proof of the doctrine of reincarnation which they so strongly advocate. They contain, here and there, striking points in the personal history of some of the greatest artists of past ages, given, it is claimed, through mediumistic agency. The narratives, which are ably written, are still being continued, but the important point to be noted is that the communicating intelligences emphatically affirm the great truth of reincarnation, which they seem to regard as the indispensable woof in the fabric of their evolutionary life-record, a truth which they claim to have learned but recently. The verbal war hitherto waged by Spiritualists against Theosophists, for affirming this same truth, may now cease.

The writer of this somewhat remarkable series of papers just mentioned, says, by way of introduction, that about three years ago he received a letter from an entire stranger who was engaged in the roughest kind of manual labour, in the solitude of the Australian Grampians, and who sought information concerning certain phenomena connected with himself, which he was unable to explain. He was soon found to be the possessor of rare mediumistic powers; he was clairaudient, and his hand was controlled for writing and drawing and, more recently "has developed into a trance medium of a quite remarkable character, while, at the same time, retaining his gift of clairaudience." This correspondence having led to personal interviews, the writer of the articles was directed, by some unseen intelligence controlling the medium (and

claiming to be the spirit of Sir Edwin Landseer), to keep an accurate report of whatever might be communicated through this particular channel. This he has done and is now publishing it. He says: "Every control, it may be observed, spoke of reincarnation as an indisputable truth; and as this is an open question with the *Harbinger*, the statements made by the various controls will assist inquirers, perhaps, in arriving at some definite conclusions on the subject." In the first article, he reports Sir Edwin Landseer as saying:

"I now perceive how much more and how much better I might have done upon the earth plane than I really did. I knew that I was a great artist, or that the world reputed me to be so; but I did not know then, what I know now—that I was merely a vessel through which art-inspiration was being poured. Had I done so, I might have been humble, instead of which I was proud—proud of my talent, proud of my reputation and proud of my position. When I came here, I made the discovery that I was not the great artist I had believed myself to be; but it took me some time to realise my own littleness and insignificance; and as soon as I did so, I felt a great longing to progress. When I learned something of the laws of mediumship, I looked about, in order to find a medium whom I could use; for I knew that, through such an one, I must work out my own redemption. I felt that my aims in earth-life had been sordid; that I had loved the dignity, the social importance and the praise which my art brought me. In my search for a medium, I came across this one. I recognized in him a spirit who had been a famous artist in his preceding life; the favourite of monarchs, a court darling, a diplomatist of the first rank, a scholar and a *litterateur*; a 'universal artist,' as they then called him. And so he was. Like me, he had been proud in his last life; and the very similarity of our feelings drew me to him. It was incumbent upon him to redeem the errors of his previous existence; and he had been permitted to come again—not as the Sir Peter Paul Rubens, who had been knighted by Charles the First; not as the courted ambassador and the owner of a splendid chateau; not as a scholar and a rich collector of artistic treasures; but as a very lowly man and in very humble circumstances. I will not do violence to the feelings of my medium—who is partly conscious of what I am saying—by describing the lowliness of his position. But he was reincarnated at his own request, and he chose the grade of life, into which he was to be born. It was among the lowliest of the lowly. From his youth up he was poor and proud, for his old pride still clung to him for a while...loving art, splendour and luxury, as he had done in his former life;...you may imagine his cravings for them in his new life. He was ambitious and conscious of the possession of innate powers. He made great efforts to rise, but, at every turn, his fate—no, not his fate, there is no such thing, it was his good fortune* to be repressed and beaten down. His life has been a succession of what most men would call failures."

After further describing the great sufferings and poverty of the medium, the supposed Sir Edwin continues:

"I saw my own future depicted in his present life. For I, too, must come again in mortal form and pass through the same trying ordeal which he

* Simply the law of Karma.—Ed.

is now undergoing...you see the analogy between us. Artistic pride was the bane of Rubens; and it was also my own."

During the medium's experiences he made the acquaintance of one or two other mediums which resulted in mutual benefit, yet,

"The old problem rushed back upon his mind. The riddle of the Sphinx faced him incessantly. In the mean time, his friend N. had become a Theosophist, and had found in the great truth of reincarnation the only solution of that problem. They discussed the subject for hours and hours together until N. convinced his friend, who accepted the beautiful truth, and, from that hour, his perceptions grew clearer and clearer, his mental horizon steadily widened and expanded, and life began to wear an entirely different aspect to him."

Having, at this period, lately joined an opera company, he had been for a little while under training as an actor and singer yet,

"He began...to perceive that the stage is anything but what it appears to be, and N. said to him: 'You have an artist's soul. The lyric and histrionic *art* is a grand one; but the profession is a *damnable* one. Have nothing to do with it.' My medium began to see the utter hollowness and rottenness of the stage and was thoroughly disgusted with it. So he forsook the theatre. In the meanwhile he had acquired clearer and juster views of life. He renounced all ambition and resolved upon doing whatsoever good he could in the world."

In the second article, Benjamin R. Haydon, a former English artist, says, while reciting some of the very unhappy experiences of his previous earth life:

"My reverses, I repeat, were entirely due to my own intense conceit; for when a particular work of mine was praised, I imagined the whole world would be at my feet. But if I had thought nothing of myself and everything of my art, I should have been helped from this side of life...In a moment of desolation and solitude, an evil spirit came to my side and whispered—'Make an end of it all.' And I did so. But what anguish and remorse have I not suffered in consequence. Of all the miserable spirits in the spirit world, the most miserable is the suicide."

Various other super-mundane artists are announced in this article. In No. III., Frederick Leighton refers to his former connection with the Academy, in a manner which the author deems characteristic of him. He adds, also, that each control manifests its own peculiar individuality. No. IV. contains communications from Jan van Eyck, Correggio (with an opening sentence in Italian), Giulio Romano, Giovanni Bellini and Giorgio Barbarelli. Then in No. V. we have something from Leonardo da Vinci; while in No. VI. we get disclosures from Raphael, or, as here given, Raffaello Sanzio d' Urbino, and Michael Angelo Buonarrotti. The former states that his death, which occurred in his thirty-seventh year (and concerning the cause of which nothing definite has been known), was occasioned by excess in sensuality and overwork. He remarks concerning his earthly career: "Had I lived the simple, pure and beautiful life of Michael Angelo, my friend and compeer, I should have worked much longer, and should have done much nobler things." Further on he says:

"I was responsible for my own death—as much so as if I had committed suicide;" and: "Do not forget my confession. Whatever pictures you are making by your daily lives in this world, you will find them all accumulated in the world where we are. Therefore be artists, in the sense of doing good; of relieving suffering; of removing poverty; of performing acts of kindness; of promoting happiness; of loving others and of conquering self."

Michael Angelo is reported as saying, in the course of his remarks: "But what I wish more particularly to impress upon your mind at this moment is, the sublime truth of reincarnation. Raffaele had been 'born again' more frequently than I had been; and his work was therefore more advanced, from a spiritual point of view, than my own. I have to come again in mortal form, for I am only in the fourth sphere. But, medium though I was, there is many a beggar in the street who is spiritually higher than I am. . . Only those who are far advanced in spiritual development can understand the truth of reincarnation. . . . You will go still further back in tracing these lives, by and bye."

The author adds, in a foot-note to No. VI.:

"There is an absolute consensus of statement among the *higher* intelligences, to the following effect:—that every work of genius exists, first of all, as a thought, in the human mind; that thought is the only reality, and that nothing else endures; that all such works have their exact prototypes in the spirit-world; so that while their material expressions—whether in architecture, sculpture, painting, music or literature—may have perished on the earth, they continue to exist, as objective realities, in the spheres. Hence, in the other world, it will be our privilege to review the past civilisations of mankind; to see the great cities which have disappeared with continents now submerged; to walk the streets of Nineveh, Babylon and ancient Jerusalem, Thebes, Memphis, Athens and Rome; to look upon the paintings of Zeuxis and Apelles, and the masterpieces of Ictinus, Myron, Polycletes, Phidias and Praxiteles."

All this information about the retentive function of the Astral Light has been given long ago by Prof. Buchanan, H. P. B., Col. Olcott, Mrs. Besant and others in their various works.

The author has also the following note in explanation of one of the higher phases of mediumship, as contrasted with man in his ordinary condition:

"The broad distinction to be drawn between the mere man and the inspired medium has been repeatedly impressed upon the mind of the writer, by the higher intelligences. But perhaps it has seldom been more clearly defined than by Francis Bacon, in a communication received on the 9th of June last, in which, after reiterating his belief in the soundness of the inductive system of philosophy, he went on to say: 'I now wish to touch upon the radical difference between Bacon the philosopher, and Bacon the man and the lawyer. As a philosopher in my study, dealing with the laws and operations of Nature, I would allow nothing to divert me from the uncom-

promising search for truth; but on the bench, and as a politician, I was truthful only so long as it served my purpose. Nor did I hesitate to stoop to the most debasing falsehoods. *The lawyer was the man; the philosopher was the medium.* As a man, I was thoroughly selfish, and although I had many friends who would willingly have laid down their lives for me, I would have made no sacrifices for them. I was so cold and calculating, that I suffered my own friend (Raleigh) to go to the scaffold, rather than risk incurring the displeasure of James, by interceding on his behalf. I was the most servile of all the king's flatterers; and, although in my heart I regarded him as the greatest imbecile in England, yet I extolled him to his face, as the wisest of men. Thus you will see that, although great as a medium, I was contemptible as a man."

It is quite evident that what is here referred to as mediumship, may be but the subordination of the lower to the higher self, yet, the more complete this subordination, the more readily can thoughts be impressed upon the mind by higher intelligences, of whatever class. Mr. Leadbeater, in his closing article on "Invisible Helpers" (see January *Lucifer*, p. 411), refers to those who are "employed to suggest true and beautiful thoughts to authors, poets, artists and musicians..." Yet, on the preceding page, while referring to the impropriety of absolute control of a mortal's actions, by the invisible helpers he says:—

"Let there be no mistake here. It would be perfectly easy—easy to a degree which would be quite incredible to those who do not understand the subject practically—for a helper to dominate the mind of any average man, and make him think just as he pleased, and that, without arousing any suspicion of outside influence on the mind of the subject. But however admirable the result might be, such a proceeding would be entirely inadmissible. All that may be done is to throw the good thought into the person's mind as one among a hundred that are constantly sweeping through it; whether the man takes it up, makes it his own, and acts upon it, depends upon himself entirely. Were it otherwise, it is obvious that all the good Karma of the action would accrue to the helper only, for the subject would have been a mere tool, and not an actor—which is not what is desired."

The evils which are liable to occur to a highly sensitive and mediumistic person by submitting to be fully controlled by any invisible intelligence, are fearful to contemplate—especially when we consider the possibly insidious nature of such control and the resulting weakening of the will of the subject. Let such sensitives beware, and remember that the laws of mediumship should not be trifled with. Only when the consciousness is not in the least degree obscured, and the will is left entirely free to accept or reject the impressions offered, can safety be reasonably predicated, and not even then, unless the aspirations of the medium are constantly of a pure and noble type.

E.

OLD INDIAN THEOSOPHY.

THEOSOPHY and Theosophists had been at work in India long before H. P. B. and H. S. O. (the "Heavenly Twins"!) left America, bound 'homeward.' This is a wholesome truth that needs repetition now and then in face of the oft-heard murmurs that the Indian F. T. S. does not throw himself into the 'work' according to expectations. The Indian F. T. S., it is said, is not up to the mark, up to his traditions. This may be—I do not hold a brief here to defend him—yet I will be foolhardy enough to speak a word or two in his favour. Theosophy is new to the Westerns. To us of the Orient it is as old as the hills and is engraven deep within the instincts of our race. Even now, the T. S. is not the only agency that sows Theosophy broadcast in India. What is practically Theosophy is being preached throughout the length and breadth of the land by *Sadhûs* and *Sannyâsis* who, I believe, are more numerous than all the F. T. S.'s, the world over. As regards work spiritual, the 'apathy' of India comes up to—shoots beyond, the 'activity' elsewhere. If the Indian F. T. S. is sluggish in performance of duty, that concerns him and Karma. The account will be settled some day or other. If sluggish, he does not stop the spiritual movement in India which is *not* confined to the T. S. Agency. India is fallen—yet it is India still—the cradle of religious life. Perhaps some will sneer, especially when they see that this comes from a Brahmin. Do you want proof? The proof—a sad one, alas—is before you. The famine that devastates the land is said to be an unprecedented one in point of gravity. The poverty of Indians is proverbial. Even in 'good' years the lower classes can but keep body and soul together. They are driven to the last pinch in times like these. Yet who dare say that the people do not bear up bravely, with commendable resignation, under this dread calamity? Famine is not new to India: it has set up a regular routine of visits. And during this scarcity as well as during previous ones, the people have, throughout, maintained their character as men who know how to take calamity. Think you that if people in other countries, Western countries, had been so poor and had been hard-pressed so often—think you, I say, that *there* we would not have witnessed social upheavals? The Government here may thank their stars that their subjects have been taught, since times ever so distant, to bear their sufferings like *men*. This is practical Theosophy.

