

ओं



66503  
MAY 1897  
LIBRARY

# THE THEOSOPHIST

A MAGAZINE OF  
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

VOL. XVIII. No. 7.—APRIL, 1897.

	PAGE.
Old Diary Leaves, Second Oriental Series, I.....	H. S. OLCOTT..... 385
What are Purānas.....	C. G. K..... 391
The Manifestations of Siva and his Spouse.....	K. NARAYANSAMI AIYAR..... 393
Eusapia's Seances at Choisy-Yvrac.....	MRS. ELIN SALZER, (TRANS.)... 398
From a Soul's History.....	W. A. M..... 408
The Coming Calamities.....	H. S. O..... 414
Predestination and Free-Will.....	A. GOVINDA CHARLU..... 417
Hints for Developing Mental Power.....	F. W. THURSTAN, M. A..... 426
Martyr Blood and Brotherhood.....	H. S. O..... 428
THEOSOPHY IN ALL LANDS.....	429
REVIEWS:—.....	435
Mystic Freemasonry ; Rosy Mite ; Op De Zuiderzee ; The Beginnings of the Fifth Race ; The Doctrine of Māyā ; The New Spiritualism ; Charaka Samhita ; Karma Yoga ; Chromopathy ; Ramabhadriyam ; The Awakening of the Self ; The Ten Principal Upanishads ; Magazines ; Sanskrit Journal.	
CUTTINGS AND COMMENTS.....	444
SUPPLEMENT.....	XXIII—XXVIII

MADRAS :

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

MDCCCXCVII.

# NOTICE.

—: 0 :—

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

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

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open.

No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles upon the sole condition of crediting them to the *Theosophist*.

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

## AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

**London.**—Theosophical Publishing Society, 26, Charing Cross, S. W.

**New York.**—Theosophical Publishing Society, 65, Fifth Avenue.

**Boston.**—Colby and Rich, Bosworth Street; The Occult Publishing Co., P.O. Box 2646.

**Chicago.**—Miss Netta E. Weeks, Secretary, Central States Committee of the Theosophical Society, 26 Van Buren St.

**Paris.**—Mme. Savalle, 6, Rue de la Chaussée d'Antin.

**San Francisco.**—Manager, *Mercury*, Palace Hotel.

**Australia.**—Mrs. W. J. Hunt, Hon. Manager, 80, Swanston Street, Melbourne.

**New Zealand.**—Miss Lilian Edger, M.A., Mutual Life Buildings, Lower Queen Street, Auckland.

**The Far East.**—Kelly and Walsh, Singapore, Shanghai and Yokohama.

**West Indies.**—C. E. Taylor, St. Thomas.

**Ceylon.**—Manager of the *Buddhist*, 61, Maliban Street, Pettah, Colombo.

## RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India .....	Re. 1 .....	Rs. 8.
America .....	50 c. ....	\$ 5.
All other countries .....	2 s. ....	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

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

## THE JOURNAL OF THE MAHA BODHI SOCIETY.

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

## NOTICE.

Subscribers to the THEOSOPHIST should notify any change of address to the Business Manager, so that the Magazine may reach them safely. The Proprietors of the THEOSOPHIST cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address.

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

ॐ  
THE THEOSOPHIST.

VOL. XVIII. NO. 7, APRIL 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER I.

IF there was ever a man who could turn a *menu* into a sort of poem, it is Brigadier General A. Kenny Herbert, ex Military Secretary to the Government of Madras, now retired and living in London. He possesses so perfect a genius for cooking that I believe he could develop the latent potentialities of even a potatoe or parsnip so as to force one to realise what must have been the food of the Olympian gods. In fact, I should not be surprised to learn that he had been at least a *sous chef* in the Jovian kitchen who, along with his colleagues Soyer and Brillat Savarin, had reincarnated to teach our generation how to prepare digestible dishes. It is a passion with him, as it was with Alexandre Dumas, and I very much fear that—if 'tis truly said that the ruling passion shows strong at death—he would not care to die unless he should have had time to give his final orders for the preparation of the “funeral bak'd meats.” General—then only Lieut.-Colonel—Kenny-Herbert invited H. P. B. and myself to his house one day to a tiffin which, in compliment to us, he made an entirely vegetarian repast. After so many years I vainly try to recall the courses, but I have the most vivid recollection of the fact that we and the three other guests declared it to be superlatively appetising. The service matched the food, giving one the impression that this was not a feast of Gargantua, but a Lucullan banquet, over the preparation of which an exquisitely refined taste had presided. Most of our Western vegetarian cookery, on the other hand, has given me the impression that it was but the serving up of chicken feed in a style the reverse of attractive to a refined nature. If they could but get this pseudonymic “Wyvern” to teach them how to do it, their cause would win fifty converts where it now does one. Whether it was the food, or the sweet hospitableness of our hosts, or the semi-malicious banter of Mr. Forster Webster, Mr. Reed and Capt. Agnew, A. D. C., or the bright sunshine and flowers in the garden, or what not, Madame Blavatsky bubbled over with high spirits and kept the company in continual merriment. Anon, a jest would

be followed by an occult teaching, and that by the making of 'spirit raps' on the table or silvery bell-tinkling in the air, and this party, like every other in which she had been present, broke up with the impression left on the guests that she was one of the most brilliant and entertaining, if eccentric, personages they had ever encountered. At Ooty, as at Allahabad and Simla, persons of the most influential position were disposed to be friendly to her and to the Society, some of the most impressible ready to submit themselves wholly to her charm. Here, as elsewhere, she spoilt her chances of full success by some sudden caprice of conduct, some passionate revolt against conventional narrow-mindedness, the uttering of strong language, or the indulgence of biting witticisms about some high-placed person. While eminently fitted to shine in the world, and having had many years of intimacy with it through her high birth, she had passed out of the "sphere of its influence" and brought away with her a feeling of disgust for social shams and of contempt for moral cowards. She railed at society, not like your parvenues, whose bitterness springs from their being kept beyond the threshold of the salons of the fashionable caste, but as one who, born in the purple and accustomed to equal association with peers and peeresses, had differentiated from her species and stepped up to higher ground.

The culminating point of my visit was the settlement with the Madras Government of the civil status of the Theosophical Society which, as was remarked in the preceding Chapter, was successfully accomplished on the 12th September 1883, at Ootacamund. For convenient reference, I shall quote in this connection the text of the letters which passed between myself and the Governor in Council. They were as follows :

From

COLONEL HENRY S. OLCOTT,  
*President of the Theosophical Society.*

To

THE HONORABLE E. F. WEBSTER,  
*Chief Secretary to the Government of  
Madras.*

SIR,—I have the honor to address you on behalf of the Theosophical Society, of which I am President, and the objects of whose organization are as follows :

- I. (a) To promote the feeling of mutual tolerance and kindness between people of different races and religions ;
- (b) To encourage the study of the philosophies, religions and science of the ancients, particularly of the Aryans ;
- (c) To aid scientific research into the higher nature and powers of man.

II. These are our only corporate aspirations and, since the year 1875—when the Society was founded at New York.—they have been openly declared and publicly defended. With them we have exclusively occupied

ourselves, and have most strenuously refused to meddle with politics or to advocate any creed to the exclusion of others.

III. The principal seat of the Society's operations was transferred from New York to India in February 1879 for the greater convenience of our purely Oriental researches, and in December 1882, was moved from Bombay to Madras for a like reason.

IV. The Society was, in the first instance, an open body; but it was found in practice that the successful prosecution of psychical experiments, in the progress of which the most private thoughts and aspirations of our common nature had to be expressed, demanded a more confidential relation between members. The principle of secrecy, identical with that of Free Masonry and Odd Fellowship, and with the same laudable motive, was therefore adopted as early as the second year of the Society's existence.

V. Our work being thus cut off from public view, many ladies and gentlemen of good position, socially, joined us, both in America and Europe—where branches after awhile sprang up. But coincidentally with our coming to India this private relation between ourselves, and the great favour which our endeavours to revive Aryan learning excited among Hindus, caused a suspicion—to the last degree unjust and unfounded—that we might have under the mask of philosophical study some political design. Accordingly, the Government of India, at the instance of Her Majesty's Home Government, caused us to be watched both at Bombay, our residence, and while travelling over India. There being nothing whatever to discover of the nature apprehended, the expense and trouble lavished upon us only ended in proving our blamelessness of motive and conduct. For sufficient proof of which I would respectfully invite attention to the enclosed letter [No. 1025 E. G., dated Simla, the 2nd October 1880] from the Secretary to Government in the Foreign Department to myself—which I transmit in the original, with request for its return. It is therein remarked that “the Government of India has no desire to subject you (ourselves) to any inconvenience during your (our) stay in the country,” and “so long as the members of the Society confine themselves to the prosecution of philosophical and scientific studies, wholly unconnected with politics \* \* \* they need apprehend no annoyance, etc., etc.”

VI. The above decision is in strict accordance with the oft declared policy of Her Most Gracious Majesty's Asiatic relations with subjugated peoples, to maintain strict neutrality in all matters involving religious enquiry or belief and, having ever faithfully observed the laws and respected the established regulations of Government, in India as everywhere else throughout the world where our Society has branches—we are entitled to protection and demand it as our right.

VII. Entire freedom from annoyance and molestation we have not enjoyed in the Madras Presidency. In various quarters a certain pressure, none the less menacing because unofficial, has been put upon Hindu subordinates to prevent their taking active interest in our work. Though the vindication of the wisdom, virtues and spiritual achievements of their ancestors was involved, they have been made to feel that they could not be Theosophists without losing the goodwill of their superiors, possibly their chances of promotion. Timid by nature, the subordinates have in many—though, to the honor of true manhood, be it said, not all—instances, sacrificed their feelings to this petty tyranny. But despite all opposition, whether of sectarian

bigotry or other kinds, the Society has so rapidly increased that it has already founded twenty Branches within the Madras Presidency. An impartial inquiry among our members will show that the influence upon the natives is excellent: improving their moral tone, making them more religious, more self-reliant, and more tractable as subjects. Should the Government of Madras care to test the truth of this assertion, I shall most gladly furnish every needed facility.

VIII. In view of the above facts, what I respectfully ask is that the Government will make it understood that, so long as the Theosophical Society shall keep to its declared field of activity, an absolute neutrality shall be observed towards it by officials throughout the Presidency. And especially forbid that the fact of membership or non-membership shall even be considered in determining the claims of any employé, English or Native, to official favour.

I have the honor to be,

Sir,

Your most obedient Servant,

H. S. OLCOTT,

*President, Theosophical Society.*

PUBLIC DEPARTMENT.

*Proceedings of the Madras Government.*

Read the following [foregoing] letter from Colonel H. S. Olcott, President, Theosophical Society, dated 7th September, 1883; (1) stating the objects of the Society: (2) transmitting a letter addressed to him by the Government of India, Foreign Department, of 2nd October 1880, promising the members of the Society freedom from all annoyance so long as they confine themselves to the prosecution of philosophical and scientific studies, wholly unconnected with politics: (3) complaining that in various quarters of the Madras Presidency, some native subordinates have been made to feel that they cannot join the Society without losing the good will of their official superiors.

ORDER

13th September 1883, No. 1798.

Colonel Olcott may be assured that this Government *will strictly follow the lines that have been laid down by the Government of India* in their letter to his address. In regard to the complaint he has preferred, they observe that it is of a general nature only, no specific instances being mentioned, and His Excellency the Governor in Council need only say that he would *highly disapprove any interference with the religious or philosophical ideas* of any section of the population.

[True Extract.]

(Signed) FORSTER WEBSTER,

To

*Ag. Chief Secretary.*

COLONEL H. S. OLCOTT,

*President, Theosophical Society.*

In an earlier Chapter I have mentioned H. P. B.'s inheritance of the fiery temper of the Dologrukis and the terrible struggle she had to

even measurably subdue her irritability. I will now tell a story which I had from her own lips and the incidents of which had a most lasting effect upon her through life. In childhood her temper was practically unrestrained, her noble father petting and idolising her after the loss of his wife. When, in her eleventh year, the time came for her to leave his regiment and pass under the management of her maternal grandmother (the wife of General Fadeyef, born Princess Dolgorouki), she was warned that such unrestrained liberty would no longer be allowed her, and she was more or less awed by the dignified character of her relative. But on one occasion, in a fit of temper at her nurse, a faithful old serf who had been brought up in the family, she struck her a blow in the face. This coming to her grandmother's knowledge, the child was summoned, questioned and confessed her fault. The grandmother at once had the castle bell rung to call in all the servants of the household of whom there were scores, and when they were assembled in the great hall, she told her niece that she had acted as no lady should, in unjustly striking a helpless serf who would not dare defend herself; and she ordered her to beg her pardon and kiss her hand in token of sincerity. The child at first crimson with shame, was disposed to rebel, but the old lady told her that if she did not instantly obey she would send her from her house in disgrace. She added that no real noble lady would refuse to make amends for a wrong to a servant, especially one who by a lifetime of faithful service had earned the confidence and love of her superiors. Naturally generous and kind-hearted towards the people of the lower classes, the impetuous child burst into tears, kneeled before the old nurse, kissed her hand and asked to be forgiven. Needless to say she was thenceforth fairly worshipped by the retainers of the family. She told me that that lesson was worth everything to her, and it had taught her the principle of doing justice to those whose social rank made them incapable of compelling aggressors to do rightly towards them. All who have published reminiscences of her childhood—Mme. Jelihovsky, her sister, Mlle. Fadeyef, her aunt, Mr. Sinnett and others, testify to the innate kindness and chivalrousness of her disposition, notwithstanding her inability to restrain her tongue or her temper, which too often, as at Ooty, brought her into trouble. But whatever her faults, there is one chargeable to a high-placed lady at Ootacamund which does not redound to the latter's credit. My readers may remember my telling in an earlier chapter, of H. P. B.'s 'doubling' a valuable topaz or yellow diamond in a ring for Mrs. Sinnett while we were together at Simla. She did a similar favour for the lady friend at Ootacamund, a duplicate being made for her by H. P. B. of a valuable sapphire. In the course of time she and the lady fell out, or rather the lady fell away from her, but *she kept the stone*, which she had had appraised by a jeweller and found its commercial value to be quite two hundred rupees. If poor, impecunious H. P. B. had played her—as was pretended—the trick of passing off a valuable sapphire (which she did not possess before it went from her hand to the lady's) as a mysterious

*apport*, at least the recipient *kept it* and made the only profit out of the transaction!

Two days after receipt of the Order in Council we two left beautiful Ooty in tongas for Coimbatore, where we tarried three days, receiving visitors, answering questions, and taking candidates into membership. I lectured on two successive days and did a good deal of psychopathic work: on the 19th September, it appears, I mesmerised thirty large jars of water and seventeen bottles of oil for the use of the sick. H. P. B. was present when, in the usual formal way, I organized a local Branch under the name of the Coimbatore T. S. Our visit finished, we left for Pondichéry followed by warm protestations of affectionate good will. This was one of the two or three occasions only in which my colleague assisted in the formation of Indian Branches, despite the foolish idea entertained by many, ignorant of the facts, who constantly talk of her personally founding our Branches and wearing herself out with travel and its privations. Greater stuff was never spoken: her sphere was the literary and spiritual one, and her travelling in those days was mainly limited to the distances between her writing-table, the dining-room, and her bed. She was as unfit for platform and pioneer organizing work as she was for cooking; and when we remember that she thought to get boiled eggs by laying them, raw, on the hot coals, her culinary aptitude is easily gauged. Moreover, she had too much sense to try it but kept strictly to her own department, as I did to mine.

From the Nilgiris to the French territory of Pondichéry one has to cross country from West to East by rail; at Villupuram Junction changing to a short branch line of 26 miles that takes one to Pondichéry. An amusing episode occurred between the two stations. At the Junction a certain elderly Hindu gentleman of our acquaintance accosted us with the usual signs of exaggerated reverence, so easily seen through by foreigners, and begged me to cure a paralytic—some rich or influential person—who would apply to me before reaching Pondichéry. Now this was too much for good nature; if I was to be pestered from morning to night by patients while stopping at stations, at least I ought to be allowed to rest myself while travelling. Naturally, I refused the man's request; but he stuck to me like a leech, got into our compartment of the train, and urged, and urged, and begged until he wore out my patience. Just then we came to a place where there was a halt of a few minutes, and my pest abased himself to the dust to persuade me to get out and cure his man; whom we saw sitting in an arm chair on the platform with a number of people about him. In desperation, and to rid myself of the man's importunities, I got out, went over to the sick man, handled his paralysed limbs, made mesmeric passes over them with a little massage, got his arm flexible, then his leg, made him stand, walk, put his bad foot on his chair, lift the chair with the just-paralysed hand, and then, as the engine whistle blew,



salaamed the company and ran back to our carriage. All this while H. P. B. had sat at a window, smoking a cigarette and watching my performance: she had never seen me at this work before and was deeply interested. As the train started, we saw my cured paralytic walk off, followed by his party and by a servant carrying the chair; not one of them looking behind him. The effect upon H. P. B. was most comical to me and set me to laughing heartily. The languages he used was choice and so strong that, if her words had been leaden shot and hurled at their mark by the full force of her wrath, the backs of the retreating company would have been well peppered. Such ingratitude, such base and disgusting ingratitude she had never seen in her life. "What do you mean?" I asked. "Mean? why there was that man almost licking your feet in the train to get you to heal his friend; you heal him in the most marvellous way, on the platform, while the train stops ten minutes or so; and he, his friend, and his friend's friends calmly walk away, without a word of thanks or even a backward look of thankfulness. That beats everything I ever saw!" I told her that, if she had travelled with me and seen my mesmeric healings, she would have realised that the number of patients who had shown real gratitude for benefits conferred were far less than one in a hundred: that if the other ninety-nine were really grateful they concealed it from view, and left me to practice the rule that Sri Krishna gave to Arjuna, to do the necessary thing and care naught for the fruits of action. But she never forgot the incident.

H. S. OLCOTT.

#### WHAT ARE PURA'NAS.

THIS question occurs to many. Every one gives his own solution. Some say they are history, others that they are fiction, and some again consider them as philosophy. Each finds proofs, in the Purânas themselves, in support of the opinion he holds. In this power of satisfying all, lies the chief beauty of the Purânas, and the great wisdom of their respected author.

Looking to the life the ancient Rishis led, it will be no exaggeration to say that they lived for the welfare of the world at large. Whatever they said and did was to help the world as a whole in its evolutionary progress. They cared as much for the tiniest worm grovelling in dust as for the mightiest man of action, devotion or knowledge. They belonged to the class of perfected men, had entirely subdued self and passed beyond birth and death. The reputed author of the Purânas, as being one of the same class, could not have written merely a purposeless record of historical events, or an idle fiction or an aimless intellectual disputation.

The Purānas are history, fiction and philosophy, all three, and have only one aim, that of helping the progress of humanity.

The world is ever progressing, and man is rising in intellectuality and spirituality. And still, in every age there will be found men and beings in various stages of development, from the highest to the lowest. There was never a time when all beings in any particular age were in the lowest stage of development, nor will there ever be a time when the world will contain only the highest intelligences to the exclusion of beings of a lower order. Thus in every age there will be the various grades of development from the highest to the lowest, and according to the plane any particular man occupies, his Religion or *Dharma* will differ from, but at the same time will not be out of harmony with, that of the rest. Religion is the line of conduct which favors one's progress along the course of evolution, and is necessarily personal, for no two men can be said to be exactly alike in all respects. Taking humanity as a whole, it can be said to have been distributed on three great planes—the plane of action or *Karma Marga*, the plane of devotion or *Bhakti Marga*, and the plane of knowledge or *Gnyāna Marga*. There are planes within planes, but this general division will suffice for the present purpose.

Any teaching intended for humanity as a whole, must satisfy the requirements of men on all the three planes, with different degrees of development.

The *Purānas* as history, satisfy the want of, and show the religion to be followed by the man of action; as fiction, they suit the man of devotion, and as philosophy, the man of knowledge. This threefold aspect of the *Purānas* is the inevitable result of attempting to make their teachings adapted to humanity as a whole. They are, so to speak, the embodiment of Universal Religion in which each man, from the highest to the lowest stage of development, finds the religion which suits him best. It is thus as history, fiction and philosophy, all three together, that the *Purānas* can claim to be considered as Universal Religion. The actions as narrated are taken as guides by the man of action, the moral only, irrespective of the actions, is appropriated by the man of devotion, and the grand truths, disguised in the garb of a narration, are adopted by the man of knowledge.

To say that *Purānas* are simply history, or fiction, or philosophy, is but partial truth. The whole truth is that they are all the three.

C. G. K.

*THE MANIFESTATIONS OF SIVA AND HIS SPOUSE.*

THERE is a proverb current in Southern India to the effect that all stories in the region of Purānas, &c., have to be sought after in Skandha Purāna. In the department of Purānas, Skandha Purāna which is ostensibly devoted to Skandha or Subrahmanya—the War-God—is so voluminous in its nature as to include nearly all stories pertaining to the Hindu Trinity, Brahma, Vishnu and Rudra. It rejoices in a lakh of Grandhas and has six Samhitās of which Sankara Samhitā is the fifth and Vishnu Samhitā precedes it. Even the famous Sūta Samhitā forms part of this Purāna, ranking second in the list of Samhitās. In Sankara Samhitā of 30,000 Grandhas, there are 12 Khandas headed by Sivarahasya Khandā of 13,000 Grandhas. It is in Sivarahasya which has its sub-divisions, seven in number, that we find the different manifestations of Siva and his spouse, along with his two sons, Ganesa and Subrahmanya stated.

