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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER VI.

AGRA was our next station and here we stopped three days. What can I say of the Taj that has not been better said by many cleverer travellers? The single sentence of Bayard Taylor that it is "a poem in marble" covers it all. Our local guide told us a legend that embodies practically the same idea. The plan, he said, had been seen in a vision by an old fakir, who had given it to Shah Jehan, who had followed it out implicitly. It is the materialised replica of a temple in Mohammed's Paradise! Let us hope that the heavenly original was not built at the cost of such human suffering, nor its stones cemented with such a hecatomb of lives as this peerless sepulchre of the lovely Noor-mahal. Words are absolutely inadequate to express the sensations felt by an æsthetic mind on entering the Taj garden through the splendid red-sandstone portal—itsself a palace. Like a fair white dream it rises against the Indian lapis-lazuli sky of April, suggesting a spiritual world untainted with the dirt of this gross world. But enough; let it stand a world-wonder for future tourists—indescribable, unique, a marble thought.

The same guide told us of another fakir * who to satisfy the incredulity of a Bhurtpore Maharajah, had caused a heap of his gold mohurs (coins) to disappear from before his eyes, and reappear in the form of a shower of pieces on his queens in the Zenana part of his Palace!

While we were at Agra we were visited by the local agent of Swami Dyânand Saraswati who gave us his views of that great religious chieftain. His explanations are noted in my Diary as having been "so satisfactory that we have decided to go to Saharanpore to meet the Swamiji on his return from Hardwar." We were misled, it seems, at every step as to his teachings.

* For the concerned I repeat that fakir and sanyâsi are respectively the Mahomedan and Hindu names for the same personage, viz., a wandering, religious ascetic and celibate.

At Saharanpore the Arya Samajists welcomed us most cordially and brought us gifts of fruits and sweets. The only drawback to our pleasure was the presence of the Police spy and his servant, who watched our movements, intercepted our notes, read our telegrams and made us feel as if we had stumbled within reach of the Russian Third Section by mistake. The town was crowded with the stream of pilgrims returning from Hardwar, a most interesting sight to us foreigners. The multitude of ascetics (or pretended ascetics, as probably the overwhelming majority of them should be called, being ascetic only in their saffron garments), male and female, particularly impressed us. I noted "one young fellow of most striking appearance—a gentleman in beads and whitewash. Eyes extremely bright and handsome, beard carefully trimmed, teeth white, stature tall; he looks a king."

The Samaj gave us a formal reception and banquet, Indian fashion, off leaf-plates laid on the floor from which we ate perforce with our (washed) right hands. The Swamiji arrived the following morning at dawn and Moolji and I went to pay our respects. I was immensely impressed with his appearance, manners, harmonious voice, easy gestures and personal dignity. He had just finished bathing at a well in a leafy grove and indued his clean cloth, when we met. Equally prepossessed in my favour as I in his, of course our greetings were most cordial. He took me by the hand, led me to an open-air cemented terrace, had an Indian cot (charpoy) brought and made me sit beside him. A few compliments being exchanged we took our leave, and after an hour or so he came to the Dâk Bungalow and made H. P. B.'s acquaintance. In the long conversation which followed he defined his views on Nirvâna, Moksha and God in terms to which we could take no exception. The next morning we discussed the new Rules of the T. S., he accepted a place on the Council, gave me full proxy powers in writing, recommended the expulsion of Hurrychund Chintamon, and fully approved of our scheme of having sections composed of sectarians such as Buddhists, Parsis, Mohamedans, Hindus, etc. My Diary notes having been made at the time there can be no mistake about this, and those who have followed these narratives from the beginning will appreciate our feelings when, later, his altruistic eclecticism changed into sectarian exclusiveness and his gracious kindness into bitter abuse.

We took train for Meerut in his company the next day, and on the way came to an agreement with him that he should draft and send us the three Masonic degrees we intended to make for classifying our advanced Fellows according to their mental and spiritual capabilities. On arrival we were taken to the house of Babu Sheonarain, a wealthy Government contractor and Samajist, who placed his house and all at our disposal. The next evening at 6-30 we attended a crowded meeting of the Arya Samaj which was most interesting to our unaccustomed eyes: a gathering picturesque beyond Western conceptions. It was held in an oblong courtyard, open to the sky and surrounded by buildings. At the further end a brick platform of 50 × 100 ft., covered with

Eastern carpets and rugs ; a low raised dais for the Swami with a reading-stool and books lying upon it ; the teacher seated on a rug leaning against one of the thick round bolsters or back-pillows of the country. In calm dignity he dominated the assemblage and in dead silence they listened for what he should say : the twittering of homing birds the only sounds audible. Our party having been conducted to the appointed seats, the Swami sunk his chin upon his breast, became abstracted for a few minutes, and then raising his face towards the sky, his sonorous sweet voice intoned the words "Om ; Om ; Shântih, Shântih, Shântih !" and as the sounds died away began a discourse on the subject of Prayer. He defined prayer as work ; it was no idle muttering of words, no lip-vibrations ; no flattering or menacing of God, that had the least efficacy. He had heard once a Brahmô Samajist waste two hours in merely repeating the words "Thou God art all mercy and justice !" What good did that do ? Some people talk to God as a man does to his sepoy ; as though they had the right of dictation ! Useless folly ; let him who would pray effectively, work, work, work : all beyond one's reach must be sought after by contemplation and the development of spiritual powers. So he continued, eloquent, moving, as easy in speech as the flow of a running stream. Before he closed the silvery moonlight touched the stuccoed cornice of the house in front of us while our side was in inky shadow, the sky hung an azure plain above the tree-tops, and a shaft of the lunar radiance spread behind the Swami like a burnished silver screen, throwing his fine figure out in high relief.

Next day it was my turn to lecture, and the event came off under a *shamianah* (a blue-and-white striped canvas canopy, supported by painted poles and steadied by rope stays pegged into the ground) in the compound of Sheonarain's house. The ground was covered with *durries* (Indian cotton carpets) and spread here and there with Persian and Indian rugs. There was a table for me and a few chairs for Europeans ; the rest of the audience, including the Swami, squatting on the ground. Some English officials attended and our Police spy with his moustache shaved—apparently for purposes of disguise—graced the scene. My remarks were devoted to an exposition of the mutual benefits likely to result from a blending of interests and gifts respectively of the West and the East. Moolji interpreted.

The Swami told us, the next day, many interesting facts in the jungle experience of himself and other Yogis. He went seven years naked (save the *langouti*—small breech-cloth or diaper—as we should call it) sleeping on the ground or a rock, eating what he could pick up in the forest, until his body became quite insensible to heat, cold, cuts and burns. Among wild animals and deadly serpents he went unharmed. Once he met a hungry bear in his path and the animal rose to him, but he waved her off with a gesture of his hand and his path was cleared. An adept he saw at Mount Abu, by name Bhavani Gihir, could drink a whole bottle of poison of which a single drop would kill an ordinary man : he could with ease fast forty days and do many other extraordinary

things. That evening there was another large gathering to see us, and a discussion was carried on between the Swami and the Head Master of the local Government School about the proofs of the existence of a God. On Wednesday, the 7th May, we turned our faces homeward (*i.e.*, Bombayward, for the West has never been "Home" to us since we left it for India) and were escorted to the station by the Swami and a large number of his followers, who flung roses after us and shouted their friendly *namastæs* as the train moved off.

Days and nights of torrid discomfort carried us at last to Bombay, but before H. P. B. would look after her bags and parcels, she marched off to our adhesive spy and then and there, on the platform, gave him a piece of her mind. In sarcasm she complimented him upon the great results he must have reaped from his expensive trip in first-class carriages, and bade him present her best compliments and thanks to the authorities with a demand for his promotion ! The poor man blushed and stammered and—we walked away leaving him there. Then, instead of going to the house for the bath and breakfast of which we stood in so much need, we drove them to U.S. Consulate and demanded that the Consul should send a vigorous protest to the Chief of Police for his insulting treatment of inoffensive American citizens.

The stream of our existence flowed placidly on, the picturesque features of our daily life impressing themselves deeper and deeper upon our senses as the days grew into weeks and the weeks into months. Daily, the circle of our acquaintance with the Indians widened, but, with the exception of a bare handful, we came into contact with no Europeans. What difference could it make to us whether they liked us or not, they could teach us nothing we cared to know, and their round of life and occupations had no interest whatever for us. Until the calls upon my time forbade it I wrote weekly letters to a New York paper descriptive of our adventures and observations. I see from my Diary notes that while they were running, I covered pretty much the same ground that I am now going over. A protest which I addressed to the Bombay Government through Mr. Farnham, the United States Consul, elicited from them a disclaimer of any intentional discourtesy in setting their Police spies to watch our comings and goings. I subsequently learnt at Simla, from the Viceregal authorities that they were much vexed that the espionage should have been carried on so clumsily as to attract our attention, and that the watching of us was nothing out of the common ; it being the rule in India to watch all strangers who appear to have particular intimacy with the Hindus and to avoid intercourse with the ruling race.

I took full notes at the time of the incidents connected with the visit to our bungalow of a clever snake-charmer, and as a very fanciful version of the story is given in "Caves and Jungles," I may as well tell the sober truth, which is quite interesting enough. The man's name was Bishunath, a native of Indore, and the thing occurred on the 15th June 1879. His appearance was most picturesque. He had a shock of jet

black hair; a full beard parted, Rajput-fashion, down his chin and the ends brought over his ears; his lean, brown body was naked to the waist; he wore a *dhóti*, or cloth, swathing him from the hips to the feet; over his shoulder another cloth, folded, hung to the waist; a white turban covered his head, and his regular features and bright eyes were of the pure Aryan type. In a covered round flat basket were some cobras, of which he turned one out on the plastered floor of Wimbridge's room. The reptile coiled itself composedly without attempting any hostile demonstration at first, but the effect of his appearance was to make H.P.B. and Miss Bates mount up on two chairs and gather their skirts about them! The charmer, producing a gourd pipe with vents cut in the neck, began playing a soft rhythmic air not at all unpleasant to hear. It seemed to have a surprising effect upon the serpent, which rose on its coil, outspread its double-fan-like hood, darted out its slender tongue and swayed its head from side to side in time to the measure. Fresh from the reading of the declarations of various authors that these performing snakes have been rendered harmless by the extraction of their fangs, I asked the charmer, through one of the three Parsi gentlemen present, if this had been done in the present instance. He denied it and, clutching the serpent by the neck, forced open its mouth with a stick, and showed us the slender, curved teeth with their poison-sacs, at the corners of the mouth. He offered to give us the best possible demonstration if we would procure a chicken to experiment upon. One was presently brought, and then the charmer grasping its body behind the wings, thrust it towards the snake after first irritating him by motions of menace. The snake became most nervous and angry, flickering its thread-like tongue, expanding its hood, and hissing with a noise something like a sterterous breathing. At last, the fowl being held near enough, it suddenly drew itself back and instantaneously delivered a swift blow at its victim, withdrew in recoil and struck at it again. But this time it overreached its mark and instead of hitting the fowl's back struck one of its fangs into the charmer's hand. A tiny drop of blood oozed out of the wound, and we could not repress exclamations of fear. But Bishunath threw the chicken on the ground, opened a small rusty tin box, took from it a bony disc, laid it on the spot of blood, and after keeping his hand quiet for a minute or two used it as freely as the other. The bony disc stuck to the skin as if it had been attached with the stickiest "stickphast" gum or glue. The poor chicken did not offer to rise but lay where it fell, gave some kicks, shudders passed through its body and then it died. Evidently the serpent's fangs had *not* been removed. But we now watched the charmer with painful interest, apprehending that he too might fall a victim to his temerity. He, however, made light of the affair, saying that the "snake stone" would infallibly suck out all the venom. My curiosity being excited by seeing how it stuck to the man's hand, I asked him to let me take hold of it. He consenting, I did so and found that its adhesion was so strong that the whole skin of the back of the hand rose

when I pulled the "stone;" we could all see that plainly enough. After some minutes it dropped off of itself, and the charmer said he was none the worse. He then, in reply to our questions, gave us the following information. The wonderful disc is only a piece of bone—of about the size of a waistcoat button—and grows in the mouth of one cobra in fifty or an hundred, between the skin and bone of the upper jaw. The others do not have it. Its presence makes the snake king among its fellows and gives it the name Cobra Raja. The snake-charmers open the mouth of every serpent they catch to see if one of them may not have the precious bit of bone. The same thing is also found in the anaconda, in a species of large, poisonous, yellowish toad, and even in the elephant. Its possessor in each case is king of its species. How curious, if true! And he gave us proof of its possessing some sort of virtue. He first excited the cobra as before until he set it to striking, hissing and expanding its spectacles-marked hood. Then, taking the disc between his finger and thumb, he held it towards the reptile, which to our utter surprise shrunk back from it as one would from a hot iron held towards one's face. Swaying to right and left, it seemed to be either in terror of the mysterious object or to be getting under a sort of mesmeric influence. The charmer followed it up closely in its motions, giving it no respite; the serpent ceased hissing, retracted its hood, swayed more and more feebly and finally settled itself down upon its coils on the floor. The charmer finished his experiment by touching the cobra on the head with the "stone." In thinking out the thing stage by stage, I could see but one alternative—either the "stone" did have the apparent effect on the serpent and thus possess a scientific interest, or the deadly reptile had been trained to go through this performance for the master it knew. To test this theory I took the disc from the charmer and went through the thing myself. My skin being white, I argued, if the snake only acts thus for a brown-skinned hand, it will probably try to bite me instead of relaxing its energies and settling itself down for a nap. I first enraged it as I had seen it done by the charmer keeping, it may be believed, a very close watch upon its movements and instantly withdrawing my hand when I saw the preliminary motion of its bending itself backward before the stroke. The ladies, from their vantage ground on the chairs, protested against my foolhardiness—as they called it—and H. P. B. was more than usually uncomplimentary. However, for the sake of Science, I was obdurate. The cobra being in the right state of anger, I thrust the "snake stone" at it, and was pleased to see that it behaved as before: the excitement died away, its motions grew more and more languid, and finally it settled itself all limp and I touched its head with the disc of power. After the amount of chaffering without which no transaction can be effected in the East, we bought the snake stone for a few rupees, and I used to carry it about in my dispatch-box in case any one should be bitten by a cobra and come to me for cure. But the chance to test its efficacy did not recur, and at last I gave it to