This (a long introduction) brings me to my point. How has this been taught? With only one phase of the question will I concern myself to-day. I have mentioned above, *Sadhûs* and *Sannyâsis* who are the time-honoured teachers. (By the way, if the Indian F. T. S. would work under the 'garb' he would have better results to show.

People here are not used to taking lessons in religion from laymen. They will listen but to their time-honoured teachers. This is no excuse. It is a fact.) To proceed. Another powerful instrument in the work of keeping alive the old spirit, or at least in preserving the germ, has been popular poetry. Confining myself to my own vernacular—the Gujarati—I may say that there never has been a poet of note who has given the go-by to religion in his compositions. This holds good, I fancy, of all our inland dialects. Indeed, we find that our best poets are often those in whose compositions the religious element enters very largely. How many popular *Bhajans* (devotional pieces teaching *Vairāgya*, &c.), there are! Their name is simply legion. It is these that have fed the flame. They may be divided into two classes. There are compositions that can be appreciated only by men of the higher class—the educated and the intellectual. It is not my purpose to deal with these now. My business lies with the compositions which from their character may be said to be meant for the people at large. These rough popular pieces, often embodying the noblest sentiments, conveyed in simple, heart-telling words, have passed from mouth to mouth like the Vedas, being handed down from father to son. A sort of compilation began only with the advent of the printing press. In these pieces we often find that the simple, untutored soul of a villager has poured itself forth in rhymes, rude enough, yet containing appeals to the better nature within man that stir him to his depths: sentiments that overflow with devotion. Poetry, in its special department, which we are now considering, occupies itself with speaking to men about the certainty of every one having to die one of these days (a fact that most men forget) and the hollowness of outward forms. Throughout runs the intense desire to be freed from the wheel of births and deaths; and very marked is the stress that is laid on the finding of the *Guru*.

Through translation it is simply impossible to give an idea of the fervour that permeates these popular rhymes. You cannot translate the 'fire' which is the leading attraction, and without which it will be all dry bones. "Rule Britannia" may be translated so far as words go. But what Briton would find the old charm in the new garb? And so I set out with the declaration that many of these pieces are simply untranslatable. The words and sentiments by themselves may convey nothing. The rhyme itself is rude, yet most adapted for the purpose. The arrangement of the words, the measure and the peculiar cadence in which these are recited are the things that storm your fancy. You must not expect something very high. And yet one or two of these *Bhajans* recited before an audience that can understand, by one who 'knows his business,' would be more potent than a long course of lectures. (This ought to be a hint to T. S. workers in India.) In the *Moffusil*, as you move about of a night when, perhaps, the moon shines with a lustre that is specially reserved for the Indian atmosphere, it is no uncommon sight to see a group of villagers, or others of their class,

may be half-clad, sitting on bare ground in a circle, their faces mirroring forth their feelings (thus departing for the nonce from their general impassivity), with the instruments of their crude, simple music in hand, chanting with an unimaginable fervour, hymns that now embody the loftiest Vedantism, and now descending to the common level of every-day experiences, twine about the heart with the homely truths conveyed. No wonder that in India you not unfrequently meet with a peasant who talks philosophy with you for 'an hour by the Shrewsbury clock!' No wonder that Indian peasantry is one of the best behaved in the world!

And now, I am going to disappoint the reader by the brevity of my few translations. Of course, I confine myself to my own vernacular. I write without books and so it is more than possible that my specimens may be but second best. Memory has not kept a faithful record, and I choose at random from what I can lay hands on at the moment. I want but to show the presence of ante-T. S. Theosophy in India, as shown by rhymes that are meant for the people. To you it might appear utter nonsense. You may pooh-pooh it. Yet the original, I love with all my heart.

* * * *

Fool! thou didst earn and earn and made thy pile! Aye, (in the end) they will place a big, big stone on thy head. Thou didst scheme; thou didst cheat, didst amass wealth and wast called millionaire. Never a pie didst thou spend in charity, and lo! (in the end) thou dost find thyself robbed, all of a sudden. All thy hordes will remain as they are, not a particle of grain will accompany thee. Thy fate is the same as that of all—prince and pauper—to be reduced to ashes in the burning ground. Thou sleepest below, leaving all thy mansions so fair. Says Bhoja Bhakta, "The soul repented, aye, so repented after it had left!"

* * * *

Why, why, did you assume this body if you are to remain without devotion? While in the womb you did promise devotion and exclaimed "Oh Hari! take me out of this".* Having made this promise, you came out and are now recreant to your word! Seeing you without devotion, say I—Surdâs—that in bearing you, your mother bent down under a useless burden.

* * * *

Seek out the good Ones, seek out! do—do utilise this birth of yours. Born thou art, a man—a glorious position—do then *do something* to improve it. Child, resort to the blessed *Guru* and seek to avoid births and deaths. Let us even know something of our "whence" and "whither". This life is a two-days' wonder, let us then be ever on

* It is a popular belief in India that while in the womb the soul remembers its past birth, forms virtuous resolves, and prays to Sri Hari to be taken out of the filth of the womb, but that the first sniff of the world's atmosphere brushes away the virtuous resolves.

guard. Whose is wife, son or brother-in-law? They all will speak fair so long as they can hold on to your skirts. Says Kabir, "My brother, do something for yourself. You are to go out alone, dear!"

* * * *

Doth it cost you aught, fool, to say "Krishna, Krishna?" You are well able to indulge in talk that is without rhyme or reason. Why can you not then say "Krishna"? You cannot surely be ill, for at dinner you swallow two *seers*. Why can you not then say "Krishna"? In glorifying *Gorinda* you have not to spend, you have not to labour! Why can you not then say "Krishna"? Says Surdās, "Worship ye all Hari, for sudden will be the call for you."

* * * *

* Good Brothers, be warned and leave the door that leads to births and deaths. See what the *Nou* is like, whether it is low or kingly in its nature! Look thoughtfully into the heart where there is neither shadow nor smoke. Some say that God has form; others regard Him as Formless. Only those can worship Thee that *know*. Look upon Him as on the flame of a lamp. Meditate constantly and then you will obtain knowledge of the Self and (for that) look equally on all, and so will the purblind darkness vanish. All this is a play and as unreal; unreal are the castles built by Hope. This is all due to *Buddhí* and *Chit* seeking sensation in life. Let us therefore turn the guage inward. Says Motiram, the servant of Bhaktidas (his guru), "We should forsake fondness for this body and with every out-going and in-going breath should think on 'I am That.'" Great, indeed has been the favour shown by the Guru.

* * * *

I awake, but don't find the world awake. That is sleep proper in which I see all these manifestations—but dreams. The *Chit*, *Chaitanya*, and manifestation, these are all one and the same, Brahman sports with Brahman. The five *Maha Bhútas* appeared in His bosom—atom linked to atom. The flowers and the fruit, these are from the tree and belong to it. The branch is not far from the stem. The Vedas proclaim this. *Śrúti*s and *Smṛti*s bear witness to it. There can be no difference between gold and (gold) ear-rings it is but a difference of name and form. The substance is the same. Says Narsinha Mehta, "Thou art That—verily That. It was on knowing this that the good Ones accomplished."

* * * *

* This is from a man I happen to know; a low caste man earning six or eight annas a day and essentially "medicated", as the word goes. This but serves to show how the lower classes are here already permeated with the ideas that we are trying to sow all round. In many cases it is but carrying coal to Newcastle. The other day while taking my "constitutional" I chanced to overhear part of a conversation between two passers by—a male and female, of the day labourer class. The woman was evidently remonstrating with her male companion and I picked up the words—"Why should you make up such a heavy load of Karma? Not always shall we have the human body." Here was Theosophy in epitome for you, though perhaps a little crude!

Oh Tulsi ! born as man and yet they did not worship the Lord Supreme. Why, when cutting the umbilical cord, did not your mother cut off your head ? Why did not your mother miscarry, why did she not remain barren ? Desolate are the homes where Hari's praises are not sung. In fashioning you, the Lord forgot to add the horn and the tail. Aye, Tulsi, without the worship of God,—*fie, fie* on your beard and your moustache ! Blessed the land, blessed the village where reside the Pure Ones. In such company you are to sing to Hari and He will purify you. To him in whose heart is located Rama, all the rivers are as the Ganges, all stones as shaligram stones (used as symbols of Vishnu) and all plants as the sacred Tulsi plant. Compassion is the key-note of religion, pride the very source of sin. Do not then, Tulsi, leave off compassion till the day of your death. Regard another's wealth as but stone, another's wife, thy mother. Acting thus, you will obtain Hari. I, Tulsidas, I am thy security.

The world is mad, the world worships humbug. The Creator lives near and the fools know it not. They exalt into *Sirâ* that which is not even *Jivâ*: worship stones and wood while the Supreme One they leave behind. Such is the blind, ignorant world ! In the full light of the sun they are unable to perceive the precious stone lying near. Put a stone boat into water; you may dash out your brains yet it will not float; down will it go to the bottom with you. How, how can oil be had from sand, or milk from a metal cow ? Inside are all manner of iniquities, and they bathe in limpid waters ! Can that avail ? The Lord is not far off: near He is. Look, look for Him within thine own self. Purify, cleanse thyself and turn thy sight inwards. The Lord—*Dhîra's* Lord—He stalks abroad ever and everywhere.

I. M. HORA.

THE EARTH'S SECOND MOTION.

OUR readers may remember that in the *Theosophist* of March last, our London letter (see p. 379) contained a reference to the article in January *Lucifer*, by Mr. Sinnett, on "The Motions of the Earth", and said: "It goes to show that Gen. Drayson's theory on this subject is really a discovery which coincides with the astronomical teachings as derived from esoteric cosmology, and by which the known changes in the Earth's position may come to be reconciled with dynamical principles. The Draysonian theory is that the Earth has a second and slow rotation, its duration being 31,000 years, and that the changes in the apparent position of the stars is solely owing to this second relation." Mr. Sinnett cites the views of modern scientists, especially those of the noted astronomer of France, M. Flammarion, as showing the changes of opinion during the past quarter of a century.

Our esteemed friend, Mrs. A. C. Lloyd, of the "Theosophical Lending Library," at Rome, Italy, has kindly sent us the following scientific statement of facts about this second motion of the Earth,

which has been thoroughly worked out and proved, by her brother, C. H. Johns, B. A., Fellow of the Royal Astronomical Society, and we are permitted to lay it before our readers as below.

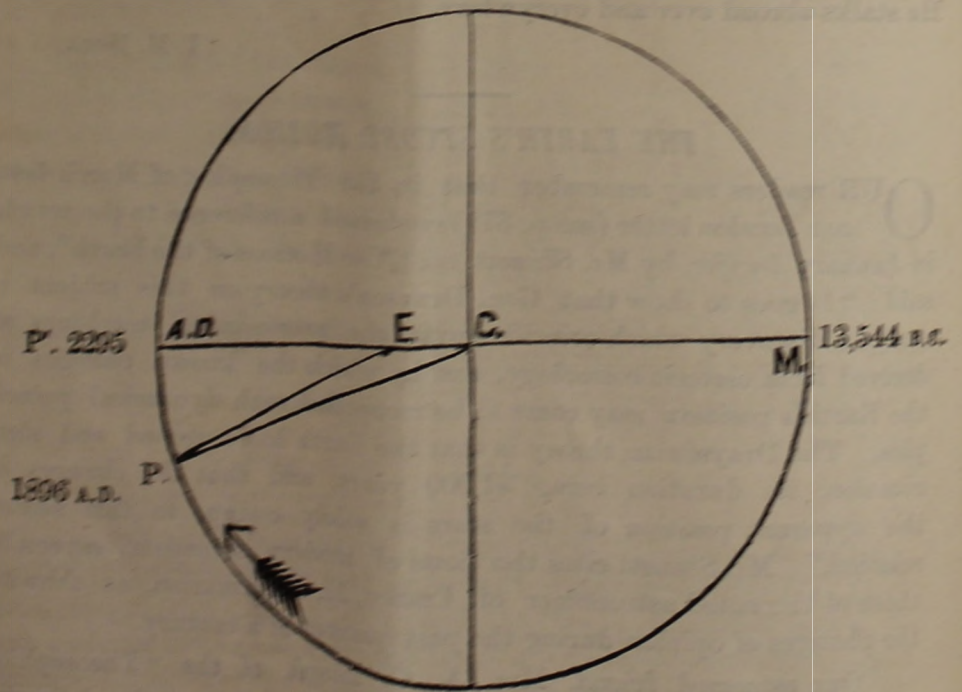
GEX. DRAYSON'S THEORY.