I mean in this article to collect at first all stories that are attributed to Siva and his consort and then offer some suggestions which may tend to throw light upon the apparently unmeaning stories. To many, the stories appertaining to Siva and his family are unknown, though it is not the case with regard to Vishnu whose Avatāras are known to almost all in India and outside. Therefore I shall try to put forth the stories first. From a perusal of these, some important facts may be gleaned, as contradistinguished from those of Vishnu. As in the case of Vishnu, neither Siva nor his wife nor their two sons Ganesa and Subrahmanya arise from the *yoni* or womb of any human being. Hence it is that the word Avatāra is not applied to them. In the case of Siva, the word Mūrthi denotes his different manifestations in the different forms in which he manifests himself, according to the different stages. The weapons, vehicles, &c., which Siva wears are not peculiarly his own but things which he obtained in his conflict with other powers. It is in the interpretation of these and other points that we are landed in a world of difficulties. We are not so much in the midst of doubts and difficulties in the unravelling of the secrets of Vishnu and his weapons or his Avatāras as in the case of Siva. And for good reasons. Vishnu represents the preservative aspect of the universe or of man with which we are all daily acquainted. Any symbol or allegory strikes home well and familiarly in our mind as soon as any hints or clues are vouchsafed. But Siva stands for the destructive aspect whether of the universe or man. In the latter aspect, he is therefore represented as a Mahāyogin or the patron saint of all Yogis, destroying, as he does, not only the world, but also the baser nature of man. As the baser things or passions in man have to be paralysed ere he can come out of his ordeal a fault-

less and immaculate being, a Jīvan-mukta alone can rightly understand the different stages through which he will have to rise, ere he can reach the top of the ladder of perfection.

With regard to Siva, there are said to be, primarily, his two aspects, *viz.*, the *Alinga* and the *Linga*, or the *Amūrti* and the *Mūrti*. They are the two states, the noumenal and the phenomenal. *Alinga* is that which has no *Linga* or characteristics. *Amūrti* is that which is formless. It is only in the latter case of *Linga* or *Mūrti* that we can discern characteristics or forms through which his manifestations take place; since manifestations cannot take place without some basis, material or otherwise. Even with regard to this manifested Siva, Sivarahasya says that: "It is neither Brahmā, Vishnu, nor Rudra; but that one from which the Trinity springs and hence is Parama-Siva." It corresponds to what is known as Logos or that Paramātman—as contra distinguished from Parabrahman—which gives rise to the Hindu Trinity. With reference to these stories of Siva, there seem to exist minor differences as found in the different Purānas. I shall now take up Sivarahasya Khanda and proceed to give its version.

In his manifestation, Mahādeva or Parama-Siva is said to have five *Krityas* or actions—*viz.*, creation, preservation, destruction, keeping things in a latent state and blessing. He is said to have the five permanent things of Karma and others. But as I am concerned here with his manifestations, I may state that he has *Mūrtis*, twenty-five in number. That is to say that he manifests himself in twenty-five different ways. There is another mention of him in his five-fold character as the Pancha-Brahman or the five Brahman over which there is a great mystery hovering. Besides these two manifestations of Siva, there are two occasions on which his Consort Umā incarnated in this world unlike her husband, which I shall discuss further on.

#### THE TWENTY-FIVE MANIFESTATIONS.

There are in all twenty-five manifestations of Siva, each representing the serial development of an ego from its first or primary stage to the last stage of a Jīvan-mukta. As I said before, these stories may be interpreted from the Macrocosmic or the microcosmic standpoint. From the first standpoint, the world's different stages are depicted; from the latter standpoint, the different stages of a yogi, as he progresses higher, are portrayed. The latter only will interest us; and it is in that light that some hints are vouchsafed in the Purānas and it is in that light that I mean to treat of the twenty-five manifestations of Siva. But it should be borne in mind that almost all the manifestations of Siva have long stories attached to them; which have to be understood well ere the explanations can be properly digested. But as it is, I shall present in a tabular form all the manifestations of Siva along with the object for which each manifestation came into existence.

1	Linga.	It is the Pūrna-Amsa of Alinga. Created for the generation of all creatures.
2	Sukhāsana, (Pleasant posture).	In this, the lord is represented as sitting in a pleasant posture. All creatures, while in (or through) this stage have no passions while young.
3	Umāsakha. (In company with Umâ).	As the Lord in this state longed after marrying his Saktî Umâ, all creatures likewise long after marriage.
4	Kalyānasundra.	Through this Lord, persons join with females daily.
5	Ardha Nârisvara (Half-male and half-female).	In this stage, people are filled with Moha (delusion) and a thirst for the study of Sâstras.
6	Somâskandha.	Through it, creatures beget offspring.
7	Chakra-Pradhâna.	In this stage, the Lord gave his Chakra or discus to Vishnu. Thereby creatures have all enjoyments.
8	Thri-Mûrti (the three formed) [It is Virabhadra Mûrti according to other Purânas]	Hence three Avasthas (to men) of Jâgrat (waking), Svapna (dreaming), and Su-shupti (dreamless sleeping).
9	Ardhânga Vishnu (Half-Vishnu). (It is Kagâri Mûrti) according to other Purânas).	Through this manifestation, he equalises the virtues and sins of creatures and yields them his Sakti.
10	Dakshinâ Mûrti (with his face turned towards the South).	This is for the purpose of initiating disciples in the upward path of Moksha or salvation. Here comes the first stage of the Yogi's progress.
11	Bhikshâtana Mûrti (in the stage of a mendicant).	In this stage, He lessens the enjoyments, blissful or painful of the ripening Jnânis. He is worshipped in the heart and confers contentment.
12	Kankâla Mûrti.	He gives Vairâgya to disciples. Hence they are freed from all material enjoyments.

13	Kāma Samhāra or the destruction of passions.	Here the extinction of Kāma, or passions, takes place.
14	Kāla Samhāra.	The extinction of the fear of Kāla or time.
15	Jalandharāsura Samhāra.	Anger in the heart of Yogis is ended.
16	Thripura Samhāra or the destruction of the 3 cities.	The three Gunas, Satva, Rajas and Tamas are avoided.
17	Saraba Mūrti (Kirāta Mūrti according to other purānas).	Freedom from the two malas, or impurities of Karma and Māyā takes place.
18	Nilakantha (blue throated),	The third mala of egoism is also destroyed.
19	Tripāda.	Out of the four, the three pādas or steps of Charyā (service), Kriyā (duties of worship) and Yoga are conferred.
20	Ekapāda.	The remaining one pāda of Jnāna is bestowed.
21	Bhairava Mūrti.	The disciples are freed from all Sanga or association.
22	Vrishabārūḍha or riding on a bull.	Thus does he confer boons on the deserving.
23	Chandrasekhara (or having the moon on his head).	Thereby all men cross birth and death.
24	Natarāja (dancing on one leg and witnessed by his spouse Pārvatī),	Bliss is conferred through the sight of Him.
25	Gangādhara (bearing the Ganges on his head).	It is in this state that the progressed disciple is ever immersed in bliss.

The above table I have presented in the words of the book called Sīvarahysa. In Upadesa Kānda, the 90th chapter is devoted to this very purpose. The hints therein given are reproduced here so that he who wishes, may pursue the thread and draw it to its fullest length.

It will be clear from the above that all the twenty-five Manifestations of Siva are worked out from the standpoint of man; so that he who wishes to work them out from the other standpoint may do so. But with the hints already vouchsafed we are able to see a regular gradation of development in the Yogic path. It may be that one Yogi, as he progresses, may control anger ere another can; but the scientific way in which one impurity after another is warded off is in the manner stated in the above table. The first stage is that of a *Linga*. In the story of *Sata*, or 100 Rudras of *Yoga-Vāsista*, it is the ego that is described as a Rudra. Likewise the ego of a Rudra first assumes the state of a *Linga*. The *Linga* is the form which the ego has to assume from the state of non-form or *Arûpa* condition. Hence *Linga* is said to be the *Pūrṇa-Amsa* or the full-essence of the Lord. Through it, the Lord generates all egos. The egos presiding in the body are likened in form to the tail-end of a paddy; and are like a pillar of radiance in it. Then it is cumbered by a body where it rests in *Sukhāsana* or pleasant posture. From this second manifestation to the tenth one of *Dakshināmūrti*, the ego begins to taste of the pleasures of the body and falls into *Samsāra*. After begetting issues in the manifestation of *Somā Skandha* and roaming in the *Chakra* or mental fields of Elysian bliss in the three *Avasthās* of *Jāgrat*, *Svapna* and *Susupti*, and after its virtues and sins are equalised in the ninth state of *Ardhāṅga-Vishnu*, there comes a reaction to the ego when it begins to get the *Upadesa* or initiation from the Voice within who is represented as *Dakshināmūrti*. It is only after this *Upadesa* that the ego finds its upward bent to be no delusion. Then it begins to lessen all its enjoyments, pleasurable and painful, and contemplates upon that One who is in the Cave of the heart. With more and more of contemplation, come *Vairāgya* and freedom from material enjoyments. The 13th, 14th and 15th stages are devoted to the destruction of passions, fear of *Kāla* or death, and anger. In the next five stages, the *gunas* of *Satva*, *Rajas* and *Tamas* and the three *malas* or impurities of *Kāma*, *Māyā* and egoism are destroyed and the yogi progresses without any difficulties in the four paths of *Charyā*, *Kriyā*, *Yoga* and *Jnāna*. It is in the 19th and 20th stages that the Lord is seen face to face and flowers of worship are offered to him. In the previous stages, all the impurities of the ego had been washed away in the blood of the heart and the disciple is then rendered pure enough for direct worship. As *Bhairava Mūrti* the Lord unshackles the ego of all its *Sanga* or association when he is rendered worthy of seeing Siva seated on his Bull, viz., of receiving the boon required by him. Then through attaining the moon on his head, birth and death are crossed. Then the disciple dances in joy like *Natarāja* on one leg, and is ever immersed in bliss, bathing in the nectar of the Ganges on his head. Thus are the different stages of the Yogi pictorially represented in the twenty-five *Mūrtis* of the *Mahā-Yogin*. Thus have I briefly travelled over these manifestations of Siva; but to enlarge upon them requires a previous statement of the stories appertaining to each *Mūrti*. For each

Mûrti has in it some anecdote which throws light upon the object for which that manifestation came into existence. I shall take some other opportunity of relating the anecdotes; as I have next to take up the five-fold manifestation of Siva as well as those of his wife. But I shall first consider the manifestations of Umâ as they seem to precede, in point of time, the five-fold manifestations of her partner. With regard to these two points, no hints vouchsafed are in the Purânas. I had therefore to rely upon "the Secret Doctrine" of H. P. Blavatsky, for a proper interpretation of them. Without it, the stories seem to be fraught with no sense.

K. NARAYANSAMI AIYAR.

(To be continued.)

### EUSAPIA'S SEANCES AT CHOISY-YVRAC.

[Official Report sent to The *Theosophist* by Col. de Rochas.]

(I am indebted to my distinguished colleague, Col. de Rochas, Administrator of the Ecole Polytechnique, for the subjoined official report of the scientific observations on the mediumship of Eusapia Paladino recently made in France, by himself and a committee. The excellent translation is by Mrs. Elin Salzer, F. T. S.)

H. S. O.

#### THE FIRST SEANCE, THE 3RD OF OCTOBER.

The séance is held in Mr. Maxwell's large drawing room in the Castle of Choisy-Yvrac, near Bordeaux, in the presence of Mme. Maxwell, Mr. Maxwell, Count de Gramont, Baron de Watteville and Colonel de Rochas.

Eusapia, who had arrived the previous evening with Colonel de Rochas from Paris, is seated in the drawing room. The room is lighted by a shaded lamp, placed on a table, at a distance of 3 or 4 yards from the medium. Col. de Rochas tries first to see how Eusapia acts when under hypnotic and magnetic influences, and discovers the following facts:

1. Eusapia is suggestionable; (*i.e.*, can receive hypnotic suggestion). As soon as the state of credulity is reached, hallucinations of sight, smell and hearing are caused with the greatest ease and she then presents the common phenomenon of insensibility of the skin.

2. A few passes on one of her hands create the externalisation of sensitiveness at the distance of 3 or 4 centimetres from the skin; but when Col. de Rochas continues his passes and withdraws his hand in order to test the sensitiveness at greater distances, his hand is followed by Eusapia's who is attracted by it. If one prevents the hand of Eusapia from following Colonel de Rochas, one can recognise the existence of a second sensitive stratum in the air, perceptible at about 10 centimetres from the skin.

One may consequently say that the exteriorised sensation in this subject tends to transform itself into movement.



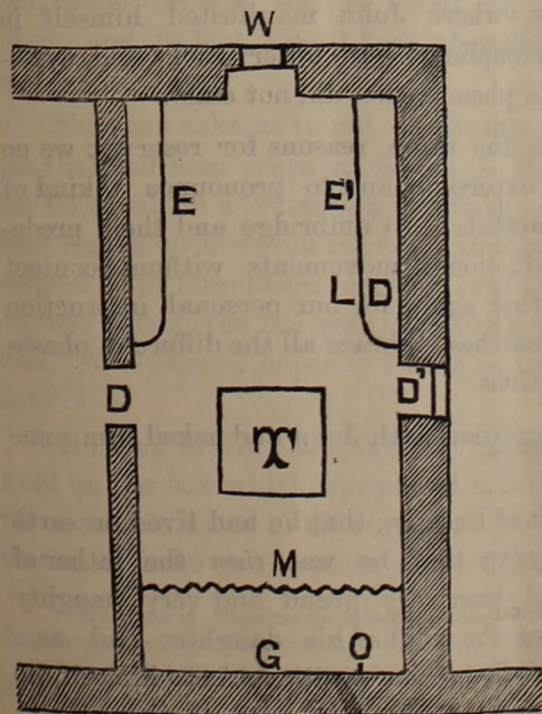
Colonel de Rochas puts Eusapia to (mesmeric) sleep to see how, in her case, the fluidic body is formed, the existence of which he has noticed in other subjects. After two or three minutes of passes on the head and chest Eusapia, *asleep*, declares that she sees appear at her right side a kind of phantom and we notice that it is in the place of this phantom by her indicated, that all her sensitiveness is localised. She makes signs of pain when we pinch the air where the phantom is, but shows no reaction when her skin or any other point of space is pinched.

Similar facts had already been shown at L'Agnélas, and when Col. de Rochas asked Eusapia if this phantom was "John", she said "no," but that it was "what John makes use of" and that she would not allow the magnetisation to continue. The same refusal was made at Choisy, where we had hoped to produce an externalisation so complete that the phantom (*i.e.*, the medium's double) could be seen by all.

Eusapia declared that the room was too large, so that the fluid was dispersed, and she said that we must construct a cabinet in which she could condense this fluid sheltered from the light and the disturbances produced by those present. She asked to be awakened, which was done by transverse passes. When awakened she laid her two hands on a small table near her and, after some oscillations, made it rise horizontally in such a way that the four feet rose from the ground to the height of about 20 centimetres. Eusapia then heaved a sigh of satisfaction, as if successful after a violent effort, and the table, having remained in the air a few centimetres from her hand, falls with a thud to the floor.

SECOND SEANCE, SUNDAY THE 4TH OF OCTOBER.

The séance takes place in the evening at 9 o'clock, in a small room about 2 metres 50 wide by 6 metres long, arranged as shown in the



side sketch. During the day a cabinet had been prepared at the further end of this room, by means of four curtains, hung from a cord tied to hooks in the side walls.

G. Dark cabinet.

W. Window towards the park.

D. Door to the adjoining drawing room.

D' Door to a vestibule opening to the park.

E & E' Sideboards.

L. Lantern with coloured glasses.

T. Table around which are seated the committee.

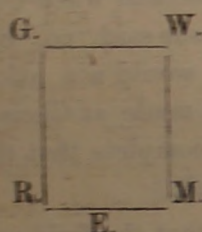
M. The medium's place.

O. Iron bracket fixed in the wall.

The cabinet is about 0 m. 80 deep. Behind the curtain is a small round stand with four legs, on which a music box is placed, and a tambourine is hung on the bracket O.

The place is lighted by a large photographic lantern, standing on the side-board E' and whose transparent front is white glass at the beginning of the séance.

Eusapia is seated against the curtain, on the outside of the cabinet, before an oblong pine table, about 1 metre square on the surface.



Col. de Rochas places himself on her left, Mr. Maxwell on her right, each of them holding on the table one of Eusapia's hands, which they both see distinctly and on which they concentrate their whole attention, confining themselves to fixing the position of Eusapia's feet and knees by touching her either with their feet or their free hand.

Messrs. de Gramont and de Watteville are at the other end of the table, which soon gets agitated. It is then asked to state, by raps, which light is the most suitable. She refuses white, green or red lights and accepts yellow, and the white glass in the lantern is consequently exchanged for a yellow one.

The trance of Eusapia deepens and the personality of John appears, *i.e.*, Eusapia speaks with a voice and gestures somewhat different from her voice and ordinary gestures, and instead of speaking of herself in the first person she designates herself as "the medium," or "my daughter."

This change of personality, whatever may be its cause, has occurred with Eusapia since the very beginning of these experiments which, twenty years ago, were directed by a spiritualist, Signor Damiani. We did not ignore it at L'Agnélas, where John manifested himself in every séance, but we would not complicate our observations and, systematically, we proceeded as if this phenomenon did not exist.

At Choisy we did not have the same reasons for reserve; we no longer considered ourselves as experts, bound to pronounce a kind of judgment between the experimentalists of Cambridge and their predecessors, on a given fact—the production of movements without contact by Eusapia. We had come together again for our personal instruction and we determined to let our researches embrace all the different phases of these extraordinary manifestations.

Col. de. Rochas began conversation with John and asked him some particulars about himself.

John answered, by the mouth of Eusapia, that he had lived on earth in a man's body in ancient Egypt; that he was *then* the father of Eusapia, who, at that time, had been very proud and very haughty towards the poor, and therefore the soul of his daughter had, as a punishment, reincarnated in a socially inferior position. As to himself, he likes to return in this new body when it is among sympathetic persons;

at the death of Eusapia he will choose another medium in the person of one of the first children thereafter born. He recommends to not allow Eusapia to drink water before the beginning of the seance and to give him some strong liquor, as for instance *Chartreuse*, water hindering the manifestations.\* When he is incarnated (in a medium) he understands every language, but he can only speak Italian, because his medium is not very intelligent†.

Mr. Maxwell addresses him then in several languages, but John limits himself to answer "Si" (Yes), which by no means proves that he understood. John is asked how he produces the phenomena and he gives the following answer: "When several persons are assembled they evolve a fluid which the medium tries to condense in the objects that he intends to move and which he then can move in a straight line. If he is placed before a curtain which forms a dark and quiet retreat, this fluid may form a kind of cloud able to push the curtain towards the spectators and make them to have through the curtain the sensation (of the touch) of a hard but elastic body. When the condensation is sufficient, John can make use of this fluid for forming a hand having distinct fingers with which he grasps objects, and gives them whatever movements he wishes.

After the conversation is finished, Eusapia remains for sometime motionless, then draws herself together, and we see the tambourine which was hanging on the wall, appear above her head in the opening of the curtains, float slowly through the air above the table, and place itself on Mr. de Watteville's head. Mr. de Watteville sees an arm holding the tambourine, although the two watchers at her right and left are sure that they both see and hold the two hands of the medium.

Eusapia insists that we should make sure of seeing and holding her two hands because she is about to make audible some hand-clappings; and, in fact, we all hear, above our heads, the noise of two hands smiting together.

She then asks us to put on the table an apparatus similar to the one that had been prepared before the seance—a wooden cigar box in the lid of which a rectangular opening had been pierced and covered with coarse open-woven canvas. In this box we had put a cardboard covered with lampblack; having convinced ourselves that the blackening was intact, the box was tied with a string and sealed with sealing-wax. We were in hopes to obtain an imprint of fingers in the sealed box.

Holding firmly Eusapia's two hands, all present kept their sight fixed on the box which was placed in full view on the table. We waited for several minutes to no purpose. The medium said that the concentration of looks on the point where the phenomenon was expected, set up

\* Madame d'Espérance drinks, on the contrary a great deal of water when she is going to materialise, and says that this is necessary.

† During previous experiences Eusapia, who only speaks a Neapolitan dialect, expressed herself correctly in French.

vibrations which, like those of light, obstructed the concentration of fluid. We began then to talk about other things, and after some time the curtain was forced out over the table so as to cover the box, which we heard being shoved to and fro several times; we opened the box, but the smoke on the card was intact.

John said that Col. de Rochas had at no moment diverted his attention from the box (which was true) and that this had hindered the phenomenon from taking place, and that besides, his (John's) hand was too large to enter the box.\*

It was now eleven o'clock, so we broke the circle, woke the medium and the séance was adjourned.

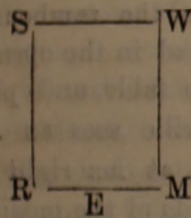
#### THIRD SEANCE, TUESDAY THE 6TH OF OCTOBER.

The séance began at 9 o'clock in the evening.

Present: Messrs. de Rochas, de Gramont, Maxwell and de Watteville.

We began by trying to put Eusapia to sleep by a Wimhurst electric machine, a chain from which she is holding in each hand; after a few minutes she throws down the chains saying that they are of no use. We crossed the chains but with the same negative result.

We then let the trance occur naturally. In forming the circle, Mr.



Maxwell is to the right of the medium and Col. de Rochas to her left; they hold and see her hands in the gleam of the yellow light from the lantern, which is turned so that the light falls on the table only when reflected from the opposite wall.

The trance soon occurs; John, when asked the cause of the failure of the machine, says that electricity has only the result of giving strength to the medium, but that he, himself, has enough force to-day. It will be seen, later, that this was not so. Eusapia was obliged that evening to have recourse to artificial stimuli. We ask him to make some lights. After a very long waiting the curtain is moved, Messrs. Maxwell and de Rochas feel touches, but no light is produced. John asks if we had given the medium Chartreuse to drink before the séance, as he had previously recommended. We told him that we had not done so because Eusapia refused to take it. John insists that she must be forced to take some; he says that it is sufficient to give her the needed mental suggestion by placing the palm of the hand on the scar on her head, willing strongly that the act shall be performed. Colonel de Rochas does this and Eusapia then consents to drink the liquor that is offered her.†

John then tells (as usual through the mouth of the medium) Colonel de Rochas, whose right hand is holding Eusapia's left, to place his left

\* This sounds like nonsense. O.