Dr. Menzell, of London, who had paid much attention to the subject of the operation of poisons of all sorts. Bishunath failed to keep an appointment for the following Sunday, when he was to have come and experimented on a couple of Pariah dogs, thus disappointing a rather distinguished company of Europeans and Indians whom I had invited to be present. Our time was not entirely wasted, however, for a friend brought one Ghulam Goss, a Mahomedan juggler, to show us some of his clever tricks. I have notes of two which are worthy of mention. A perforated ball of wood was made by him to rise slowly and fall again on a vertical string, of which one end was held in the juggler's hand and the other by his great toe. When he ordered it to mount it rose, when the opposite it slowly descended. A strung bow of bamboo, of about the size of that of a double-bass, but having only two strings to it, was held by him, the strings upward, with one end pressed against his right side. On the strings three free balls of equal size lay, one before the other. At the word of command the balls moved as he bade them, now all ascending to the top of the bow, now descending one at a time, or two or three; now one ascending while the others descended to meet it at middle distance. None of us could make it out at all. The juggler kept slowly turning on his feet the while and, of course, the idea of the observed effect being attributable to centrifugal force came easily enough; but it would have to be centripetal force, or gravity which showed itself in the case of the falling balls; and how the turning juggler could make one ball be mounting under centrifugal impulse while the others were falling down the string cradle by virtue of the opposing force puzzled the company.

A queer remedy for jaundice was reported to me by a Hindu friend who had actually been cured by it ten times by his mother. A needle is threaded, the patient's forehead stroked downwards with the point of the needle several times, while the operator repeats a mantram; then the needle is laid in a cup of water; the patient is put on a plain diet for a day or two; the needle and thread turn of a deep yellow colour, and the patient recovers! If somebody tries it and succeeds perhaps they will be good enough to tell me. The mantram I cannot give, but I presume any one will do provided that it be repeated with "mesmeric intent," that is, with concentration of thought and belief in the remedy. Still, I may be wrong, for in India there are a great many mantric conjurations for as many different purposes. For one desired result one goddess (elemental) will be invoked by a specific mantram, for another object, another goddess with another formulary. In every case, however, as I understand it, it is an elemental spirit that is besought to help the worshipper to obtain his desire. A very instructive essay might be written on this subject, and I hope it may be done.

Here is an entry for June 23rd, which I do not recollect the meaning of: "At 10-30 P. M. went to H. P. B.'s room and worked with her until 2-30 A. M. on the ideal of an Antetypion, or machine to rescue from Space the pictures and voices of the Past." That is all said about it and what sort of machine we had in view has quite passed out

of my recollection. There are several entries about helping H.P.B. to write "her new book on Theosophy." On May 23rd, it seems, she "broke ground" for it; on the 24th I "gave her, by request, the skeleton outline of a book embodying such crude ideas as suggested themselves to one who did not intend to be the writer of it"; on the 25th I "helped in preparing the Preface"; on June 4th we finished it; and that seed lay in the mummy's hand five or six years before it sprouted as the "Secret Doctrine," for which the only thing I then did was to invent the title and write the original Prospectus. After coming to Bombay I had quite enough common routine work to do without helping to write another book of cyclopædic bulk.

With the best of intentions our quartette undertook to learn Hindi for the good of the Society, but as one cannot be learning a new language and at the same time be daily receiving crowds of visitors and writing scores of letters, the attempt was soon reluctantly abandoned. Yet, so widespread is the knowledge of English in India among the educated class with whom our work has principally lain, I do not think our cause has materially suffered from our ignorance of the Vernaculars.

On the 18th May, I spoke before the Bombay Arya Samaj for the first time. It was an open-air meeting and the attendance was large. It appears that the reverend Editor of the Marathi organ of the Presbyterian Mission was present and that I challenged him to come forward and make good certain slanderous innuendos that he had permitted himself to put forth against our characters—and for which our solicitor, Mr. Turner, later made him humbly apologize in his paper. But he only muttered something in an embarrassed way, whereupon the Chairman of the meeting, the venerable Mr. Atmaram Dalvi, lost his temper and called him names. Then H. P. B.—says my Diary—"pitched into him at a lively pace. Row. Laughter. The Missionaries laid out flat!" And so they were.

A few days later, H. P. B., Miss Bates and I paid a visit by invitation to a Dekkanee Sirdar to meet the (Parsi) Chief Justice of Baroda, and after that gentleman left and we were about retiring, our host excused himself from the room for a moment. He presently returned, leading by the hand a charming child of ten years, whom we supposed might be his grand-daughter. She was richly dressed in the Hindu fashion with a costly silk *saree* (petticoat cloth) and jacket, and her ebon hair, smoothed like polished jet on her head, was almost hidden by gold ornaments. Heavy jewels were in her ears, around her neck, wrists and ankles, and—to our surprise—in one nostril she wore the jewelled ring which, in Bombay, betokens marriage. H. P. B.'s face relaxed into a sweet smile as the child approached, but when the grey-bearded, white-haired noble, holding forward the girl's hand toward hers, said "Madame, allow me to present to you my little wife," the smile gave place to a frown and in tones of inexpressible disgust she shouted "Your WIFE? You old beast! You ought to be ashamed of yourself!" We left the host trying to smile.

Our acquaintance with the Editor of the famous opposition journal of Calcutta, the *Amrita Bazar Patrika*, began with a letter that we received from him on the 12th May. He had read a report of my Framji Cowasji Hall lecture and asked our friendship. He has had it ever since, for he is a fervent patriot and a devotee of his religion—two most excellent qualities in any man. The correspondence eventuated in his coming over from Calcutta to see us, and stopping a fortnight in a bungalow next door to ours which we had hired for the library. As he was so sincerely interested in our interpretations and defence of his sacred books, H. P. B. did some few phenomena for him; for instance, pulled some black hair from her own head, rang the astral bells and—(September 8th) my Diary records—“duplicated in his presence and at his request a magic mirror with a black frame and handle, that she had received to-day from a Master.” I was present and thus was it done. He was to leave in two days and begged her to show him the phenomenon of duplication, so that he might fully comprehend her teaching as to the nature of matter and force, and their potential relations to the power of a trained will. She persistently refused for some time, but finally, when he caught up the mirror in question and asked her to duplicate that, she said she would if he would promise not to bother with any more such requests. He promising, she took the mirror in her hand, rose from her chair, turned her back upon us, and in another moment threw on the seat *two* identical glasses. Then, exhausted, she dropped into her seat and sat silent for some minutes to recover herself. Shishir Babu is, happily, still living and will be able to set me right if I have made any mistake in telling the story.

By what to Americans may seem an interesting coincidence, the conversation which decided us to found the *Theosophist* occurred on the Fourth of July of that year, Independence Day. As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolary correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 A.M. to 9 P.M., and night after night until 2 and 3 A.M., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be forever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the *pros* and *cons*, and finally decided upon the venture. But the difficulties were grave, one of them being that the Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the Magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning and writing, I would not. Our Indian friends strenuously opposed this innovation, as they

regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve monthly numbers, and on the 6th July I wrote the Prospectus and sent it to press. We asked Sumangala, Megittuwatte and other Ceylon priests; Swami Dyânand; Babu Prâmada Dâsa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang and many others to send us articles; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly two hundred himself. Not before September 20th did we get the first form of type to correct; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation: "Welcome stranger!" That on the 1st October, the day of publication, is "*Sit Lux: Fiat Lux!*" That, reader, was one hundred and ninety-two months ago, and since that time the *Theosophist* has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many thousand rupees towards the Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

XV.

(Continued from page 287.)

NORTH CELESTIAL POLAR ATTRACTION.

(44) Another form of attraction is acting on the solar system. Its action on the Earth is analogous to the attraction of that planet on the Moon which causes that body always to direct the same face to the Earth.

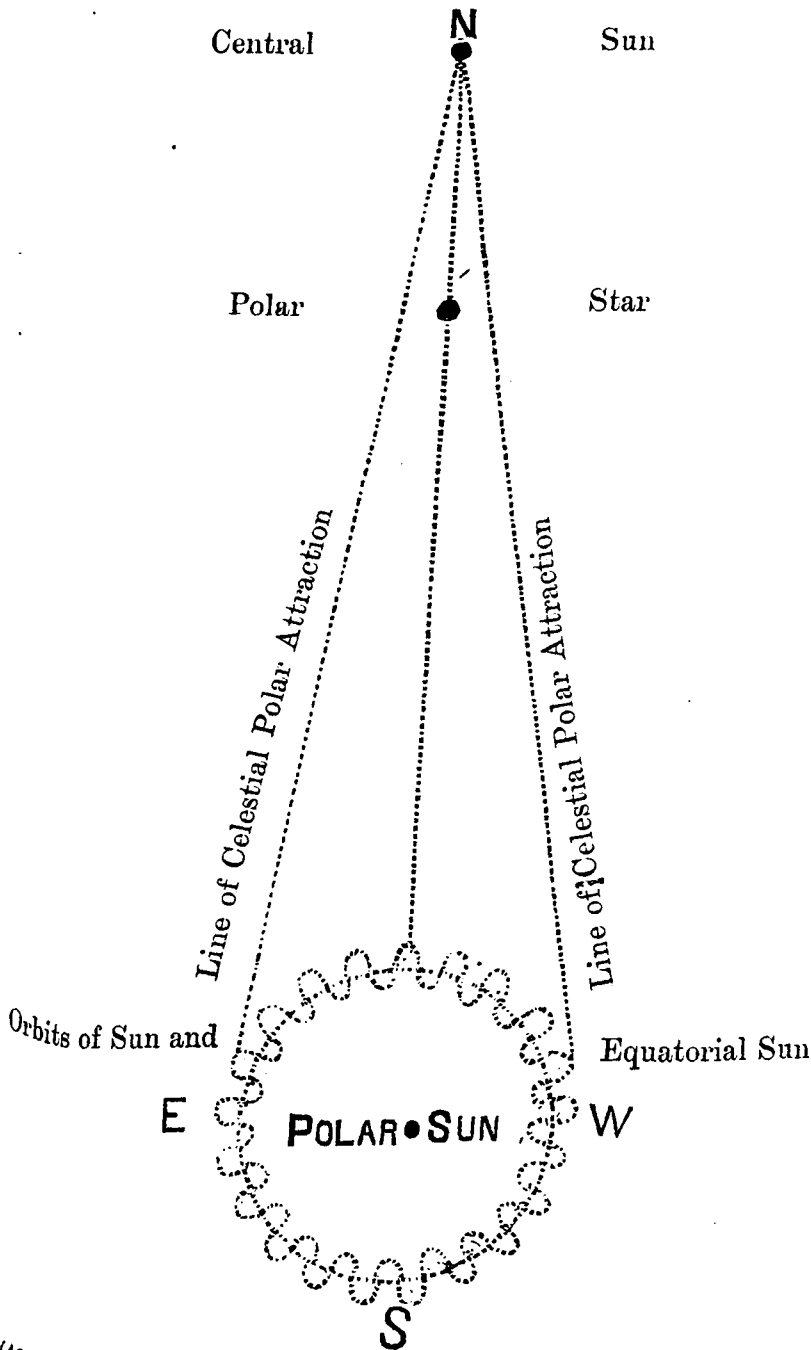
(45) The direction of the polar axis of the Earth is determined by the attraction of a body occupying the North celestial pole and situated at an inconceivable distance from the solar system.

(46) This attraction has drawn a preponderance of the land to the northern hemisphere and caused that hemisphere to be heavier, in this regard, than the southern, and so to gravitate to the source of this attraction.