In article 316, Herschel's *Outlines of Astronomy*, the following statement occurs:—

"It is found then that in virtue of the uniform part of the motion of the Pole, it describes a circle in the heavens around the Pole of the Ecliptic as a centre, keeping constantly at the same distance of $23^{\circ} 28'$ from it, in a direction from East to West, and with such a velocity that the annual angle described by it in this its imaginary orbit is $50'' .10$, so that the whole circle would be described by it in the above-mentioned period of 25,898 years."

By modern observations it has been proved conclusively that the Pole of the heavens does not keep constantly at the same distance of $23^{\circ} 28'$ from the Pole of the Ecliptic, but that this distance is diminishing at the rate of $0''.476$ per year (at the present time). Therefore the curve being described by the Pole cannot be a circle of which the Pole of the Ecliptic is the centre. Only about 150th part of the entire circle (if it is a circle) is available for investigation, and therefore it is far from easy to arrive at the exact nature of the curve; but Major-General Drayson, for some years Mathematical Instructor at the Military College of Sandhurst, has devoted some 30 years to its study, and has arrived at the following conclusions:

It is a circle, and its centre is situated very nearly indeed to a point whose N. P. D. is $29^{\circ} 25' 47''$, and whose R. A. is 18 hours.



In the figure on next page, let E. be the pole of the Ecliptic.

- P. the pole of the heavens, 1896 A. D.
 C. the centre of circle described by the pole of the heavens.
 P' the pole of the heavens 22% A.D.
 C. P. = radius = $29^{\circ} 25' 47''$ (about).
 E. C. = 6° (about)
 E. P. = present obliquity.
 L. E. C. P. is decreasing $40''.88$ per year.
 Movement of P. $20''.09$ annually.

From these data the position of the Pole of the heavens can be calculated for any date. Therefore the N. P. D. of any star can also be calculated.

The successive transits of C. give an uniform standard measure of time, by which the error in time which now exists can be rectified.

The transits of E. continue to gain on the transits of C. about $0''.711$ each year, so that in calculating R. A.'s for the future, this correction would have to be added. Only an acquaintance with Spherical Trigonometry therefore is necessary for computing the positions of any star for any date. About 13,544 B. C., the Obliquity of the Ecliptic E. M. would have been more than 35 degrees, thus altering the positions of the Arctic Circle and the Tropics of Cancer and Capricorn.

The subject is treated fully in Gen. Drayson's "Thirty Thousand years of the earth's past history" and "Important Facts and Calculations for the consideration of Astronomers and Geologists."

Results of a few calculations :

Obliquity 1437	{	Observed by Ulugh Beigh	$23^{\circ} 32' 8''$	}	
	{	Calculated	$23^{\circ} 32' 11''.5$	}	
{	Observed position of γ Ursæ Majoris 1887	}	from these data cal-	}	culate position of
{	Mean R. A. 13h. 43m. 5s. 228	}		}	star in 1895.
{	Mean Decl. $49^{\circ} 52' 38''.76$	}		}	
{	N. P. D. Naut. Alm. 1895— $40^{\circ} 9' 45''.81$	}		}	
{	Do. Calculated $40^{\circ} 9' 45''.87$	}		}	
{	R. A. Naut. Alm. 1465 13h. 43m. 24s. 22	}		}	(γ Ursæ Majoris.)
{	Do. Calculated 13h. 43m. 24s. 5	}		}	

Theosophy in all Lands.

EUROPE.

LONDON, 28th January, 1897.

The Blavatsky Lodge held a meeting on New Year's Eve, when the Hon. O. Cuffe read an interesting paper on the "Theosophy of Taoism." Mr. Mead, the Chairman, in his closing speech, pointed out that great service might be rendered to the Theosophical Society, if some of its members would learn the Chinese language, with a view of studying the ancient literature of China. There is, it is certain, an immense field of work to be found in this direction, and we must hope that students will be found, having time and patience, who are willing to follow Mr. Mead's suggestion.

The Sunday evening lectures in this Lodge continue to be very instructive; they throw much light upon the subjects given. On the 10th instant, Mr. Leadbeater spoke on "The Seven Races. The Seven Rays or Qualities. The beginning of a Root-Race. The Manus of the Races"; and on the 17th instant, on "The Third Race and its Sub-races. The Incarnation of the Mânasapûtras. The Continent of Lemuria. The Existing Remnants of the Third Race." This course of lectures will be continued throughout the month of February.

On the 7th instant, Mr. Mead lectured in the same Lodge on "The Essenes"; and on the 14th, Mrs. Cooper-Oakley spoke on the subject, "Is Brotherhood a Fact in Nature?" She showed that so long as our consciousness is confined to the lower planes, it is not possible that we can realize *ideal brotherhood*, any more than we can realize ideal beauty or ideal truth. She said that if in the word *Nature*, we include only the lower manifestations of it as seen in all the kingdoms, we shall find no brotherhood, but rather dissension and struggle. It is announced that Mrs. Besant will lecture in this Lodge on the 4th of March, prior to her departure for America. The *Review of Reviews* commences its New Year's number by giving as its frontispiece, a page printed in colour from the new Polychrome Edition of the Old Testament, which is to be published by Mr. David Nutt. It is designed to show the composite structure of the O. T. by using the seven colours, each of which is meant to illustrate the source from which—in the opinion of modern students—the words were taken. This method brings the result of the "higher criticism" plainly into sight, and its conclusions practically mean that belief in the Bible as an inspired writing is gone. Students have arrived at this conclusion for many a past day. On this first page of the *Review* is printed the fragment of a chapter in Genesis, which close analysis shows as having been built up by various unknown editors, who lived probably between the years 640 and 500 B.C. Mr. Stead says: "the evidence for this is to be found in the structure of the language, the style of the author, and all those minute differences of words and allusions, which would enable any school-boy to pick out from a page of poetical selections, what was written by Chaucer, Shakespeare, or by Kipling." The theory of inspiration must undergo a change by the discovery of the composite nature of most of the Sacred Books, and of their comparatively recent origin. It is curious to see how slowly and surely the change is coming, but there are still thousands of people who prefer to be blind, and to them the discoveries of students will be thought profane.

Professor A. C. Haddon has written in the *Daily Chronicle* on the subject of some curiously marked pebbles, a large quantity of which have been found in a tunnel-like cave in the department of Ariège, near the Pyrenees. The discovery was made by M. Ed. Piette, and published by him in *L'Anthropologie*. We learn that this cave had been occupied by men in remote antiquity. Its deposits are said to belong mostly to a Transition Period between the Palæolithic and Neolithic periods. In the lower layer they consist of the bones of reindeer, red deer, wolves, etc., and the antlers of reindeer and bones of other animals, have been engraved, with drawings of all sorts of animals and fish. Above these we come to new conditions. The climate must have changed, and the cave seems to have been occupied by a new race of men who had begun to cultivate the soil. They left the remains of walnuts, hazel nuts, cherries and plums. It is in the earlier deposits of this new era that are found hundreds of pebbles such as are taken from the bed of a river, marked

with devices in red paint. The markings have been classified as numerals, symbols, pictographic signs, and alphabetical characters, by M. Piette, and Mr. Haddon says there can be little doubt that this is one of the most important of recent archæological discoveries. Some of the stones have eight bands across them—never more than eight. Some have spots varying in number, and some have what seem to be letters or syllabic signs. It is imagined that we have come across an unsuspected phase of pre-historic culture. The significance of the markings is yet unexplained: such designs amongst early races usually have a magical or religious meaning.

Professor Sayce has been busy, latterly, unearthing clay tablets in the South of Chaldea. He writes in the *Contemporary Review* about these records of a time, at least 3,000 years before our world was formerly believed to have been created. The city he has explored is one whose origin is lost in antiquity. It was called Lagas, and has yielded an immense number of monuments. Its most valuable treasures are found in a library discovered last year, and which contained 33,000 clay tablets. These are now mostly in Constantinople, where they are being deciphered by Assyrian scholars, who have plenty of work in store, with these and other collections made by the Turkish Government. The Professor says that, "even the historical revelations of to-day are likely to be surpassed in interest and importance by those of to-morrow."

An American expedition which has been working for five years in Northern Chaldea has also made great discoveries from which the world will understand that we are not looking at remains from a barbarian settlement, but one of a great civilization.

According to *Science Siftings*, the time is at hand when it is possible that some lost treasures of knowledge may be brought to light. Some scholars are aware of the existence of ancient MSS. in Abyssinia, and we are here told that when peace is made between Italy and that country, King Menelik has the intention of permitting some of his precious possessions to be examined by European scholars. The King, who succeeded to the Empire in 1889, is said to be more advanced than most of his countrymen. He has already introduced many new ideas and is anxious to increase his knowledge; so much so that he had the courage two years ago to visit a certain island in the southern part of the kingdom, on which is situated a monastery which has been guarded as a sacred place by ignorant and fanatical monks, for thousands of years. Whoever set foot on the island was never again allowed to leave it. The King's visit was made under an armed force, and, if his report is to be believed, he was shown an immense quantity of books, parchments, and papyri, which had been placed there in vaults for safety during the Mahomedan invasion in the 16th century. Some of the parchments are said to have come from the Alexandrian Library, while the papyri date from a much earlier era, and probably relate to the period when the Emperors of Ethiopia ruled, not only in Abyssinia, but over Egypt. The sanctity of the island is known throughout the Moslem world, which accounts for its safety amid the innumerable wars which have been going on in the country for at least 1,800 years.

There are also, it is said, many treasures in the Cathedral of Axim, where the rulers of Ethiopia have been crowned from the earliest times. It is built over an immense granite pile, the remnant of an ancient temple, and it is within this that there are said to be vaults full of antiquities, and of MSS. in an excellent state of preservation.

The following paragraph, taken from the last Monthly Record of the Royal Geographical Society, and by it from *Petermanns Mittheilungen* is interesting. "Prince Albert of Monaco reports that while cruising this year on his yacht, the *Princess Alice*, at a point about 55 miles south of the Azores, where depths of 1,000 to 1,500 fathoms were expected, the lead touched the bottom at a depth of only 790 feet. A thorough examination of the neighbourhood was made, and it was found that there exists here a bank of 24 miles in circumference with two culminating points, at a depth of 250 and 625 feet respectively." The fishermen at the Azores are rejoicing in the prospect of a new fishing-bank, and we also have an interest in the discovery, for it is more than probable that the bank with its two peaks is a remnant of the old land of Atlantis.

E. A. L.

AMERICA.

The time for the annual meeting of the Convention of the American Section has been changed in the Constitution, from the 4th Sunday in April to the 2nd Sunday in June. The Convention of 1897 will, therefore, assemble on Sunday, June 13th.

On Dec. 22nd, a Charter was issued to the Sheridan T. S., Sheridan, Wyoming Territory. It contains 30 members, and is a fresh outcome of the invaluable labor of the Countess Wachtmeister. The Secretary is Mrs. Elizabeth McNutt Simpson.

On January 25th, a Charter was issued to the Yggdrasil T. S., Minneapolis, Minn., with 12 Charter-members. This is a Scandinavian Branch, and was formed by the Countess Wachtmeister during her recent labors in Minneapolis. Since August 1st, 178 new members have been added to the sectional roll. There are now 22 Branches in the American Section.

Chicago during this whole current season—Fall, Winter, and Spring—has special opportunities. There is a corresponding special interest in doctrines that are published in Theosophical Society literature. Chicago prides itself in being, of all large American cities, the most broadened in thought, and most vigorous in zeal. There is almost an epidemic of liberal investigation; that begins with the most unlettered agitators and liberal centres, and reaching through the susceptible ranks, touches the threshold of Theological Seminaries, enters the door of the orthodox Professor, goes with him to his classes, with his own salary opens a Social Settlement, and lives there! And the numerous "Settlements" of Chicago, are veritable training establishments of free thought.

Foremost of the special opportunities of the season, is the constant activity of workers whom the Orient has produced for this epoch. I refer now to Dharmapala and the Brahmacharin Bodhi-bhikshu.* Dharmapala has addressed throngs—it is always a throng—at Jenkin Lloyd-Jones' popular Unitarian Church, at the Ryder Memorial Church, at two or three Universalist Churches, at the pretty suburban Oak Park Universalist Church, at the Central Vegetarian Society of Chicago, at the North Side, and the West Side branches of the Chicago Vegetarian Society, at the Vegetarian Club of the great rich, Chicago University, at Kimball Hall, at the Van

* Baba Jagadisha Chandra Chattopadhyaya, F. T. S.

Buren Street Theosophical Society, and at several of these places, on various occasions.

Dharmapala has also been on the wing, Eastward in Canada, North Westward to cold Dakota and Minnesota. Stopping more or less time at each place, he received memorable cordiality in Fargo, Duluth, St. Cloud, New Ulm, Minneapolis, Marquette, in Michigan, Stearns, Freeport, and Cincinnati, Ohio. He was in Indianapolis at the interesting Annual Congress of Liberal Churches, and about this time he is in Aurora and La Salle, near Chicago. He is now to be away for a month, and after that, may go Southward.