† An outrage on the medium, as it forced her to alcoholise her system to make it controllable by a low, drink-loving entity, who will end by making his medium a drunkard.—O.

hand on her neck, the fingers extended as when magnetising; he is then told to lower the fingers. Colonel de Rochas makes this motion several times and Mr. Maxwell, who is holding the right hand of the medium, feels on his shoulder, at about 50 centimetres distance, synchronous touches. John explains that it is from the united astral bodies of Eusapia and the Colonel that he forms the organs which he needs to use.

After a moment's quiet Eusapia seems agitated. She raises in front and in the air above the table her left hand, which the Colonel all the time is holding, palm against palm, enclosing the thumb but leaving the four fingers free. These four fingers repeatedly press the back of the Colonel's hand, which, all of a sudden, feels a new and abnormal impression. He asks for light and we find enclosed between Eusapia fingers and the back of the Colonel's hand a freshly plucked carnation; at the same time we hear above our heads a slight sound of hand-clapping.\* Eusapia appears to be tired and rests herself a moment; then she takes one of Col. de Rochas' legs between hers, presses it energetically while violently rubbing her feet against the floor. She succeeds only in producing waves in the curtain, and touches, instead of the lights which John had been asked for. She takes hold of one of Col. de Rochas' feet, lifts it up and places it on her chair which she has pushed back into the cabinet; she then begins to ride on this leg, with her back turned towards Col. de Rochas, and keeps making jerking movements until she falls back against him; at the same instant a bright light is seen above her head by Messrs. de Gramont, Maxwell and de Watteville. Col. de Rochas still holding one of her hands and Mr. Maxwell the other, the foot of Col. de Rochas which rests on the chair is lifted several times as though by a very strong hand, which afterwards lets it fall so as to give a violent knock to the chair, which every one hears. Col. de Rochas then feels himself tickled on the calf.

The séance is interrupted a moment. Eusapia takes a chair and again seats herself: the others do the same and Mr. de Watteville, not finding a seat, in the semi-darkness, decides to kneel in order to join the circle. Col. de Rochas, noticing this tiring position, exclaims "But where, the deuce is your chair gone to?" When Eusapia, *her hands being held*, answers "There it is," and the missing chair, which was the one on which Col. de Rochas had placed his foot in the cabinet, appears on the head of the medium in the opening between the curtains, glides slowly on to the table and offers itself to Mr. de Watteville, who takes it and seats himself on it. Some movements

---

\* Investigations made during the course of the following day proved that in the park, where Eusapia was in the habit of walking alone, there were beds of similar carnations. It is possible that Eusapia, not having been searched before the beginning of the seance, had concealed this flower about her and taken it with her free fingers, aided by the movements she had made with her hand. The fact of this *apport* ought consequently only to be accepted with reserve.

[A wise reserve, yet at the same time the fact of Eusapia's having visited the beds of carnations in the park is no proof of her having practised deception at the séance. She had only to touch any flower, leaf or twig outdoors and it would be brought her by her elementals. O.]

then occur behind the curtain, but the medium seems exhausted and the séance ends at about half-past 10.

FOURTH SÉANCE, THURSDAY, THE 8TH OF OCTOBER.

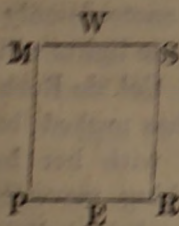
The séance begins at 9 P.M.

Present: General Thomassin, who had arrived the previous evening, Colonel de Rochas, Count de Gramont, Mr. Maxwell and Baron de Watterville.

The room is lighted by the photographic lantern, placed on the sideboard, and the yellow glass has been replaced by a glass covered with parchment; the lantern is turned so that the table is only lighted by reflection from the wall. One sees sufficiently well to distinguish the curtains, the heads and hands.

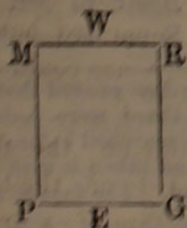
General Thomassin places himself on the medium's left, Colonel de Rochas on her right, and the others as in the following sketch.

Mr. de Rochas makes some magnetic passes over Eusapia who rapidly becomes entranced. The circle is formed by putting the hands on the table which almost at once begins to move; it is lifted towards the side of the medium, who rises and asks the General to notice the resistance when he pushes down upon it with his hands. This resistance is considerable and elastic; and, we notice, is due neither to the hands, knees or feet of the medium.



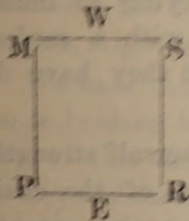
Eusapia, still standing, clenches her fists and puts them, the nails turned upwards, at a distance of about 15 centimetres from the edge of the table; she then makes certain motions as if to push the table, which is perfectly separated from her person. The table recedes, sliding on the floor. At this moment Colonel de Rochas, quickly putting his hand between the table and the fists of Eusapia, pinches the air forcibly. Eusapia gives a scream of pain, gets angry, and slaps Colonel de Rochas, telling him not to hurt her any more.

At the medium's request the lamp is turned down a little so as to diminish the light which, however, is still sufficient to distinguish the heads and hands by their whiteness. Mr. de Gramont and Mr. de Rochas change places. Eusapia's two hands are held separately and watched



by General Thomassin on the left and by Count de Gramont on the right. Eusapia frees her left hand for a moment, pulls over the table one fold of the curtains, and slips beneath, as if to shelter it from the light, the hand which the General again holds and does not subsequently let go; the other hand, held by Mr. de Gramont, is visible to every one. The General presently notices on his hips, touches, through the curtain, which swells out towards him; at first soft, then giving the impression of pinches; and finally he distinguished

the touch of a woman's small hand, then of a man's large one: after this he is struck, outside the curtain, with force, both on the shoulders and on the head, by a large hand. We all hear the noise of the blows but the sight of the hand is not the same to all of us. Colonel de Rochas hardly distinguishes it, General Thomassin sees it greyish-green, Messrs. de Watterville and de Gramont whitish and Mr. Maxwell yellowish-grey. Eusapia directs the movements of the fluidic hand by imitating them by her right hand, which is held by Mr. de Gramont and seen by all.



At the medium's request Mr. de Gramont is replaced by Mr. de Rochas on her right. *Eusapia's two hands are still seen and held on the table.* The Colonel then in his turn, notices many touches and a big hand begins to rub his head vigorously through the curtain. Eusapia declares that she is going to touch the tambourine hanging on the wall behind the curtain; she frees, for this purpose, her

right hand from the clasp of Colonel de Rochas, and thrusts it inside the cabinet through the opening of the curtains; she then puts her hand back into Colonel de Rochas', who feels and sees it. The left hand continues to be held and seen by General Thomassin. After a few moments the tambourine appears in the middle opening of the curtains, floats a moment over Eusapia's head, and then oscillatingly descends slowly on the table. These movements are seen by every one, but we do not see any hand holding the tambourine.

Shortly afterwards the tambourine places itself on the head of Colonel de Rochas, its wooden rim placed as a crown, and its stretched skin strikes it hard in measured cadence. The medium asks that the light may be made still dimmer by turning the lamp towards the window. The music box, placed behind the curtain on the small table, comes on the little stand before the medium; we see sufficiently well to recognise the nature of the object thus brought, by approaching it. We ask John to give us some music, and almost immediately we hear one of the airs on the cylinder played by the box as by turning the crank; the music lasts for about half a minute when the box is lifted just under the nose of Mr. de Rochas, and then replaces itself on the table.

General Thomassin and Colonel de Rochas are absolutely sure of having held, during all this time, the one the left and the other the right hand of Eusapia. These two hands were separated, but the darkness was too deep to allow us to see them distinctly, nor could anybody see the hand that turned the crank.

We hear the little stand behind the curtain slide on the floor, then throw itself down, and afterwards blows are heard on the table in the circle, first isolated beats, then with the rhythm of a drum-beat. Eusapia mimics these beats with her right hand, held by Mr. de Rochas, but the noise does not come from her finger tips. The

watchers on both sides satisfy themselves that her legs do not move.

The little stand behind the curtain is moving violently. Mr. de Gramont leaves his place at the table and stands between Eusapia and the curtain; he leans his left hand on her shoulder and declares that these movements coincide with the contractions of the shoulder, *as if due to a third arm\** that took part in them.

At this moment General Thomassin speaks to John in Arabic. Eusapia answers "*Si*," but does not seem to have understood the question. A moment afterwards she, by way of retaliation, seeing Messrs. de Gramont and de Watteville at the other end of the table trying to imitate the lights with the phosphorus of a match-box, says with a sardonic laugh: "Look at these two gentlemen who believe that they have discovered the dodge for producing lights."

She asks then for the electric machine "to give herself strength." Mr. de W. brings it to the table, Mr. de G. winds one of the chains around one of the feet of the small table behind the curtain, near the General, who clasps with his right hand Eusapia's left. The Colonel takes Eusapia's other hand with his left hand and the second chain with his right. Mr. de Gramont remains standing between Eusapia and the curtain.

The light is further lowered. The two watchers perceive only the outline of the machine standing out from the opposite wall, which is lighted by the lantern.

A few turns set the machine going; some little electric tufts light up the whole circumference of the plates (of the machine) and the foot of the little table strikes the floor violently 5 or 6 times. We hear also at two different times noises like that of a large open hand slapping with great force the top of the small table, in the rhythm of a marching drum-beat.

The General feels, outside the curtain, a hand that caresses him several times on his face, and slaps him strongly but as if in a friendly way on the shoulder and in the back. While Eusapia, all the time entranced, bursts out laughing, saying in Italian: "You are a brave man, a good general, a friend."

The electrification is stopped at the request of John, who wishes, he says, to try to make some imprints on clay.

Mr. Maxwell rises in order to go and find, in the next room, the dish filled with modelling-clay, which we had prepared during the day.

At the moment of opening the door a stream of light from this room strikes suddenly the face of Eusapia, who falls into a nervous spasm and leans her head, groaning and weeping, on the shoulder of Mr. de Rochas. She is calmed and the light further lowered.

At the end of 5 or 6 minutes Mr. Maxwell returns, after having first taken the precaution of darkening the outer room. He places the

---

\* Which there was—the medium's astral limb. O.



plate with the clay in the middle of the table, seats himself to the left of the General, and excuses himself to John. He feels directly a friendly pressure on his hand, although Eusapia's two hands are at this moment held fast by the two watchers. Mr. Maxwell puts his hand on the music box on the table; he feels a small hand, like Eusapia's which touches him and presses strongly but without hurry, his fingers.

John asks for more light.

Mr. de Rochas sees at two different times, a kind of round disc resembling the side of a head, standing out in black on the top of the machine, slightly lighted by its transparency.

We hear the small table trying to lift itself, and Mr. de Gramont who is holding his hand on Eusapia's shoulder feels synchronous movements of this shoulder. Presently the table appears on the head of the medium and directs itself in the air with a slow movement towards the table. Mr. de Gramont seizes it in its flight in order to prevent it from falling on the electric machine which we, for fear of an accident, put away on a side-board close by. Eusapia, still entranced, rises. She frees her hands, goes to the front of the cabinet and rubs the wall vigorously with her fingers. We hear the noise characteristic of these frictions. She returns, reseats herself and gives her hands again to the watchers; she then contracts her shoulders; and we hear the exact imitation of the noise of the rubbing on the wall. Messrs. de Gramont and de Watteville afterwards see on the head of the medium a luminous hand and arm, which, however, the General and the Colonel only vaguely distinguish.

Shortly after, the table rises slowly, and remains horizontal. Eusapia and those present rise, in order to follow its movements. The table stops at the height of their chins and then suddenly falls. During the whole time of the phenomenon the hands of Eusapia were held *on the table* by the General and the Colonel who also verified with their feet and legs, the position of the limbs of the medium.

This levitation exhausted the medium; it is past 11 o'clock. We close the séance and find no impression has been made on the clay.

*(To be concluded next month).*

---

FROM A SOUL'S HISTORY.

HAVING at last merged from fifty years of groping after a stable and satisfying foundation on which to build one's hopes, and seen the prospect which is in waiting on the other side of that change men call death, I am led to take a brief review of the long and tortuous pathway which has been trodden.

Mine is the story of a soul, a life, a plodding life void of genius; one of the common sort, with nothing to specially mark it from the ordinary class of men. One for whom a painfully plodding progress has been a necessity through lack of that quick intuitiveness of mind whereby some more favoured souls appear to progress as by leaps and bounds, leaving their less favoured fellows far behind, slowly treading the sinuous and rugged ascent to serenest altitudes.

This pathway has been through almost every form and shade of nineteenth century Protestant dogmatic Christianity, in which for upwards of forty years I wandered without a clew, and without being able to find satisfaction of soul, or that peace and rest without which the unsatisfying nature of life must end in despondency, if not in black despair. None but those who have themselves experienced their power know the strength of the iron bonds of creeds which hold within their grip so great a multitude of souls in the various Christian sects, each of which is shut off from the other to an extent not generally known by an outside observer. The dread of being considered unorthodox is still a factor of great power, causing multitudes of honest souls to erect barriers in order to exclude any rays of Divine Light which might otherwise shine into the darkened charnel house containing their store of lifeless, of dead and dying dogmas to which they so tenaciously cling.

It is with the hope of being helpful to some among this multitude who may have evolved so far as to sense the unsatisfying nature of what I may term *family*, or national religion, that I write out a few notes of the stages by which I have arrived at that measure of peace, rest and satisfaction of soul, whereby I am able anew to gird up the loins of the mind: to take stock of the past, to *know* the present—where I am, what has been already attained,—and to look with steady eye into the future, to trace somewhat the course of that Path which, though steep and narrow, is crowned with such a brilliant prospect.

I must have brought over from a previous life a desire for something higher than those material pleasures which ultimately prove so very unsatisfying, as, very early in life, I was often filled with thoughts not of this world. It was in the year 1843, at the age of eight years,

that these first took shape and led me, without outside influence of any kind, to undertake the task of reading the Christian Scriptures through.

Up to the completion of my twenty-first year I experienced many dark forebodings regarding a future life; sometimes these were of very fearful character, for months together, making my young life a burden and a misery. Much of the horror of this period was occasioned by the Ultra-Calvinistic creed in which I was brought up. About the time named above, having finally accepted its presentation of the *modus operandi* of the Deity in his dealings with men, I thenceforward passed a series of years encased within its adamantine bonds, forged with such carefulness by the Geneva reformer; fancying myself one of the favoured ones of this partial and impossible Deity.

I cannot convey to those who have not themselves had an experience of them, what a pernicious effect these beliefs have on the character, and how great a hindrance they are to the development of the Soul. The channels of spiritual life are atrophied, egotism and self-satisfaction are developed, the moral sense is minimised, and altruism accounted a crime against God. And, notwithstanding these bald beliefs are to-day shorn of some of their most glaring outward blotches, they still remain firmly imbedded in many Protestant sects, more especially among Presbyterians, Baptists and also some minor communities.

In the course of years, doubts of the foundations on which Calvinism rests began to creep into my mind. While still holding to the Christian Scriptures as the only solid rock for faith and doctrine, I began to see that they contained something more than "Divine decrees, &c.", and the further I pursued my enquiries the greater grew my difficulties: but to cast over an old 'family faith' required greater moral power than I possessed, and it was not until a concatenation of circumstances was woven around me, and I was fairly torn out by the roots, that I was able to set myself free, and take a view of the degrading Soul-bondage from which I had escaped.

I now continued my quest for the satisfaction of those spiritual needs which grew apace in my partially unfettered soul, but my moral nature had been woefully weakened, and while at this time I sensed somewhat clearly THE PATH, the Goal to which it led was hidden from view, and as a consequence, many years of unsatisfying wanderings were yet before me. One after the other I allied myself to several of the Christian sects other than those alluded to above, always to find each in turn a bed too short, as each failed to cover the ground of thought, or to satisfy the cravings, the painfully felt hungerings of the Soul.

Having throughout these years studied the Scriptures from *within*, as the only authority for faith and rule of life, I now began to direct thought to the *credentials* of the Book: hitherto I had instantly put away any suggestion that would now and again force itself on my notice for a candid examination of the ground of the authority claimed for this collection of Jewish and Christian documents. Who can measure

the power which this *Fetish* exercises over the consciences of myriads of Christians! Truly it has been rudely handled of late years, but it is still strongly entrenched, still blindly worshipped. How true it is, to quote one of its mystical aphorisms, that "The letter killeth, the Spirit only giveth life." Having thus determined to investigate the origins of the Book, the foundations on which rested that authority which Christians claim for it, and by which it presses as an incubus on tender Souls, I used all the aids attainable from the schools of modern biblical criticism whereby to gain an intellectual grasp of the problem. I may note that before undertaking this class of study, by an examination of the book itself, I had given up the Christian presentation of the Trinity and the Atonement; and now the entire fabric of dogma crumbled beneath my feet, the spell was broken, and I was free! Free to think, free to act, free to walk the earth, free to look into heaven above!

For a time I revelled in this new-found liberty. I now adopted a liberal and intellectual Christianity in its fullest sense, and tried to satisfy and feed my soul with it. Mark well! Oh reader, the Soul has needs, hungerings, for which all the fruitage of the brain is unable to bring a full and suitable supply. With all my investigations and study of the Book, its deep underlying, mystic, occult significance and power were still hidden from view. I had attained intellectual, but not spiritual Soul-freedom: the eyes of the understanding were enlightened, but the *soul hunger* was not satisfied. Ugly doubts grew apace, satisfaction in material things was sought, but sought in vain; rest and peace were far off. And now for the second time in life untoward outward circumstances of an alarming character gradually gathered around, big black clouds arose, lightnings flashed, thunders rolled, and the poor old ship seemed about to be wrecked in the dismal waters of darkest despair. No anchorage, no harbour of refuge seemed near.

Just at this juncture a hand was stretched out to save; it contained a few volumes of Theosophical Literature. Sometime previous to this, I had read Dr. Anna Kingsford's "Perfect Way:" its mystic character attracted, but its assertive tone repelled. It revealed a mind of a highly intuitional trend, but deflected with what appeared to me to be petty prejudices, the knowledge of which created in one's mind an undercurrent of distrust of the more purely spiritual parts of this remarkable book, and it consequently failed to lead me into that view of the arcanum of Divine knowledge which it might otherwise have done.

When I first began the study of the early standard Theosophical literature I was residing in the Australian Bush, far away from means of contact with any members of the Society, and I think the isolation in my case was rather helpful than otherwise; it gave time to weigh the evidences, to allow the inner powers of the Soul to gradually come in contact with them; to take bearings on all sides of the various problems which were presented to the intellectual, as well as to the deeper, soul-sense, perceptions: for the intellect alone is insufficient to adequately

deal with the deeper mysteries of life and being. There is what I have ventured to call a *soul-sense*, lying nearer the centre of our composite nature, functioning in the throbbing heart, and sending its messages to the brain for interpretation, and as far as can be, translation into mental forms, to be imaged in language which is all too poor to adequately express the innermost reality of these soul dynamics. Therefore the first note of satisfaction struck was that of the intellectual faculties. I found myself in the presence of a large philosophy in which there was ample scope for every faculty; within whose ample folds one could metaphorically, lie down and rest: that every enigma pertaining to the eternal past, the present, and the hitherto unknown and unguessed future could be sought out and studied with the hope and prospect of a harmonious solution being obtained. I found that all the barriers within which the several departments of truth had been confined could be removed, the varied fields of intellectual research united; the physical and the spiritual blending, and each contributing their quota to the common stock of knowledge: that Truth is an eternal Unity whose centre is in Deity, and circumference in all the wide manifested Universe; that to find the Truth is to find God, and to possess it is to become Divine; and that it is our limitations that open the way for its perversion.

I owe a deep debt of gratitude to Mr. Sinnett's "Esoteric Buddhism", for, while holding in solution the theory of Evolution therein advanced, accepting it only for the present as a working hypothesis, and using it as a key for the unlocking, and a guide when entering other fields of spiritual mysteries, its theory of the Universe gradually became indispensable and fitted into the general plan which now began to take shape in my inner consciousness.

The mists now began to clear away, the sea of doubt and uncertainty to be left behind, and the haven of rest for the long tempest-tossed came in view.

The experiences I am about to relate must not be supposed to have occurred in the exact chronological order in which I put them down, but rather as having been simultaneously presented to the mind, and work on each line of thought, and research in each field carried on side by side; but it is necessary to orderly sequence that I present them separately.

After reaching the harbour of refuge, for such in verity I found Theosophy to be, I began to look back and take a survey of the long and weary way already traversed. I examined again the many different schools of Christian thought and teaching I had passed through, noting in each some special phase of a perverted or lost truth which they severally emphasized; I now cleared away the excrescences, and reserved the pearls, laying them aside for future use. I found that I had retained something valuable from every sect and society; that some noble aspect of the Divine lay at the back of every exaggeration, and under every materialistic form and ceremony, doctrine and sacrament.

I now proceeded to turn the search-light placed in my hands, *inwards*. I wished to take my bearings, to diagnose my present condition, to get some faithful understanding of present development, of the place in spiritual evolution occupied; to take note of the weak places in character, the causes of past failure, and the probabilities of future success and progress. Just here, as an illustration which will I think aptly assist the elucidation, I will refer to an episode in the religious life in England, which occurred more than twenty years ago, and with which I was associated. It was in its way a remarkable wave of spiritual power which swept through almost every town and city in the kingdom, flooding many prepared souls with its invigorating life, and, for the time it lasted, sweeping aside dogmas and sectarian differences in a remarkable manner.