(47) The solar system is revolving, on what may for convenience be termed an equatorial plane, in an intrazodiacal orbit, though this definition is, of course, only provisional and not strictly accurate. Hence, as the Earth passes round the Sun, and with the Sun round the

Equatorial Sun, and then with the latter round the Polar Sun, while persistently directing its polar axis to the source of the North celestial polar attraction, these revolutions will, as indicated in Fig. 11, give the polar axis the semblance of a series of nutations with reference to any intermediate object, as the polar star.

Fig. 11.



(48) Each of these three sets of nutations, as they have been termed, has been observed. That occasioned by the orbital revolution of the Earth is so slight that it has only recently been detected. That caused by the orbital revolution of the Equatorial Sun is a closed circle, known as the circle of celestial precession. That due to the orbital revolution of the Sun is recognized as an oscillation of the Earth's axis across this closed circle. Hence the designation "Nutation."

(49) The "Nutation" caused by the orbital revolution of the Equatorial Sun, as a closed circle, has a peculiar significance. It shows that this is the last revolution of the solar system on an equatorial plane in an intrazodiacal orbit, and suggests that it is now being drawn by the Polar Sun along a transzodiacal orbit, whose plane is polar.

A glance at Fig. 11 shows that should it ever be possible to determine the extent of the diameter of the orbit of the Equatorial Sun, to which the semi-diameters of the orbits of the Sun and the Earth might have to be added, it would be equally possible through the angles of the polar axis of the Earth, described from that base, to approximately ascertain the distance of the North Celestial Polar Centre of attraction or Central Sun.

XVI.

SECULAR VARIATIONS IN THE FIGURE OF THE EARTH.

(50) The Central Sun is the controlling body of its entire system. Its distance from the solar system so far transcends that of the polar star that it is possible that it is central to the stellar universe, and that it is the controlling body of the kosmos.

(51) Considered in its physical relations it appears to exercise an attracting and a repelling force on the Polar Solar System. When the Polar Sun is nearest to the Central Sun, or in central perihelion, the repelling power causes it gradually to increase its distance as it advances in its approximately circular orbit—its velocity of motion remaining unchanged—until it has gained its point of greatest distance from the Central Sun, or is in central aphelion, having described one-half of its orbit. The attracting power now regains the ascendency, and as the Polar Sun describes the second half of its orbit it progressively draws near to the Central Sun, until it regains the point of central perihelion. Whether these constitute the original projecting and maintaining forces of the system, it is needless to say, must remain an open question.

(52) Thus each revolution of the Polar Sun in its orbit approaches in character to a separate projection, and may well inaugurate an advancing phase of evolution, equivalent even to a new "Creation."

(53) When in central perihelion the Polar Solar system has attained its greatest concentration. Its several members have reached their points of closest contiguity to each other. Their nearer approach to each other is prevented by the repellent power of the Central Sun, which withholds them as well from each other as from itself.

(54) On commencing to recede from the Central Sun the several members of the Polar Solar system begin to recede from each other, until, on arriving at central aphelion, the whole system has gained its greatest expansion, and the several members are at their greatest distance from each other. With this the inclinations of the several orbits increase, as well as their eccentricities. The equatorial diameters of the respective members become longer, with compensatory shortening

of their polar axes, because the several attractions on which these depend are subject to a diminished control of the Central Sun, owing to the increased distance of that body. In addition to this the periods of revolution are extended, with the increased extent of the orbital paths, although their relative periods remain unchanged.

(55) When in central aphelion the Polar Solar system has attained its greatest expansion. Its several members have reached their points of greatest distance from each other. Their further separation is prevented by the yielding of the repelling to the concentrating power. They now begin to reapproach each other, as they are drawn nearer to the Central Sun, until on arriving at central perihelion, the greatest concentration of the entire system has been regained. All are now at their nearest to each other and to the Central Sun. Orbital eccentricity and inclination, the periods of orbital revolution and the equatorial diameters are at their minima, and the polar axes have attained their greatest extension.

(56) The effects of these alternations in the relative dimensions of the polar axes and equatorial diameters, due to a progressive redistribution of volume, are—in the Earth at any rate—very remarkable. When in central aphelion, this planet has the figure (approximately) of an oblate spheroid, of which the northern hemisphere will be less in volume than the southern. Hence, the Sun being then at its greatest distance, and so much of the surface of the Earth being less exposed to its weakened influence, the polar ice will extend far down towards the Equator, and so produce the glacial periods whose record is geologically preserved. While in central perihelion, when the Sun is at its nearest, the Earth has gained the figure of a prolate spheroid (approximately), somewhat avoid in form, with its greatest volume still in the southern hemisphere. Under these conditions the glacial periods are succeeded by a semi—or sub-tropical climate, owing to so much of the surface of the Earth being more directly exposed to a stronger solar influence. The increased temperature thus induced extends far towards the poles, but still, as always, the antarctic polar ice will be more extensive in surface than the arctic, because of the greater volume and consequent expansion in latitude of the southern hemisphere in approaching its polar regions.

Of course these changes will be very gradual, each alternation occupying one-half of the period of the revolution of the Polar Solar system round the Central Sun.

In Fig. 12 these alternating relations have been attempted to be delineated, necessarily in a crude and somewhat arbitrary manner, principally with a view to suggesting the extremes of the alternating changes in the figure of the Earth.

XVII.

THE QUATERNARY SOLAR SYSTEM.

(57) The solar system is but a member of a much vaster system, through which it is associated with the stellar universe. The presence

of three additional solar bodies is indicated by the control they exercise over its movements. Though solar in character they have not been otherwise recognized than by the effects of this influence; but their several positions in space, masked as they are by their apparent and actual motions, can be traced. They are probably non-luminous bodies since they have not been discovered and observed.

(58) Of these additional solar bodies the most remote is situated far beyond the polar star at the North celestial pole. It may therefore well be central, not only to the quaternary but even to the whole stellar system. In either case it is entitled to the designation **CENTRAL SUN**.

(59) Round this central body the second additional solar body of the quaternary system is revolving. The plane of its orbit, which is transzodiacal and, like all the orbits of the combined system, eccentric, is approximately that of the polar axis of the Earth. Hence this body can be very properly termed the **POLAR SUN**.

(60) Round the Polar Sun the third additional solar body of the quaternary system is revolving in an intrazodiacal orbit, whose plane is transverse to that of the Polar Sun. It advances in this orbit from West to East. Moving as it does on an approximately equatorial plane this body can, for convenience, be called the **EQUATORIAL SUN**. Its orbit is eccentric, and inclined to the mean Equator of the Polar System.

(61) Round the Equatorial Sun the visible Sun, with its entire system, is revolving. The plane of the solar orbit, which is eccentric, though it approaches the mean equatorial plane, is inclined thereto. The Sun advances in its orbit from West to East.

(62) The Central Sun controls the whole system (para. 50). By its revulsive or repelling power it sends that system forth from the point of nearest contiguity to itself, and causes it to commence a new series of evolutions (para. 51).

(63) When the Polar System has reached the point of furthest remoteness from the Central Sun, that body, by its attractive power, recalls it to itself, and, while so doing, gradually brings the advancing evolutions to their full development (para. 52).

(64) By its combined attracting and repelling power the Central Sun controls the eccentric course of the Polar System, determining the distance it may recede from itself, and its several members from each other; and then drawing them back again towards each other and itself, thus regulating the extent of expansion and concentration (paras. 53, 54).

(65) By its attractive and revulsive powers it modifies the figures of the several members of the system, causing their polar axes and equatorial diameters to alternately expand and contract, in such wise that the maximum of either coincides with the minimum of the other (paras. 54, 55).

(66) By its attractive power it determines the inclination of the orbits of the visible and Equatorial Suns, bringing these to a mean at their mean distance from itself, and causing them to oscillate across this

mean, so that the maximum of inclination is gained at the point of greatest distance from itself, and the minimum of inclination at the point of greatest proximity (para. 41).

(67) By its attraction it compels the polar axis of the Earth always to point to itself, and by so doing causes the apparent nutations of that axis as the Earth passes round the Sun, and with the Sun round the Equatorial Sun (para. 45).

(68) The Polar Sun, during its passage round the Central Sun, modifies the form of the planetary orbits and determines the extent of their eccentricity (para. 24).

(69) By its attraction it produces the planetary apsides, and draws them after itself during its apparent advance through the constellations of the Zodiac, thus causing their apparent advance in space (para. 19).

(70) By its attraction it causes the inclination of the planetary orbits, and the oscillation of the planes of these orbits across their mean inclination (para. 41).

(71) The Equatorial Sun, during its passage round the Polar Sun, modifies the form of the orbits of the planetary satellites and determines the extent of their eccentricities (para. 25).

(72) By its attraction it produces the apsides of these orbits, and draws them after it as it advances on its apparent course through the zodiacal constellations, thus causing their apparent advance in space (para. 19).

(73) By its attraction it causes the inclination of the orbits of the planetary satellites, and the oscillation of these orbits in space (para. 41).

(74) By its orbital revolution it causes the precession of the terrestrial equinoxes (paras. 22, 23).

(75) The Sun, during its passage round the Equatorial Sun, by its orbital revolution causes the recession of the lunar nodes (para. 17), and by its attraction induces the solar conjunctive tidal wave.

(76) The Earth, during its passage round the Sun, causes the apparent advance of that luminary through the constellations of the Zodiac (para. 34).

(77) The Moon, during its passage round the Earth, induces the lunar conjunctive tidal wave.

(78) The oppositional tidal waves, whether solar or lunar, are revulsive in character, due to the revulsive action of the Central Sun by which the equilibrium in rotation of the revolving planet is maintained.

XVIII.

SUMMARY OF EVIDENCES.

(79) The evidence of the existence of the Central, Polar and Equatorial Suns is found in certain observed phenomena, hitherto attributed to other causes, but which in reality are due to their presence and influence.

(80) The recession of the lunar nodes testifies to the orbital revolution of the Sun ; as do also the advance of the lunar apsides and the oscillation of the lunar orbit (paras. 17, 19, 40).

(81) The advance of the lunar apsides bears witness to the advance of the Equatorial Sun through the zodiacal constellations (para. 34) : itself due to the orbital revolution of the Sun. The oscillation of the lunar orbit bears similar testimony ; as does also the lesser nutation of the polar axis of the Earth (paras. 39, 48).

(82) The precession of the equinoxes points to the orbital revolution of the Equatorial Sun (para. 21). So also does the celestial circle of precession (para. 48), as well as the advance of the terrestrial apsides (para. 19) and the oscillation of the plane of the Ecliptic (para. 40).

(83) The advance of the terrestrial apsides indicates the simultaneous advance of the Polar Sun through the constellations of the Zodiac : itself due to the orbital motion of the Equatorial Sun (para. 34). The oscillation of the plane of the Ecliptic gives similar testimony (para. 39).

(84) The closed circle of celestial precession, with the absence of further intrazodiacal revolutions, whether in advance or recession, shows that the orbit of the Polar Sun is transzodiacal and described on a polar plane (para. 49).

(85) The nutations of the polar axis of the Earth, combined with a relative persistency in direction, bear witness to the presence and influence of the Central Sun (para. 47).

Owing to the mixed character of these relations certain of the phenomena give double indications.

(86) The advance of the lunar apsides and the oscillation of the lunar orbit bear witness to the orbital revolution of the Sun, and to the simultaneous eccentric attraction of the Equatorial Sun (paras. 20, 38).

(87) The advance of the terrestrial apsides and oscillation of the Ecliptic bear witness to the orbital revolution of the Equatorial Sun and to the simultaneous eccentric attraction of the Polar Sun (paras. 24, 38).

(88) The nutation of the polar axis of the Earth, combined with its relative persistency in direction, testifies to the orbital revolution of the Sun and of the Equatorial Sun, and to the simultaneous attraction of the Central Sun (para. 47).

(89) The accumulation of the land in the northern hemisphere of the Earth, with the general trend of its continents southwards and the increasing depths of the oceans in the southern hemisphere, show that an attraction from the Celestial North has acted upon and is still acting upon the revolving and rotating planet (para. 46).

HENRY PRATT, M. D.

(To be continued.)

*BURIAL-ALIVE AND HIBERNATION.**

IN the issue of the *Satesman* of the 22nd instant there is an extract from the *British Medical Journal* headed "Burial Alive" with reference to Mr. Seymour, the thought-reader, who proposes to be buried alive at Chicago after the manner of the Indian *fakeers*. The writer of the article purports to discuss the subject from a strictly scientific point of view, and as modern science is nothing if not materialistic—grossly materialistic—he begins by informing his readers, by way of parenthesis, that it is pedantic to look upon the divine soul as the spring and essence of existence. After this we might reasonably expect a strictly scientific view on the subject of burial alive of Indian *fakeers*. It seems to me, however, that the Editor of the *British Medical Journal* has not thoroughly grasped the subject he was writing about. He tries to persuade us that the burial-alive feat of the *fakeer* is on a par with hibernation as met with among many species of warm-blooded animals; while, I believe, there are good grounds for holding that the two physiological phenomena are essentially different, if we choose to be guided by authenticated facts and not by mere suppositions made to fit into a preconceived theory. The theory of hibernation has the tendency to reduce the performance of the *fakeer* concerned to an act naturally met with in animals; so that instead of showing man as being able to acquire a certain mastery over life and death, the performance in reality shows only how closely a man may, by training, be made to come near the brute in all his habits and mode of life. It will be the task of the present letter to show in how far this theory has any pretensions to correctness, or even to plausibility.