Societies like the Vegetarian Branches, usually have a moderate attendance. When he spoke, their audience stretched out into ante-rooms and vestibule.

All the same hearing attends the young Brahmacharin, who is appreciated as he merits, which is more than can be understood without seeing and spiritually feeling him. He was the Sanskritist co-adjutor of Mr. Mead in the translation of some of the Upanishads at the London Headquarters of the T. S.

Imagine how he works, from his January programme in the commodious Theosophical Hall in Van Buren Street:—Mondays, 3 P. M., a Sanskrit class; Tuesdays, 3 P. M., Bhagavad Gita class; Thursdays, 1 to 5 P. M., Special appointments; Fridays, 3 P. M., Conversational class; Fridays, also at 8 P. M., lectures on the Hidden Mysteries of Hindu Life; the five Sundays, at 8 P. M., discourses—1. The Goal of Life; 2. Yoga—what it is; what it is not; 3. Steps in Religious Life; 4. Possibilities of the Human Mind; 5. Three Great Religions—their Inner Resemblances.

The Countess Wachtmeister is here. She opens with a social evening reception, January 22nd, at the Sealand Hotel. Invitations for self and friends, are to be obtained free at the Van Buren Street Theosophical Office. She will receive a large company.*

ANNA BALLARD.

NEW ZEALAND SECTION.

January, 1897.

There has been a good deal of interest and enthusiasm over the first Annual Convention of the Section, which was held in Wellington on January 2nd and 3rd. Delegates from Auckland, Waitemata, Christchurch and Dunedin, and also from the branch newly chartered at Wanganni, were present—Pahiatua Branch being represented by proxy. The General Secretary reported that in the eight months since the formation of the Section, there had been an increase of 22 in the membership; 15 old members having been taken off the roll, (4 of these having seceded to the late Mr. Judge's society) while 37 new members had been added. So that the Section though small, is growing. One new branch had been chartered at Wanganni, to be called the Wanganni Branch. The first session of the Convention was held on the afternoon of the 2nd instant, and was devoted to the discussion of various reso-

*Our correspondent omits one important fact, viz., that Virchand R. Gandhi is filling a five years' engagement with a Society in Chicago, for presenting the religious philosophy of the Jains. Ed.

lutions dealing with the question of correspondence among members and enquirers, consideration of some scheme for this purpose being left to the Executive, and the subject of the formation of a Sectional Lending Library, on the lines of the Library in London, also came up for consideration. A proposal that the present organ of the Australian Section, *Theosophy in Australasia*, be enlarged and made the organ also of the New Zealand Section, was discussed also, and a committee appointed to go into the question thoroughly. The Committee afterwards decided that it was desirable that some arrangement should be made in this matter, and placed it in the hands of the Executive, suggesting that the Australian Executive be approached, with a view to its being brought up at the Australian Convention to be held at Easter.

The whole of the second session, on the 3rd, was devoted to the consideration of the Constitution, the most important business of the Convention. The Chairman, Mr. W. T. Short, Vice-president, Wellington, in his opening address, had referred to this as being especially important. The elasticity of the Constitution of the T. S., allowed every Section to model its laws in accordance with the necessities and the characteristics of the country in which it was formed, and it was a very necessary thing that the constitution of this new Section should be carefully considered. He suggested that the thought of Brotherhood should guide them in all the business that might come before the Convention. The question of the Constitution was gone into thoroughly and every detail carefully discussed. Several alterations were made in the Provisional Constitution, and a few new Rules were added, and the new Constitution now only awaits the approval of the President-Founder. A social meeting in connection with the Convention was held on the evening of the 2nd, and was well attended by members, delegates and friends; about forty being present, and it added greatly to the success of the Convention, while on the evening of the 3rd, a public meeting was held, and addresses were delivered, the audience being large and appreciative. Altogether the Convention was a great success, a spirit of harmony and real brotherhood prevailed all through, a feeling which must have a marked effect in united action and increased effort on the part of the whole Section.

Mr. and Mrs. Draffin, Auckland and Waitemata delegates to the Convention, gave several lectures in Wellington, and are now visiting Christchurch and Dunedin, where they also lecture. The visit will no doubt help the Branches, and will also help the Section as a whole; as all such visits must. The General Secretary, Miss Edger, has returned to Headquarters in Auckland, where she will remain until further visits elsewhere are required. She lectured on the 17th January on "Theosophy in New Zealand," giving a short sketch of the growth and work of the Society and the way in which the Theosophical teachings are spreading in this country and permeating all classes.

The Assistant Secretary of the Australasian Sections reports a steady increase of membership and a marked activity in the purchasing of literature.

HOLLAND.

Though the year 1896 brought sadness and grief to many a heart, and its share of trouble to the Theosophical Society in Holland also, yet many hopeful signs for the future have been visible during the last few months. Three provincial newspapers have opened their columns to notices sent to

them by Theosophists, and that because some interest had been previously aroused by an article written and offered for publication as an essay. One paper published in Haarlem and two in the Northern Provinces, are now receiving what instruction one can impart in daily papers. For it is queer writing for those publications; it is, at first, something of a trial on one's finer feelings, to see the high thoughts and the holy aspirations of our philosophy, put between whatever other news the editors choose to place beside them. In the beginning, it seems like desecrating the Wisdom-religion and the holy truth revealed by revered Teachers. But one should not keep for one's own self, that which is good, aye, necessary as daily food for other selves. What does it matter after all, in what sort of cup or glass the pure water that must relieve your thirst is offered to you, if only the water and the glass be pure? Never mind if this last does not possess any artistic value, the paramount question is to quench your thirst and that by healthy means. And if you know of others who want to refresh themselves too, your duty is to deal out to them that which they need, in as large a measure as possible, and to use the purest utensil you possess. Let us rather be anxious that the supply never fails; it is so cruel to let others struggle with their thirst, when negligence of ours is the real cause of their suffering.

Another good sign is the appearance of a small Dutch book, entitled: "Op de Zuiderzee," by Mr. E. Stark, F. T. S., with six illustrations from his hand. It first came out in an Amsterdam paper, but is at present published in book form. This will soon be followed by another, equally original Dutch, volume for beginners, and after this by a third short essay, also for the benefit of those who are not far advanced. So next Spring there will be three Theosophical essays on record and, as we hope, on many a bookshelf too.

If I may, in this instance, use the words of a Master, cited in the *Secret Doctrine*: that "a few drops of rain do not make the Monsoon, though they presage it," there is, perhaps, in the good signs of the times which I put under your notice, the increase of interest shown in small corners of Holland and the first booklets coming forth, a presage that they may be followed, if not by a monsoon, at least, by a respectable shower.

AFRA.

CEYLON.

Our educational matters are prospering in Ceylon. Mr. Buultjens reports that Ananda College has recovered from the bad effects of his four months' sickness, and the Colombo Committee have just engaged, as Vice-Principal, a Madras graduate recommended by Principal Hall, of the Teachers' College, Saidapet. He writes:

"The course of studies at Ananda College, Colombo, has been altered in accordance with the Government Code for 1897, and the higher classes prepare for the London Matriculation and the Calcutta Entrance Examinations, in place of the Cambridge Senior and Junior Locals.

STAFF OF TEACHERS.

Principal—A. E. Buultjens, B.A., Cantab.; Vice-Principal—K. S. Bhat, B.A.; Madras, Head-Master; A.C. Paulusz, F.A., Calcutta; and seven other teachers."

Mrs. Higgins has—thanks to the touching generosity of Mr. Wilton Hack, of Australia—completed the new building and moved into it. She has also lately secured the services of a qualified assistant teacher from Australia—

Miss Gmeiner—who is giving excellent satisfaction. New boarders are almost daily offering, and the prospect is that even the enlarged accommodations for pupils will soon be inadequate.

The venerable Mrs. Pickett has accepted the post of Directress at Sanghamitta Girls' School and will at once enter upon her duties. Miss Roberts continues as Lady Principal. We sincerely hope that both those much-needed schools for the education of Buddhist girls may prosper and do great good.

INDIA.

FEDERATION MEETING AT KUMBakonam.

In accordance with the circular sent to all the Branches of the T. S. in the Madras Presidency, 17 of them sent in their reports and 20 delegates attended the meeting. As, two days before the date of the Federation meeting, we had copious showers of rain, the Palace gardens where we intended to meet and accommodate our guests, became flooded with water and hence unfit for use. So we had to rent a separate building for the accommodation of the guests and to utilize the spacious Hall of the Kumbakonam T. S. for the purpose of our meetings. On the opening day of the auspicious meeting, as well as on the second day, it was with great difficulty that our members were able to push their way up to the T. S. Hall. From early morning till night that day, the roads of the town were filled with dense masses of people passing to and fro the Mahâmagam Tank and the River Cauvery. Considering all the difficulties, we had a decent gathering of Theosophists, sympathizers and outsiders, who made the meeting a success. Printed copies of the programme of the work of the two days were circulated freely among the gentry of the town as well as among the delegates and Theosophists. On the morning of the 17th (February) after some formal business proceedings were over, Bro. Sivasankara Pandiyaji was voted to the chair, as Dewan Bahadur R. Ragunâtha Row, Avergâl, who was expected to preside, was not able to attend. After the chairman's address, the appointment of committees and reading of the report of the Provincial Secretary of Madras Presidency, various papers were presented and read by delegates. As Sister Krishnammal F. T. S. of Mysore was unavoidably detained in spite of her earnest desire to be present, her paper on "Gurus" was read by Bro. B. S. Raghuthmachariar. On the second day, essays were read in the morning by Brother B. S. Raghuthmachariar, on "Theosophy and Home," and by Bro. T. Vijiaragha Charlu, on "Some Thoughts on the Bagavad Gita;" and, following the Report of Committee and discussion thereon in the afternoon, a lecture was given by Bro. Sivasankara Pandiyaji, on "Teertha-Yâtra-Swarupa, or the Nature of the Pilgrimage to the Holy Waters." Besides the papers read at the Convention, I have received the following papers which were considered as read—"Inspiration" in three parts by Bro. Govinda Charlu, "The Similarity of Jagrat and Swapna States" by Bro. A. Siva Row, and "The Caste System of Vedic India," by Bro. G. R. Subbaramier. Some of the papers submitted will soon be published. Pamphlets distributed on the occasion were—

- 1 "The Mahamagam Festival by Bro. Sivasankara Pandiyaji."
- 2 "Theosophy defined," published by Satchedananda T. S., Coimbatore.
- 3 "Some words on daily life," published by the Kumbakonam T. S.

Thus passed, with much enthusiasm and success, the first Federal Meeting of the T. S. in the Madras Presidency. In order to make these meetings a decided success and induce almost all the members to attend, the distance has to be minimised and different Federal centres have to be created in different places, embracing each the small area of two or three Districts. If our members will but contribute their zeal and earnestness in this affair, we shall be able at no distant date to accomplish satisfactory results.

K. NARAYANASAMI AIYAR,
Provincial Secretary, T. S.,
Madras Presidency.

PROBLEM FOR THE PIONEERS OF THEOSOPHY.

The following Tables are calculated from the Census Returns of India for 1881, for the Theosophical pioneer's consideration on the following points:—

1. Are the present workers (lecturers) sufficient?
2. Will the present Theosophical publications—especially those in Vernaculars, suffice for the Indian Vernacular readers; the English being *only* understood by a very limited number of the population (*i.e.*, about 200,000)?
3. How are the *illiterate* villagers and rustics to derive benefit from Theosophy?
4. How is the state of education, especially of females, to be raised?

TABLE.—*Distribution of the Population of India under Religious Denominations.*

RELIGIONS.	POPULATION.			PER CENTAGE.		
	Males.	Females.	Total.	Males.	Females.	Total.
Hindu	96,009,227	91,928,223	187,937,450	37·81	36·21	74·02
Mahomedan	25,760,440	24,361,145	50,121,585	10·15	9·60	19·75
Aboriginal	3,218,430	3,208,081	6,426,511	1·27	1·26	2·53
Buddhist	1,771,178	1,647,706	3,418,884	0·70	0·65	1·35
Christian	968,888	893,746	1,862,634	0·38	0·35	0·73
Sikh	1,046,498	806,928	1,853,426	0·41	0·32	0·73
Jain	640,158	581,738	1,221,896	0·25	0·23	0·48
Jew	5,828	6,181	12,009	0·02	0·02	0·04
Parsi	43,598	41,799	85,397			
Others	477,606	474,423	952,029	0·19	0·18	0·37
Total	129,941,851	123,949,970	253,891,821	51·18	48·82	100·00

Table II.—Percentage of Education under each of the Religious Denominations of India.