A wealthy Philadelphian Manufacturer\* and his gifted wife had delved deeply into the philosophy of *Quietism* as it appeared in France in the eighteenth century, and of which Madame Guyon and Fenelon were illustrious exponents. They taught that the soul of Religion consists in its vivifying power at the fountain of our being, and not in the Christian creeds and formulas; that it is possible to attain absolute purity in thought and act, and to live the earthly life in the power and presence of Deity; that the human soul is the vehicle of the Divine Presence and Power, and all that is needed is the subordination of the lower nature and the surrender of the will, the centre of being, to the control of the higher spiritual forces; and when this point is gained, and the surrender complete, the soul, with all its organs and activities, as expressed in daily life will become the vehicle of the Divine Light and Power.

Having separated themselves from identification with any of the Christian sects, they invited all to meet them in conference and co-operation for ten successive days in two different cities and on two several occasions. These great meetings were realised, some thousands attending; and for the space of about a year they exercised an astonishing influence over thousands of all classes and creeds, from many of the proud clergy of the English established communion, to typical representatives of the various non-conformist bodies. The writer attended some of the large gatherings, on one occasion for five days in succession, when several thousand met together each day, from 7 A. M. till 9 P. M., without any feeling of lassitude or fatigue being evident. Many bright hopes and expectations were raised regarding the future of spiritual religion; and the question will arise, "what were the causes of failure?" I consider them to have been chiefly the following: the intellectual basis was too narrow; the emotional side, though outwardly repressed, was perhaps appealed to, too exclusively; and in putting aside profitless discussions on doctrine, &c., nothing was provided to occupy its place. Man's place in Nature,—present manifested Nature—was ignored, and other-world-

\* A short time since I noticed the name of this gentleman as chairman of the London Psychological Research Society.

ness too largely insisted on. The beautiful line of teaching indicated in the Taïtīriya Upanishad was ignored. And as the advice there given is so excellent I will quote :

“Aye) rectitude—(but) study and teaching too; and truth (but) study and teaching too; ascetic practices—(but) study and teaching too; and bodily control—(but) study and teaching too; and mental conquest—(but) study and teaching too; and social customs—(but) study and teaching too; and hospitality—(but) study and teaching too.”

Another underlying cause of failure was the neglect of an orderly, methodical process of mental training in order to the gradual breaking down and dissipating of those elements in the sensuous nature which are ever craving for satisfaction, continually seeking gratification in sensation in some of its multitudinous forms.

In reviewing the past I particularly noted this episode, and traced much of after sorrow to the failure of my moral nature at this juncture: and the question arose, how is this need to be satisfied, this weakness to be conquered in the new condition created by increase of light and knowledge? The answer has taken a two-fold direction: (1) an endeavour to obtain a clearer conception of the *Goal* of life, and (2) of the source from whence strength and power is to be drawn to run the race; to successfully take one's place on that shorter road, that steeper and more difficult Path which leads to the “Halls of Initiation,” to enter on that course which shall eventually enable one to take one's place among those Elder Brethren who have attained to what is, to us on these lower levels perfection's heights—the longed for prize of the “high calling”.

And in working with this object in view I have found that we need something more than to store up in the memory, and to formulate in the mind a well-rounded conception of the salient features of the system enunciated in the *Secret Doctrine*; than to be able to tabulate the rounds and races, etc., etc. To obtain a conception of the evolutionary forces and some of their varied ramifications as seen from the *outside*, may be, and is, doubtless, helpful to the beginner in the arduous study of the Divine Mysteries; but to rest there will be but to repeat what we see around us in the case of the creeds of Christendom. We want rather, to seek to *know* these living forces and their processes as they are related to *us*, and we to them, as they operate in us, and we, by them, form an integral part of the great *Whole*; to find our own place in nature; to truly gauge ourselves, our present individual position in evolution; to note how far we have already attained; to take stock of our present garnered intellectual and spiritual material; to note well the weaknesses in our developement, that we may guard ourselves from attack at these vulnerable points, and so to bring all the knowledge thus gained, into use, in order to correct and check wrong and retrograde tendencies, and to fill up the deficiencies as they are revealed to our inner consciousness.

### THE COMING CALAMITIES.

IT is doubtful whether any great catastrophe has befallen mankind without its having been preceded by portents or warnings of some kind. Those who have had ears to hear have often heard the mysterious "Voice of him that crieth in the wilderness, Prepare ye the way of the Lord" and saved their lives by paying heed to it. We constantly read accounts of personal warnings to do or abstain from doing a certain thing, or to seek out or avoid a certain third party, and of the unpleasant, often fatal consequences of neglect to act upon the advice.

The history of every nation has recorded such remarkable facts, and by collecting them together many books would be filled. One such I read the other day: it is called "*Curiosités Infernales*" and was published at Paris in 1886. The author, Monsieur P. L. Jacob, who justly calls himself a bibliophile, has gathered together some most interesting things about "Devils, Good Angels, Fairies, Elves, Familiar Spirits, (possessed and controlling), Ghosts, Vampires, Prodiges and Sorceries, Speaking Animals, Portents of War, of Birth, of Death, etc. etc."—a feast of gruesome, if not of fat things for the occult student. The only things we are for the moment concerned in are the portentous warnings of national calamities, for our discussion has been provoked by a striking article in *L'Initiation* for February, by "Saturninus", on "Mlle. Couédon and Modern Prophecies", which I hope to have dealt with by an abler hand than mine, to whose attention it has been called. The pseudonymous writer has proved by an assemblage of facts that some twenty to thirty seers and secesses, chiefly modern, have prophesied the most direful woes to France, Europe in general, the Papacy and, in fact, to the whole globe. Crops are to fail; famine rage; plague—*imported from Asia*—to sweep away half the population within the brief space of 40 to 50 days; a fell disease that science cannot even diagnose, let alone cure, to affect men, animals, even plants; France is to be again invaded, debased, trampled down and dishonored, yet revive under the leadership of a Bourbon prince, whose personal description, is given, even to unimportant details, such as his lameness in one foot; Paris is to be overwhelmed, her splendid monuments, like the Arc de Triomphe, the Eiffel Tower, the palatial hotels, the public buildings, etc., are to be upset and made piles of dust and crumbled fragments; the River Seine is to run red with blood, shed by fratricidal hands, and the Père Nectou, as pessimistic as the creator of the solitary New Zealander in devastated London, says that fathers will point to their children the site of once splendid Paris, and say: "Here stood a great city which God destroyed because of its crimes." To add to the dread horrors of the doomed gay capital there is to be a pall of



darkness enwrapping it for three consecutive days, a darkness that no artificial illuminant shall be able to overcome; and a rain of sulphur, or poisonous sulphurous acid gas, which shall stifle the wicked; the good having been warned in advance to flee from the *dies iræ*! It is quite possible that the unconscious mental association of the debaucheries of Paris with those of Sodom and Gomorrah has hypnotically suggested a parity of fate for the modern and ancient cities, for we have a strange resemblance in the two cases between the celestial methods of destruction and the timely warnings given to the favorites of the higher powers. On the other hand we are confronted with the fact that the disasters of Paris and of France were predicted even by the grandest of modern prophets, Nostradamus, in the 16th Century, that is to say at a time long anterior to the culmination of the evil influences which were to lead up to the catastrophe. No, it looks as if one idea—whether true or false, time will prove—had been put into the heads of prophets and prophetesses or into their hands or mouths, that France and her joy-provoking capital, Paris, would be crushed and the population slain by war, plague, pestilence, atmospheric meteors and famine, at about this time, the close of the 19th Century. The coincidences involved are too striking to be explained away as accidental. Except rarely, accident exists only for fools who are blind as to themselves and their environment. What makes these modern prophecies the more interesting to the Hindus, is their perfect agreement in the main with those in the Purânas. In our December issue, we copied a valuable article upon the portents and catastrophes to be expected at this end of the first 5,000 years cycle of Kali Yuga, and the reader can compare them with those compiled into his article by "Saturninus."

I note one prophecy of "Angel Gabriel" by the mouth of Mlle. Couédon, *viz.*, that there is to be a raising in mid-ocean of a submerged country, which recalls the similar prediction made in H. P. B.'s Replies to an English critic of "Esoteric Buddhism." (*Theosophist*, vol. V., p. 42). Her prophecy was much more sweeping, however, since it said that not only would "new" land appear but "old" would subside, there would be earthquakes and tidal waves, men would be swallowed up and slain "by thousands," and "secrets of an unsuspected Past will be uncovered, to the dismay of Western theorists and the humiliation of an imperious science." Nostradamus (iv, 30.) uses the expression *decouvert le secret* after the words famine and plague, though I shall have to leave it to Mr. C. A. Ward, the incomparable translator and critic of Nostradamus, to show us its connection.

Among the heavenly portents a comet is to precede the predicted catastrophes and a second star of Bethlehem to attend their subsidence. The former is foretold by the sage of Salon (Nostradamus) and, in our times, by the Prince Hohenlohe, in 1830, and the Curé de Malêtable, in 1872; the star of Hope, by Mlle. Couédon last year. Historical tradition tells us that at the beginning of the war waged by the French

for the conquest of Naples, "three suns appeared at night in the sky of Apulia, surrounded by clouds, horrible lightnings and thunders."\* In the territory of Arezza multitudes of spectres of armed men on horseback, with a deafening clamor of trumpets and drums, thronged the heavens. The Milanais horrors were preceded by a fall of twelve hundred great hail-stones of the color of rusted iron, extremely hard and smelling of sulphur; one of them weighed sixty pounds, another twice as much. When Cardinal Ximenes was starting on the campaign against the Moors of Barbary a cross shone in the sky over the village of Vaiona, where he was, and was a presage of victory; on embarking to cross the sea the cross showed itself over the African coast. This reads like nonsense and is made worse by a story circulated by one of Ximenes' historians, that the sun stood still four hours while the Spaniards were butchering the Moors! Arluno states (in his "Histoire de Milan") that a little before the capture of Ludovico Sforza, Duke of Milan, clashing of arms, sounds of drums and blasts of trumpets sounded around the castle, fire-balls dashed against the walls, and spectre dogs and other animals rushed barking and crying through the rooms and suddenly disappeared. Before the invasions of Xerxes and Attila the inhabitants of the doomed countries saw horrible and awe-inspiring meteors. The fall of Jerusalem is said to have been presaged by apparitional bodies of soldiers in the air, marching towards each other as if to join battle. Appianus, Pliny, and other classical writers have recorded the strange portents that went before the civil and foreign wars; the armour hung in the Lacedæmonian temples clanged of itself, the doors of the temple of Hercules, at Thebes, opened of themselves and the arms suspended on the inner walls were found in the morning flung to the floor, as Cicero tells us. Coming forward in time, in the reign of Theodosius a blazing star attached to a sword was seen in the heaven. So we might go on almost *ad infinitum* repeating these tales, more or less credible, of signs, portents and wonders which have heralded in great national disasters and international conflicts, while of the personal warnings above mentioned there are an incalculable number. Yet the student of Occult Science will see no proof of supernaturalism in any of these. One and all are produced by the elemental spirits, or forces, attached to the nation or the individual, and provoked by some adept or other high mystic who has the interest of the one, or some friend or relative who has that of the other at heart. The vaticinations about the impending fate of France, Paris, and Europe generally, are strongly coloured with Christian theological ideas, so it is reasonable to infer that the elementals who have prepared and are to effect the disasters mentioned, are begotten by and will work in the interest of the Church of Rome. All the same, they are terribly real and, for my part, I dare not deny the likelihood of the happening of

---

\* *Curiosités Inf*, p. 360.

some or all the frightful things foretold by the seers and seeresses of our time.\*

H. S. O.

## PREDESTINATION AND FREE-WILL.

No. V.

WHAT DO HINDU BOOKS SAY?

[Continued from page 281.]

THAT man's destiny lies in his own hands has been amply proved. But this involved the two postulates *Chit* and *Achit* only. That man has it in his power to become his own friend, or his own enemy according to his own choice, shows that there is a certain latitude in him of free-will to become what he may wish. The *Bhagavad Gîtâ* tells us :

“By the mind shall the soul be lifted. No distress shall be allowed to approach the soul. The mind indeed is the soul's friend, and the mind is its foe, according as one has control over self, or otherwise.”

*Vishnu-purâna* tells us :—

“To man, mind alone is what causes bondage and what causes liberation.”

The same principle is seen asserted in the famous *Sanatsujâtiya* † :—

“Him, knowest thou not, the destroyer in thy body?” Again, *Manu* inculcates the same lesson in VIII., 84. Not to multiply extracts, it is seen at once that man has the choice to work out his own salvation. In this work the struggle is between the two forces *predestination* and *free-will*. So far, self-effort; but here comes *Isvara*, the third postulate of existence. The question now is, is man, by himself, unaided, able to work out his salvation? And what does salvation mean? Is it simple *Atmic-realization*, or *Isvaric-realization*? In other words, what is man's highest ideal; *Kaivalya* or *Brahmânubhava*? That is to say, does he seek his own soul (*Chit*) or does he seek God? Great controversies, diversities of opinion, and a plethora of dialecticism have arisen on this subject. But our present purpose is not pursuit of inquiry in this direction, though we have been tempted to state the matter as one full of interest. Going back then to the question of how far *Isvara* is concerned in man's salvation, we shall but inquire briefly how far man's own strength serves him in his struggle for *Moksha*, and whether he needs a greater strength to help him, be the *Moksha* either *Atmic-isolation*, or *Isvaric-attainment*. A passage from the writings of Bâbu

\* [I can add to the editor's interesting compilation a fact that came within my own knowledge. The late Mrs. English was a natural clairvoyant and throughout her whole life had psychical experiences, often of a prophetic character. About a year before the outbreak of the American civil war she saw appear in the sky, one morning in broad day-light and distinctly outlined, a spectral troop of cavalry in rapid march moving in a southerly direction.]

W. A. E.

† *Mahâbhârata Udyoga Parva*—41st *Adhyâya*, verse 15. VI. 5.

Keshub Chunder Sen, the renowned *Brâhma* Reformer of this century is given here as a prelude to the question in point.

“ The experience of all mankind ever since man was born, down to the present time, has testified that unaided human power is not enough to overcome evil, to guard the soul against sin. We feel this daily, yes hourly in our struggles with the temptations of the world. It is not a matter which can be argued out by any appeal to the authority of books or to the deductions of logic. No ; I would appeal to your experiences, and ask you whether you have spiritual nerve enough within you to guard yourself against every sin, not one sin or two sins, not five varieties of sin, but every manner and kind of sin. Your natural temperament and the peculiar advantages of your social position or education or age may put you beyond particular temptations : you may be above theft and murder and other similar crimes, but have you conquered all the passions and lusts of the flesh ; are you liable to no sin whatever ? I say there is not a man of flesh and blood on earth who can triumphantly say, ‘ Here am I ; come all manner of sin and temptation, my heart is proof against all attacks.’ The fact is, God’s aid is absolutely necessary—the eyes must be lifted up, and we must invoke the blessings of that Divine Father without whose aid man cannot advance one single step in the path of religious progress.”\*

Says Archbishop Trench : “ No thoughtful student of the past records of man can refuse to acknowledge that through all its history there has run the hope of a redemption from the evil which oppresses it ; and as little can deny that this hope has continually attached itself to some single man. The help that is coming to the world has been incorporated in a person. The generations of men, weak and helpless in themselves, have evermore been looking after ONE in whom they may find all they seek for, vainly, in themselves and in those around them.”

The celebrated Reformer of the 11th century, Srî Râmânuja, affirmed with all force the insufficiency of man’s unaided efforts, and said that but a little understanding is committed to man’s care, and no more... From this understanding—which is given him—he is to help himself, and “ God helps those who help themselves.” There is thus work for man to do ; for him to exercise his free-will, as *Chit* ; and there is work for Him to whom he must look up as God (*Isvara*), who stands to man as the ocean of Chit does to a depending wave thereon ; the two *Chits* in the relation of indissoluble dependence. Now if God be taken away, religion finds itself driven to put in the place of the ostracised Universal Soul some man-god or man-gods. When we are told the futility of expecting any help from God, we are yet not left entirely to our own resources, but are asked to look up for help to some higher intelligences than ourselves, say a hierarchy of Illuminated men somewhere above the ordinary mortals, but who are equally as much removed

\*On prayer, pp. 236-237, Keshub Chunder Sen’s lectures, by Miss S. D. Collett.

from our ordinary vision as is the single Lord. Such a body of men must either be monarchical, if there is one Lord under whose orders they work, or they are oligarchical, or democratic. Now if there is a series of consciousnesses, it is a scale which must necessarily terminate in one point or supreme spirit: there must be One Consciousness to whom all differentiated or limited consciousnesses must be subordinate. All metaphysical induction, and every ontological method always leads to the recognition of a Unity. And that Unity is the Ruling Spirit, God. Every religion which has attempted to demolish this metaphysically necessary postulate has been obliged to elevate some deified man or men; and—if the Universe is no chaos—the question is, whether such men rule that universe as a democratic body, or do they obey superior beings above them, these superior beings having others still more superior, above them, and thus logically leading one to a point of rest and supreme authority, *viz.*, the Ultimate One? If many Gods rule the universe, the question again arises, do they act independently of each other, and if so how do they do it, in concert or in disagreement? Independent action in either form must create confusion. The very fact of consultation, which is a necessary feature of action in concert, involves the conception of some relationship as superior and inferior, command and obedience. Says Patanjali in his *Yoga Sûtra*, I., 24, "God is a particular soul," &c.; and Bhoja in his commentary thereon writes thus:—"Nor is there a multiplicity of Gods, for if we admit their equality there must be diversity of object, and the object (of the inquiry into the cause of creation) is defeated; and if we admit relative greatness, he who is the greatest is God, because in Him almightiness attains its highest limit." Whichever way we turn we are confronted with the stubborn fact that no attempt to dethrone God can ever succeed. Buddhism took birth in India for example. It was an off-shoot of Hindnism, and its leading aim was to make that portion of man perfect which constitutes his moral character, so that it took up one important side of the soul's evolution, but beyond this, as regards a God and Lord above, at least exoterically, it took up an attitude which Hinduism proper considered as God-less, and that is why Buddhism could never maintain ground in India, but had to carry its purely ethical mission beyond India's limits.

In India itself, Advaitism teaches us that man is God. *Aham Brahmâsmi*, is the great *Upanishad Mahāvākya*, which is too literally interpreted. The questions that rise here are whether man *has been* God, *is* God, or is going to *become* God; secondly, whether men are Gods, *distributively* considered, or all men one God *collectively* considered? and thirdly—if it is a question of *becoming* God,—whether there *was* a God before the God which a man (or men) is going to become? 'I am God,' says the *Upanishad*, "Thou art That," says it; and therefore what seems different and what seems many is a mere seeming, a dupery of the senses; and therefore all questions as to man's identity with God are stilled once for all. *Mâyâ* or illusion or

the unreality of events explains all. But Ganda-pûrnânda, a great Advaita philosopher, says:—"Thou art verily rified, O thou animal soul, of thy understanding, by this dark theory of Mâyâ, because, like a maniac thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! thou art as different from Brahma as is a mustard seed from Mount *Meru*. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say 'I am He?' Hast thou no shame?"

The Theosophical Society has sometimes been identified with Buddhism, sometimes with Advaitism and sometimes with other 'isms.' But not to go to great lengths to disprove this, two extracts from the utterances of ardent theosophists seem sufficient. One is from the Esoteric Buddhism itself, where Mr. A. P. Sinnett says about the Brothers thus:—"Those great beings, the perfected efflorescence of former humanity, who, though far from constituting a supreme God, reign nevertheless in a divine way over the destinies of our world, are not only *not* omnipotent, but, great as they are, are restricted as regards their action by comparatively narrow limits. It would seem as if, when the stage is, so to speak, prepared afresh for a new drama of life, they are able to introduce some improvements into the action,—derived from their own experience in the drama with which they were concerned, but are only capable as regards the main construction of the piece, of repeating that which has been represented before. They can do on a large scale what a gardener can do with dahlias on a small one; he can evolve considerable improvements in form and colour, but his flowers, however carefully tended, will be dahlias still."\* So then Theosophy (1) does not deny God, as atheism does, (2) it asserts the law of *Karma* as binding on the Great Brotherhood as on ourselves, poor mortals, and (3) it gives us the Brotherhood in addition to God-hood, to help humanity in its onward progress towards spiritual perfection. In giving us a Brotherhood, Theosophy has but re-asserted in a better form the great principle of mediation, which is a necessary link between God and man. It establishes the fact of God working through His agents. And it establishes the necessity of incarnation, in order that the Divine may reach the human. So far then the position of Theosophy is clear; and it can therefore never be identified with sectarian Buddhism which dethrones God to place a man thereon. The same author in his latest work, "The Growth of the Soul," writes as follows:—

"Occultism would be ridiculously misunderstood if it were supposed to ignore the existence of Divine Will operating through nature to determine just results in connection with the progress of humanity—(p. 184)."

\* Esoteric Buddhism, pp. 139-40 (Edn. of 1883).

The attitude of Theosophy towards Advaitism will now be explained in the words of another theosophist, viz., Mr. W. R. Old. He says : "The 'Secret Doctrine' is more allied to the teachings of the Purānas than to the Advaita system of Sankarāchārya, and an eternal dualism pervades even the highest conceptions of the universe, Parabrahman being only a screen against which the endless panorama of successive *Manvantaras* and *Pralayas* is displayed. The re-appearance of the monads after a *Mahāpralaya*, with their Karmic tendencies, certainly gives a strong aspect of Dvaitism to the teachings of the 'Secret Doctrine.' On the other hand, the underlying unity of all things is frequently proclaimed, though not in the sense of Sri Sankarāchārya's Advaitism, since the 'Secret Doctrine' regards the universe as real, whereas Sankarāchārya regards the whole of the phenomenal world only as a modification of the cognizing principle and not separable therefrom."\*

Next we shall consider the significance of a passage written by H. P. B., and examine its bearings in relation to Upanishads and other Aryan Scriptures. The passage in question is that which occurs on p. 43 of "Key to Theosophy." To the question, "Then are you atheists?" the reply is :—

\* \* \* \* We believe in a Universal Divine Principle, the root of all, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being."