I shall begin by letting the Editor of the *British Medical Journal* have his own say on the subject as far as space permits. "The phenomenon of hibernation," we are told, "yields some sort of countenance to the idea that the animal organism is capable, under certain circumstances—namely, conservation of body heat perfect inaction, and preservation from all external stimuli—of living for weeks, if not months, without food or drink; and records of prolonged fasting, with or without sleep, are forthcoming with the regularity of the announcements of gigantic gooseberries, sea-serpents and eight-legged calves. The alleged proceedings of Indian *fakeers* and Persian dervishes are cited in support of the possibility of human hibernation in underground cells. The proceedings of these gentry must, however, be very liberally discounted. They certainly achieve some very extraordinary feats of endurance and self-abnegation...Tales of prolonged living burial are common enough in India, but in no case has the proceeding been subjected to scientific observation or systematic watching; and, in some instances, the grave in which the devotee has

* The following article was originally published in the *Calcutta Statesman*. We republish it in our columns, on account of its scientific interest, and the bearing that it has on an article published in our last month's issue, entitled "The Samâdhi of Haridas Swami."

proposed to hibernate has been uncovered after the lapse of a few days, and its occupant found dead."

The burial-alive feat in the case of a *fakeer* is then, in the eyes of the *British Medical Journal*, neither more nor less than hibernation, pure and simple—in other words, it is a mere case of fasting or abstinence from food and drink, with an additional abstinence from activity. Let us see how the matter stands in each of the two cases before us, with regard to the oxygen of the air—an element, or a food, if you like, by far more indispensable for the sustenance of life than ordinary food and drink. As to hibernation, it is scientifically established that respiration ceases, or is enormously diminished, so that, had it not been for other factors, to be mentioned hereafter, death would be sure to ensue after a comparatively short space of time. The two factors which are concerned in keeping up an entrance of oxygen within the organism and an exit of carbonic acid, notwithstanding the suspension of the respiratory function, are: first, the diffusion of gases, and, secondly, what is called cardio-pneumatic movement. In virtue of the law of diffusion of gases, two gases in mutual contact mix freely with each other, the current being from the lighter gas towards the heavier. And as the oxygen of the surrounding air is lighter than the carbonic acid gas within the air cells of the lungs, the former gas finds entrance into the lungs in preponderance to the carbonic acid gas, which is carried out by mere diffusion at a slower rate. This mode of physiological ventilation is merely physical in its nature, and does even take place after death, till an equilibrium is established between the two gases.

The second factor is derived from the fact that the heart of a hibernating animal is active, though in a less degree than in its normal condition; that is to say, the heart continues to contract and to expand alternately during the whole time of hibernation, notwithstanding the respiratory movement being almost completely, if not completely, suspended. The heart while contracting occupies within the thorax a smaller space than it does during its relaxation. A vacuum being thus produced, there ensues a rush of air inwardly; on the other hand, air is driven out again when the heart expands. In this way the exchange between the outer and the inner gas is effected in hibernating animals. They do not eat nor drink, but they are provided against asphyxia, though they do not take in the air necessary for their sustenance by the ordinary way of active respiration.

Let us now see how the matter stands in this respect in the case of burial-alive.

The man lies in his grave, shut out from the world and from the air so necessary for the sustenance of his life. No warm-blooded animal, hibernating or not, could ever escape the fate that must in the nature of things sooner or later follow such a condition—death by asphyxia. To talk about deprivation of food and drink while suffocation is nigh, is simply losing sight of the point of gravity of the situation. Unless the

Editor of the *British Medical Journal* has some vague idea that the burial of the *fakeer* is after all not what it is made out to be—that there is some provision made for the access of air, etc., in which case he might just as well have dropped the subject altogether, for where there is a secret provision for ventilation there might just as well be a similar provision for passing down food and drink.

As a matter of fact, it is worth remembering that the records on the subject are by no means so vague and mythical as our worthy Editor half-heartedly tries to make us believe. Here is what we read in the late Dr. Carpenter's Ninth Edition of his "Principles of Human Physiology":

"It is quite certain that an *apparent* cessation of *all* the vital functions may take place without that entire loss of vitality which would leave the organism in the condition of a *dead* body, liable to be speedily disintegrated by the operation of chemical and physical agencies. The state of syncope is sometimes so complete that neither can the heart's action be perceived nor any respiratory movements be observed, all consciousness and power of movement being at the same time abolished; and yet recovery has spontaneously taken place, which could scarcely have been the case if *all* vital action had been suspended. It is not a little remarkable, that certain individuals have possessed the power of *voluntarily* inducing this condition. The best authenticated case of this kind is that of Col. Townsend, which was described by Dr. George Cheyne, who was himself the witness of the fact. But statements have also been made respecting the performances of certain Indian *fakeers* which are far more extraordinary; it being demonstrated, if these assertions are to be credited, that the human organism may not only be voluntarily reduced to a state resembling profound collapse, in which there appears to be nearly a complete suspension of all its vital operations, but may continue in that condition for some days, or even weeks, until, in fact, means are taken to produce resuscitation."

And in a note annexed to the above we read :

"See a collection of these cases directly obtained from British officers who have been eye-witnesses of them in India, by Mr. Braid in his 'Observations on Trance or Human Hibernation,' 1850. In one of this, vouched for by Sir Claude M. Wade, (formerly Political Agent at the court of Runjeet Singh), the *fakeer* was buried in an underground cell under strict guardianship for *six weeks*; the body had been twice dug up by Runjeet Singh during the period of interment, and had been found in the same position as when first buried. In another case, narrated by Lieutenant Boileau, in his 'Narrative of a Journey in Rajwarra, in 1835,' the man had been buried for ten days in a grave lined with masonry and covered with large slabs of stone, and strictly guarded; and he assured Lieutenant Boileau that he was ready to submit to an interment of a twelve months' duration if desired. In a third case, narrated by Mr. Braid, the trial was made under the direct super-

intendence of a British officer, a period of nine days having been stipulated for on the part of the devotee; but this was shortened to three at the desire of the officer, who feared lest he should incur blame if the result was fatal. The appearance of the body when first disinterred is described in all instances as having been corpse-like and no pulsation could be detected at the heart or in the arteries; the means of restoration employed were chiefly warmth to the vortex and friction to the body and limbs."

I shall only add here the description of the condition of the *fakcer* when taken out from the grave after six weeks, left to us by Sir Claude Wade and recorded by Dr. Braid in his book *On Trance*.

"On opening it (the grave) we saw a figure enclosed in a bag of white linen fastened by a string over the head...the servant then began pouring water over the figure...the legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples or the arm. There was, however, a heat about the region of the brain which no other part of the body exhibited."

Two facts are remarkable in this statement—first, the fact that the head—mouth and nose included—was altogether muffled up in a bag; and, secondly, that the head, and the head alone, was found to be warm. The first of these facts go to show that, unlike the process of hibernation as met with in warm-blooded animals, respiration as well as physiological ventilation by means of the two factors before mentioned was out of the question in the case of burial-alive cited above. The second fact marks again an essential difference between the two phenomena under discussion. It is but too well known that sleep is accompanied by an anæmic state of the brain; and as hibernation is a state of intensified sleep, we may fairly suppose that the head would be found cooler than the body. In the case of our *fakcer* we find, however, the head to be hotter than the rest of the body.

Space prevents me from saying more on the subject. Enough, however, has been said to show that to call burial-alive human hibernation, is not only a misnomer, it is a misleading misnomer.

L. SAIZER.

. THE SACRED HAOM-TREE OR SOMA-PLANT.

HAOM is a religious ceremony performed by the Parsi priests. It corresponds to the *Somayagna* of the Hindus, in which a certain potion is prepared and drunk. Whether this ceremony has been of any advantage, or whether it is necessary to perform it at all, are not the questions intended here for discussion. It is proposed merely to show that underneath there lies a deep philosophical truth, the mystery of which will become manifest to Occultists only. We shall examine this subject, however, first from the standpoint of philology, and then of occultism.

Prof. F. Max Müller, the great philologist, in the *Academy* of 25th October 1884, says :—

“It is well-known that both in the Veda and the Avestâ a plant is mentioned, called Soma, (*Zend, Haoma*). This plant, when properly squeezed, yielded a juice, which was allowed to ferment and, when mixed with milk and honey, produced an exhilarating and intoxicating beverage. This Soma juice has the same importance in Veda and Avestâ sacrifices as the juice of the grape had in the worship of Bacchus. The question has often been discussed what kind of plant this Soma could have been. When Soma sacrifices are performed at present, it is confessed that the real Soma can no longer be procured, and that *ci-prés*, such as *Pütikás*, &c., must be used instead. Dr. Haug, who was present at one of these sacrifices and was allowed to taste the juice, had to confess that it was extremely nasty and not at all exhilarating. Even in the earliest liturgical works, in the *Sútras* and *Bráhmanas*, the same admission is made, namely, that true Soma is very difficult to be procured, and that substitutes may be used instead. When it was procured, it is said that it was brought by barbarians from the North, and that it had to be brought under very peculiar circumstances.”

Notwithstanding Dr. Haug's remarks, made by personal experience, and his own confession that “it had to be brought under very peculiar circumstances,” Prof. Max Müller seems to have a *faith*, and a blind faith, too, in the surface of the letters of the Oriental scriptures; and by the dint of that faith he appears to have continued his investigations regarding this mysterious Haom-plant. Because, although all these facts were stated in some papers contributed by Von Roth to the journal of the German Oriental Society in 1881 and 1883, he still hoped, with Von Roth, to point out “how Russian or English emissaries in the northern region of the neutral zone might render useful service if, in their wanderings, they would look out for a plant resembling the Soma-plant.” Why? Because, as he says, “wherever that plant grew naturally, it would be safe to place the cradle of the Aryan Race, or, at all events, of the ancestors of the people who, when they had migrated South, spoke either Sanskrit or Zend.”

Prof. Max Müller, however, believes he knows where the oldest scientific description of the “Soma-plant” occurs, and refers to his note

in the same German journal (1855), where, he says, the only botanical description of the Soma-plant which he knows is found in an extract from the so-called Ayur-Véda quoted in the *Dhúrtaśvámibhâshyatikâ*. There it is said that "the creeper called Soma is dark, sour, without leaves, milky, fleshy on the surface; it destroys phlegm, produces vomiting, and is eaten by goats." The description, according to Sir J. Hooker, points to a sarcostemma, which alone combines the qualities of sourness and milk: but Prof. Max Müller argues that the latter being a native of the Bombay Presidency, it militates against the identification, "because the true Soma must be a northern plant, which was replaced in India itself by *Pútikâs* or similar substitutes."

In the subsequent numbers of the *Academy* we find several other articles written to prolong the controversy on the subject; but as it is a controversy regarding the supposed etymology, botany, and geographical localization of the mysterious "plant," it will be unimportant for our present purpose to follow their arguments. In short, some identified the Soma with sarcostemma, others with hops, and others again with grapes.

Mr. W. T. Thiselton Dyer, however, quotes Dr. Gubernatis (*Mythologie des Plantes*, II, p. 352) to show that in his view this "plant" had "something to do with the moon. That, however, is characteristic of his school of mythic interpretation which finds a universal solvent for mythology in a few physical phenomena." "I am not, therefore, very hopeful," winds up Mr. Dyer, "that botanical discovery will throw much, if any, further light on the Soma question."

There might or might not have been a plant in botany bearing that name; but it has very little to do with the mysterious Haom-tree prescribed in the Avestâ and the Veda. If any one, instead of dwelling on stray passages of the Oriental scriptures, would collect all the information available from them, and meditate on the surrounding aspects of the plant described in the Shâstras, he would, perhaps, arrive at a different solution from that which would identify the sacred tree with sarcostemma, grapes and hops. Even from the sorry remnants that are left to us of the Avestâ literature we have much more yet to discover of this "plant" than the solitary elucidation cited above from the Ayur-Veda, which is nothing more than a description of the botanical qualities of a plant, that work being itself a storehouse of medicines, botany, physiology and kindred sciences.

Looking at the Avestâ literature, therefore, we find that the 4th, 9th and 10th *hâs* (or chapters) of *Yashna* contain the offering, the prayer, and the process of "preparing the juice" of the Haom-tree. The fourth *hâ* begins thus:—

"These good thoughts, good words, good deeds;

"These Haomas, Myazdas, Zaothras, this Bæresma, bound together in holiness, Gaushhudao, Hûrvatât, Ameretât,* Gaush-hudao, the Haoma and Para-haoma, Asam (wood) and Boyé (fragrance);

"This prayer of pure and righteous Ratûs (sacrificial offering) related to their own time, the reciting of the Gâthâs, the holy Manthras:

"We offer and we make them known."