Religions.	Males.					Females.					Grand Total.
	Under Instruction.	Not under Instruction & able to read & write.	Unable to read & write.	Unspecified.	Total Males.	Under Instruction.	Not under Instruction & able to read & write.	Unable to read & write.	Unspecified.	Total Females.	
Hindu ...	1.08	2.97	41.04	6.00	51.09	0.03	0.08	43.47	5.33	48.91	100.00
Mahomedan ...	1.02	1.93	46.66	1.78	51.39	0.05	0.07	46.91	1.58	48.61	100.00
Aboriginal ...	0.08	0.08	37.85	12.07	50.08	0.01	0.01	38.06	11.84	49.92	100.00
Buddhist ...	5.90	19.04	25.73	1.14	51.81	0.77	0.73	45.67	1.02	48.19	100.00
Christian ...	3.31	9.68	21.82	17.21	52.02	1.81	3.27	25.84	17.06	47.98	100.00
Sikh ...	0.93	3.70	51.78	0.05	56.46	0.03	0.05	43.42	0.04	43.54	100.00
Jew ...	7.45	14.73	21.64	4.71	48.53	2.85	4.73	37.39	6.50	51.47	100.00
Jain ...	3.09	13.42	17.71	18.17	52.39	0.07	0.13	30.49	16.92	47.61	100.00
Parsi ...	11.22	25.89	13.79	0.15	51.05	5.07	12.95	30.81	0.12	48.95	100.00
Others ...	0.54	0.53	42.92	6.18	50.17	0.09	0.05	43.76	5.93	49.83	100.00

M. RAMA PRAPAN,
of Vanaparti.

Reviews.

Mrs. BESANT'S ADYAR LECTURES.

It is thought by many that Mrs. Besant's analytical lectures on 'Four Great Religions', at the last Adyar Convention, were the most remarkable she has ever given, in the way of scholarship. Each religion was magisterially summarized by her and as if it had been the one subject of her study. One would have thought—if she had stood behind a screen—that a learned pandit, dastur, bhikku, or doctor of Theology were discoursing upon his ancestral religion, on the successive mornings, as her expositions of Hinduism, Zoroastrianism, Buddhism and Christianity were being successively made. This versatility in scholarship and intuitive grasp of first principles is matched by no other religious teacher of our times. Of course, the key of the world's creeds and the ready-made glossary of their contents she gets in Theosophy, the old Wisdom Religion, but no other Theosophist has thus far shown an equal skill in applying it. Her generalisation of Hinduism is beyond comparison the ablest on record, up to the present time, and effectually disposes of the slurs of all envious detractors. The lectures are almost ready for publication, and orders booked with the Manager of the *Theosophist*, and the Theosophical Publishing Society, London, will be filled in the order of reception. The price will not exceed one rupee.

O.

MEMORANDUM ON HINDU FEMALE EDUCATION, IN THE BOMBAY PRESIDENCY.

BY DEWAN BAHADUR MANIBHAI JASBHAI.

This important work is written by a statesman who is thoroughly conversant with the subject under discussion. It is divided into nine chapters which treat of the present situation, the need for female education and consequences

of its neglect, methods of instruction, vernacular literature for schools, ways and means, &c. The author gives the following figures from the latest census returns of the Hindu portion of the Bombay Presidency. The female population amounts to 10,465,561, of whom 10,421,570 are illiterate! Though there may have been many causes which have combined in producing the present degenerate condition of India, the one cause of the non-education of its women is sufficient to ensure the steady deterioration and final downfall of any nation. Chapter third on, "Woman as Wife and Mother," deserves especial mention. Most truly does the author regard this home power, when guided by a good and well-educated mother, as having "an unrivalled influence in forming the character of children." As George Herbert said: "A good mother is worth a hundred schoolmasters." On page twelve we read: "Our Aryan Shastras describe the mother as the greatest of all instructors **माता परमको गुरुः** and as a thousand times more venerable than the father, who is considered a hundred times more venerable than the teacher." Verily there is a mine of truth in the old proverb:—"She who rocks the cradle rules the world." As Smiles justly says:

"Posterity may be said to lie before us in the person of the child in the mother's lap. What the child will eventually become, mainly depends upon the training and example which he has received from his first and most influential educator. Hence, to instruct woman, is to instruct man; to elevate her character is to raise his own; to enlarge her mental freedom is to extend and secure that of the whole community; for nations are but the outcomes of *homes*, and peoples of *mothers*."

As Lord Tennyson so nobly puts it:

"The Woman's cause is man's. They rise or sink
Together; dwarfed or God-like, bond or free."

Unfortunately, the masses of men in India do not seem to realise the great truth that woman's lack of education—of thorough development,—reacts with stunning effect upon themselves, also. Can the stream rise higher than its fountain? This book would do an immense amount of good if translated into all the vernaculars and widely circulated throughout India. Let us hope that this will be done. It is privately printed.

E.

AS IT IS TO BE.

BY CORA LINN DANIELS, Franklin, Mass.

The author of this neat little book is psychically sensitive—clairaudience being her leading gift. She says:

"Throughout my life, since I was about twenty years old, I have occasionally heard what I called Voices speaking to me. These Voices are distinct to my consciousness as a human voice, yet I realize that they make no sound. They speak in the English language, but I have often heard them speak a very decided brogue a Scotch idiom, once in a great while, some language I could not understand, and very often upon subjects with which I had nothing whatever to do, and with which I could not have had any possible connection. I first began to notice these Voices as a sort of dual consciousness. I would be thinking in my own words, when I would suddenly stop short and listen to what was being said besides my own thoughts—just as if a telegraph operator should be sending a message and still listening to those which were being sent over the wires to her."

In this way she has often been able to commune with friends at a distance as well as to listen to the conversation of strangers in other lands. After-

wards a change occurred in relation to these Voices, and they seemed to her as being—

“Voices of spirits who had passed out of the body into the immortal life. Many and long have been my inward conversations with these spirits (if they be spirits), who have told me many wonderful things—things that it does not seem to me I could possibly imagine.”

Later on, she began to keep a record of these conversations with the unseen, and this book is the result. It abounds in noble sentiments and many high ideals of life are pictured and important truths presented, but whether they come from her own higher Self, or from entities on other planes, it may not be easy to decide, and it would be unwise, indeed, to accept as finalities the various statements made concerning religious or philosophical subjects. For instance, we are definitely told by these voices, in Chapter xvii., that reincarnation is an impossibility and that there is, really, no necessity for it; yet we might cite the testimony of various seers, prophets, yogis and mediums who state, most positively, that reincarnation is not only a possible but an actual fact; and though the intelligences represented by these voices may not have been, at the time of speaking, conscious of the grand truth of reincarnation, this lack of knowledge on their part by no means invalidates the testimony of many other intelligences who *are* conscious of it, as a fact in their own experience,* including many people now living who have had, at certain periods of their life, a distinct recollection and even, view, of events which have transpired during some prior existence on earth.

Again, the wholesale denunciation of astrologers will hardly do, in this present age, when the better class of them are known to be well educated, noble-minded and respectable people—by no means “charlatans;” however justly this epithet might be applied to the common fortune-teller. Careful sifting and weighing is needed before accepting as truth the various statements emanating from these unseen sources, because many unknown factors may from time to time have contributed to modify the resultant messages.

The work will be found interesting if not instructive, and will, no doubt, be the means of stimulating further inquiry in the minds of those who are willing to “prove all things,” holding only to that which will harmonise with all other truth.

E.

THE LIGHT OF GRACE, OR “TIRUVARUTPAYAN,”

Of Umâpati Sivâchârya.

Translated into English, with Notes and Introduction.

By J. M. NALLASWAMY PILLAI.

This is a small book on Saïva philosophy, containing ten chapters, each with ten verses. Mr. Pillai has added the Tamil Text also, at the end. The translator says in his preface (page 4), “The passages from Mahâbhârata and other works, and the opinions of Lassen and others cited in Muir’s

* See instructions in “Life of Dr. Anna Kingsford,” by Edward Maitland; also, “Evenings with Artists,” now being published in *Harbinger of Light*, Melbourne, Australia, and referred to in this number of *Theosophist*, in the article entitled “Spiritualism and Reincarnation;” and again in “The Four Gospels Explained by their Writers,”—three volumes—published by Trübner & Co., London, in 1881, being a translation from the French, of a work received through mediumistic agency in the years 1861 to 1865, and which affirms most emphatically that reincarnation is the only true and firm basis for the ultimate development and perfection of the race.

Sanskrit Text, Vol. IV., and the author's own conclusions leave no room for doubt in this matter, that the form of religion was essentially Saïvic; and of course, it is needless to point out that no such name could have come into use then, as there were no conflicting creeds to distinguish it from." We should not agree entirely with the above statement; because when philosophy began to exist, controversy also commenced. With reference to this, we have authorities from the Upanishads themselves. As regards the priority of Saïva or Vishnu worship, the Sanskrit scholars have not yet arrived at any conclusion. Most of the ancient followers of Saïva-Mata had trodden the paths of Upanishads as advocated by Sankarâchârya and others, differing only in a few points regarding the state of Moksha. So we can safely call this Saïva philosophy the refined Bhakti Sâstra, as there is no Moksha to Jîvas without the grace of God.

In the "Note on Chapter VI." Mr. Pillai discusses several points concerning the Advaita and other philosophies, and finds fault with the meaning of verse 24 of 13th Chapter of Bhagavad Gitâ as to the different interpretations of the same word "Âtma," given by Sankarâchârya and others, occurring three times in the text. The literal translation of the Gitâ verse is as follows:—"Some behold by Dhyâna, the Âtma in Âtma, by Âtma." Sri Sankarâchârya's meaning is, "by devotion (Dhyâna) some behold the self (Âtma) in Âtma (in purified Buddhi) by Âtma (by the instrumentality of well-purified Antahkarana). The same meaning is given by all the Brâshya-kâras and other commentators except a few who differ concerning the meaning of "in Âtma." Râmânujâchârya and Srîdhara hold that "in Âtma" means in body. In conclusion, the latter meaning also agrees with Sankarâchârya's and others'. Mr. Pillai disapproves of the above statement saying, "that this interpretation is faulty can be easily shown." Instead of using the word "*faulty*" he ought to have said that the Saïvic philosopher's opinion differs from that of Sankarâchârya, and so on. Because according to the context, the commentator, Sankara, or Râmânujâchârya, could not have chosen a better explanation than the one above stated. The book is well brought out.

R. A. S.

"THE POSTHUMOUS MEMOIRS OF H. P. B."

The friends of Madame Blavatsky have been placed under great obligations by the Editor of *Light* by his review, in the issue of the journal for January 16th, of the silly book which Mr. J. M. Wade (of Boston, Mass.) has recently published under the above title. Judging from the extracts given, it must be one of the most contemptible works hitherto given out by modern mediums, having nothing whatever to recommend it, whether in style, reasonableness or utility: it is as transparent a fraud as could possibly be conceived of, and without even reading it, we can accept the verdict of *Light* on the mere contents of the extracts cited, and offer the reviewer our hearty thanks. We cannot quite agree with him that the book in question may more or less discredit the cause of Spiritualism, let alone Theosophy, for such wretched things speak for themselves and harm no cause and nobody save their responsible authors. The one interesting fact in this instance is that the contents were type-written by a machine that worked mysteriously by itself, no human hand touching it. This brings in the whole problem of alleged spirit-intercourse.

O.

THE A. B. C. OF THEOSOPHY.

TRANS. BY DR. TH. PASCAL, PARIS.

We acknowledge, with thanks, the receipt of this excellent French translation of Mr. Snowden Ward's useful little pamphlet, to which the devoted Dr. Pascal has contributed important notes and additions, together with a list of Theosophical literature in French, which will make the work very useful, to those who are not familiar with any other languages.

THOUGHT-FORMS.

SPANISH TRANSLATION.

We have received from Señor Manuel Trevino, the Secretary of the Madrid Theosophical Society, a very neatly printed pamphlet in Spanish, it being a translation of Mrs. Besant's article on "Thought-Forms," which appeared in *Lucifer*. The well-executed coloured plates of the original article are duplicated. Mrs. Besant's article on "Occult Chemistry" is also added, with the illustrations.

THE HUMAN AURA.*

BY A. MARQUES, S. D.

This interesting study on the Aura is mainly a carefully compiled synthesis of all the best opinions now obtainable in theosophical and other literature bearing directly on this subject, supplemented by what few observations the author feels qualified to make, on the basis of his own investigations. It should have a wide circulation. Miss Marie A. Walsh says of the book, in her very able Preface :

"No conclusion is forced, no dogma formulated ; on the contrary, the author emphasizes the idea that the work is tentative—more a suggestion for further investigation than an exhaustive and complete work in itself. But the work is more than tentative, and the reader who hospitably receives its message will find herein a synthetic conception of the aura which will serve as a foundation and framework for all future building on the subject. Whoever reads it will want to build, to investigate ; he will want to verify and to know for himself this unseen ' I.'"