Strikingly is this an echo of the very first verse of the first *Amśa* of *Viṣṇu Purāna*, viz. :—

यस्मादिदं जगदजायत यत्र तिष्ठत्यंते समस्तमिदमस्तमुपैतियत्र  
तस्मै नमस्सद सदादिविकल्पगुण्य चैतन्यमात्रवपुषे पुरुषोत्तमाय ॥

Strikingly is the passage a re-formulation in the English language of the fundamental *Brahma Sūtra* :—

जन्माद्यस्यतः †

And strikingly is the passage, again, a re-assertion of the doctrine contained in the first verse of *Śrīmad-Bhāgavata* :—

"Let us meditate upon Him, from whom are the creations, &c., of this (Universe), by reason of his being present in all that is, and absent from all that is not; who is Omniscient; who shineth by Himself; who revealed by his heart unto the primeval poet, the Vedas in which even the learned men become puzzled; Him in whom threefold creation is real, like the exchange (apparent transformation, in mirage) of Light, Water and Earth; by whose power delusion is restrained; who is existent and pre-eminent."

\* October *Pravachana* (1894).

† *Brahma Sūtra*, I, i, 2.

Thus, the "One Principle" from which all proceeds, and into which all is absorbed eventually, is the primary evolvent. Thus evolution,\* or descending into series, being dependent on the One Principle, and involution or curving back into the same principle being dependent on That again, That principle is the Primary Dependence on which all is dependent, the dependence of all material, moral, as well as spiritual laws. With the dependence of all laws on That, follows the dependence of all responsibility on That, a primary responsibility, which is dependently and correlatively shared by all the individual links in the involutory and evolutionary chain springing from the centre, viz., the One Principle. While the responsibility resting on *That* is "primary," and inclusive, the divided responsibilities on the differential terms of the manifested series in an Universe, become "secondary." It will now be clear that as far as Nos. I. to IV. of this article went, the question of *Predestination* and *Free-will* was confined to the "Secondaries," viz., *Chit* and *Achit*, and in this paper the "Primary" or the Principle of *Ishvara* is considered as bearing on this great question. Remembering this, the following Upanishad texts will be found to throw much light.

*Taittiriya-Upanishad* says:—

"From That, *Atma* became *Akâsa* (ether); from *Akâsa*, *Vâyu* (air); from air, *Agni* (fire); from fire, *Apas* (water); from water, *Prithivi* (earth); from earth, *O'shadhi* (plants); from plants, *Anna* (food); from food, *Purusha* (*Chit* or sentient being)."

If this passage be pondered over, it will be found that *Atma* stands for the "One Principle" from which proceed all. The series comprising the terms *Akâsa* to *Anna* is a dual manifestation of spirit and matter, until we come to the term *Purusha*, which is so called, because while yet a dual manifestation, viz., a compound of "body plus mind," the mind which was developing in each of the previous terms from *Akâsa* to *Anna*, is now become a "manifest" instead of the hitherto "latent" factor.

When the first term evolves from the "Integral That," the "One Principle," That, enters into that term as the very "core" or "heart" of it; and this process is repeated along the whole series, so that in the term "*Purusha*," It is again the central germ or *Ishvara* to whom is bound *Chit* and *Achit*. Such is the import of such passages for example, as:—

अन्तः प्रविष्टः शास्ताजनानाम् ।†

"The All-self interpenetrating all beings and holding them to Law."

\*The term *involution* should be applied to the descent of spirit into matter, its enfolding in material forms; while *evolution* is the unfolding which results from the development and gradual refining of these forms until the ego is freed from their limitations: thus, involution would mean entanglement, and evolution disentanglement, when used in contrast. E.

† *Taittiriya Aranyaka*, III.,ii—2.



There is thus 'Law,' the 'Law-giver,' and those amenable to 'Law,' terms which show the complex constitution of the Universe as comprising the three fundamental postulates of *Chit*, *Achit* and *Isvara*, and that responsibility primarily rests on the Giver of the Law, *Isvara*, and secondarily on those who are beholden to that Law, and on the Universe illustrating the administration of Laws, which is "order" as distinguished from "chaos," and which is "design" as distinguished from "purposelessness."

"HE WHO takes his seat in *Atma*, WHO is inside *Atma*, but WHOM *Atma* knoweth not, of WHOM *Atma* forms the body, WHO is the interior of *Atma* rules."\* "*Atma*" here refers to *Chit*, and "HE" and "WHO" and "WHOM," refer to *Isvara*. The "primary" responsibility rests on HIM as the framer and administrator of laws, and the "secondary," responsibility rests on *Atma* (*Jivátma* or *Chit*) in abiding under those laws. This law-abiding is that in which is involved all the question of "predestination and free-will."

Says Sri Bhagavad-Gitá:—

"Fully resting all acts in Me, with a mind absorbed in *Atma*, and resigning all fruit and all selfishness (act, &c.)."

This means that one acts, his acts constituting 'predestination and free-will,' but if he is wise he will feel his dependence on God, without WHOM he cannot "live, move and have his being," and trace through such dependence the ultimate source from which all responsibility must flow, and therefore his individual responsibility ceases as soon as it is resolved in (or dedicated to) the source of all-responsibility.

The fact that from It, all departs, and that to It all returns, and that in the free-will of That, is primarily involved the appearance and the disappearance of every cosmic series, makes it necessary to invest the Great Free-willing Agent with the Universal symbol of the sum of all free-wills and necessities, manifesting as individualized free-wills and necessities in the several particular terms constituting the Universal WHOLE.

It will now be clear how the law of Karma affects *Chit* (or *Chit* plus *Achit*) on the one hand and *Isvara* on the other. In bringing forth an Universe, it is *Isvara's* free-will that operates. It is this that *Brahma-Sútra* undertakes to prove. And that it is *Isvara* who brings forth on conditions given, or results existing, in a previous universe,—which is the law of Karma for *Isvara* under the aspect of a pre-ordination—is proven by such texts as "धातायथापूर्वमकल्पयत्," i.e., the Prop; (of the Cosmos) made (things) as heretofore."

So that when man is made to work under law, God rules under laws also, and never allows Himself lawlessness!

We have thus *Chit* and *Achit* and *Isvara*, (as hinted in the last paragraph of No. IV. of this article), † all co-ordinating in the mighty

\* Brih. Upanishad.

† P 281. *Theosophist* for February 1887.

scheme of the Universe; and all errors rise in regarding any one of them as the CAUSE to the exclusion of the others. He who would take *Achit* as constituting all, is a materialist. He who would take *Chit* alone, or *Achit* and *Chit* together is either a spiritualist or materio-spiritualist. And He who would take *Isvara* alone, or *Achit*, and *Chit* and *Isvara*, together for the all, is a theist. Briefly, the attitude assumed by each of these is attended by consequences beautifully summed up by Srî Yâmunâchârya in his memorable work, called *Âgama-prâmânya*, to which the world at large is still a stranger. The translation runs thus: \*—

(Short translations.) “ ‘Would you state that mountains, earth &c., are no effects? We reply to you that they are wonderful works of art (or design) as for example the structure, *viz.*, the palace of a king and that in the manner in which they aggregated into wholes, they are subject to disintegration into parts. But how come about these transfigurations save that they are brought about by an intelligent artist who knows how to do it?’ ”

“ But if you would retort by saying that you do not see any such agent residing in a tree when it falls and decomposes, we say that your mere not seeing does not disprove the existence of an intelligent spirit presiding over the tree to watch over its destinies. Our argument is thus not rendered invalid.”

“ Ergo, in our affirming of a Bhagavân or All-Sufficient Intelligence—who as watcher of all moral principles (good or otherwise) which underlie all effects, and which He uses as His working tools (for moulding all things), brings about all such effects as the formation of worlds, &c.,—as the Artificer (or cause of such effects), is no irrelevance.”

“ It cannot be contended (by you) that *Karma*, *per se*, is efficient to accomplish for man (say) who produces that *Karma*, all that the man desires to have, such as body, estate, &c.”

“ For, no *Karma* can independently produce effects without intelligent power directing it, for *Karma* is in itself non-intelligent, as for instance an axe. No axe, unless guided by an intelligent carpenter can carve a pillar...out of a log of wood. But to close the argument, can it be said that *Chit*, or we intelligent creatures, generate *Karmas* such that they possess a power in them (*apûrva*) to produce fruit for us? In that case we should be masters enough to be such *Karmas*' witnesses (or knowers) before they were generated, and thus we should take care like wise men to generate no bad *Karma* which would bind us and force us to participate in its unhappy harvest. Who but a fool would surround himself with misery? Hence we are conditioned and blind. And therefore ONE WHO can be an impartial witness to all, and WHO can deal without fear or favour, according to the merits or demerits which lie to men's accounts in an orderly universe, becomes a necessary axiom of every religion, and of such, must be necessarily predicated:—“ He

\* Pp. 10, 11 and 12, “ Telugu Edition, by Yogi Parthasarathy Iyengar.”

Who could be the Lord of the Universe must possess the four necessary attributes, *viz.*, (1) unlimited knowledge (or wisdom), (2) absence of desire, (3) sovereign affluence, and (4) righteousness (justice and love).” The division of responsibility as between man and God, or the law of necessity and freedom jointly as in relation to man and God is dwelt on thus by two modern European thinkers of note. One of them is a Scientist, Dr. Carpenter, and the other a mystic philosopher, Emanuel Swedenborg. Their views on such a high topic cannot but be full of interest :—

*Swedenborg* :—“ Man, inasmuch as he is the epitome of creation, and the image and likeness of the creator, receives and entertains life with a fulness and perfection unknown to lower creatures. To him is given self-consciousness, the sense of independent existence, and the God-like confidence that he lives of himself.”

“ It is right that man should feel so ; the feeling is indestructible and constitutes his manhood, but the illusion must be corrected, or he would be destroyed by pride.”

“ This correction is effectual by Revelation—by religions which teach that he is not independent, but has a superior in God, who regards him as one of His many Children whom he must treat with justice, or suffer his vengeance here or hereafter.”\*

*Carpenter*. “ \* \* \* The power of self-control, thus usually acquired in the first instance in regard to those impulses which directly determine the conduct, gradually extends itself to the habitual succession of the thoughts ; and in proportion as this is brought under the direction of the will, does the individual become capable of forming his own character and is therefore truly responsible for his actions. \* \* \* It is by the assimilation, rather than by the subjugation, of the human will to the Divine, that man is really lifted towards God ; and in proportion as this assimilation has been effected, does it manifest itself in the life and conduct ; so that even the lowliest actions become holy ministrations in a temple consecrated by the felt presence of the Divinity.”† (Notice is invited to the parallelism of sentiment existing in the closing lines of this quotation, with the Bhagavad Gîtâ (verse 30, Adh. III).

Theosophical notions in regard to *Chit*, *Achit* and *Isvara* will thus be found to be in agreement with all main tracts of thought travelled by all philosophers in all ages in such departments of inquiry. Fixing our thoughts then on the salient features of all inquiry into the questions of predestination and free-will, *viz.*, the necessity of the existence of, and the interrelations between the three eternal verities, God, souls and matter, we are now prepared to advance a step further.

A. GOVINDA CHARLU.

(To be concluded next month).

\* Emanuel Swedenborg's Life and Writings, by William White, pp. 735—36.

† *Vide* English Cyclopædia Britannica, Vol. IX. Nervous System, Carpenter's Human Physiology, p. 848.

### HINTS FOR DEVELOPING MENTAL POWER.

IT must first be recognized that there are three stages of mental power —the first, *receptive*; the second, *visualizing*; the third, *projective*.

The first may be called *impressionability, intuition, sympathy*; the second *clear mental vision, clairvoyance, imagination*; the third *thought-projection or expression*.

The first receives, inhales or absorbs, rapidly and clearly, any idea or form of thought or conception or feeling latent in or radiating from other minds, or any idea or form coming through the senses from the outer material objective plane; the second recreates in the subjective plane these ideas or forms received from external planes; the third projects back again into the objective plane the ideas thus clearly formed in the subjective plane.

It must next be recognized that, although individuals may inherit, more or less, a certain amount of one or other of these three powers, every person can develop them by systematic practice, to a degree far exceeding the one he originally possessed. It is with the mental powers as with the muscular or with the artistic powers—daily gymnastic and practising is required. Mental power in all of these stages, is the result of the developing strength of certain faculties of the mind, *viz.*, Attention, Concentration, Realization, Intensity, Determination. There are in every day of the life of the busiest person a thousand opportunities occurring for practising these five faculties. We only want the habit of employing these opportunities, and mental power will follow as a growth or expansion of itself.

I will hint a few practices for starting these habits; an earnest student can discover others for himself. If at any moment of the day in your walks, your travels, even in the midst of your work, you see a beautiful object in front of you, for example, a flower, a leaf, sparkling water, a scenic landscape, an object of art on the table, attend to it, gaze on it with all the concentration of attention you can muster, and after half a minute close your eyelids and see if the image of the object is still as clearly before the consciousness seen by the mental eye as it was when seen by the material eye. Then re-open your eyes and comparing the inner impression with the outer, correct the deficiencies of the inner until, closing the eyes again you can see the object mentally clearer and clearer. Continue this alternate inspection of the object, objectively and subjectively, for some minutes. Repeat it on successive days, whenever the object recurs across your path, and also, occasionally, when there is no object in front of you, try to recall to the mental vision the impression of the form and colour noted. There are a

thousand odd moments every day when a person who has made this practice a habit will find opportunities for indulging in it. Remember the secret of success from any practice is not the amount of time spent in it but the amount of attention, intensity and concentration and the regularity of repetition bestowed on it.

Another practice can be started with the help of a few friends and during any odd moments of social intercourse. Let each have a pencil and a slip of paper and all sit round in a circle with a cloth or table in front to serve as a background on which to project ideas of objects in the mind. Let each in turn act as projector and the rest as recipients. The projector must choose in his mind some simple object and name to the others the category of things to which it belongs; whether, for instance, it is a flower, a leaf, a fruit, an animal, a bird, an article of jewelry, or a playing card, &c. He must then concentrate the whole of his attention on the idea in his mind until he can see it clearly with his mind's eye, and then by projection imagine it to be lying against the background in the centre of the company. He may multiply the object there as many times as he likes, but he must beware of letting his mind for an instant wander to any other idea.

Meanwhile the others of the company, acting as percipients, must gaze at the centre back ground with an intense concentration of attention, so intense that the mind becomes abstracted from all other consciousness. They must beware of letting their own fancy create some guess about the object and then projecting the idea of that guess. This would be fatal to themselves and to the success of the others who might see the object which is thus wrongly projected. They must keep their mind quite passive, and simply will to see what the other is projecting and observe any impression or picture forming itself in their mind. After a few minutes of this strained attention each percipient should note down the idea he has received. Last of all, the projector must write down the object he chooses, in order to prevent any change being made afterwards.

Then some one should record in a note book, first of all what each percipient has seen, and lastly, enter and read out what the projector wrote down.

This practice the writer of this article has recently tried with some of his friends in London and the results have not only been most beneficial but most interesting, and the interest in the meetings for this purpose and the circle of friends interested in the practice is increasing every week.

When the circle of friends are sympathetic to one another and have had a course of practice, it often happens that a good visualizer and projector will impress rightly two thirds of the company.

This power of impressing the ideas of the mind or other minds has been called, in a recent Western School, Telepathy. In the East it is no new discovery, and the adepts at it are more proficient and nume-

rons than in the West. It lies at the root of all the subsequent mental powers of the Adept, the Mahatma, the Yogi and the Magician. There is something in the peaceful passive habits of thought and abstraction caused by the climate and customs of the East which assists the development of both the projective and recipient powers of thought.

If the Theosophists of India were to start in their various centres some set of regular meetings for this practice, the rest of the country would soon note in them an increase of mental power and be anxious to join their school of thought. At any rate this exercise of thought transference would form an entertaining diversion from the less fruitful but endless philosophical discussions that at present form the only programme of Theosophical gatherings.

Practical work in the improvement of the mental and psychic faculties is much wanted in the movement.

F. W. THURSTAN, M. A.

#### MARTYR BLOOD AND BROTHERHOOD.

ON the 6th of March, at Lahore, Pandit Lekh Ram, a learned, brave and enthusiastic preacher of the Arya Samaj, was foully murdered in his house by a Mussalman fanatic. The assassin, it appears, had gained his confidence and the freedom of his house by pretending to be a forced convert to Islam who desired re-admission into Hindu caste. Lekh Ram was of a confiding, honest nature and although warned by many friends against the hypocritical wretch, shut his eyes to the truth and blindly believed the other's falsehoods. His punishment for his credulity was to be butchered, actually disemboweled, in the presence of his mother and wife. His tragical death caused an unprecedented excitement; twenty thousand Hindus of all sects and castes followed his corpse to the burning ground, and in the presence of this awful crime, all sectarian differences are melting away. In the Arya Samaj itself there have been two factions which have been quarrelling bitterly (of course, about puerile details) these past four years, but now, with one accord they have again coalesced and mingle their tears together. Far stranger than this, however, is the fact that the murder is working for a reconciliation of the extreme orthodox and conservative Hindu community of Northern India with the heterodox and protestant party of the Arya Samaj. Both parties feel that there is a Mussalman secret plot or league to crush Hinduism, by legal or illegal means, it matters not. So, as beasts of prey and their harmless prey flee in common before a forest fire or the narrowing circle of the huntsman's beaters, do these hitherto warring subdivisions of Hinduism draw together by the instinct of self-preservation. We live, verily, in strange times. But the *C. and M. Gazette*, (Lahore) says that the death of the great Arya pandit begins to take on a political complexion, the united Hindus having begun to deluge Government with appeals and demands for justice against the aggressive Mussalmans. If Lekh Ram's murderer

is arrested and executed, quiet may be temporarily restored; if not, something tragical may occur. The fact is, Lekh Ram has employed his perfect scholarship in Arabic to attack Islam in the most bitter and exasperating fashion, and since—it is said—the Mussalmans could not meet his criticisms, they adopted the plan of killing him. It is clear, at any rate, that sad and cruel as was the tragedy, to his own family, and great as was the loss to the Arya Samaj of one of its most gifted and courageous preacher-pandits, the death of Lekh Ram may prove an inestimable gain to Hinduism by healing needless sectarian differences, abating rancour, and tightening the bonds of brotherhood among the followers of that majestic religion which is declared by Sri Krishna himself to be so broad and tolerant as to give equal chances to all to gain salvation by approaching him, each by his own chosen path.

H. S. O.

---

## Theosophy in all Lands.

---

### EUROPE.

LONDON, 26th February 1897.

The Theosophical Activities here continue steadily. The afternoon meetings held at the houses of members of the Society are a very successful feature in the work. These meetings are conducted by Mr. Mead, Mr. Leadbeater, and Mr. Bertram Keightley, and after each address much interesting discussion follows.

The Sunday evening lectures given by Mr. Leadbeater at 19, Avenue Road, continue to be exceedingly popular; there is always an attentive and full audience present. The subjects this month have included the Life of the Atlanteans, The Destruction of Atlantis, The Future Evolution of Humanity, and Non-human Evolutions. This course of lectures is now brought to a conclusion.

At the Blavatsky Lodge meeting on the 4th instant, a lecture was given by Mr. Bertram Keightley, on *States of Matter and their Characteristics*; on the 11th, Mr. Leadbeater spoke on *Ghosts*; on the 18th, Mrs. Cooper-Oakley lectured on *Mystics of the 17th and 18th centuries*; and on the 25th, Miss Ward on *The Builders* (with illustrations). Mrs. Besant is expected to arrive from India next week, but it is doubtful if she lectures at the Blavatsky Lodge on the 4th of March, as homeward bound passengers from Bombay will probably not be allowed to continue their journey *via Brindisi*, owing to quarantine arrangements then. Her stay in London will be for a few days only, and she will then sail for New York.

The presidential address recently delivered to the Society for Psychical research, by Professor Wm. Crookes, is interesting. In the report of it given in the *Times* newspaper, the Professor is said to have spoken of Psychical Science as the embryo of something that may in time dominate the whole world of thought. Human ignorance, he said, beset this research with many difficulties, principally by the pre-suppositions that are entertained by most people, such as the supposition that if they assumed an

ethereal body after death, it must necessarily be of the same size and shape as their earthly body.

The Professor's mind was evidently concerned with deeper things than those usually found in the field of psychical research. Such things as dreams, ghosts, and automatic writing were passed over, and he got at once on to the subject of thought transference, illustrating his theory of it by giving a calculation of rates of vibration coming by regular steps:—at the 5th coming to Sound; between the 16th and the 30th to Electrical Rays; between the 30th and 45th to an unexplored realm; beyond, to the region of Light; again beyond lies the region where he conjectures the X Rays may be found; and soaring still higher, he assumes waves of ether which cease to have the properties of those known to us, and these are the Rays by which he conceives that thought may be transmitted. "Was it inconceivable," he said, "that intense thought, concentrated by one person on another with whom he was in close sympathy, should induce a telepathic chain along which brain-waves should go straight to their goal, without loss of energy due to distance?" He admitted that such a speculation was new to science, but said that he was bold enough to make it, and that the time might come when it could be put to the test. He did not see why any scientific man should shut his eyes, or stand aloof from work which was likely to form the preface to "a profounder science of man, of nature, and of 'worlds not realized' than we had yet."

The *Times* (1st February) in a leading article says, that holding the position he does in the world of science, whatever Mr. Crookes says merits attention, however paradoxical and fantastic it may appear at first sight. It acknowledges that the trend of modern scientific thought is metaphysical, and sees the old school of chemists and physicists protesting in vain against this development. Mr. Crookes' address, it says, illustrates a phase of modern science. He sees infinite possibilities of change in our conception of things supposed to be the most stable, and enters a region of speculation almost unknown to earlier investigators. His theory as to telepathy may be conceivable, but, it asks, is it true? The scientific imagination, it says, may suggest explanations but these are not demonstration, and it requires, that before explaining the facts of telepathy Mr. Crookes should make it clear that they exist.