This offering is made to the whole universe, seen and unseen, specifically naming each existence.

The ninth *hâ*, entitled Haom-yasht, is a dialogue between Haom and Zarathushtra. Haom, who is spoken of here in personified terms: as "pure, far from death," informs Zarathushtra about those who had "prepared" him before the time of Zarathushtra, and the advantages they had gained thereby. Among them the first was Vivanhas. "A son was born to him, Yima, the bright, possessing a good congregation; the most majestic, who most gazes at the sun (spiritual) among men." The second was Athwya, of whom Thraetaona [Faridûn] was born, a son with valiant clan, "who smote Azi Dahâk (the *serpent*) which had three jaws, three heads, six eyes, a thousand stratagems." The third who "prepared" Haoma before Zarathushtra was Thrîta, to whom were born two sons, Urvâkhshya and Kereshâspa, "the one a dispenser of the law and the path, the other endowed with higher activity, youth, bearer of the club Gaésú, who smote the *serpent* Sravara, the poisonous, green, which destroyed *horses* and men." The fourth was Pourûshaspa. "Thou wert born to him," says Haoma to Zarathushtra, "thou holy Zarathushtra, in the dwelling of Pourûshaspa, created against the demons, devoted in the belief of Ahura, the renowned in Airyanavaejo."

Zarathushtra then adored Haoma, the "victorious, *golden*, with moist stalks."

"Hail to thee! thou who askest not for the pure-spoken speech;

"To thee has Ahura-Mazda first brought the girdle† studded with stars, prepared in heaven according to the good Mazdayasnian law.

"Begirt with this, thou tarriest on the heights of the mountains, to hold upright the commandments and precepts of the Manthra.

"Haoma is the lord of the house, of the clan, of the Zantu‡, of the region through his holiness, also lord of Wisdom."

In the tenth *hâ* various attributes of Haoma are given, some in plain words, others very occult, the principal of them being Haoma's power of *healing all diseases* and giving *immortality to the soul*.

* Hûrvatât and Ameretât are two of the Zoroastrian Ameshaspentas corresponding to the Theosophical Dhyân Chohans. They are seven in number, including Ahura-Mazda, and "are identical with, and yet separate from, Ahura-Mazda..... On the spiritual plane, they are the Divine Powers of Ahura-Mazda, but on the mental or psychic plane again they are the 'Builders,' the 'Watchers,' the *pitâr* (fathers), and the first Preceptors of mankind."—*Secret Doctrine*, vol. II., pp. 358-59. The two above mentioned preside respectively over water and trees.

† The "girdle studded with stars," is perhaps the original of the Parsi *kûsti* (the sacred thread)—*Spiegel-Bleeck*.

‡ Zantu is translated as confederacy, society or Race, but it is remarked that there is no English equivalent for it.

Then we come to the *Bundahish*, a philosophical work in Zoroastrianism, wherein Haom is known by two names : Gokârd (white Haom) and Haom proper (yellow or golden).

“ It is said of the Gokârd * that Ameredâd, the archangel, as the vegetation was his own, pounded the plants small and mixed them up with the water which Tistar seized, and Tistar made that water rain down upon the whole earth. . . . From that same germ of plants the tree of all germs was given forth, and grew up in the wide formed *ocean* [Akâsh] from which the germs of all species of plants ever increased. And near to that tree of all germs the Gokârd tree was produced, to keep away deformed decrepitude ; and the *full perfection of the world arose therefrom.* (ch. ix).

“ ...It was the first day when the tree they call Gokârd grew in the deep mud † within the wide formed ocean ; and it is necessary as a producer of the *renovation of the universe*, for they prepare their immortality therefrom.”—(ch. xviii. 1).

“ Of trees the myrtle and date, on which (model), it is said, trees were formed, are worth all the trees of khvaniras (the earth), except the Gokârd tree, *with which they restore the dead.*”—(ch. xxiv. 27).

“ Near to that tree, the white Hôm, the *healing and undefiled*, has grown at the *source of the water of Aredvisûr* ; every one who eats it becomes immortal, and they call it the Gokârd tree, as it is said that Hôm expells death ; also in the *renovation of the universe* they prepare immortality therefrom ; and *it is the chief of plants.*”—(ch. xxvii. 4).

Words are italicized above to show that the tree has another bearing also than the physical one, the ‘ocean’ and the ‘water of Aredvisûr’ representing Space or Akâsh. The elucidation of the occultists cited further on will throw some light on the above mystic passages ; although elsewhere, as in the *Bundahish*, Hôm is represented in various terms, namely as an angel, a bird [the symbol of the soul], as well as a ‘plant’ or ‘tree.’

According to the *Bhagavad Gîtâ* three systems are necessary to achieve perfection, viz., Jnân-yoga, Bhakti-yoga and Kriyâ-yoga. The trio should go hand-in-hand. The Parsis have preserved the Kriyâ-kâud—at every step we meet with ceremonials and yâgnas in this religion—but they have lost the other two ; and if there are any fragments of these other two kândas, they are few and far between. Hence, while our brethren the Hindus, who have, by their conservative nature, preserved all the kândas, have produced, and are constantly producing a class of people called yogîs—I do not mean by yogîs that class of people who always infest the streets of the principal cities of India, and are a burden on the community, but yogîs in the higher sense—who can teach the Law of Immortality, the Parsis have produced none since the time of Hazrat Azar Kaivân, the last of the Parsi yogîs and the author of several mystic books. Notwithstanding his constant performance of the Haôm ceremony, the Parsi Mobed remains as ignorant

* A corruption of Gaokerena of Vendidad, xx. 17.

Ahuramazda Yashta, Haptan^uYashta, Siroza, &c.

† Some reading the text *gâr*, render it mountain, and have “ depth of the mountain.”

of the knowledge of the Law of Immortality as his lay-brother. He keeps his eye during the ceremony on the Beresma, the metallic rods which represent the divine twigs of Ahura-Mazda's tree, and wonders why neither the Ameshaspentas or Dhyanis, nor the high and beautiful Haômas, nor even his Vohumano or good thoughts, nor his Ratûs, nor the offerings made, help him to become immortal.

There is a passage in the 11th Hâ of the Yasna of the Zoroastrians which is thus rendered by the translators:—

“The Holy Father Ahura-Mazda has given me, the Haoma, a portion to eat, together with the *tongue and the left eye.*”

This mystic passage has been very much misunderstood, not only by the Parsi priests,—who, taking it in a superficial way, were till lately in the habit of keeping in their presence the head, and some other organs of a slaughtered goat or sheep while performing the Haom ceremony, transforming one of the most sublime and holy ceremonies into unconscious Black Magic!—but by the philologists also. Mons. C. D. Harlez has substituted an “ear” for “to eat” in the above passage, in rendering the text word “*Hanhuharené*” which, he said, is traditionally used by the previous Parsi translators of the Avestâ-Zend language. Unfortunately, however, he adds parenthetically other words of his own, viz., “of Gospand,” *i.e.*, of the cows, goats, &c., after the sentence, which interpretation appears to be a violation of the meaning of the holy author. In the translation of the Avestâ by Spiegel-Bleeck, we find a note on the above, in which it is also stated that, “It seems from this passage that formerly it was not the whole head, but only the left eye and tongue which were offered to Haoma.” They thus supported the Druga-worship, which was unconsciously practised by the Parsi priests, who had long since lost the key of deciphering the mysteries of the Avestâ literature, forgetting that the spirit—the very essence—of the Zoroastrian religion was emphatically opposed to such worship. This passage, again, is held often before the Parsi community, together with such other mystic passages, as Avestaic authority in favour of flesh-eating by its advocates and priests, although throughout the whole Yasna there are numerous passages enjoining on every Zoroastrian to have compassion for poor helpless Gospandas and protect them. Hâ xxxii. 12 justly tells us that, “The men who by their teaching hinder from good deeds, to these has Mazda announced evil, to them *who slay the Gospand* with friendly speech.” Thus misery and unhappiness is in store for them who maintain that by slaying the harmless Gospandas good will be produced. How can the divine light of Ahura-Mazda shine in their hearts, while the compassion for them who deserve compassion is pre-eminently absent in their heart,—the seat of Divine Light?

Looking from the standpoint of Esoteric science we find a splendid light hidden beneath these words. We have to bear in mind that Haoma, the Holy Tree made by Mazda, is not grown on earth, and therefore it is *not earthly*; and the organs bestowed on it [him] are not physical. Esoterically, the left eye of every human being is magnetically in con-

nection with a certain organ in the brain, which, in its turn, is in correspondence with a certain "principle" in the microcosm, which may be in correspondence with Sarosh, which, together with Haom and Fire, the son of Ahura-Mazda, play an important part in the Zoroastrian ritual as well as in liturgy. The tongue and other organs are likewise placed in the same manner. But as this subject is useful only to Occultists, it is unnecessary to dilate upon it here. Suffice it to say, that under the branches of this Holy Tree the bird Karashipt [Soul] recites the "Avesta in the language of birds."*

Turning to the Occultists, we learn a different lesson from that of the philologists and the priests.

Simon Magus, an occultist and sage of Samaria, is considered to be the first Father of the Gnosis posterior to Jesus. Writing on his System Mr. G. R. S. Mead, says :—

"Seeing the importance which the symbolical Tree played in the Simonian system, it may be that there was an esoteric teaching in the school, which pointed out correspondences in the human body for mystical purposes, as has been the custom for long ages in India in the Science of Yoga. In the human body are *at least two* 'Trees,' the nervous and vascular systems. The former has its 'root' above in the cerebrum, the latter has its roots in the heart. Along the trunks and branches run the currents of 'nervous ether' and 'life,' respectively, and the Science of Yoga teaches its disciples to use both of these forces for mystical purposes. It is highly probable also that the Gnostics taught the same processes to their pupils, as we know for a fact that the Neo Platonists inculcated like practices. From these considerations, then, it may be supposed that Simon was not so ignorant of the real laws of the circulation of the blood as might otherwise be imagined."

The above description signifies merely the Physico-Psychic aspect of the tree ; and the lesson we have to learn from the short passage is that, if Simon knew the "real laws of the circulation of the blood," why not the ancient Mazdiasnians who had praised this very tree ages before Simon Magus? Madame Blavatsky, who is generally very much misunderstood, while reviewing the English translation of Casartelli's work, by the late Phirozeji Jamaspiji, says :—"Again, speaking of the Mystic Trees, the Gokârd, the source of all medicines, is said to grow out of the earth, whereas the *White Haom* 'which will furnish man with immortality at the time of the resurrection, is spoken of as being in the Ocean, or the sea with the wide shores,' esoterically *Space*. And, we might add, that the one grows with its roots in the earth, the other with its roots in heaven, twin trees, one the reflection of the other and both within every man. From all of which we may perceive that perhaps the superstition is not so absurd, for, 'the water or sap in the plants circulates like the waters of the earth, or like the blessings which the righteous utter, or which come back to themselves,' and as 'blood' is under the same law, therefore it follows that the

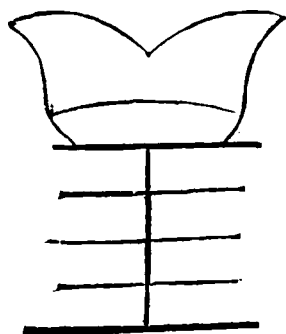
* *Bundahish*, xix. 16.

Mazdian initiates knew both of the 'circulation of the blood' and more important still, of the cyclic and karmic law."*

Besides the ancient Zoroastrians who had the knowledge of the mysterious tree, we see that it was known, also, by different names to the various other subsequent nations. In the Cuneiform inscriptions the ideograph *Zi*, which means *Jiva* or Life, appears in a way which, if put in a linear position, would be represented thus :—



which taken vertically, would become an original drawing of a reed or flower,



the representation of the mystic Tree of Life. The Norse Yggdrasil, the Winged Oak of Pherekydes, the Hellenic Tree of Life, the Tibetan Zampun, the Kabalistic Sephirothal Tree, the Tree of Eden, and the Hindu Ashwattha are all one with the "Holy Tree made by Ahura-Mazda."

In another aspect we find it corresponding to the Moon, the Hindu name of which is Soma, the same name by which their Hom-Yagna is known. In the oldest systems, moon is represented as male, and Soma in that respect is treated as the "illegitimate son of Buddha or Wisdom," "which relates to occult knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation."†

"The term *Soma* drink is simply a synonym of *Amrita* or nectar or Wisdom ; and does not mean the juice of any drug. In the *Pûrûsha-sûkta* it is said that the knowledge of A'tmâ is begotten of Soma, that is, Soma is born of the Virât Purusha. Another Mantra in the Rig Veda, interpreted by Sâyana Chârya, clearly states that Sôma is a synonym of *Amrita* or nectar. In the *Aitareya Brâhmana* a Mantra says that the Râjâh Soma was in heaven and the Devas and Rishis were also in heaven, and these latter obtained Soma (or Wisdom) through Gâyatrî or a correct knowledge of Prânava. The Bhâshya or gloss on the above passage interprets the term Soma as *Amrita* or spiritual knowledge. In the *Karma-kânda* or Rituals, the term seems to have been interpreted

* *Lucifer*, vol. vii., p. 507.