The very beautiful frontispiece is a triumph in the art of color-printing, and the illustrations on p. 37, also deserve special notice for their fine execution. The "Diagram of Concordances," on p. 17, will prove interesting to students. The author's remarks (and illustrations) on the ever-varying "chromatic and geometrical displays of our Tatwic Aura," are worthy of careful study. The change which death produces in the appearance of the Aura is noted, and the Appendix contains chapters on "The Aura of Plants," "The Aura of Magnets" and "How to train the Psychic Sight."

Extensive references to the Aura may be found in various Buddhist works, such as the "Jâtakathavananâ" or "Buddhist Birth-stories" (Trubner's Oriental Series), and the "Mahavânsa" which narrates the ancient history of Ceylon.

In the main portion of the former work (see p. 11th) we find an allusion to the Aura, in the passage where the hermit, Sumedha, is described as viewing

* Office of *Mercury*, Native Sons' Building, 414, Mason Street, San Francisco, Cal. Price 40 cents.—Madras, Manager of the *Theosophist*. Copies available. Price Rs. 2.

the wonderful form of the Buddha, "marked with the eighty minor beauties, attended by a halo of a fathom's depth, and sending forth in streams the six-lined Buddha rays, linked in pairs of different colours, and wreathed like the varied lightnings that flash in the gem-studded vault of heaven..." In the eleventh chapter of the Bhagavad Gîtâ, too, the Lord's form is spoken of as "shining, a mass of splendours everywhere," and "blazing as fire, as sun dazzling the gaze;" and again, "Radiant, Thou touchest heaven; rainbow-hued," &c. A search through Oriental literature would reveal many passages of similar import.

The work before us contains 76 pages. It is in pamphlet form, and the mechanical execution is good.

E.

MAGAZINES.

Lucifer—January, 1897. "Evolution and Catholic Dogma," by Dr. A. A. Wells, having called attention to several important points and noted some absurdities in current belief, is concluded. "The Sankhya Philosophy," by Bertram Keightley, is still continued, and in this number ably treats on "The Buddhi," "The Ahankara," "The Manas" and "The Inner Organ as a Whole." "Among the Gnostics of the First Two Centuries" is continued, and Mr. Mead finds that the materials for anything like an accurate history are meagre and fragmentary, when not wholly absent, as was the case during the first half-century. What has been gleaned after this period shows that "Christianity was a mode of life, not a dogma," and that its teachings varied according to the "spiritual gifts" of its adherents. Descriptions of the Essenes and the Ebionites are given and the "Tendencies of Gnosticism" discussed. Mrs. Cooper-Oakley continues her presentation of what is obtainable concerning the life of the "Unknown Philosopher"—Saint Martin. "Invisible Helpers," by Mr. Leadbeater, is concluded, and will command a wide sale when published separately. "Theosophy and Science," by Professor John Mackenzie, will be read with interest. It is an important article. Under the head of "Correspondence," Mr. Bertram Keightley disclaims any superhuman knowledge concerning "Animal Reincarnation" and thinks the subject has not yet been fully fathomed.

Mercury—"Retrospective," by A. W., opens the new volume, with some pregnant and timely thoughts. "The Mahayâna of Gautama," by Annie Elizabeth Cheney, is a well written article, touching briefly upon the Northern and Southern divisions of Buddhists. "Theosophy and Science," by A. Marques, next shows some of the differences as well as points of contact between the two in the past and present, and the importance of a reconciliation. "The Philosophy of Unity and the Unity of Philosophy," by Chas. H. Conner, is well handled. The various departments of the "Forum," "T. S. Echoes," "Reviews" and "Children's Corner" are ably represented in this issue. Count Axel. Wachtmeister, is temporary Editor, in Mr. Walter's absence, and is giving perfect satisfaction.

Theosophy in Australasia—January number—contains, as usual, various matters of interest in "The Outlook," and J. S. has an appropriate article on "Christmas." "Activities are more and more lively." *Brahmavâdin* for February, abounds in Vedantic philosophy and has an editorial on "Jivatman." *The Prabuddha Bharata*, for February, has articles on "Bhakti," "The Ethical Code of India," "Silence is Golden," "An

Unconscious Prophecy," "Gñana Yoga", by Swâmi Vivekânanda, some "Precepts" of Sri Ramakrishna Paramahansa, &c. *The Journal of the Maha-Bodhi Society*—February number—contains a good article on "Buddhism," by D. B. Jayatilaka, B. A., an abstract of an American address by H. Dharmapala, an abstract of Mrs. Besant's recent lecture on "Buddhism" at the Anniversary Convention at Adyar, and an "Appeal to Buddhists on the subject of the Indian Famine." The February *Vâhan* contains many answers to questions which are important to all, and shows a condition of activity among the Branches in Great Britain, which is highly commendable. It is a pity that a bound volume of some of the best and most instructive answers to questions in the *Vâhan* is not published. *Nova Lux* (formerly *Lux*, only) reaches us from Rome, greatly improved in its general appearance, being nicely printed on good paper and containing 32 pages. It announces itself as the organ of that sub-division of our European Section. The chief paper in the first number is a translation of Annie Besant's *Nineteenth Century* article—"Conditions of Life after Death," which is to be followed by "Kingsland's Higher Science," "Karma" and the other Mannals, in Italian translations. Much good may be accomplished by reproducing these standard works in that ancient city.

E.

The Thinker of February 20th contains, among other things, an interesting article on "Swâmi Vivekânanda and Occultism," and a useful editorial on "Purity of Thought, Word and Deed."

The Gleaner concludes Mr. Jussawalla's article on "The Future of Humanity" and adds a variety of readable selections.

The Arya Bala Bodhini, has a leading article by Countess Wachtmeister, which will be of general interest—"How I Joined the Theosophical Society", "Dev Dharm, or the Religion of Param Ekta," is commenced, "Superstition Supported by Science," is by J. M. Hora, "How the Divine Nature Reveals Itself through Physical Nature" is by Count Axel. Wachtmeister, and is republished from *Mercury*. *The Buddhist* is furnishing its readers with interesting translations of important works. *Rays of Light* enters upon its second year with renewed courage. *The Journal of the Buddhist Text Society*, Vol. IV., Part II., contains a paper on "The Origin of Mankind," which is compiled "From the Legendary History of Tibet," by Sri Sarat Chandra Das; "A Short Description of the Phur-Pa," by the same author, and "The Banner of Victory (a Holy Buddhist Charm)." *The Light of the East*, *Prasnottara*, and other Indian exchanges are received, while from America we have *The Lamp*, *Theosophy*, *The Theosophic News*, *The Forum*, *Child-Life*, *Notes and Queries*, *Banner of Light*, *Journal of Hygiene*, *Phrenological Journal*, *Temple of Health*, and *Metaphysical Magazine*; and from Europe our various T. S. exchanges not otherwise specified.

Herschell's Coming Events—a new astrological monthly, started in October last, and which seems to be meeting with success—indicates that the science of astrology is steadily advancing. It is published by W. Faulsham & Co., 4, Pilgrim Street, London, E. C.

Modern Astrology, for February, is up to its usual standard of excellence.

Borderland. In the conduct of *Borderland* as in all his other literary work, Mr. Stead shows himself a born journalistic genius. And, as the fame of Napoleon was largely earned by the brilliant talents and devotion of his

Marshals, so Mr. Stead's success in this new field of editorial work is largely due to the genius, practical judgment, and staunch loyalty of his Co-Editress Miss X. While he was resting his tired brain and body in a safe retreat, she bravely bore the burden on her own shoulders, unless we have been misinformed. The January number of *Borderland* is fully up to the standard, and no part will be skipped by any reader who, by paying his half-crown, has proved himself interested in psychical research, as pursued outside the little arena where Professor Sidgwick and his infallible colleagues sit in their royal box, overseeing us of the unaided rabble harried by the toreadors of the S. P. R. A year's issues of the review add a very valuable volume to the occult student's library.

The *Metaphysische Rundschau* for December has a long and interesting list of contents.

The January number has also been received but does not call for special comment.

The "*Orgel klänge zur Weihnacht*" is a plea for brotherly love in the revival of Christian peace and good will to men.

Die neue Metaphysische Lehre in ihrer practischen anwendung is a bit of good advice to beginners in the development of higher powers.

A long article, *Der entlarute Lucifer* is a defence of Occultism and Theosophy and kindred studies, from the base and groundless attacks of the anti-progressionists of so-called Christianity. It lays the attacks at the door of the Jesuits. Among the lesser articles is the third of a series on "*Briefe welche mir geholfen haben*," a series of letters well known in English.

CUTTINGS AND COMMENTS.

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

A dear little philanthropist. Children are always ready to open their young hearts and empty their purses at the call of need. The following from a loving little eight-years-old friend in England, illustrates this point:

"My Dear Col. Olcott:—

"I am sending some of my Saturday pennies, and a sixpence that my grandma gave me; so, will you please buy some dinners for the little brown coolies; mother says that they have scarcely any food to eat. I am so sorry for them. I have had a very nice Christmas and such a lot of presents. I send you much love and many kisses.

From your loving friend,

DOROTHY HOLMES,—Theosophist."

* * *

A prophetic dream. Gen. Roberts narrates a singular story concerning a prophetic dream which his father had, while at Peshawar. He says:

"Shortly before his departure, an incident occurred which I will relate for the benefit of psychological students; they may, perhaps, be able to explain it; I never could. My father had, some time before, issued an invitation for a dance which was to take place in two days' time—on Monday, the 17th October, 1853. On Saturday morning he appeared disturbed and unhappy, and during breakfast he was silent and despondent—very different from his usual bright and cheery self. On my questioning him as to the cause, he told me he had had an unpleasant

dream—one which he had dreamt several times before, and which had always been followed by the death of a near relative. As the day advanced, in spite of my efforts to cheer him, he became more and more depressed, and even said he would like to put off the dance. I dissuaded him from taking this step, for the time being; but that night he had the same dream again, and the next morning he insisted on the dance being postponed. It seemed to me rather absurd to disappoint our friends because of a dream; there was, however, nothing for it but to carry out my father's wishes, and intimation of postponement was accordingly sent to the invited guests. The following morning brought news of the sudden death of a half-sister with whom I had stayed, on my way to Peshawar."

* * *

*Another
Asoka
pillar.*

Dr. Fuehrer, the renowned Sanskritist, now of the Archæological Department of the Government of India, has made a discovery which will keep his name famous for generations to come. In the Nipál Terai, at a point 15 miles north-east of Niglava, he has discovered in the thick jungle an inscribed stone pillar which marks the exact spot where the Lord Buddha was born. It was erected by that all-powerful Emperor of India, Asoka, "the Constantine of Buddhism," who flourished in the 3rd century B.C., and whose sway extended from Punjab to Mysore, and from Bombay to Bengal. The Buddhist histories tell us that the Bodhisattva Sakyamuni—the Buddha to be—was born in the Lumbini Garden, near Kapilavastu, the capital of his father, the King. Until now the site of Kapilavastu has been unidentified, although various assertions have been made by archæologists upon insufficient data. Now, we are shown the very spot where the Prince was born and the rest becomes easy. It would seem as if some unseen intelligence who is concerned in the progress of Buddhistic revival had led the excellent Dr. Fuehrer to the place where the unmistakable proof exists that the Buddha was a real personage, not a myth, as some prejudiced persons assert. And we are moreover convinced that the whole history of the Buddha and that of Asoka will shortly be verified in like manner. The *Advocate of India*, from which the facts are copied, says:

"Dr. Fuehrer would not have found what he was in search of if the original plan of meeting at Niglava and exploring the jungle to the north-west of that place had been carried out. For close to the Governor's camp, at the actual place of meeting, Dr. Fuehrer found a monolith, rising about 10 feet above the ground, and covered with the passing inscriptions of pilgrims, one of which our archæologist, noticed went back as far as the 9th century A.D. Visitors to celebrated places were as fond of scratching their names on any available surface in the 9th century A.D. as their descendants are now. To an archæologist, an inscription on the spot is worth two at a distance; and Dr. Fuehrer made it his first request to the Nepalese Governor that the ground should be cleared away from the base of this monolith. This was done; and there 'leaped to light' an inscription of the Great King himself, in which Asoka states that in the twentieth year from his consecration, that is about B. C. 229, he came himself to the Lumbini garden, worshipped, and erected several topes 'and this column on the very spot where Lord Buddha was born.' Dr. Fuehrer was preparing to go in search of the Lumbini garden, and he found that he was standing on its most sacred spot! There has been no such find in our day. We again heartily congratulate Dr. Fuehrer, and venture to express the fervent hope that the governments of India and Nepál will lose no time in making a thorough exploration of the ruins which, as the account states, lie in thick profusion round the sacred pillar. It is impossible to exaggerate the importance of the records of India's remote past that most certainly lie awaiting discovery there."