Mr. Crookes writes to the *Times* on the 3rd of February, thanking the editor for the attention bestowed on his speculations, and saying that though they were crude and tentative, they derive their interest from the fact that a great deal of solid evidence in their favour has actually been published by the Society for Psychical Research. To this evidence he invites serious study, and says that until it shall have been rebutted, he shall think himself "entitled to regard telepathy as in possession of the scientific field."

An interesting book has been lately published, called "Pioneers of Evolution from Thales to Huxley," by Mr. Ed. Clodd. He says that the origin of the idea of evolution was found in Ionia, B. C. 600; that it was hidden for centuries by Christianity, "when nepenthe of dogma drugged the reason". Coming to modern times he gives the life and work of Darwin and Wallace, of Herbert Spencer and Huxley, as modern Evolutionists. One part of the book is likely to offend the ordinary Christian, for he treats the origin of that religion "as he would treat genealogy and habits of a worm." Theosophy, he dismisses in a few words, calling it modern sham gnosticism,



and its adherents are supposed to be people who still believe "that numbers possess inherent magic or mystic virtues." Spiritualism is also put aside, for he has sought in vain in its phenomena for some ennobling conception of the life beyond, and has found only that the "shades" are "but vulgarised parodies of ourselves" *i. e.*, that "the filthy are filthy still."

In summing up the work done by the pioneers of Evolution, Mr. Clodd shows them as having led us to a goal undreamed of by the earliest among them. If Evolution had been allowed to remain applied only to the lower kingdoms it "would have remained but a fascinating study but would not have become a guiding philosophy of life." Its value consists in its extension to all that appertains to man. The old theologies, he says, were useful in their day, but at the present time they can give no answer to questions put by the growing intelligence of man, and their place is slowly being filled with a theory which will interpret the "mighty sum of things." His concluding words are, "if men are deprived of belief in the pseudo-mysteries coined in a pre-scientific age, their wonder is fed and their energy is stimulated, by the consciousness of the impenetrable mysteries of the Universe."

The impression that Mr. Clodd leaves us with, after following him while viewing the doctrine of evolution, and the conception of unbroken order in the Universe that it gives, is the idea that he all the time deeply feels with the Apostle, whom he quotes, saying 'Behold' I show you a mystery.'

E. A. I.

JOHANNESBURG, SOUTH AFRICAN REPUBLIC,

January 20th, 1897.

DEAR SIR—Have any of your subscribers ever visited Johannesburg? Some, I think, must have; some I know have been desirous of doing so. Occasionally I have been the recipient of letters from natives of your country, speaking of themselves as Theosophists, and requesting that as a brother, I should favor them with particulars of this country. The tone of such communications has not always been healthy. In the case of one or two, indications of a severe attack of "Gold Fever" in the writers have been painfully apparent.\* To one individual I even felt justified in administering a sharp rebuke. This gentleman was also a native of India and a Theosophist, and as such approached me. He was, moreover, he wrote, a man of parts, and educated; was doing very well as a merchant where he was, but wanted to make money quickly, so quickly in fact that he would not require to remain long away from his friends and family. He was a young man, which was a fact he need scarcely have troubled to mention; his letter throughout offered ample testimony that he was young in the fullest sense of the word. But his crowning argument, that on which he most strongly relied for my help and brotherly advice, was his assurance doubly underlined, that although a Native, he was not to be confounded with the common black Indian, that in fact in his person color was so diluted that only the very faintest trace of his identity as an Indian was apparent. I advised him not to come to Johannesburg, because the country was not healthy for men of his stamp. I also hoped that he did not exemplify a very large class of Theo-

\* Our African brother should know that it is strictly forbidden in our Society for a member to use his membership as the pretext for asking another member to give him worldly aid. There is no offence for which I should sooner expel one than this huckstering, for it casts dishonour upon the whole Society.—H. S. O.

sophists in India; but this hope I did not communicate to him on paper, for fear of shocking his delicate organism.

In point of fact I have always done my utmost to dissuade all Indians from coming to the Transvaal, and, particularly Johannesburg. The country is a republic in name only. Racial hatred, directed most strongly against any nationality of sable exterior, is its most marked feature. This is so even in Natal, where only recently an attempt was made to prevent a number of Indians landing; an attempt however which proved abortive, owing chiefly to the pluck and persistence of my Indian friend Mr. Gandhi, Barrister-at Law, a gentleman who has for a long time past been fighting the Indian battle in Natal, almost single-handed. In the Transvaal, all colored people without any distinction, are compelled to live and transact their businesses, unless they be hawkers, in a fixed location. They are compelled to suffer every disability, are regarded as Pariahs, and in fact occupy no status whatever. I mention these facts for the benefit and information of any more of your Indian readers who may have entertained the notion of emigrating here.

The foregoing will very probably give rise to the query "*que fait-il dans golérer*" with regard to Theosophy. Well, in sober truth, never was seed sown in soil so stony and inhospitable.

Johannesburg and Theosophy, Truth and Falsehood, Spirituality and Materialism, would correspondingly seem almost synonymous terms. Johannesburg, the Golden City, the concentrated essence of selfishness, individualism, greed and mammon worship, enveloped in an atmosphere as thick and stifling as the biggest of its tailings heaps, rank with effluvia from a body—the body public, prostrated with the worst of all diseases, Gold Fever,—trying to nurture into growth a tiny cutting from that most tender plant Theosophy! Why the picture seems like a caricature. And yet that delicate little shoot, must, beneath its frail form, be possessed of a powerful store of vitality, for, surely, though slowly and painfully as yet, it is gaining root. Patient loving hands are watching it, feeding it, labouring for it, praying for it, and by and bye, it will have acquired stature and strength and grace and beauty and then its loveliness, its sweet breath, the delight its presence will afford to those who nursed it as well as to those who ignored it, will be full and ample return for the care lavished on it during its babyhood.

Our little Centre, here in Johannesburg, is now about three years old, and during the whole of that period it has had to fight and struggle for existence. That it still lives to-day is in no small measure due to the kindly assistance and encouragement of one of the most devoted of Master's helpers, Mrs. Isabel Cooper-Oakley. Right from the beginning she has remained in regular correspondence with us, helping us with literature we were too poor to buy, removing difficulties with her advice, smoothing away troubles when things seemed darkest, by timely words of comfort and cheerfulness, so that we few strugglers who have the ill-deserved honor of representing Theosophy in South Africa—and the writer in particular—have learned to love her with a very deep and real love, a love such as soul must feel for soul when divested of material forms and brought face to face in all their native glory.

In a comfortable room in the centre of the town, every Thursday evening we hold our meetings. Our members live too far apart, some even out of the town, to meet more frequently. We are now just concluding A.B's, "Man and His Bodies." A member is selected to read, and may be interrupted at

any time, for question and explanation, or discussion of any statement. This has been found more satisfactory than completing the reading before inviting questions; because we found that a query which arose at a given moment during the reading, was frequently forgotten before the time for discussion arrived, or else had been driven out of the head by another.

A source of much pride and satisfaction to us is our library, which includes a very fair number of useful works. A goodly stock of pamphlets is also kept on hand for distribution among enquirers. 'Lucifer' is subscribed to in triplicate and regularly received. A few papers, original contributions by a couple of our own people, are also deserving of mention. You will consequently perceive that although our progress is slow and laborious, we possess the elements of a successful Lodge, which there is every hope of our eventually becoming.

The battle we have undertaken to fight is up-hill and a hard one; the odds opposed to us, tremendous, but we are backed by an unlimited stock of persistence, patience and conviction, and so know that the result must spell victory in the end.\*

LEWIS W. RITCH.

---

#### NEW ZEALAND SECTION.

February 1897.

Colonel Olcott's "Historical Retrospect" reached the head-quarters of the New Zealand Section during the stay of the American "Crusaders" in Auckland. It proved to be very useful, and served its purpose admirably.

The visit of Mr. and Mrs. Draffin to the Branches has been on the whole a success, more especially in Christchurch. There, the lectures have been very successful in arousing public interest; they have been well attended, and have invoked much questioning and discussion. Mrs. Draffin spoke in "Our Father's Church," the lecture forming part of the evening service, and the audience numbered about 700.

The Christchurch Branch has been very steadily adding to its numbers of late, and everything tends to show an increased interest in Theosophy in this city.

In Auckland also, the attendance at lectures and public meetings has been gradually increasing, until now the Hall can barely accommodate the audiences. Miss Edger has given some very interesting lectures since her return to head-quarters, to very large audiences, arousing much animated discussion.

The holiday season being now over, Branches have settled down to steady work, and classes and meetings are going on with renewed vigour.

---

#### CHICAGO.

February, 1897.—The unusual opportunities and corresponding alertness for clear and novel presentations of *Dharma*, continue.—Virchand Gandhi, B.A., Member of the Royal Asiatic Society, is on his Second Course of day and evening classes and lectures in his room and in Chapel Hall, both in the

---

\* Success always rewards brave hearts and perseverance.—O.

Masonic Temple—the highest building, aside from steeples, that I ever saw—and also in the parlors of Mrs. MacBean, Prairie Avenue. How occupied he is, appears from his February list of topics, each having its date: Magic and Magical Arts, Personal Magnetism, Practical Concentration, Development of Psychometric Powers. Seven morning lectures are on the Science of Vibrations. Ten evening lectures are on Yoga. Ten morning lectures are on the Interpretation of Symbols. All the foregoing began in February. The courses which began in January, and some are not yet through, were on Development of the 6th Sense, Sleep and Its Mysteries, Psychic Phenomena, Astral Vision, Gems and Color. Ten lectures were on Karma, Its Mysteries and Details, and ten on Yoga, or Soul-Culture.

He has also lectured before the West side Vegetarian Society, on "Have Animals, Souls?" and he has Sunday engagements ahead in a Universalist Church; these latter being gratuitous, unless a "collection," is taken. The Vegetarian Societies in Chicago, four, are not pecuniarily strong, but otherwise there is surprising interest and prosperity. They are all affiliated in Branches, North Side, South Side, West Side, and Central. Last Thursday for instance, in his pleasant room on the 13th floor of the Masonic Temple, he was pleasantly picturesque; very student looking, in costume of purple coat and trowsers, white sash and turban; and on the black board we read "Life Force—Vibration of Thought—of Will—of Karma; and he tells us that Karma is activity of the living being; that the senses are developed out of subtle, primordial matter, and therefore are grosser than it; that water is grosser than the oxygen and hydrogen from which it comes; that soul consciousness is limited by the senses, and therefore when released from them, &c., &c.

In the evening, same day, we find on the black board, *Akāsha* sound; *Vayu*, touch; *Tejas*, color; *Apas*, taste; *Prithivi*, smell.

Countess Wachtmeister has given a series of excellent lectures, in Kimball Hall; and also addressed a Vegetarian Society; and ably answered the forthcoming questions. The present fashion before a Society, is a not long address, half an hour, or 40 minutes at most, and then questions, and the interchange of remarks. It tests the breadth, depth, and quickness of the speaker more than a longer speech that is to be swallowed by the ears, in silence!

Pandit Lalan, who came, connected with Virchand Gandhi, A. B., M. R. A. S., as teacher of Sanskrit, is now delivering on his own platform, Van Buren Street, Theosophical Hall, a course on Bhagavad Gîtâ, a course of 6 lessons in Sanskrit, a course of 3 lectures on Meditation, and a Sunday course of 6 addresses on (1) Realization of Truth, by means of (2) Mental Calmness; (3) Meditation; (4) Concentration; (5) Spiritual and other Experience; (6) Direct Cognition of Universal Love, Power, and Knowledge. It was an experiment, to be the immediate successor on that platform, of the young, favourite Brahmacharin, who has just left for Los Angeles, California,—who attracted every body, being one of the most charming personalities to be met in a lifetime, polished, accomplished, magnetic. He may come back in April. Pandit Lalan has not a mellow voice, and he is not very well versed in English, though he knows, fluently, how to write and speak fourteen languages, and has a sufficiently convenient knowledge of twelve more; but all of these are other-side-of-the-globe tongues. He also wears a close coat and trowsers, without sash, and his form is very, very

narrow and tall; which emphasized his repeated beginning of paragraphs—  
I am fat. I am well. I am sick,—Signifying not the real I.

Theosophical Hall lectures being always free, and the present interest flush, it was filled. One of the two men, in the daytime meeting, sitting far back, arose boldly, and made an energetic, or pugnacious, semi-question; whereat, the Pandit already descended to the floor from the low platform, in his earnestness, advanced down toward the questioner, as in a conversation, and then went back and forth in the aisle, ingenuously continuing his explanation. The ladies applauded him. After the "collection," he took the basket in a hazardous manner, shook its numerous jingling nickles—everybody had given, and said—If anybody here cannot come to these lectures, giving anything, take some out of this basket, and stay not away. Come. At the close, the ladies gathered around him at the table, with more questions; and followed him in a throng to the adjoining Theosophical Office. One only was cool enough to carp at his English, which is bound to improve.

The "Esoteric Extension" is a large society, which was organized this season, has lectures, affiliates with societies similarly named in other countries, and gives a finely managed Social Evening every month—entrance by invitation from members. There we meet numbers of the foremost interesting people, everybody is face-to-face and cordial, and talent abounds, all lying loose, released from the platform.

An orthodox minister of the gospel, of unusual eloquence and magnetism, has since the November election, opened a new Liberal Church, which grows like Jonah's ground. This is added to the list of the religious liberals,—Lloyd-Jones, Thomas, Rabbi Hirsch, Hillis, the successor of Swing, Mangasarian,—and all the Universalist churches.

More eloquent than all, is a little Mills, who, scarcely as high as Douglas, is very powerful in the exposition of the questions agitating the globe, India, America, and all. The progressive, even psychic, liberal folks, here, are usually on the Silver side. The Orthodox, Conservatives, Bankers, &c., on the Gold side. How the audience—gentlemen all—applaud Mills, who wore not even a white shirt, the Sunday I heard him. Such lucid eloquence!

ANNA BALLARD.

WASHINGTON BOULEVARD.

---

## Reviews.

---

### MYSTIC FREEMASONRY.\*

This, in some respects a noteworthy book, has just been published in America. Many books have been written on the symbolism of Freemasonry, for, as its own adherents declare, Masonry is a peculiar system of morality, veiled in allegory and illustrated by symbols, and it is only by an explanation of its symbolical teachings that its real character can be made at all comprehensible to the outside world who are not masons. The book, however,

---

\* "Mystic Masonry, or the Symbols of Freemasonry and the Greater Mysteries of Antiquity," by J. D. Buck, M.D., 32°, Cincinnati. The Robert Clarke Company. Price 1½ dols.

exhibits a great advance upon previous efforts in this direction, for the author being a well known American Theosophist of long standing, and also, according to his own statement, a Freemason in one of the highest degrees (the 32nd), has made an attempt to prove that Masonry, though in its modern form less than two centuries old, is, in the essence of its teaching, a revival of the lost schools of Antiquity; that its doctrine is not merely symbolical, but mystical, (using the definition in its metaphysical sense); and that its symbols and ritual, though supposed to illustrate its teaching, do so in a purposely dark, occult fashion. The author believes that its real purpose is to show "how man by searching can find out God," that each man contains within himself an immortal principle, which inward study will in due course reveal to him who perseveres in his search. He shows that masonry has, like the ancient schools, its Secret Doctrine, that its three degrees of apprentice, workman and master mason are intended to represent the successive stages through which the child, the youth and the fully developed man may progressively receive in himself the knowledge that his life on this earth is transitory and full of change, and that he only really lives when, having died the death of the lower self, he rises to the knowledge of the glorious immortality lived by his Higher and real Self, the continuing ego of theosophic teaching, which in its births, deaths and resurrections goes on reincarnating through all periods of time. Freemasonry symbolically represents the building of King Solomon's temple, which was constructed without the sound of a tool being heard upon it, and thus is a type of that other "*Spiritual Temple*, the house not made with hands, eternal in the heavens."

In addition to the trinity above-mentioned, "Hiram," the architect of this temple, is astronomically the representative of the Sun, which, manifesting its full glory at the South Gate, is smitten downward and more downward as he advances in his course toward the West, which passing, he is immediately vanquished and put to death by darkness, represented, in the same allegory by the spirit of evil, but returning in the East, he rises again, the conqueror in the resurrection. A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognise in the master mason, Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, and the Atys of the Phrygians, of each of whom these peoples celebrated the passion, death and resurrection, just as Christians to-day celebrate that of Jesus Christ. This is the unvarying type of all the great religions which have succeeded each other in the world's history. The derivation of Hiram is the same as Her-a, Her-mes, Her-akles, the personification of Light and the Sun, the Mediator, Redeemer and Saviour of the world.

An integral part of the symbolism is the sprig of *Acacia*. This is the thorny tamarisk called in India the *babul* tree, the same tree which grew up around the body of Osiris. It is a sacred tree among the Arabs, who made of it the Idol Al-uzra which Mahommed destroyed. It grows vigorously in India, Arabia, and Africa upon desert sandy soil which will sustain no other plant. Of it, the crown of thorns, which was set upon the forehead of Jesus of Nazareth was said to have been made. It is a fit emblem of immortality, on account of its tenacity of life. From its cracked bark, due to natural growth and expansion, exudes white sap in the form of tears, which as it flows is hardened by the dry hot air of the desert into beads and strings of the gum-arabic of commerce. This continual exudation of the life-blood of the tree may be fitly comparable to the suffering caused to all men by evil, for, only

by this suffering can the world be purified of its pain. English Freemasons could have had no personal knowledge of this tree, for it does not grow in temperate Europe.

It should not be forgotten that in modern Freemasonry, as in the ancient mysteries and in all the great Religions, there was an exoteric portion given out to the world, to the uninitiated, and an esoteric portion reserved for the initiate, and revealed by *degrees*, according as the candidate demonstrated his fitness to receive, conceal, and rightly use the knowledge so imparted. This was even the case with Christianity during the first three centuries. Its initiates were divided into three degrees: 1st, the general congregation of *hearers*, 2nd those taught, the *catechumens*, and the third, those who had been found *faithful*. The celebrations of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. St. Augustine, the great Father of the Christian Church (born 347 A. D.) says, "What is now called the Christian Church existed among the ancients, and was not absent from the human race until Christ came, from which time the true religion, which existed already, began to be called Christian."

Many points of similarity between Masonry and Theosophy are brought out by the author. There is the recognition, by both, of the unqualified Brotherhood of man as being the foundation of the social and religious structure of society. There is also the recognition by both of "Confusion among the Workmen" in building the Temple, the individual house in which the man's soul, his real Self, temporarily dwells. This confusion is manifested by almost total ignorance, in the ordinary uninstructed uninitiated man, of the existence and nature of the soul. It is only by process of deep thought into the inner meaning of the ritual employed that its teaching can be brought to the spiritual apprehension of the initiate.

Much of the book is taken up with the unfolding of theosophic teaching as to the explanation of the ritual and symbology of Freemasonry. Sixteen full-page engraved plates are given to the representation of Pythagorean, masonic and theosophic symbols. It is shown that the unfoldment of the cube, the symbol of the Kaaba at the temple in Mecca, makes the cross, upon which the initiated man has ever been crucified. The Sacred Name which has ever been "lost," and which it has always been the duty of the initiate to re-discover, is seen to be that Holy Word adopted by theosophists from the sacred scriptures of the Hindus, the meaning of which when made clear to the instructed understanding, illumines with its radiance the whole life of him who sees its significance. For many other explanations of masonic symbology we must refer the reader to the book itself.

D. G.

only a repetition of what has been said many times over, at discerning the merits of the Mâyâ doctrine itself and its capacity for satisfying the inquiring and the searching spirit, instead of the endeavour to discover whether it is to be found in the Vedânta Sûtras, or what other origin it has. The latter attempt is only too apt to be accompanied by the self-complacent spirit and attitude of the scientist sitting down in all his greatness to dissect the wretched little carcass of some dead lizard, for purposes of mere pastime and display of skill, when the proper mood of mind is that of the searching pupil to whom the Upanishads address the advice:—

तद्विज्ञानार्थं सगुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठं ।

ANON.

---

#### THE NEW SPIRITUALISM.\*

*An address delivered before the London Spiritualist Alliance, by*

RICHARD HARTE.

This little pamphlet abounds in vigorous thoughts and progressive ideals. The author is not one of those who are satisfied with the mere knowledge that the departed still love us and sometimes manifest their power and presence. He would bring the touch-stone of scientific knowledge and observation to bear upon the whole matter. He would have us keep out of the ruts, keep in sympathy with human needs, keep abreast with the progressive spirit of the age in all matters, recognize the reign of law, and do something to help make the world better. E.

---

#### CHARAKA SAMHITA.†

*Translated into English.*

Part XVII. of the above publication contains three lessons. Lesson V. treats of the different kinds of ducts in the human body, their diseases and causes of the same; also medicines to be used. Lesson VI. treats of the classification of groups of disease according to their causes. Lesson VII. treats of diagnosis, and of the different worms that have their habitat in the human body. This seems to be quite a useful work. E.

---

#### KARMA-YOGA.

BY SWA'MI VIVEKA'NANDA,

These eight lectures (delivered in America,) are contained in a small book of 105 pages. The author has endeavoured to instill into the minds of his hearers, the idea of right motives as a necessary prelude to right action, the highest motive being the sincere desire to do good, without selfish claim on the fruits of the action. Though some of the precepts to be found in these lectures might be considered as fairly open to criticism, they prove to be, on the whole, profitable reading, and contain much wise instruction. E.

---

\* Reprinted from *Light*. Price three-pence.

† Published by Avinash Chandra Kaviratna. 200, Cornwallis Street.



## CHROMOPATHY.

BY PANDIT JWALA PRASAD JHA.

This little pamphlet on healing diseases by colours, the author dedicates to Tookaram Tatya, F.T.S., "For his philanthropic endeavours in alleviating the miseries of suffering humanity," and then proceeds to state, in his preface that, having acquired the art of treating the sick magnetically, as suggested to him by Col. Olcott, and, subsequently practised Homœopathy to some extent, he finally learned from Dr. Babbitt's "Health Manual," the principles of Chromopathy which he has been practising for the past eleven years. From personal acquaintance with Dr. E.D. Babbitt, the author of this system, and from some experience also in its practice, the writer of this review can heartily recommend it, together with the pamphlet above named.