† *The Secret Doctrine*, vol. i, p. 228.

by some to mean 'the juice of a certain drug,' which interpretation appears to be a violation of the intention of the Rishis.*

"The fruits of all these 'Trees' whether Pippala or Haoma, or yet the more prosaic apple," says the *Secret Doctrine*, "are the 'plants of life,' in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed *within and under* the great mundane macrocosmic tree; and the mystery is half revealed in the *Dirghotamas*, where it is said, 'Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels.' As in the Gokârd, among the luxuriant branches of all those mundane trees the 'serpent' dwells. But while the macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the serpents of the manifested Wisdom. One is the One and All; the others are its reflected parts. THE 'TREE' IS MAN HIMSELF, of course, and the serpents dwelling in each, the conscious Manas, the connecting link between spirit and matter, heaven and earth."

This tree is then in its wider aspect, the macrocosm as well as microcosm, signifying the Kosmic Universe, "a pictorial representation of the Invisible, for the unseen ultimate Potency is only observable in its operations."

It is called *Ashrattha* in the *Bhagarad Gîtâ*, where in the beginning of the fifteenth Adhyâya, we read :

"They say the imperishable *Ashrattha* is with root above and branches below, of which the sacred hymns are the leaves. Who knows this, he is a knower of knowledge. Upwards and downwards stretch its branches, expanded by the potencies [the three Gunas—*satva*, *rajas* and *tamas*]; the sense-objects are its sprouts. Downwards, too, its roots are stretched, constraining to action in the world of men. Here neither its form is comprehended, nor its end, nor beginning, nor its support. Having cut with the firm sword of detachment this *Ashrattha* with its deeply-imbedded roots, then should he (the disciple) search out that Supreme, whither they who come never return again, that now he is come to that primal Being, whence floweth the never-ending stream of conditioned-existence."

Thus it will be seen from the above that true explanations of the mystic writings of the Avesta are best sought from students of occultism, or the occultists themselves. All others, being more or less speculative, may be right occasionally, but untrustworthy generally. Reading in the light of esoteric science the chapters in the Avesta regarding Haom and Para-Haom opens the portals of that Wisdom and Immortality—which can be acquired by him only who has the courage to conquer Desire and turn it into Spiritual Will, which then becomes the "Sword of knowledge."—By him only who has the courage to purify himself—because by purity and holiness the way to the Tree of Spiritual Life is gained, and when it is once gained, the "Purified Life becomes the 'Wings of the Great Bird' on which we mount, to be carried to its Nest, where peace at last is found."

NASARVANJI F. BILIMORIA.

* *Theosophic Thinker*, December 22, 1894.

THOUGHTS ON THE BHAGAVAD GITA.

READING the 'Divine Song' one can hardly help being impressed by the idea that much of India's misfortune is due to a very complete neglect of the philosophy and ethics taught by Shrí Krishna to his friend and disciple Arjuna. The philosophy is a very comprehensive one, and properly understood lies at the root of all the religions of the world, modern and ancient. What is that philosophy? We read in the seventh chapter.

"The *bhúmi*, the *ápas*, the *anala*, the *váyu*, the *kha*, the *manas* the *buddhi* and the *ahankára*—thus eightwise is my *prakriti*, differentiated—4, vii.

"This is the *apará*; know another *prakriti* of mine to be the *pará*, which becomes the *jíva*, and by which this universe is sustained—5, vii. Know that all beings are born out of these; I am the cause of the appearance and disappearance of the whole world"—6, vii.

There is nothing else further than me O Arjuna; all this hangs on me like pearls in a string—7, vii.

.

"This *Dairi Máyá* of mine, made of the *gunas*, is difficult to get out of; those who come to me alone cross this *Máyá*"—14, vii.

Shrí Shankaráchârya reduces the terminology of the 4th verse to the ordinary terminology of the Sâmkhya philosophy thus. The *Bhúmi*, *ápas*, *anala*, *váyu* and *kha* are the five *tanmátras*, better known in a reverse order as the *shabda*, *sparsha*, *rúpa*, *rasa* and *gandha tanmátras*. The word *manas* stands for *ahankára*, the principle of Individuality, inasmuch as it is the cause of *manas*. *Buddhi* is the cause of *ahankára*, the *Mahat-tatwa*, as it is otherwise called. The word *ahankára* stands for the *avyakta*, the *mûlaprakriti*, the one cause of all the other *prakritis*, the unmanifested noumenal cause of all the phenomenal powers of the universe.

The other *prakriti*, which is styled *jíva* here, is defined by the same learned commentator to be the *kshetrajna*, the twenty-fifth principle of the Sâmkhya Yoga philosophy, the *purusha* as it is called, the conscious entity of the universe.

Thus there are two *prakritis*, the one the eight-fold *apará* and the other the single *pará*. What is the meaning of the word *prakriti*? The word comes from the root *kri*, which carries the idea of doing. The suffix *ti* gives to the word the idea of abstraction, and the word *kriti* thus means doing action, work. The prefix *pra* gives as usual the idea of fullness; and *prakriti* therefore means the highest power of work, that power of a thing but for which it would not exist. The two *prakritis* are therefore those two powers of the phenomenal universe, but for which there would be no universe such as we find it to be. The only distinction which is made between these two powers is by giving them respectively the epithets of *pará* and *apará*. Whatever may be the meaning of the word *pará*, it is evident that *apará* denotes the negative

thereof. Hence are the two *prakritis* but the positive and negative determinations of the same substance.

The Sâmkhya philosophy teaches that the *prakriti* acts for the *purusha*, to cause experience and *moksha* for the conscious entity. If there were no *purusha*, the *prakriti* would not act; hence the *purusha* too is a power which determines the evolution of the universe. It is for this reason that the *Gîtâ* styles both these powers *prakritis*. There is hardly any doubt that the *Gîtâ* teaches the philosophy known as the Sâmkhya Yoga, although some differences between the two terminologies, and in fact the improvement of the one upon the other, would seem to show that Shri Krishna, although knowing Kapila, did not take his teachings directly from him. Both would seem to have drawn upon a common source. This, however, by the way.

As long as we do not recognize the *prakritic* nature of both the *purusha* and the *mûlaprakriti*, we cannot but conceive of the two as distinct entities. Kapila gave too much prominence to one side of the question, the mere action of the *mûlaprakriti* for the fulfilment of the purposes of the mere looker on, *purusha*. He never brought into prominence the necessary force given by the other entity to the action of the *mûlaprakriti*. But for the existence of the *purusha* there would be no action in the *prakriti*. The existence of the *purusha* is necessary for the manifestation of the universe. Hence it might very well be said from one point of view that the *âtma* creates the universe. It is this point of view from which Shri Krishna speaks of himself as being the creator—the father and the mother—of the universe.

Before proceeding further in the investigation of this branch of the subject, it would appear to be necessary to examine the details of this division of the universe, to see if the division is justified by the observed or inferred actualities of the universe; and to determine the relations which exist among the various outputs of the *aparâ prakriti*, and the *parâ prakriti*.

It is these *prakritis* which are said to have created the universe. The purely created phenomena—the *vikritas* or *vikâras* as they are called—are sixteen in number. These are the five *karmendriyas*, the five *jnâne-driyas*, the five *mahâbhûtas*, and the *manas*. Thus while describing the *kshetra*—the field, so to say, for consciousness to act in, Shri Krishna says:—

“The *mahâbhûtas*, the *ahankâra*, the *buddhi*, the *aryakta*, the ten and the one *indriyas*, the five objects of the *indriyas* (*indrajagochara*, lit. the field for the “*indriyas* to roam in”) 5. xiii “..... this in brief is the *kshetra*.”—6. xiii.

The *ahankâra*, the *buddhi*, the *aryakti*, and the five objects of the *indriyas*—the *tanmâtras*—are the eight appearances of the *aparâ prakriti* mentioned above. The remaining sixteen are the mere *vikâras*, the purely created phenomena, with no further power to put forth new and entirely independent appearances.

If now we look into the universe without and within, we find first of all the sixteen *vikâras* existing, without much difficulty. To take up the five *mahâbhûtas* first. Their existence is a matter of direct sensuous knowledge. Perception tells us of the existence of the five qualities which appeal to our senses one by one. These are sound (*shabda*), touch (*sparsha*), colour (*ropa*), taste (*râsa*), and smell (*gandha*). These qualities we find are the five specific qualities of the five *Mahâbhûtas*—*âkâsha*, *vâyu*, *agni*, *âpas* and *prithvi*, respectively. But there are five generic qualities too. These are *resistance* (*mûrti*) of the *prithvi*, smoothness (*sneha*) of the *âpas*, heat (*ushtra*) of the *agni*, change (*prânamtra*) of the *vâyu*, and pervasion or space of the *âkâsha*.

Sound, touch, taste, colour and smell, are but five forms of motion, as modern science tells us. Sound is rectilinear, touch spherical, taste semicircular, colour trilateral and smell quadrilateral motion. These truths might be verified in various ways, by observation, experiment and inference. However that may be, we see at any rate very clearly that the matter we perceive with our senses possesses five generic and five specific qualities, as detailed above. The five generic qualities are so called because they appear each of them in turn associated with each of the five specific qualities. Thus sound—the quality which is directly sensed by the sense of hearing, has a form of its own, which maintains its peculiar shape as against others of similar nature. This is so on account of the possession of the generic quality of resistance or form (*mûrti*). It is again known as possessing various degrees of what is called flow. This is the quality of smoothness. It is again known as possessing various degrees of temperature. Some sounds heat, others cool in various degrees. It has again in itself an inherent quality of change. It may swell or fall down, it may become intense or weak, and yet remain the same sound. This results from the possession of the generic quality of change or impulsion (*pranâma*). The quality of pervasion is again quite apparent; and it is also apparent that sound may be made to take many colours and independent qualities into itself. In fact, sound possesses all the phenomena of the universe into itself both *in posse* and *in esse*. In the same way we might see with a little thought how each of the other specific qualities of matter possesses each of these generic qualities. The objects of our ken are nothing more than outputs in various degrees and proportions of these generic and specific qualities.

We thus see that every sensuous object in the universe is possessed of two sets of qualities. These specific qualities form the gross appearance of every object. Grossness consists in the capacity of appealing directly to the senses. The generic qualities form what is called the *svarûpa* (own appearance) of every object. The five generic qualities are but five modes of motion, and it is the predominant or active quality of these five generic qualities which gives to the object for the time being the quality of perceivability. It is therefore the *svarûpa* of every substance which is immediately responsible for the maintenance of the gross appearance thereof.

But what is the *svarūpa*? Before entering into this investigation, it would be advantageous to discuss the meaning attached to the word quality in philosophy taught by Shri Krishna.

What do we mean when we say we perceive a particular quality? I have spoken above of these qualities as different modes of motion. But to use the language of modern science, there can be no motion without matter. In the language of the philosophy of Shri Krishna, there can be no *rajas* and *tamas* without *satva*. These are the three celebrated qualities of Hindu philosophy of which the Bhagavad-gîtâ speaks as the constituents of the *Dairi Mâyâ*, otherwise known as *aparâprakriti*. The *satvaguna* is the quality of substantiality, and the *rajas* and *tamas*, respectively, the qualities of forward and backward motion. These three qualities eternally exist in conjunction. The one cannot exist without the other. Wherever there is a particular form of motion, there must exist a quantum of substantiality. In the terminology of this philosophy, therefore, heat means matter in a state of that particular motion which causes the sensation of heat. Light means matter in that particular state of motion which causes the sensation of sight. Form (*mûrti*) means matter in a state of that particular phase of motion which persists along one or more lines as the case might be for the time being. Smoothness (*sucha*) means matter in that particular state of motion which causes one atom to glide easily along others. In short, all the forces of nature, whatever be their actions, are particular states of matter, the states being determined by particular forms of motion. Each and every force in nature has an appropriate state of matter.

In other words, it is the presence of the five generic qualities in varying degrees, which gives us various states of gross matter. The five generic qualities must be qualities of matter, in a state other than the gross form ordinarily known to us. In other words, each and all of these qualities is and are different presentations of the three qualities of substantiality, motion forward, and motion backward; or, in other words, still, these qualities are, or at best represent as many actual states of matter, each state being determined by its own constituent state of vibratory motion.

Heat is transmitted from the sun to every object on our planet. As between the sun and highest limit of our planetary atmosphere there is an absence of all matter such as is known to us on the planet, there must be some sort of matter existent in the vast interim, which serves to transmit heat to the earth. That matter has been named by modern science ether.