* * *

*Plague
and
Famine.*

These two greatest of human scourges are sweeping through India and more than 12,000 people have already died of plague at Bombay alone. It is gradually extending its ravages despite all quarantine precautions, and it is possible that it may strike Madras and Calcutta in due time. It is consoling to see that amid the panic our brave brothers Dr. Arthur Richardson, Ph. D., and Mr. Dada-bhoj Jivaji Sonavalla (also a chemist) are calmly serving as unpaid volunteers in the Bombay hospitals, and brothers Tookaram Taty and P. D. Khan have been lovingly at work at our Homœopathic Charitable Dispensary, from the beginning. On the 3rd January, the President-Founder also wrote to the Health Officer of Bombay to tender his services without pay in hospital, camp or office, but was informed that the authorities had the plague so in hand that his help was not necessary. On the formation of the Provincial Famine Relief Committee at Madras, he was elected a member along with a large number of the most respected and influential gentlemen of all the different communities.

* * *

*Plenty
of work
for all.*

After referring to the work done by the Masters and their pupils, in relieving the sufferings of humanity, Mr. Leadbeater says, at the close of his last article on "Invisible Helpers" (see January *Lucifer*).

"Let no one sadden himself with the thought that he can have no part nor lot in this glorious work. Such a feeling would be entirely untrue, for every one who can think can help. If you know (and who does not?) of some one who is in sorrow or suffering, though you may not be able consciously to stand in astral form by their bedside, you can nevertheless, send them loving thoughts and earnest good wishes; and be well assured that such thoughts and wishes are real and living and strong—that when you so send them, they do actually go and work your will in proportion to the strength which you have put into them. Thoughts are things, intensely real things, visible enough, to those whose eyes have been opened to see, and by their means the poorest man may bear his part in the good work of the world, as fully as the richest. In this way, at least, whether we can yet function consciously upon the astral plane or not, we can all join, and we must all join, the army of 'Invisible Helpers.'"

Let us then, set ourselves to the task and look well to our thoughts, for they are the swift and sure witnesses that bear silent and unimpeachable testimony, either for or against us.

E.

* * *

*Cholera
in
Colombo.*

The Buddhist Theosophical Society, of Colombo, are doing their utmost to aid the poor who are suffering from cholera, by freely distributing a special kind of pills which have proved to be very efficient. Up to the middle of December, nearly 13,000 of these pills had been dispensed. The *Ceylon Independent*, of December 16th, has the following, concerning this laudable work:

"The Colombo Buddhist Theosophical Society are distributing free to the public, instructions to be observed at the present time when cholera is present in parts of the city, accompanied by pills which are being manufactured as fast as possible, and concerning the efficacy of which, a high opinion is formed. We have received half a dozen of these pills, and doubt not that there will be a large demand by those who, not irrationally, repose great faith in native remedies. The Buddhist Theosophical Society are deserving of high praise for the steps they are taking to combat the disease."

* * *

*The gift
of
second sight.*

It is at rare intervals that a person is found, in any country, who is by nature fully endowed with the faculty of second sight. Psychic powers, to be truly reliable, require a long and thorough course of spiritual training, that the grossness and impurities of the lower or animal nature may be eliminated, though this may have been accomplished in previous lives. A correspondent of *Power and the Guardian*, writing from Dalwal, narrates the following :—

“The old mother of Mehata Gyan Chand, Deputy Inspector of Police, died the other day without suffering for a day from any malady or indisposition whatever. Eight days before her death—she was all hale and hearty then, performing as usual the religious rites ordained by the *shastras* and cooking her own food, etc.—she had a dream in which her deceased husband appeared to her in his astral body and called upon her to join him beyond the dark waters which limit this life. The next day she asked her relatives to write to her son and grandsons at Karachi and Lahore to come home as she was to die in a week. Considering her vigorous health no one seemed to give any thought to this; and her son and grandsons were not written to, to hurry up. The day previous to her death she called in a pandit, and asked him if the next day was the *nabami*. In reply she was told that the *nabami* would come on six days later. Then she said she could not wait so long, as she was to die the next day. On the day of death, she rose betimes, performed her bath and puja, and began to recite the soul-ennobling *slokas* of the *Gîtâ*, at the same time cooking her food as usual. No one observed her then. Ten minutes after, she was discovered—dead, the end of her cloth being burnt, and she sitting in a posture of prayer. She was past the stage of assistance and life was already extinct. Thus died a pious Hindu lady who could foretell her death full eight days before the event.

* * *

*Power
over deadly
serpents.*

A writer in the *Contemporary Review* gives the following account of an incident which occurred while he was searching for rare orchids in the island of Sumatra. It shows that these charming creatures, the ophidia, may themselves be charmed by certain people who have learnt how to do it, or who have inherited the faculty. The writer says :

“We had struck an elephant track, and were sliding floundering down a mountain, when some of the Malays in advance, who had reached level ground, suddenly set up a shout, flung down their burdens, and scattered in every direction.

‘Ular—ular’ (snake), they cried, in great alarm.

Lio did not run. Trudging on as steadily as the wretched road permitted, he halted within three feet of the serpent which was hooded like a cobra, but of a greenish color, with white and black rings. It greatly resembled Hamadryad elaps, the Ophiophagus, or snake-eater, the most venomous reptile that I am acquainted with.

‘Kill it!’ I shouted, aware that the Ophiophagus will attack man on the slightest provocation, or, indeed, without any, and that its bite is always fatal. An elephant died in three hours after being bitten by one.

Lio showed his glistening teeth in a hideous grin, and waved his hands over the snake, or so it appeared to me.

Instantly the serpent coiled and raised its head with the hood expanded. Its forked tongue shot out, and it moved its head from side to side following the motion of the old man’s hands. My blood ran cold.

‘It will strike you!’ I yelled.

‘No, Tuan Bonga,’ he answered, without removing his eyes from the serpent’s, and stooping quickly he seized it by the neck and held it up. It coiled round his arm on the instant, hissing spitefully. The wicked eyes were not a foot from his face.

'You fool!' I cried, 'Do you want to give us the trouble of burying you? Kill it with your kris. Cut off its head.'

For answer, Lio calmly stroked the reptile's neck, then placing it on the ground, he pointed to a patch of jungle a short distance off.

'Go away quick, little father,' he said. 'The Tuan putih (white lord) does not like you, he does not like to see you here.'

Immediately the serpent lowered its head and crawling to the jungle indicated, it disappeared. I, a seasoned traveller, not easily surprised, stood speechless in amazement.

The coolies came back whispering and casting sidelong glances at the old man, who stood in his favourite attitude, with his hands crossed on his breast.

'He is Rajah of the snakes,' they said. 'They are his servants. See how he is obeyed.'

* * *

In his excellent book "Forty-one Years in India" Lord Roberts tells the story of one of the mysterious adventures of his military life. He says (vol. i, p. 393):

*Mirage
or
Maya?*

"While we were halting at this place, Watson and I had rather a curious adventure. During a morning's ride my greyhound put up a Nilgai so close to us that Watson, aiming a blow at him with his sword, gashed his quarter. Off he started, and we after him at full speed; the chase continued for some miles without our getting much nearer when, all at once, we beheld moving towards us from our right front a body of the enemy's cavalry. We were in an awkward position; our horses were very nearly dead beat, and we could hardly get away if pursued. We pulled up, turned round, and trotted back, very quietly at first, that our horses might recover their breath before we should have to ride for our lives. Every now and then we looked back to see whether they were gaining upon us and at last we distinctly saw them open out and make as if to charge down upon us. We thought our last hour was come. We bade each other good-bye, agreeing that each must do his best to escape, and that neither was to wait for the other, when, lo! as suddenly as they had appeared, the horsemen vanished, as though the ground had opened and swallowed them; there was nothing to be seen but the open plain, where a second before there had been a crowd of mounted men. We could hardly believe our eyes, or comprehend at first that what we had seen was simply a mirage but so like reality that any one must have been deceived."

The mirage explanation is too lame to be accepted, considering that a mirage is never seen in India except in a few parts of Rajputana, and certainly never in the country where Lord Roberts then was. There could not have been a mirage of a troop of cavalry unless the living men and horses had been somewhere existing, and even then their reflected picture would have been seen as inverted; the men and horses would have seemed as if standing on their heads. Moreover the mirage would have been in the air, not on the ground, and certainly Lord Roberts and his companion were not so devoid of intelligence as to mistake a reflected picture of cavalry with its edges all trembling and indistinct, for a solid group of soldiers opening out as if preparing to charge upon them. Any tyro in the science of optics will see how absurd is the explanation given of a phenomenon which belongs solely to the domain of *Mâyâ* and was, apparently, an

objectified picture in the astral light, of a past military manœuvre on that very spot. Clearly, one may be a great fighting general and strategist, and at the same time as ignorant as a child, of the science of psychology.

* * *

Sayings of Pythagoras. *The Vâhan* for January publishes some of the wise sayings of Pythagoras, from which we select the following:—

“Thou hast in thyself something like unto God: therefore use thyself as the temple of God, because of that which in thee is like unto Him.

Honour God above all things, that He may rule over thee.

Whatsoever thou honourest above all other things will have dominion over thee; but if thou givest thyself to the domination of God, thou wilt thus have dominion over all things.

An evil disposition is the disease of the soul; but injustice and impiety are the death of it.

He who uses mankind badly, useth himself badly.

Pray that thou mayest be able to benefit thy enemies.

Think that thy body is the garment of thy soul; and therefore keep it pure.

It is not death, but an evil life which destroyeth the soul.

A wise mind is the mirror of God.

Pray that what is expedient and not what is pleasing may happen to thee.

Be not anxious to please the multitude.

Thou wilt not be hidden from divinity when thou actest unjustly, nor even when thou thinkest of so doing.

* * *

Nansen on Stimulants. Harmony in the physical body is a very desirable condition, and in connection with this subject we notice that Dr. Nansen, the noted Arctic explorer, has some very sensible ideas concerning the use of stimulants. He states to a reporter that he took no intoxicating liquors with him on his late expedition, and thinks that we must pay for what we have and use in this life; and that stimulants, even if they do not produce a decidedly injurious effect upon the bodily organs, give but a temporary excitement, which is followed, inevitably, by a corresponding exhaustion, later on. They bring, practically, no nutrition to the body, but cause an abnormal waste of those forces which are otherwise supplied, often leaving us bankrupt. He says:

“My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcohol on the other. The idea that one gains by stimulating body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also want of experience, or, perhaps, want of capacity to learn from experience and observation.”

* * *

Re-embodiment of Ideas. Mr. Mead, in February *Vâhan*, replying to a question as to the re-embodiment of ideas, quotes from “A Literary History of Early Christianity,” by Rev. C. T. Crutwell, in which the following occurs:—

“The recent influx of Oriental Ideas and systems, opened a path of development of which at present we see only the beginning. As a vast syncretistic edifice of religious thought, Gnosticism is even more distinctly re-appearing, though in place of the cosmogonical structures of the

old Gnostics we meet with a comparative survey of the religious ideas of humanity founded on the method of science, from the point of view of the critical philosophy introduced by Kant.

But it is Gnosticism, the hydra headed, the Protean, that looms highest on the horizon, and once more darkens it by its huge but shapeless bulk. We are not alluding to the current supernaturalism of a magical or theurgic character, which in divers forms is nevertheless making way, both in Roman Catholic and Protestant countries. We speak here only of its intellectual aspect, which in the twofold sense of a Theosophy and a science is manifestly reappearing among mankind. As a Theosophy, Gnosticism rests upon the faculty of spiritual intuition among those favoured souls who, by discipline or natural insight, are enabled to transcend the physical sphere and penetrate the mechanism of the unseen universe."

If history repeats itself, why may not ideas be subject to a similar law.

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*Sanskrit
College and
Library.* The Sanskrit College at Mysore, and the Government Oriental Library as well, are standing proofs of the enlightened statesmanship which characterises the present Dewan, Sir K. Seshadri Iyer, as well as his predecessor, the late C. Rangacharlu. The Library contains 2,000 volumes of unpublished manuscripts, some of which are very rare, and an equal number of printed volumes; the expense of maintaining the institution being Rs. 12,000 per annum. These valuable works are of great use to the students. From a small beginning in 1876 the College has gradually grown to its present proportions. It was originally maintained by Muzrai, or public charity funds, but latterly these have been supplemented by State grants and grant-in-aid from the Educational Budget. The Government of Mysore has continued to meet the growing needs of the College by strengthening its staff and providing capable supervision in the various departments. Students from the Mofussil have always been provided with suitable rooms in the College premises, and in the early years many of the pupils were clothed and fed from the College funds; since then a boarding establishment has been kept up in the College. A sum of over Rs. 400 is now allotted each month for scholarship. In the early days, instruction at the College embraced only *Sahitya* (general literature,) *Tarka*, *Vyakarana*, *Rig* and *Yajur-Vedas*. In 1883 *Sama-Veda*, *Veda-Bhashya*, *Dharma-Sastra*, *Jyotishu*, and *Vaidya-dastra* were added. In 1894 English classes for Pandits were started to prepare for the University Matriculation Examination those who have obtained a high proficiency in Sanskrit literature, and completed their studies in that Department. Now, at the annual examinations, pupils from other schools can compete, and at the Vidvath Examinations, Pundits from any part of India. We give these details so as to help such of our patrons of learning as may be disposed to earn the splendid karma of promoting the revival of Sanskrit learning.