E.

## RAMABHADRIYAM.

This work is named after its author. *Râmabhadra*, called also *Kavistalam Duraisami Muppanar* is the name of a Tamil work written on the basis, and after the model of the famous Thirukkural of the great Thiruvalluva Nāyanar, an author and a *Gnōni* of South Indian fame. The book opens with a preface in which the author gives us a very brief history of his family and then offers some general remarks upon his work. The subjects treated of in the main body of the work are (1) Learning, (2) Wisdom, (3) Conduct, (4) Duty to Mother, (5) Duty to Father, (6) Devotion to God, (7) Devotion to the *Guru* or teacher, (8) *Dharma* (or giving to the needy), (9) *Artha* (the earning and use of money), (10) *Kāma* (the sensual life of man), (11) Family life, (12) The feeding duty of the householder, (13) Retribution, (14) Divine Grace, (15) Killing, (16) Transitoriness, (17) Renunciation, and (18) Fate, a chapter being devoted to each.

The book is written in good Tamil with copious quotations from Thirukkural, Kamba Rāmāyanam and other well-known works. We hope it will serve as a useful addition to the Tamil Literature of the day, which stands much in need of encouragement.

T. S. G.

## THE AWAKENING OF THE SELF

OR

## THE ATMABODHA OF SRI SANKARĀCHĀRYA.

*Translated into English* BY CHARLES JOHNSTON, NEW YORK.

The substance of his translation formerly appeared in the 15th Vol. of *Lucifer*, but in the book, the author did not follow the previous translation, but changed the wordings. The *Atmabodha*, consists of 67 verses in Sanskrit, and Mr. Johnston's beautiful rendering makes the meaning quite clear. It is printed on good paper.

R. A. S.

## THE TEN PRINCIPAL UPANISHADS.

*With Tamil translation*, PUBLISHED BY PANDIT K. ANANDACHARYAR, MADRAS.

We have been favoured with a copy of the above work. The present part contains from *Īsa* to *Mundakopanishad*, first chapter. The translator has rendered into Tamil Sankarāchārya's meaning as well as the *Visishtā-*

dvaita meaning placed side by side, with the original text. Moreover the publisher promises to give the Dvaita meaning also for the Upanishads which he has already published and for the others too. Of course it is a boon conferred upon the Tamil-knowing public as they can read the Upanishads without the pandit's assistance. Mr. Coopooamy Iyer's Tamil Edition of Bhagavad Gītā, has achieved a wide popularity among the Aryas of Southern India. We hope the present book also will gain the confidence of the public. Many know that the Upanishads are very difficult to render into other languages, and the commentaries thereon are still more difficult to translate into a foreign tongue. In this number, we have the literal translation of the verses of the Upanishads, word by word, and also the purport of the commentaries of Sankarāchārya and Rangarāmānujāchārya.

R. A. S.

#### MAGAZINES.

*Lucifer*—February, 1897. The Watch-Tower discusses the untrustworthiness of the various versions of the Bible. W. C. Ward gives us the first instalment of an important article entitled "The Phædo of Plato," the Phædo being the "most popular of all the Platonic dialogues." F. H. Bowring follows with the introductory portion of a continued paper on "Some remarkable passages in the New Testament," in which "Traces of Buddhism" are noted. This promises to be a valuable critical essay. "The Equinox Cycle, and its relation to the Maha Yuga" is ably handled by David Gostling. "Among the Gnostics of the First Two Centuries," treats, in this issue, on Dositheus, Simon Magus, Menander, Saturninus, and the so-called Ophites, and merits the reader's close attention. "Theosophy and Science," by Professor John Mackenzie, and "The Sankhya Philosophy," by Bertram Keightley, are each continued, and "The Unknown Philosopher," by Mrs. Cooper-Oakley is concluded—all being creditable articles. In "Theosophical Activities," page 514, we notice several mistakes in stating the subjects of Mrs. Besant's different lectures at the last Adyar Convention.

*Mercury*. "How I joined the Theosophical Society" is related by the Countess Constance Wachtmeister. "Theosophy and Socialism," by Phillips Thompson, endeavours to apply the principles of Theosophy, to human relations, and considers the "form of human organization which would inevitably result from the general acceptance and assimilation of these principles." It is a very useful article. "A Substantial Basis for the Invisible Realm," is by F. E. Titus. "My Heart's Garden," by Fio Hara, teaches us, in words of simplicity and wisdom the doctrine of the heart. Such articles are much needed in our Theosophical Magazines. "The Forum Department" is growing more and more interesting, and the children's corner is just the thing for the young people.

*Theosophy in Australasia*. The main article in the February number by Memphis, discusses "Growth of the Soul." In the Supplement, some of the leading points in the President's "Historical Retrospect" are considered, along with the so-called "Statement of Facts" which Mr. Judge published in *The Path*; Reports from different Sections of the Society show that the publication of this much needed pamphlet has been attended with the happiest results. "Activities" contain, among other things a report of the progress of the New Zealand Section, up to date.

The *Vakua's* answers to enquirers will be read with great interest.

*Lotus Blöthen* for February. The first article is on "Lucifer" as typifying the human intellect. "Pleasure and Pain," by Mabel Collins, continues her practical hints to readers of "Light on the Path." There is also a continuation of the "Christian Mysticism," interesting verses by John Schefler written two hundred years ago. "Theosophy in China, Contemplation of Tao—Teh—King," "The Path—The Truth—The Light," by Lao-tze and "Modern Fairytales" complete the number. K.

*The Light of the East*, *The Indian Journal of Education*, *The Christian College Magazine*, and the *Madras Review*, all contain articles of interest; the account in the latter, of the life and travels of Hwen-Thsang, the noted Chinese Buddhist Pilgrim, being especially noteworthy.

*Notes and Queries*, *Theosophic News*, *Theosophy* and our numerous other exchanges from America are received. *Child Life*, and the *Oriental Department Paper* are excellent.

*The Buddhist*—commencing with its issue of March 5th, is now changed to the form of a large quarto sheet of four pages. Number 2 has an interesting article on "Buddhism," by D. B. Jayatilaka, B.A., The March number of the *Arya Bala Bodhini* is exceptionally good. *The Prabuddha Bharata*—March—contains two instructive lectures delivered by Swami Vivekananda, on "The Vedanta in its Application to Indian Life," and "The Sages of India." *The Brahmavidya*—February 27th—has an editorial on "The Vedanta," and the Swami's lecture at Kumbakonam, and a paper on "Universal Religion."

*Modern Astrology*—March—contains a sixteen-page account of the First Annual Convocation of the Astrological Society, which was held in London on February fifth. The first annual report of the council of the Society, "detailing the Society's operations during the past year" was read, and much interesting discussion ensued. *The Metaphysical Magazine*, for March (New York) is literally packed with interesting matter. *The Prasottara* and *The Gleaner* are each received. *Theosophia*—Holland—in addition to the leading article on "Dying," presents a variety of useful reading—mainly translations. *Food, Home and Garden* is received; also *The Vegetarian*, a well conducted magazine devoted to the food question. Our other foreign T. S. magazines are received with thanks.

*Theosophia* (January 1897) is a reproduction of the American Magazine of similar name, containing translations from the latter.

*Teosofisk Tidskrift* (Oct., Nov. and Dec.) is full of reading matter—mostly translations—but among original articles is an excellent one—"Thoughts concerning Theosophy and Culture"—by Sven Nilson, and a beautiful poem written in Norwegian, a language well understood by the Swedes, by Anker Larsen. George Ljungstrom, who is also favourably known as a writer of poetry, contributes to this issue an article in prose,—"Youth and Old Age" (*Ungdom och Alderdom*).

*The Dawn* is a new monthly Magazine devoted to "Religion Philosophy and Science." It is published at 44, Lansdowne Road, Bhowanipore, Calcutta and contains 32 pages of readable matter. The editor proposes "to make a special study of Hindu life, thought and faith, in a spirit of appreciation, while remaining fully alive to the usefulness and the necessity of existence of all other systems, secular or religious, Eastern or Western." We extend a welcome to this new messenger of thought.

*Star Lore* is the first issue of a small magazine devoted to astrology, and published at 328, Strand, London.

In *Rays of Light*—March—R. F. continues the presentation of some excellent ideas concerning the attitude of Theosophy towards Christianity, showing how the former has been misunderstood and that it is *not* Anti-Christianity.

---

#### SANSKRIT JOURNAL.

We have been again favoured with the first number of the Second Volume of this journal. It contains some good articles such as Taittiriya Literature, the Purushasûkta, and others. We have read some other articles also published in previous numbers, especially that "on Purânas, their Genesis and significance." The learned readers of the journal would have been better satisfied, had the subject been treated more deeply and thoroughly. In other articles too, if the writers had not mentioned for authority, Monier Williams, or other Western Oriental Scholars, it would have been more valuable in the eyes of Eastern readers. Moreover, in writing criticisms upon Vedas and our other Ancient Literature, it will be always more useful and weighty, if we thoroughly master them instead of leaning upon the authority of our Western brothers.

Of course, for the Sanskrit articles we have nothing but praise. In the present number, there is an excellent article on "Principles of Chemistry," from the pen of the learned Mr. Rajurajavarma, M. A., in Sanskrit. As the story of Jadabharata had appeared in different magazines, illustrating the re-incarnation of a man in animal body, it would have been better, if this journal had taken some other subject.

The journal is conducted by Mr. R. Krishnamacharyar, M. A., the learned Sanskrit scholar, a man abundantly qualified for the work.

R. A. S.

---

#### CUTTINGS AND COMMENTS.

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

At a meeting of the Senate of the Madras University, held on the 19th March, as reported in the *An Oriental Department to the University. Madras Mail*, Sir Arthur Collins (Vice Chancellor) presented the letter of the Hon. Dr. Duncan containing, "the draft of his scheme for introducing departmental examinations in Oriental languages, and recommending the establishment of an Oriental side to the University."

The Honorable Dr. Duncan offered some remarks in explanation of his scheme and referred to the Oriental Department in the Punjab University, which had been provided for at its incorporation. It is empowered to grant the three degrees of B. O. L., M. O. L. and D. O. L. This scheme had proved very successful. The speaker quoted largely from the expressed views of eminent men, and said that "this was not a battle between Orientalism and Occidentalism", but that each would gain much by being brought in contact with the other.

The Hon. Mr. Justice Subramanier Iyer in seconding the proposition said:

“that those interested in this matter were not anxious to revive and keep alive the pundits of the orthodox fashion, their object was not to support and multiply all the errors of the pundits, but to try and bring them if possible more into touch with Western thought and knowledge, and to get them to adopt more rational methods of education, and then to make them apply their minds formed in that way, in the study of Sanskrit and the Vernacular.

“The object of the present proposal was to put more sense into the Pundit and to make him carry on the cultivation of Sanskrit and Vernacular literatures, if possible by better methods”.

After some discussion the motion was carried, by a large majority. This is indeed a move in the right direction.

\*  
\*  
\*

At a General Meeting of the Buddhist Text Society of India, held at Darjiling on the 14th November, 1896, at which the Lieut.-Governor of Bengal, Lady Mackenzie, and a large number of distinguished guests were present, Sir Griffith Evans, K. C. I. E., took occasion to refer to the devoted labours of Rai Sarat Chandra Das, *Bahadur*, and said, as reported in the *Indian Mirror* :

“He was the only man who had succeeded in so mastering the Tibetan language that he would be welcomed by the Tibetans themselves. His perfect knowledge of the language was his passport, and he had succeeded in going where no one but himself could pass. In the course of his travels he had to cross stupendous mountain ranges on levels of eternal snow. He had shewn himself gifted with the greatest physical endurance. He could speak from his own personal knowledge as to the *Rai Bahadur's* power of endurance as he had been in his company to the borders of Tibet in 1884 during a journey involving much fatigue and exposure. The *Rai Bahadur* had a delight in hardship and adventure which was quite European.”.....

Sir Alfred Croft also, in the course of his remarks, referring to a recent article in the *Academy* on the subject of Buddhist Texts, said that—

“Such articles had been rendered possible by the explorations and researches of the *Rai Bahadur*. It was a source of great satisfaction to the speaker that he had been able to help this work from the beginning. No such Society as the Buddhist Text Society was possible without Buddhist books and therefore to *Rai Sarat Chandra Das, Bahadur*, was due its success. The object in sending *Sarat Chandra* to Thibet had fully succeeded. He had been able to interest the rulers and the Lamas, in his work, and he had brought back a *yak* load of Buddhist books of the utmost value. The result of this exploration had been manifested in two ways. *Rai Sarat Chandra's* researches had resulted in a large number of papers on the religious philosophy and history of Tibet, many of which had been published in the proceedings of the Asiatic Society; and the Tibetan books now being published would be of the utmost value to the learned world of Europe.”

*Rai Sarat Chandra Das, Bahadur*, K. C. I. E., then gave a short lecture on the great lake of Thibet, and other speakers also addressed the meeting which was one of great interest.

\*  
\*  
\*

Dr. Waddell gave, at a late meeting of the Asiatic Society of Bengal, an interesting account of the ancient Journey which the great Emperor Asoka made, about 239 B. C., to the now rediscovered birth-place of Buddha at Nepal Terai. The great Buddhist King had as his escort, a large caravan of followers and a small army of troops,

Lord  
*Buddha's*  
birth-place.

and the pilgrimage was made at the suggestion and under the guidance of Upa Gupta, his high priest and chief monk. *The Madras Mail* says :

"And it is remarkable to find that the very words which the old Indian Sanskrit history ascribes to Upa Gupta in pointing out the place, are the identical words which are now found engraven on the colossal edict pillar of Asoka there. It is also related how Asoka spent 'a hundred thousand golden coins' in erecting a monument 'to mark the spot for the benefit of remote posterity.'"

\* \* \*

*Almost  
buried  
alive.*

News reaches us from Toulon that an old woman of seventy barely escaped being buried alive recently. She seemed to die—at least the doctor gave a certificate of death, and the body was prepared for burial, but just before this took place the relatives were astounded at seeing the old lady sit up and look about her as if bewildered, remarking that she was thirsty. Restoratives being administered she soon recovered her strength and next day hunted up the police, asking them to enquire into the matter of that death certificate. Many similar and many worse cases may be found recorded in Mr. William Tebb's work on "Premature Burial." More caution is needed in these cases of supposed death.

\* \* \*

*Astrological  
prophecy  
fulfilled.*

Prince Harisinhji reports in a private letter, the particulars of a remarkable astrological prophecy made three months before its fulfilment. It related to the transference of a certain military officer, and what gives this prophecy special importance is the fact that it was made in face of the positive assurance of a high official in Simla, that there was no chance of its taking place, "at least for one year;" yet, contrary to all ordinary probability, the transfer occurred as predicted. Reference was made to this same astrologist on page 186 of *Theosophist*, of December last.

\* \* \*

*The fruits  
of  
heathendom.*

While the energies of the European are absorbed in studying physical science, the Hindu studies the soul, and the methods of acquiring union with the Higher Self (Yoga). The *Amrita Bazar Patrika* quotes Tytler as saying that students of philosophy find that even the Greeks treated no subject "which had not been antecedently discussed by the Hindus;" and says that Professor Cowell found the speculations of the Hindus so subtle as to make "the European head dizzy;" and further :

"The knowledge which the Europeans are silently imbibing got a start when the illustrious leaders of Theosophy,—Blavatsky and Olcott,—came to India.

"Now, we have the Arjuna Society, the Krishna Society, the Shiva Society, the Vishnu Society and hundreds of such societies all over the world. They are controlled by Europeans and they all preach a form of Hinduism. We have in England an important paper like *Borderland* which is based upon Hindu principles. Indeed, half of the civilized world are now either Buddhists or Vedantists,—we mean half of those who care for these things.

"Then we have a missionary in an English lady, Mrs. Besant, who is preaching pure Hinduism all over the world. Christianity has improved much in coming in contact with Hinduism. The 'heathens' toleration, his

respect for the meanest creature, his reverence for the elders, *guru*, and parents, his domestic fidelity and his general religiousness, have taught Christians in India that it is wrong to say that Christ is the only Prophet of God and that none but Christians have any place in Heaven. Hinduism has softened the character of the Christians, as it softened those of the Mussalmans who came and lived here."

\* \*

*Vedantism and the Golden Rule.* *The Brahmavadin* in commenting on the command to "do unto others as you would be done by," says: "But *Vedantism* alone satisfactorily explains the imperative nature of this command, through the solidarity of man resulting from the recognition of the common divinity of human Nature. Every moving thing in the world is a worthy habitation of the Lord, and therefore all proprietorship belongs to Him. As all men live and move and have their being in the Lord, all distinction between *meum* and *tuum* is both unreasonable and unjustifiable, and man's sense of ownership is the result of ignorance.

The Gospels fix quite correctly as the highest law of morality:—'Love your neighbour as yourselves.' But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free from Semitic realism), but it is in the *Veda*, it is in the great formula, *Tat tvam asi*, which gives in three words metaphysics and morals altogether. You shall love your neighbour, as yourselves, because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the *Bhagavad Gîtâ*. "He, who knows himself in everything and everything in himself, WILL NOT INJURE HIMSELF BY HIMSELF, *nahinasta âtmâna âtmânam*. This is the sum and tenor of all morality and this is the stand-point of a man knowing himself as *Brahman*. HE FEELS HIMSELF AS EVERYTHING—so he will not desire anything, for he has whatever can be had; HE FEELS HIMSELF AS EVERYTHING,—so he will not injure anything, for nobody injures himself."

\* \*

*Lectures on Gnana and Bakti.* A Gooty correspondent of *The Hindu* speaks in unqualified praise of "Pundit Bhavani Shankar, Honorary Inspector of the Theosophical Society, who arrived at Gooty on the 24th of February, at the invitation of the local Branch, from Hyderabad, delivered seven lectures on Gnana and Bakti, at the rate of one every day, to a select and educated audience composed of Theosophists and non-Theosophists. The lecturer is a quiet, unassuming, charming, and gentle Brahmin, and he has practically given up all concerns of worldly life. And yet he is very active and has been touring almost every year to different centres of religious activity all over India, and quietly and unostentatiously influencing some of the leading people for the better."

His lectures are described as being "suggestive, helpful and luminous," being clothed in simple language and abounding in quotations from the Hindu scriptures. The lecturer urged, in fitting terms "the necessity of Hindus becoming religious, not for self or self-glorification, but for the service of others."

The speaker's remarks were received with an enthusiastic welcome. The writer, in closing, says:—

"If for nothing else, we Hindus ought to be grateful to the Theosophical Society for developing even a few typical religious Hindus like Pandit Bhavani Shankar who has been known and loved by a large number of Hindus all over India for nearly 15 years. To see him and hear him is to love him and reverence him. Everybody was sorry indeed to part with him. He next went to Bangalore to lecture there."

\* \* \*

*What a Yogi did in Europe.* It is seldom that a genuine Indian Yogi can be found who will consent to give an exhibition of his power over the hidden forces of his own-being but at the International Congress of Psychologists which assembled at Munich, last August, Mr. Bhima Sena Pratapa exhibited his self-induced trance to members of the congress only. Much interest was thus awakened, though but few of the erudite professors could comprehend this demonstration of occult power. Though this Yogi was reported to have been exposed on a former occasion, certain it is that the learned gentlemen of the Congress found nothing of deception in what they witnessed. The Yogi offered to sleep one week under the strict watch, by day and by night, of a committee of physicians, but as the Congress was to last only three days, the committee preferred to have him sleep daily, from 10 A. M. to 6 P. M. These sleepings and wakings were witnessed by Dr. H. Baraduc, of Paris and other scientists of note, from Stockholm and London, and about 300 other members of the Congress. As a preparation for his sleep, he repeated, in a scarcely audible voice, the well-known Gayatri invocation to the divine sun of Wisdom that illumines the heart of mankind. Then stretching himself upon the lounge, he was asleep in fifteen minutes. The process for awakening consisted in rubbing the top of his head vigorously for about a quarter of an hour, as he had previously directed. This Yogi did not prove to be susceptible to hypnotic suggestion.

\* \* \*

*Madras a centre of thought.* We find the following in *Arjuna*—issue of Feb. 6th :  
 "It is Madras which to-day publishes the best and the most learned periodicals disseminating the highest religion and philosophy of India, e.g., the *Theosophist*, the *Brahmavadin*, the *Thinker*, the *Prabuddha Bharata*, the *Arya Balabodhini*; and if we do not err, the only and the best Mohammedan organ espousing the cause of the Congress comes from the same city; and last though not least, again, it is Madras where the head-quarters of the Theosophical Society are founded wherefrom the currents of spiritual forces radiate towards and enlighten not only India but the whole world."

\* \* \*

*Archæological research in Patna.* Mr. P. C. Mukherji, F. T. S., Government Archæologist, and author of articles on "Silpa Sastra" which are well known to readers of *The Theosophist*, is now pursuing his researches on the spot which was once the capital city of the famous Buddhist monarch, Asoka, and has addressed the following letter to Babu Lalu Prasad, a Zemindar of Patna city :

"Sir.—I have to ask your permission to excavate near the new well of your garden, where I have found some walls, belonging to an ancient structure. This work is undertaken for archæological investigations for which Government has sent me here and in which the Commissioner and other high authorities take great interest. In so doing I shall not damage any trees, and otherwise take care not to encroach upon them. Besides I shall fill up all my diggings when this research is completed.

We are glad to note that the Zemindar his kindly granted permission for the search to be made on his premises.



# SUPPLEMENT TO THE THEOSOPHIST

APRIL, 1897.

## T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various funds of the T. S. from 25th January to 25th March 1897.