Heat, light, electricity, are now all of them conceived as being modes of motion of this ethereal matter.

The admission of the existence of ethereal matter is a necessity of scientific thought. Hindu philosophy propounds a consistent theory throughout, when it teaches the existence of five ethers instead of one. These five ethers of Hindu philosophy are five forms of subtle matter, the preponderating determinative motions being rectilinear, spherical,

trilateral, semicircular and quadrilateral. This is the kingdom of *svarūpa*; it fills the whole universe; it is capable of presenting itself in many degrees of grossness. The gross forms which we perceive are nothing but what our senses can see of the *svarūpa* of any substance. Every particle of gross matter has its *svarūpa* behind.

Ice, water, and water-vapour are the same substance existing in three different states. What is that which changes three different states, and yet remains the same? It is really the *svarūpa* of water which remains behind solidity, fluidity and gaseousness all the same. These three states are the gross presentations of its *mūrti*; but the real thing with *mūrti* as one of its constituents exists quite independent of all these states.

It follows as quite natural that the *svarūpa* of any substance does not depend for its existence upon the gross appearance of that substance. The gross appearance might cease to exist, and yet the *svarūpa* will remain; and the *svarūpa* must exist before the gross appearance can come into existence.

We come thus to the conclusion that behind the gross appearance of the world there exists the real type-world of which the gross appearance is but one presentation. It is now time to analyze this type-world; for each type that we find existing in this world presents a vast capacity of development into higher and higher appearance. The types are found to change and grow. Hence does it become necessary to analyze these existences into their constituent elements and powers. It is as a result of this analysis that we shall recognize the existence of the eight forms of the *aparāprakṛiti*, and their different functions in the economy of the universe.

We at once recognize in these types the necessary presence of three elements.

Enough, however, for the time being.

RAMA PRASAD.

A TRANSCORPOREAL EXPERIENCE.

[Ed. Note.—From Dr. Gibier's valuable book "*Analyse des Choses*," we translate one more instructive incident.]

MR. H. is a tall, blond young man, about 30 years old. His father was a Scotchman and the mother a Russian. He is a very talented artist-engraver. Both his parents were endowed with strong mediumistic powers. He did not interest himself in spiritism although he was born among spiritualists, and did not have any abnormal experiences until he met with what he called "the accident" about which he came to consult me early in 1887.

A few days ago, he told me, I came home about 10 o'clock in the evening, when I suddenly was seized by a strange feeling of lassitude that I could not explain. I decided, nevertheless, not to go to bed at

once, and lighted my lamp, leaving it on my night-table, near the bedstead. I took a cigar, lighted it, and after a few puffs lay down on the lounge.

The moment I reclined to put my head on the cushion of the sofa, I felt as if the objects surrounding me were moving. I experienced a stupor, a blank; then suddenly I felt myself transported into the middle of the room. Surprised at this change, of which I had not been conscious, I looked around and my astonishment increased.

First, *I saw myself* stretched on the sofa, comfortably, without stiffness; the left hand was outstretched, supported by the elbow and holding my cigar whose glow I saw in the shadow caused by the lamp-shade. The first idea that struck me was that I was doubtless asleep and dreaming. Nevertheless I confessed that I never had had a dream so intensely real; moreover, I had the impression that I never felt the reality more. Thus while I calculated that it could not be a dream, the thought occurred to me that I was dead; and at the same moment I remembered to have heard about the existence of spirits and thought that I had become one myself. All that I had learned on this subject came slowly back to my inner sight and in less time than I can describe it. I remember being seized with a kind of anguish, regret for not having achieved certain things;—my life seemed to me to have been a mere formality.

I approached myself or rather my body or what I thought was already my corpse. My attention was called to a sight which I did not at once understand: I saw myself breathing, and, moreover, I saw the interior of my chest with the heart slowly but regularly beating. I perceived my blood, fiery red, streaming through the veins. In this moment I understood that I must have had a peculiar fainting fit, and persons that faint, I thought to myself, do not remember what happens to them as long as the fainting spell lasts; and then I feared that I should remember nothing when I regained consciousness.

Having quieted myself, I looked around, wondering how long a time this would last; then I did not care more about my body, this *other self* resting on the lounge. I looked at my lamp which was silently burning, and thought that it was standing too near the bed, so that the curtains might catch fire; I touched the screw in order to turn it out but—another surprise! I felt perfectly well the screw, with its rowel, I perceived, so to say, each of its molecules, but it was in vain I turned it with my fingers; the screw remained immovable.

I then examined myself and saw that my hand could extend, and I felt my body (if my memory does not fail me on this point) as clothed with white. I looked in the mirror over the mantelpiece. Instead of seeing my image in the mirror, I discovered that I could extend my view at will and, first the wall, then the pictures, the wall behind and, finally, the interior of my neighbour's apartment appeared before me. I noticed the absence of light in some of these rooms. I could nevertheless

see things, and I saw distinctly a ray of light starting from my epigastrium which lighted the objects around.

The idea struck me that I would enter the house of my neighbour, whom I did not know and who was away from Paris at the time. As soon as I had wished to visit that other apartment, I was transported thither. How? I don't know, but it seems to me that I had gone through the wall as easily as I could see through it. In short, I was in my neighbour's house for the first time in my life. I inspected the rooms, impressed their appearance in my memory, and directed myself towards a library where I particularly remarked the titles of several books placed on a shelf at the height of my eyes.

To change place I had only to wish to do so, and without any effort I found myself where I wanted to be.

From this moment my memories are very confused. I know that I went far, very far, to Italy, I think, but I cannot say how I spent the time. It appears as if, not having control over myself, being no longer master over my thoughts, I found myself transported hither or thither according to the direction which my thought took; I had no control of it and it wafted me along before I could seize it; the will-o'-the-wisp of the building, now carried the building with her.

What I may add in conclusion is that I woke at 5 o'clock in the morning, stiff and cold on my sofa, still holding my unfinished cigar between my fingers. My lamp was extinguished, the chimney smoky. I went to bed without being able to sleep and with a severe chill. At last oblivion came and I slept till late in the day.

The same day by an innocent stratagem I induced my janitor to go over into my neighbour's room and see if anything was displaced there and, ascending with him, I recognised the furniture, pictures, and titles of the books as I had seen them the previous night.

E. W.

HELENA PETROVNA BLAVATSKY. *

(Continued from page 304.)

ALL these stories by Olcott, by Judge, by Sinnett and by many others, of objects created from nothing, of drawings which she caused to appear by merely placing her hands on a sheet of white paper, of apparitions of persons who were dead or absent, or of numbers of objects which had been lost for many years being found in flower beds or in cushions, added nothing to the reputation of Madame Blavatsky or her Society; on the contrary, they gave a handle to her enemies, as proofs of bad faith and error. The world at large is alive with more or less convincing phenomena, but there will always be more people incredulous than believing, more traitors than men of good faith. The number of

* Reprinted from *Lucifer*, to whom permission to translate from the French has been kindly accorded by the Editor of the *Nouvelle Revue*.

ardent members of the Theosophical Society and zealous friends of Madame Blavatsky, who became her bitter enemies in consequence of the failure of their mercenary hopes, proves this once again.....

Always indifferent as to incredulity regarding startling phenomena—material phenomena—H. P. Blavatsky profoundly resented want of confidence in her psychic faculties, in her powers of clairvoyance and that quality of mental intuition which manifested in her when she either wrote or discussed serious matters. In 1875 she thus wrote to us, speaking of this invasion of her moral being by an outside force :

“It is evident that it is difficult for you to comprehend this psychic phenomenon, notwithstanding that there are precedents of which history speaks. If you will allow that the human soul, the vital soul, the pure spirit, is composed of a substance which is independent of the organism and that it is not inseparably linked with our material organs; that this soul, which belongs to all that lives, to the infusoria as well as to the elephant and to each one of us, is not to be distinguished (from our shadow which forms the almost always invisible base of its fleshly envelope) except in so far as it is more or less illumined by the divine essence of our immortal spirit, you will then admit that it is capable of acting independently of our body. Try and realise that—and many things hitherto incomprehensible will become clear. As a matter of fact, this was well recognised in antiquity. The human soul, the fifth principle of the being, recovers some portion of its independence in the body of one profane during the period of sleep; in the case of an initiated adept it enjoys that state constantly. St. Paul, the only one of the apostles initiated into the esoteric mysteries of Greece, does he not say in speaking of his ascension to the third heaven, ‘in the body or out of the body,’ he cannot tell; ‘God knoweth?’ In the same sense the servant Rhoda says when she sees Peter, ‘it is not him,’ it is his ‘angel,’ that is to say, his double, his shade. Again in the *Acts of the Apostles* (viii. 39), when the spirit,—the divine force—seizes and carries off St. Philip, is it in truth he himself, bodily and living, that is transported to a distance? It was his soul and his double, his true ‘ego.’ Read Plutarch, Apuleius, Jamblichus. You will find in them many allusions to these facts, if not assertions, which the initiated have not the right to make.....That which mediums produce unconsciously under the influence of outside forces evoked during their ‘sleep, the adepts do consciously, working by understood methods.....*Voilà tout!*”

Thus it was that my sister explained to us the visits of her Master, who not only instructed and made suggestions to her by means of her intuition, from his own vast wisdom, but even came in his astral body to see them—her and Col. Olcott and many others besides.

In the year 1885, for example, Mahâtmâ Morya appeared to M. Vsevolod Solovioff, with whom he had a conversation, and who has described what took place to many people with his usual eloquence. As for myself, however, I have never seen them; nevertheless I have no

right to doubt their existence, testified to by many persons whose truthfulness cannot be questioned. All the same these apparitions have always seemed to me very problematical, and this opinion I have never hesitated to express to my sister, on which she would reply :

“As you like, my dear.....I wish you had a better understanding.”

During the war between Russia and Turkey, Helena Petrovna had not a moment's peace. All her letters written during 1876-77 are full of alarm for her compatriots, of fears for the safety of those members of her family who were actively engaged in it. She forgot her anti-materialist and anti-spiritualist articles in order to breathe forth fire and flame against the enemies of the Russian nation ; not against our enemies themselves who were also to be pitied, but against the evil-minded hypocrites—against their simulated sympathies for Turkey, their jesuitical policy which was an offence to all Christian peoples. When she heard of the famous discourse of Pius, in which he taught the faithful that “the hand of God could direct the scimitar of the Bashi-bazouk towards the uprooting of schism,” in which he gave his blessing to Muhammadan arms as used against the Orthodox Greek Church, she fell ill. Then she exploded in a series of satires so envenomed and so clever that the whole American Press and all the anti-papish journals called attention to them, and the Papal Nuncio at New York, the Scotch Cardinal MacKlosky, thought it advisable to send a priest to parley with her. He gained little from that, however, for Madame Blavatsky made a point of relating the occurrence in her next article, saying that she had begged the prelate to be so good as to talk to her through the press and then she would most certainly reply to him.

In October, 1876, H. P. Blavatsky gave fresh proof of her powers of clairvoyance. She had a vision of what was happening on the Caucasus, on the frontier of Turkey, where her cousin Alexander Witté, Major of the Nijni-Novgorod Dragoons, narrowly escaped death. She mentioned the fact in one of her letters to her relations; as, often before, she had described to us apparitions of persons who warned her of their death weeks before the news could be received by ordinary means, we were not greatly astonished.

All that she made in the way of money, during the war, from her articles in the Russian newspapers, together with the first payments she received from her publisher, were sent to Odessa and to Tifis for the benefit of the wounded soldiers or their families or to the Red Cross Society.

By the spring of 1878 a strange thing happened to Madame Blavatsky. Having got up and set to work one morning, as usual, she suddenly lost consciousness, and never regained it again until five days later. So deep was her state of lethargy that she would have been buried had not a telegram been received by Colonel Olcott and his sister,

who were with her at the time, emanating from him she called her Master. The message ran, "fear nothing, she is neither dead nor ill, but she has need of repose ; she has overworked herself.....She will recover." As a matter of fact she recovered and found herself so well that she would not believe she had slept for five days.* Soon after this sleep, H. P. Blavatsky formed the project of going to India.

The Theosophical Society was thenceforth duly organized at New York. The three principal objects were then as they are to-day : (1) the organization of an universal brotherhood, without distinction of race, creed or social position, in which the members pledged themselves to strive for the moral improvement both of themselves and others ; (2) for the common study of the Oriental sciences, languages and literature ; (3) the investigation into the hidden laws of nature and the psychological powers of man, as yet unknown to science, this last clause being optional ; in fact it is only the first which is considered binding on all the members of the Society ; the other two are not insisted on.

The work of Madame Blavatsky and of Colonel Olcott was, in America, confided to the care of the most zealous and devoted of their disciples, Mr. William Q. Judge, who is at the present time Vice-President of the Theosophical Society. As for the Founders they left in the autumn of 1878 for India.