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*The
Human
Aura.* The French occultist known as "Sedir" says in a recent number of *Le Voile d'Isis*, that the teachings embodied in Mr. Leadbeater's article on the subject of the Human Aura, corroborate the results which he obtained several years ago in experimental research.

*
* *

Some astonishing results were obtained recently in the Boston University School of Medicine while experimenting with Röntgen rays upon a person who has been blind almost from his birth. This person was Dr. J. R. Cocke, a neurologist. His sight was destroyed when he was but three weeks old. In every respect but that of sight his senses are wonderfully acute. The tests in his case were made with a special tube and with an intense current—as high as 2,000,000 volts. Holding his head down so that the ray struck the top, he described perfectly objects placed in the path of the rays—a pair of cutting pliers, a hammer, a screw-driver, a hand, a bunch of keys, certain letters of the alphabet, etc. He noticed instantly any change in the position of these objects, and described it. When these changes were made rapidly, they caused him distress and vertigo. He could not see these things, he said: ‘I only feel their shadow. It’s just a sensation.’ These interesting experiments seem to indicate that the brain may, in a certain sense and with the aid of these rays, see without a visual organ. They seem to prove Edison’s conjecture that the blind may enjoy a species of sight by the aid of the Röntgen rays and the fluorescent screen.—*Bengalee*.

This indicates very clearly that it is the inner man that sees. This must be the case, even when the physical eyes are used, but when they are absent, or partially disorganised, it is possible under certain conditions to see with the spiritual eye as in clairvoyance.

* * *

The *Philadelphia Ledger* gives publicity to one of the most remarkable cases ever recorded in the annals of medicine, and one which is very damaging to established medical theories. It is as follows:—

“Dr. S. S. Koser, of Williamsport, Pa., has made a wonderful discovery which will be a theme for discussion among medical men throughout the country. His knife has revealed a medical wonder, in which a man had unimpaired faculties without a brain. At the request of a number of prominent physicians of Philadelphia, Dr. Koser held a post-mortem examination of the remains of John Bly, of Watsontown. Bly, who was twenty years of age, for a long time suffered with a tumour, which grew into the very base of the brain, and occasioned his death. The growth had a visible effect upon his brain, and the case became a curiosity to the medical profession. The tumour was imbedded too deeply in the brain tissue to admit of an operation. It was found that the tumour was nearly as large as a billiard ball. It was so located as to demoralise the nerves of the sight centre, and as a consequence young Bly was blind for over three years. The most singular fact developed was that the entire brain had been hollowed out by the action of the tumour. The cavity was at least five inches in length, and was filled with pus. All that was left of the brain was a thin shell, composed of the tougher tissues, where the brain matter gathers into nerves, which were less susceptible to the process of decay. When an incision was made in the shell the whole mass collapsed.

The circumstance which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing and smell; had very tolerable control of his locomotor muscles; could talk, and, in fact, was comparatively discommoded in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorise poems up to within two weeks of his death.”

It will now be in order for the materialists to explain this peculiar case. If it was not the soul, the inner man, that retained the faculty of memory and reason, under such extraordinary conditions, what was it?

SUPPLEMENT TO THE THEOSOPHIST

MARCH, 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 27th November '96 to 24th January 1897.

HEAD-QUARTERS FUND—(Continued).

				RS.	A.	P.
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" V. C. Sessa Chariar, Mylapore,	do	20	0	0	
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ADYAR, }
January 1897. }

T. VIJARAGHAVA CHARLU,
Treasurer, T. S.

THE VISIT OF REV. DR. J. H. BARROWS, D.D.

A Committee of Hindu, Parsi, Mohammedan, Brahma and Protestant Christian Gentlemen, European and Native, was formed to welcome Dr. Barrows to Madras and arrange for his course of six lectures on the Haskell Foundation, as a deserved recognition of the obligation under which he had placed all alike by his kind courtesy and broad-minded eclecticism at the Chicago Parliament of Religions in 1893. Colonel Olcott, as a Buddhist and as President of the Theosophical Society, gladly accepted an invitation to join the Committee and showed Dr. Barrows all possible politeness throughout the visit. He had him and Mrs. Barrows, Rev. Mr. Kellett, the Secretary of the Committee, and wife, and four other Missionary ladies and gentlemen to breakfast one day at Adyar, and by request delivered the farewell thanks of the Madras community to him at the close of his last lecture. The discourses were very scholarly and eloquent, but adapted to the Western rather than to the Eastern mind. They were listened to by the best educated

Indians of the different sects and races with respectful attention throughout, and the demeanour of the audiences was an all-sufficient proof of the grateful regard felt for Dr. Barrows, personally, for his eclectic hospitality to the spokesmen of Oriental faiths, at the renowned Chicago Parliament. The Reception Committee was composed of the following gentlemen:—

REV. J. COOLING, *Wesleyan Mission.*

COWASJI EDULJI, *Parsi.*

REV. J. GNANAOLIVU, *S. P. G. Mission.*

W. E. HOARE, *Principal, Doveton College.*

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V. C. SESHACHARI.

P. M. SIVAGNAM, (*Brahmo*).

P. S. SIVASWAMY IYER.

G. SUBRAMANIA IYER, (*Editor of the 'Hindu'*).

HON. S. SUBRAMANIAN, (*Justice of the High Court*).

P. R. SUNDARA IYER.

M. VIRARAGHAVACHARI, (*Manager of the 'Hindu'*) and

VIVEKANANDA SWAMI.

At the close of the sixth, and last, lecture, the vote of thanks and words of farewell were offered by our President-Founder, who said—as reported in the press—that the Barrows' Reception Committee being composed of the representatives of several sects, his colleagues had asked him as the representative of the Theosophical Society, which was eclectic and not sectarian in its character, to offer thanks to the Rev. Dr. Barrows for his scholarly and brilliant discourses. More especially, thanks were due to him in connection with the Parliament of Religions which was an event unique in the history of the world. This placed the people of the Orient under peculiar obligations to him personally and it was the sense of that which made us joyfully serve on the Committee, all being alike benefited by the great coming together at Chicago at his call. To him the Orientals owed it that the representatives of Buddhism, Brahminism, Jainism, Zoroastrianism, Islam, Brahmoism, etc., were able to explain and expound their several views to the world; to him that Chakravarti, Vivekananda, Dharmapala, Gandhi, Mozumdar and Nagakcar and the Japanese Buddhists were enabled to speak on behalf of different nations and cults, and that they were able to travel throughout the United States, as some of them were still doing. Not by force of arms, as the Roman Cæsars had got together at Rome and loaded with chains the fearsome idols of conquered nations, but by a word of love

and brotherhood he had gathered together the priests and missionaries of all the ancient Eastern faiths, and caused them to be respectfully listened to by monster audiences. He, the speaker, as President of the Theosophical Society, was under special obligations to Dr. Barrows, for he had made it possible for us to hold a Theosophical Congress which was one of the greatest successes of the Parliament. India had proved her gratitude by the respectful attention paid to Dr. Barrows in all the places of his tour. Though they might not agree with Dr. Barrows in his religious opinions, still they would all bear testimony to the fact of his conscientious, courageous yet kind manner of expression to them of the merits of his religion, and from the standpoint of that faith he had done his best to persuade the people here to accept it as the world-wide religion. Mrs. Haskell could not have chosen a better messenger than Dr. Barrows nor one-half so good for her purpose, for he had won their gratitude in advance. As to the possible results of his mission no prophecy could be ventured upon. He had sown his seeds and the harvest was beyond any man's control. As the spokesman of the Eastern people some wished him (Colonel Olcott) to say that, despite Mrs. Haskell's personal anxiety for their spiritual welfare, they were not likely to exchange their ancient faiths for any other which was not better, and they were waiting for the evidence that such an one existed. He asked Dr. Barrows to give Mrs. Haskell an idea of the serious obstacles that her lecturers would inevitably meet in the carrying on of her benevolent design. The Indians loved and respected her for her unselfish piety and generous endeavours to spread her religion. That it was not their religion did not matter at all, she believed in it and every pious Oriental would respect her for it. But she must not expect to accomplish the impossible. Christianity was shown to India under certain most repugnant aspects; for instance, in the increase of drunkenness and crime, as shown in the increase of the revenue from spirits from 57 lacs, in 1870, to 139 lacs in 1896; in the bestial immorality of the army, neglect of which had just been denounced in Parliament as a "national sin"; in the compulsory support of the Ecclesiastical Establishment, at a cost of Rs. 116,000 per mensem, although it is the open and avowed foe of all their religions; and, finally, in the inconsistent and too often wicked lives led by many so-called Christians. Besides these, there were various other obstacles, all familiar to every old missionary, and Mrs. Haskell ought not to be left in ignorance of their existence, lest her noble heart should be filled with grief for the failure of her agents in India. Addressing Dr. Barrows, Colonel Olcott said: "And now farewell, our noble American brother. By your bold defence of your religion you have increased instead of lessening the respect of the Madras public; for you have shown the sincerity of your convictions, and have spoken out as plainly as our messengers did at your Parliament of Religions. Farewell you, who have come so far and spoken so well. The heart of India, grateful for your past kindnesses, will warm on thinking of you, and the people send after you their wishes for your health and happiness." A thunder of applause, which followed the speaker as he resumed his seat, testified most clearly that he had voiced the feelings of the Indian community towards Dr. Barrows. That gentleman then rose and with evident emotion, thanked Col. Olcott on behalf of Mrs. Haskell, the University of Chicago and himself for his "noble and generous" remarks, and the Madras public for their close attention to his lectures. He said that he should never forget the kindness he had received at Madras and throughout India, and bade the

audience farewell. Dr. Barrows is a man of noble presence, has a clear trumpet-like voice, and possesses the graces of a finished orator. His lectures were always applauded and his last words were drowned in a tempest of hand-clappings. As for the substance of his discourses they have been very ably criticised and his statements and arguments traversed in the *Hindu*, the chief Indian paper of Southern India.

OBITUARY.

We regret to record the departure from this life, of our noble-minded friend and brother, Babu Gulal Chand, of Calcutta. Our readers will remember his contributions to this magazine, in relation to the religion of the Jains, and his valuable translations of their sacred literature, which elicited the commendation of noted Orientalists. He was the Honorary Secretary of the Anti-Vivisection Society, of Calcutta, an earnest worker in that cause, and a sincere Theosophist. We tender our heartfelt sympathy to his surviving relatives and friends.

TIRUPATUR BRANCH REVIVED.

The Branch at Tirupatur which had been for some time dormant, was restored to a condition of promising activity, on the third of February last, at a well attended meeting; fifteen members joining in this revival and electing the following officers: President, Mr. T. Ramanujam Pillay; Secretary and Treasury, Mr. P. R. Swaminatha Aiyer. A Committee on rules, consisting of nine members was also elected.

This affords one more illustration of the latent energy which slumbers in these 'dormant' Branches awaiting active manifestation under some change of conditions, which may at any time occur.

E.

ADYAR LODGE T. S.

A Branch has lately been chartered at Adyar bearing the above mentioned name. The officers are W. A. English, President, V. Seshachariar, Secretary, and T. V. Charlu, Treasurer.

Advertisements.

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.

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

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

The Upanishads, Vol. 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.

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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.

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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." *Vide* next advertisement. Cloth Rs. 7. Paper Rs. 4.

OLD DIARY LEAVES.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY,

By COL. OLCOTT, P. T. S.

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Man and his Bodies, by Mrs. Annie Besant. Price As. 14.

THE ARYA BALA BODHINI.

(Or Hindu Boys' Journal.)

Is the organ of the Hindu Boys' Association, of which Countess Wachtmeister is the President, and Col. Olcott, the General Adviser. It is to be published punctually on the 15th of every month. The aim of the Magazine is to stimulate the moral and religious education of Indian youth, and to create a true patriotic and religious feeling among them. First number began in January 1895.

Does any Hindu father begrudge one Rupee for his son's welfare?

Annual subscription including postage, Re. 1-0-0. Half-yearly, Rs. 0-12-0. Single copy, 0-2-0.

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Foreign subscription is 2 shillings or 50 cents per annum.

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 amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism 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 is 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 India, to Bertram Keightley, Benares, N. W. P., India. In America, to Alexander Fullerton, 5, University Place, New York City. In Australasia, to J. C. Staples, 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 Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A New and Revised Explanatory Catalogue of 27 pages, containing the titles of over 600 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue, with the addition of only V. P. commission.

CORRESPONDENCE NOTICE.

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 *BERTHAM 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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