### HEAD-QUARTERS FUND.

	RS. A. P.
London Lodge T. S. per Mr. A. P. Sinnett	80 0 0
Miss Lilian Edger, General Secretary, New Zealand Sec. T. S.	10 10 0
Mr. Knudsen, Head-Quarters T. S.	50 0 0
„ C. Sambiah, Mylapore, Subscription	3 0 0
„ Alexander Fullerton, General Secretary, American Section T. S., Donation for Head-Quarters Fund, to meet Publication expense of Historical Retrospect	128 8 0
„ Alexander Fullerton, General Secretary, American Section towards Section Dues	80 4 0
Do do do	78 11 0
„ Alexander Fullerton on behalf of Miss H. R. Phillips and 12 others, Donation	103 11 0
Berhampore Branch T. S.	4 0 0

### ANNIVERSARY FUND.

Mr. J. H. Scrogin, ...	3 13 0
Mr. Justice S. Subramania Iyer, ...	100 0 0
Miss Lilian Edger, ...	14 15 0
Mr. V. Coopposwami Iyer, ...	5 0 0
Madras Branch T. S.	10 0 0
Mr. M. Jagannatha Moodeliar, Madras, ...	5 0 0
„ K. Srinivasa Iyengar, Mylapore, ...	15 0 0
„ P. S. Ramaswami Iyer, Dharapuram	2 0 0

### LIBRARY FUND.

Mr. T. Sadasiva Iyer, Dindigul, Donation, ...	5 0 0
„ C. Sambiah, Mylapore, Subscription, ...	3 0 0
ADYAR, } 25th March 1897. }	T. VIJJARAGHAVA CHARLU, <i>Treasurer, T. S.</i>

### SWAMI VIVEKANANDA.

A splendid reception was accorded to Swami Vivekananda on his late visit to Madras, and people from all quarters flocked to see and hear him, and as the larger part of the audience was outside the hall, the people within decided to go out also, but as no provision had been made for outdoor speaking, it was found that half the audience could not hear, so the meeting soon terminated, and Col. Olcott, who was on the Reception Committee, had no opportunity of presenting the closing address of welcome to the Swami, which formed a part of the programme of the day. The renowned Swami has the gift of oratory, yet the title of "His Holiness" seems out of place when applied to one who so often acts while under the sway of his impulses, instead of listening to the calmer promptings of reason. However, in referring to his former venerated guru, he says, in his Calcutta speech:

"If there has been anything achieved by me, by thoughts, or words, or deeds, if from my lips ever has fallen one word that has helped any one in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there has been hatred coming out of me, it is all mine,

and not his. All that has been weak has been mine, and all that has been life-giving, strengthening, pure and holy, has been his inspiration, his words, and he himself."

May he long live and labour for the welfare of India, for, as Col. Olcott said of him, in his published letter of March 7th, "If he keeps his feet on the golden carpet of love that is spread in his superb Calcutta address, he will have the good will and help of every Theosophist."

E.

#### THE PRESIDENT'S MOVEMENTS.

The President-Founder left Madras for Colombo, Ceylon, by steamer on March 25th, in response to an urgent request for his presence and aid in supervising educational affairs. He will also be present to assist in welcoming the King of Siam, who is expected to reach Colombo about the middle of April, on a visit to his brother (who was lately a prince, but is now a humble Buddhist Monk), and other leading representatives of Buddhism in the island. It is possible that some method may be devised for coming into closer relations and cementing a permanent union between the Siamese and Sinhalese Buddhists, a consummation greatly to be desired.

E.

#### MRS. BESANT'S DETENTION.

We are informed that Mrs. Besant will, in all probability, be subjected to an immediate and heavy loss, in consequence of not being able to catch the American boat from England, and thus forfeiting her passage money and missing her New York appointments. This detention was on account of new quarantine rules being adopted after her departure from India. We expect to hear definitely concerning this, in a few days, but if the loss is inevitable, her wealthy friends in Europe and India, must combine to help in refunding it.

E.

#### THE OLCOTT FREE SCHOOL.

*The Hindu, of March 17th, has the following from a Correspondent.*

His Excellency the Governor, accompanied by Captain P. B. Portal, A. D. C., visited on Thursday last the free school for Pariahs which Colonel Olcott has maintained at Adyar during the past three years. To accommodate the increasing number of pupils, the Founder has just enlarged and improved the building at a cost of several hundred rupees, and it now presents an attractive appearance, inside and outside. Some 45 boys were present at the Governor's visit, and displayed much proficiency in Arithmetic, in which they were examined. A little boy of 5 or 6 years, with whose intelligence Lord Wenlock was greatly struck on visiting the school just before leaving Madras, was called up and won the good-will of His Excellency, Sir Arthur Havelock, by his cleverness. Specimens of well boiled rice and several chutnies prepared by the cooking class were shown to the distinguished company, who were all regaled with coffee which was pronounced very good indeed. Mr. John Adam, Mrs. and Miss Adam, Mr. F. A. Knudsen of Honolulu, Dr. and Miss English, the chief officers of the Theosophical Society, and many respectable Hindu gentlemen were present. From the school His Excellency visited the Adyar Library and inspected the rare MSS. and other curiosities.

The following is the Address read to him, to which is added his written reply.

#### THE THIRD ANNUAL REPORT OF THE OLCOTT FREE SCHOOL,

To H. E. Sir A. E. Havelock, G.C.M.G., G.C.I.E.

In submitting my report of the "Olcott Free School" for the third year, I have the honour to respectfully bring to your Excellency's notice that the school was opened in June 1884 for the express purpose of imparting primary education to the children of the destitute class called "Pariahs" (properly Pre-Aryans) who are deeply indebted to its benevolent Founder and Support-

er, Colonel H. S. Olcott, P. T. S. As the school was becoming more popular, with the certainty of larger attendance of pupils of both sexes, the founder had to provide more suitable accommodation, and this commodious building is the result of his liberality. The children are taught up to the Fourth Standard of the Government Upper Primary Grade. In the first year of its recognition—1895, 14 pupils were presented for *Result Grant Examination*, out of which 12 passed creditably. Last year 24 children of all grades were examined, of whom 23 were declared to have passed; which is, I am told, an uncommonly good result.

The Sub-Assistant Inspectors and others regularly visit the school in their official circuit, and have reported favourably on its working. His Excellency Lord Wellock did us the honor to visit the school, during his term of office, and expressed his conviction of its infallible success and of its usefulness for the object aimed at. He especially approved of the unique feature of teaching the elements of the art of cooking to the children. The object of this is to fit them for useful domestic service; a majority of them being destined to follow that line of occupation. The Founder's plan is to have the children taught thoroughly the elements of education in their own Vernacular, Tamil, and, by a course of conversational lessons, made somewhat proficient in English and Hindustani; adding to this a practical knowledge of cookery, they may count with certainty upon profitable, easy and permanent employment as domestic servants, time-keepers for contractors, account-keepers for bazaar merchants, and traders on their own account. There is not the least intention to keep them in the usual educational groove which leads up to the University, but to give them an essentially useful and practical training for the struggle for life. We, Hindus, believe that under the Law of 'Karma' the Pariahs are but suffering for their misdeeds in a former birth, and that it depends upon themselves how successfully they may overcome the obstacles that stand in their way and reconquer the right to a happier re-birth hereafter. The only road to their success in life is in their unflinching courage and labours.

Thanking your Excellency, and the ladies and gentlemen present for your visit on this auspicious occasion, we humbly pray you to extend to us the precious help of your benevolent sympathy.

P. Arumogan Pillay, *Manager*.  
 P. Krishnasawmy, *Head Master*.  
 T. Satchathanantham, *Assistant Master*.  
 T. Thiruvady Pillay, *Committee Manager*.

#### H. E. THE GOVERNOR'S REPLY.

To the Manager and the Head Master, Olcott Free School.

GENTLEMEN,—In regard to my visit of yesterday to the Olcott Free School, and the Report on its principles and working which was then read to me, I wish to say that I listened to that Report with interest, and that I consider the scheme of training an excellent one, likely, if carried out, to produce most useful results. I will add that Colonel Olcott's effort to benefit this class is worthy of praise and should elicit the sympathy of everyone interested in its improvement.

I am,  
 Gentlemen,  
 Yours faithfully.

(Signed) A. E. HAVLOCK.

GOVERNMENT HOUSE, GUNDO,  
 12th March, 1897.

#### AN ITALIAN T. S. BRANCH IN ROME.

Signor Decio Calvari, an Official of the Italian Chamber of Deputies, reports the formation of an Italian Branch, T. S., called "Loggia Amrita," with Mrs. A. C. Lloyd as President, *pro tem*; Signor Gualtieri as Treasurer and himself as Secretary. He writes that he has notified the interesting fact to Mrs. Besant and Mr. Mead and expresses loyal enthusiasm for the Theosophic cause.

## ANOTHER AMERICAN BRANCH.

NEW YORK, Feb. 13th, 1897.

A charter was issued this day to the Strazdor T. S., Strazdor, Ill., with eleven charter members. This is the 22nd Branch on the American roll, and, like all those recently formed, is due to the devoted labors of the Countess Wachtmeister.

ALEXANDER FULLERTON,  
General Secretary.

## NOTICE TO INDIAN BRANCHES.

The monthly payments subscribed during the last Convention of the T.S. at Adyar, to defray the necessary expenses of our brother, K. Jagannathan, of Bellary, as Branch Inspector, not being sent in, it is earnestly requested that the Branch Secretaries collect of their respective Branches, the amounts due for the first six months (or for the whole year, if convenient) and forward to the undersigned, who will send receipt for the same, and remit the funds to Bellary. This will obviate the necessity of continual correspondence in trying to collect these trifling sums.

Branches at Cuddapah, Coimbatore, Bangalore, Guvatur, Mandhyetan, Mysore and Viragowatham please notice. Individuals also, will confer a great favor by remitting their donations, either for the first six months, or the whole year. Will not Branches that have not subscribed please contribute a small sum?

ADYAR, April 2nd 1897.

W. A. KARAN.

## AUSTRALIAN SECTION.\*

The most important news we have to announce is the formation of the first Branch of our Society in the new colony of Western Australia.

From time to time our branches on this Eastern Coast, have had to report the departure of one or another active worker to some part of Western Australia, and mingled with the regret at the loss which their branch was suffering, was the hope that in the new land which these members were going to, they might be able to sow the seeds of similar organizations.

This branch which has been got together at Perth is the first-fruit of much patient sowing, and starts with fourteen members, some of whom are well-known for their devotion to Theosophy and the Theosophical Society.

Our General Secretary, Mr. Staplex, owing to ill-health, has not been able to return to us, as he expected; but our desire is strong not to permanently fill the vacancy before we are quite sure he will be unable to take charge again.

The other Branches of this section are moving along quietly in their ordinary propaganda, and we have a slow but steady flow of applications for membership.

Our sectional magazine which, up to the present, has been more despised and criticised, than loved and assisted, having now reached the age of two years, is to be decently clothed in a cover, to be enlarged to sixteen pages, and to have its education and manners more carefully attended to.

As its main object is to assist in spreading Theosophic ideas, to present them in such a manner as will be likely to interest or help colonial members to a better understanding of them, we shall be only too thankful for any literary contributions from more advanced students, written with the above named object in view.

H. A. WILSON,  
Asst. Secretary.

\* This came too late for its proper place.

## THE HERMITE PROCESS OF SANITATION.

The *Times of India* publishes an account of a new and highly important method of purifying sewers in our large cities and destroying the highly obnoxious gases. A plant has been erected in Bombay and the system will soon be practically tested in that city. We make the following extracts:

"The process, which has for one of its objects the purification of sewers and destruction of sewer gas, consists in the electrolysis of sea water, a solution of common salt and chloride of magnesium in certain proportions being dissolved in water. The water is passed through a machine called the electrolyser, where it comes in contact with the electric current which decomposes the chloride of magnesium and the water at the same time, and forms on the positive pole an oxygenated compound of chlorine, and on the negative pole magnesia is formed, and combines with the hydrogen to form hydrate of magnesia. The resultant solution forms the most powerful disinfectant, deodoriser, and steriliser that is known, as shown by many well known scientific experts. The first experiment, carried out in July, 1892, by M. Hermite, at Ronen, demonstrated the singular efficacy of the electrical current as a disinfectant of sewage. It was, however, at the time of the serious outbreak of cholera which visited Harze and Hamburg during the year 1892-1893 that the inventor turned his attention seriously to the question of purification of sewers and destruction of sewer gas in towns and cities.

Most marvellous results with this process have been obtained at Ronen and Harze, and especially in a portion of the latter place known as the Quartier St. Francois.

Here was erected a central station at the side of a large dock called the Bassin du Commerce. The station was filled up with boilers, engines, dynamos, pumps, and electrolysers. The sea water was pumped through the electrolysers and afterwards distributed by a system of about three miles of lead pipes all over the District, being delivered into the gutters by about forty taps. From the gutters the solution fell into the sewers and from thence into the harbour.

"The result of this after working some time was that the good people of Harze beheld the familiar black mass of the gutters changed as if by magic into a clean flow of water, with the slits actually bleached white. Instead of being one of the most unhealthy parts of the town the Quartier St. Francois became the most healthy.

## IN MEMORIAM.

It is with feelings of deep regret and friendly sympathy that we note the death from infectious plague at Bulsar, on the 21st February, of our brother P. R. Mehta, the worthy Vice-President of the Bombay Branch T. S. Official notices of particulars did not reach us in season for last month's issue, but the Secretary writes us, since, that he had been drawn into very close intimacy with the late Vice-President, and found him sincere and devoted as a friend, and staunch and true to the cause of Theosophy, which was ever uppermost in his mind. He says further that: "His aspirations tended ever to rise higher and higher, and his forgiveness of the faults of others was ever more and more marked. In him we have had a genuine aspiring student of Theosophy, and one who, in courage and humility, was a most worthy example for others to follow."

The *Times of India*, February 19, gives the following additional particulars concerning our departed brother: He was born on 24th September 1842 and was in his 56th year at the time of his death. He graduated at the Riphinstone College and held scholarships. He joined the Municipality on 21st June, 1884, and had put in nearly thirty years' service. He was promoted to his present position on 15th January 1896. He acted more than once as Revenue and Refund Audit Officer and lately acted as Assessor and Collector, to the entire satisfaction of the Commissioner. He was very unassuming and of a retiring nature and his sudden death is much regretted by his colleagues in the Municipal Office, and by a large circle of other friends.

## THE SANSKRIT PUSTAKONNATI SABHA.

A plan for promoting the study of Oriental literature and thus forwarding the second object of the T. S., by collecting from all portions of India, valuable Sanskrit MSS. and holding them in safe custody, was mentioned by Mrs. Besant at our last T. S. Convention at Adyar.

We have just received a leaflet from the T. S. at Benares, bearing the above title, prepared by Mrs. Besant in explanation of this scheme. Having the consent and approval of the President of the T. S., the Adyar Library will be the chief centre for MSS. thus collected, but "branch offices will be established in the Punjab and in the N. W. P., at which MSS. will be temporarily stored, and at which the work of cataloguing will be carried on. A learned and devoted Svâmi has, for the past thirteen years, been engaged in the preparation of a complete catalogue of valuable Sanskrit MSS., containing full information concerning each. It was at the request of this Svâmi that Mrs. Besant consented to take the outer charge of this scheme, and she will be thankful for assistance from friends willing to aid in collecting or copying rare MSS., or sending particulars concerning them. "The Svâmi being resident in the Punjab, all information for insertion in the catalogue must be sent thither, to the care of Rai B. K. Lahiri, Ludhiana."

"The particulars required as to any book (or MS.) are: Name; author's name; brief summary of contents"; known or unknown; obtainable or not; easy or difficult to get; hidden, rare, published, purchasable, current, or necessary. Theosophists will please interest themselves in this matter in the vicinity in which they reside and make inquiries. "Many MSS. are irretrievably lost by neglect, and a little care and trouble now may prevent irreparable mischief." E.

## THE ADYAR LIBRARY.

The following books have been added during the past two months:—

*Kanarese Râmâyana*, from Mrs. Besant; *Light of Grace; Descriptive Catalogue of Sanskrit MSS.* in the library of Calcutta Sanskrit College, No. 6; *Report of the Commissioners of Education for 1894 and 95, of U. S. A.*, vol. I., and *Bureau of Ethnology, vol. XIII.*, from Smithsonian Institution, America; *Sivayogadîpikâ*, from Mr. A. Krishnasamy Iyer, *Taittirîya Samhitâ*, vol. IV, from Government Oriental Library, Mysore; *Sadâchârapadhati of Sankarâchârya* (30 copies), from Mr. J. Srinivasa Row; *Palm leaf MSS.* (10 numbers) from a Kanchivaram gentleman; *Karma Yoga, Brahmavadin. Series No. 5; Charaka Samhitâ; part XVII; Dharma*, an exposition of Buddhism by Dr. Paul Carus; and *Dr. Barrow's Lectures* (in India).  
PURCHASED:—

Sacred Books of the East, *Vedanta Sûtra*, vol. II; *Anandâsrama* No. 34 *Bhagavad Gîtâ*; *Rationale of Mesmerism*; and *The Soul*, by Randolph.

R. ANANTHAKRISHNA SASTRY,  
Librarian.

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

## NEW BOOKS.

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

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

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

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

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

**Septenary Man**, by Anderson (paper cover) Re. 1-12-0.

**Addresses on the Vedanta Philosophy**, by Swami Vivekananda—Vol. I. Karma Yoga; Vol. II. Bhakti Yoga; Vol. III. The Ideal of a Universal Religion and the Cosmos and Microcosm. Each Re. 1-6-0.

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

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

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

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

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

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

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

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

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

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

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

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

**Involution and Evolution** according to the Philosophy of Cycles, by Kalpa. Rs. 7.

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

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

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

**Orpheus**. Rs. 3-15-0.

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

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

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

Illustrated Crown 8 vo. Cloth, 483 pp.

Price Rs. 7. Paper cover Rs. 4.

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.”

A gentleman writes from America—“After many years of study of spiritual problems, and the reading of all the best-known works, from Eliphas Levi to Anna Kingsford and Sinnett, I still had a good many problems unsolved until I read ‘Old Diary Leaves.’ Then, things I had pondered over many a day flashed clear to me from simple paragraphs in that book, which, often, related to other subjects, but at the same time helped me to solve my old riddles.”

## ANNIE BESANT'S ADYAR CONVENTION LECTURES.

1893.

### Building of the Kosmos.

Subjects: Sound; Fire; Yoga; Symbolism.

Price Re. 1.

1894.

### Self and its Sheaths.

Subjects: The Body of Action; The Body of Feeling; The Object of the Sheaths.

Price As. 12.

1895.

### The Path of Discipleship.

Subjects: I.—*First Step*; Karma-Yoga and Purification.

### II.—*Qualifications for Discipleship.*

Control of the Mind, Meditation, and Building of Character.

### III.—*The Life of the Disciple.*

Stages on his Path, the awakening of the sacred fire, and the Siddhis.

### IV.—*The Future Progress of Humanity.*

Methods of future Science, Man's increasing powers, his coming development, and Beyond.

1896.

### Four great Religions:—

Hinduism, Zoroastrianism, Buddhism and Christianity.

Price Re. 1.

## THEOSOPHICAL MANUALS Nos. 6 & 7.

The Devachanic Plane, by C. W. Leadbeater. Price As. 14.

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.

Names are registered only on receipt of subscriptions. All remittances must be made to the Business Manager, *Theosophist* Office, Adyar, Madras, India.

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.

## MADAME BLAVATSKY'S WORKS.

<p>THE SECRET DOCTRINE. NEW EDITION, 2 VOLS. WITH INDEX SEPARATELY BOUND. ... 40 0</p> <p>ISIS UNVEILED ... 35 0</p> <p>THEOSOPHICAL GLOSSARY ... 10 15</p> <p>KEY TO THEOSOPHY, 3RD AND REVISED ENGLISH EDITION ... 5 4</p>	RS. A.	<p>FROM THE CAVES AND JUNGLES OF HINDUSTAN ... 6 9</p> <p>GEMS FROM THE EAST ... 2 15</p> <p>NIGHTMARE TALES ... 0 14</p> <p>THE VOICE OF THE SILENCE ... 6 8</p> <p>INDEX VOL. TO THE SECRET DOCTRINE ... 14 0</p>	RS. A.
--	--------	---	--------

*Note.*—The Manager, *Theosophist*, is now ready to supply complete set of the new Edition "Secret Doctrine," with Index Vol. for Rs. 40. Post Free. by V. P. P. Rs. 40/8.

## MAHABHARATA.

Now Complete.—(Both Text and Translation).

The English Translation of the *Mahabharata* by the late Babu P. C. Roy, C.I.E., is now complete in 100 parts. Price for the whole is Rs. 22. Complete Sanskrit Text can also be had for Rs. 5 only. The further reduced rates will continue only for three months.

Apply to the undersigned—all remittances being strictly payable to Mrs. Sundari Bala Roy, at No. 1, Raja Guru Dass Street, Calcutta.

AGHAR NATH BANERJI, *Manager.*

## ENGLISH PERIODICALS.

### LUCIFER :

*A Monthly Magazine devoted to Theosophy.*

Founded by H. P. BLAVATSKY; Edited by ANNIE BESANT and G. R. S. MEAD. Published on the 15th of each month by the Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W. C. *Terms.*—17 Shillings and 6d., or Rs. 16 a year in advance. Indian Agent, Business Manager, *Theosophist.*

### MERCURY :

*A Monthly Magazine devoted to Theosophy, Oriental Philosophy, Occult Sciences and the Brotherhood of Man. Organ of the American Section.*

Edited by William John Walters, Palace Hotel, San Francisco, Cal., U. S. A. Rs. 4 per annum, Post Free.

### THEOSOPHY IN AUSTRALASIA :

*The Monthly Organ of the Australasian Section, Devoted to the Dissemination of the Principles of Theosophy.*

Edited and published at the Head-quarters of the Section, 42, Margaret Street, Sydney, Australia.

Either of the above Magazines, and all new books announced in them, may be subscribed for or ordered through the Manager of the *Theosophist.*