They were ordered, so they stated, by their Masters, the guides and protectors of the Theosophical movement, to work on the spot and in concert with a certain Dyânand Sarasvati, a Hindu preacher who taught monotheism and who has been called the Luther of India.

VERA PETROVNA JELIHOVSKY.

(*To be continued.*)

A STORY OF A DOUBLE PERSONALITY.

ARE our personalities double? That is to say, have we, each of us, two selves, the one conscious of our daily waking life but unconscious of anything else except that action and reaction of the bodily environment caused by the brain being affected by vibrations brought through the nerves of sensation from things around us or from ideas of things which we create for a moment and then look at : the other, unconscious of these vibrations, but conscious of the whole purpose of the life being now lived and that has been lived and that is to be lived, and whose environment is in the minds and souls of others in sympathy with it for the time being. The one self lives in the material world and body : the other in the psychical or mental world—in the "anima mundi—" and if it has a body, it is of that spirit-matter type which has been variously called the Astral body, or Periesprit or Double.

Fifty years ago the number of human beings who believed in this duplex personality was very limited, but recent researches and experi-

* If this thing occurred I have no recollection of it whatever. H. S. O.

ments, and, we may say also, recent experience are increasing the number of believers daily. There are the researches of the hypnotists which have proved that as we lull the outer consciousness into an artificial slumber, a second consciousness endowed with a different range of ideas and characteristics takes its place. The experiments have led Mr. F. Myers and the Psychical Research Society to formulate a theory of a second consciousness called the "Subliminal Consciousness," *i.e.*, the one lying close behind or beneath the threshold of the usual consciousness.

Recently, again, has come the experience of Mr. Stead, the Editor of *Borderland* and of the *Review of Reviews*. When sitting for automatic writing, that is, writing during which he keeps his own brain as passive and inactive as possible and allows his pen or pencil to be moved by his fingers as the impulse comes from within—he has found that he can ask questions of living persons at a distance and get replies from the spiritual or second personality of those addressed without their outer personality being aware that this inner self is corresponding with an enquirer at a distance. He claims that these replies have contained facts and statements beyond his own immediate knowledge but which have subsequently been verified, and hence he infers that the communications do not come from any imaginative faculty of his brain, but from actual spiritual presences talking to his spiritual presence or automatically using his brain—just as a driver may step aside and allow another for the moment to take the reins. Sometimes also he has found these communications from living persons to come spontaneously and to volunteer information.

It is in support of these experiences of Mr. Stead that I am going to narrate some personal experiences that I was a witness of some ten years ago and which corroborate in a very remarkable way the theory of our double personality.

The facts of my narrative have happened just as I have stated them, but as the actors of the little drama are all still living and as many of the incidents are such that the chief actor would not like to have them published to all the world as having happened to him, I have been compelled to alter all names and localities, but the facts I narrate without any embellishment for the sake of making a good story.

When I was studying at Heidelberg one of my boon companions was a Captain in the German Army, called Sergius Hofmann. It is not often that one finds a lover of the mystical and occult among the Military, but if ever there was one, it was Captain Sergius Hofmann. At that time I was myself an investigator into Mesmerism and Spiritualism, and my experience in these subjects had led me to take a great interest in all kindred subjects. My friend Sergius was an experimenter in Occultism rather than in Spiritualism. He explained his taste in this subject by the fact that his great-grandfather had been an occultist. As a boy he had found some occult books belonging to this relative stowed away in

his father's library and he had taken to the subject as a duckling takes to water. He was also a powerful mesmerist and was continually practising his power of mental command and the effect of his gaze. He was fond of trying to make some young brother officer find his beer nauseous by suggesting the idea mentally but not verbally; he would make, in a similar way, some friend in a crowded party feel uncomfortable and leave the room; even in church he would try to make a preacher stammer and lose connection of thought, or in the streets an errand boy stop his whistling or a policeman cross the road. I mention these facts as perhaps this practice of operating mentally may have given his other self also greater powers of impressing its ideas on another's consciousness.

My friend had been married some few years when I first met him. His wife had a fortune of her own and so they lived in very comfortable style for a German officer. His wife was not much interested in the occult: consequently he did not reveal this side of his character so much to her as he did to me. His wife's tastes were more for society and gaiety.

One day I made the acquaintance of an American lady, the Baroness von Ritter, and her sister, Miss Arnold. These ladies being interested in Spiritualism and discovering it to be also my hobby, asked me to come every Sunday afternoon and sit quietly with them to see if we could not develop some spiritual gifts amongst ourselves. The gift that came to Miss Arnold was automatic writing. First with the help of a planchette, afterwards with simply a pencil in her hand she would write messages purporting to come from the world of departed spirits.

As I was often talking of my friend Captain Hofmann, they asked me to bring him some day. Accordingly one Sunday afternoon I brought him and introduced him and we had a séance together which ended in an interesting talk on Astrology and Palmistry which the Captain practised amongst his other studies. Finally the Captain gave Miss Arnold an example of his art by delineating her character and fate from her hand.

Shortly afterwards the Captain was ordered out on service at the Cameroons, and as the station was notorious for fevers he left his wife behind him in Germany. He saw no more of the Baroness and her sister, who also shortly after left Heidelberg and went to reside in Switzerland. In course of time I also left there and went to my professional duties in England.

More than a year had passed away. Occasionally I corresponded on matters spiritual with the Baroness. One day I was asked in a letter a question whether Captain Hofmann and his wife got on well together or whether there had been any quarrel between them. I replied that except that on the mental plane their tastes did not altogether agree, I had always found them good comrades to each other and that no quarrel had taken place so far as my knowledge went. In reply the Baroness informed me of the reason of her question. She and her sister in their home in Switzerland were sitting together of evenings to get automatic

writings from spirits, when one evening, to their astonishment, Miss Arnold's hand was controlled to write by the Spirit of Captain Sergius Hofmann. This was the first time that an intelligence that had not yet permanently separated from his earthly body had communicated with them by this means. He affirmed that he was still living in his body, but that he was very unhappy and found some comfort in talking with them. When asked why he was unhappy, he replied that he would shortly be divorced from his wife on account of some actions of hers: that his outer self was not aware of this fact but only dimly felt some shadow settling upon its spirits. Being then asked to give some proof that it was really his self communicating, he replied that he had held Miss Arnold's hand for five minutes. Miss Arnold indignantly repudiated the fact that she had allowed any gentleman to hold her hand for so long, but soon they recollected that the Captain had told her fortune from her hand on the only occasion he had met her.

Time went on. The spirit of the Captain came again each time persisting in affirming that the same fate was hanging over him and apparently finding some consolation in thus relieving the burden of his mind; but nothing in the outer world seemed to point to the truth of the statement. Captain Hofmann, I heard from friends of his, had returned and was living very peaceably and quietly with his wife. Six months or so had passed since his return, when at Christmas time I went to spend a holiday at Heidelberg to look up some old friends and to refer to some books in the library there. It was a week before Christmas and I was absorbed in my books in the library when I was tapped on the shoulder and looking up saw my old friend Captain Hofmann. "Well, old man," he said, "I had a sort of presentiment that I should meet you soon and a sudden whim to come here this afternoon, and here you are. Let us come out into the Beer garden. I have had some queer experiences lately I want to tell you of." We went out and on the way I remarked that I had heard of his return six months ago from Africa, but had no idea of his being in Heidelberg. "I am stationed at Maintz," he said. "My wife and I have been staying here for a few days: you must come in and see her presently." The unpleasant affair then, thought I, has not come of.

When we had settled down over our beer, he began to tell me the following extraordinary experiences.

He had discovered, he said, that his spirit double was in the habit of wandering about and making communications to living persons. I smiled. He has heard from my friends I thought, but to my surprise he continued. There are some people who live in a castle down the Rhine, a widow lady and two daughters, whose names I had never heard of, whose existence I was not externally aware of. These ladies have taken up with esoteric and mystical Christianity, and one of the daughters is controlled to give writings purporting to be teachings of angels. One evening a few months after my return from Africa, instead of the usual angel inspiring the hand of the girl Adela, there came a communication

from a new spirit signing himself Sephariel. That you know, Captain Sergius reminded me, is a spirit that I am often in communication with. This spirit ordered the mother to make the acquaintance of a certain incarnated person called Captain Sergius Hofmann as there were communications that could be given only in his presence. As they had never heard of me, they did not know what to do. But on subsequent evenings they got communications signed by my name entreating them to make my personal acquaintance, saying they could give me a great deal of help and that if they would write to Countess W.— she would give my address and introduce me.

Out of curiosity they did so, not giving the Countess the exact reasons they asked her to give my address. She did so and I was informed by letter of the communications and requested to come down to the castle for a visit of a few days.

I went down there full of curiosity. I found the three ladies very congenial people and I got intimate with them at once—as if we had known one another in ages gone by:—You know the feeling, he said to me. We had some very high and mystical teachings through Sephariel, and I left. But after I left my spirit continued to write through the hand of Adela. There is some sort of affinity between the soul of that girl and me, you understand, said Sergius looking at me full with his steady gaze for a few seconds as if wishing to implant an idea into my brain which he did not wish to give utterance to in words. My spirit wrote through her hand begging them to continue my acquaintance, saying that a great blow would fall on me shortly like a thunder-clap, and that if my outer self did not get a warning and sympathy in time, it would lose its reason and do some rash act. The blow is to fall on Christmas eve.

There is my story, said the Captain, but I cannot see where the blow is to come from.

In return I told him about his spirit having communicated also through my friend Miss Arnold prophesying trouble going to befall him, but I thought it discreet not to mention anything about a divorce.

“Now you must come along and see my wife,” said the Captain gaily, “she will be delighted to see you and will make some afternoon tea in your honour. We are only passing through Heidelberg and staying a few days in lodgings. My wife is going on to-morrow to spend her Christmas with her parents in Dresden, but I am going to stay here for mine. I cannot get leave long enough” “Besides,” he added in a low voice, “if this blow is to come to me on Christmas eve, I may as well be alone to receive it.”

I found Madame and the Captain very genial and jovial. There seemed to be no misunderstanding as yet between them. We laughed and chatted and then I took my leave. “Come and let us have lunch together on Christmas day if you have nothing better to do” he suggested as we shook hands. “We shall both be lonely bachelors and I may

want cheering," he added significantly. "Well I will call for you and we will go to the Gardens together," I replied.

A week went by Christmas eve came and went. The next morning, as by arrangement, I called to fetch my friend expecting to find that his fancy about the blow falling on him suddenly on a particular date to be all nonsense. But I found him sitting with his elbows on a desk and with his head leaning on his hands and staring crushed and stolidly at a letter before him.

"The blow has come," he said, "and through this letter I have discovered that my wife has been false to me while I was away on service. I was writing to my wife yesterday evening when the post brought this letter addressed to her and forwarded on here from our home. I knew the handwriting well. It was from my wife's greatest school-girl friend. She often wrote and my wife always showed me her letters. So not thinking there could be any secrets between them, I concluded there could be no harm in opening her letter, reading her news, and enclosing it in the one I was writing to my wife."

In that letter I discovered that when I had been away in Africa that girl and my wife had been together and gone off on a tour with a theatrical company and each had lived as the wife of one of the actors. There is the blow and I had not a suspicion of it.

Then I told the Captain how it was his fate and how his spirit had known of it and a year and-a-half ago had told us of its impending. He was amazed to hear this. "All that I have felt," he said, "is a sort of vague unrest." Just then the post brought a letter. "It is from Adela's mother" he said reverently. He showed me what it said. "Last night my daughter received the following communication from Sephariel and we are ordered to send it at once to you." On another slip of paper was written: "The blow has come to you that we knew of and spoke of from within. Be composed and resolute. It is your destiny. We are near you giving you our sympathy."

I left my friend. I could not persuade him to come with me. He could not eat, he protested. I felt he wanted to feed on the letter just received. So I left him and lunched by myself with my mind full of the wonder which I had just witnessed.

For the next two or three days I did not like to intrude myself on my friend in his pain. I contented myself with writing to say that he could command my services if I could help him in any way. But I received no reply. I walked by his lodgings. I watched for him, but I could see nothing of him. On the evening of the second day I ventured to knock at his door and ask the landlady after him. She said he had been ill or something was the matter with him. He had shut himself up in his room and had hardly touched a morsel of food, but that evening half an hour ago he had gone out. The next morning I could wait no longer. I determined to call and cheer him up.

I found him in his room. "I am all right now," he said, "I have had a lesson. I had been brooding over what was the best thing to do, and yesterday I came to the conclusion that the best solution out of the difficulty was to take my own life. I could thus save bringing a public disgrace on my wife. Besides, what have I to live for. My dearest friends are all in the spirit world. I would go there. Even if I obtained a divorce" he added with his significant gaze again "I could not ask a young and happy girl to marry one whose honour had been publicly dragged in the dirt. So I determined I would go out and buy a strong dose of chloral at two chemists' shops and come home and drink them. I went out in the evening and purchased them and when I came home I found a letter had arrived by post in my absence and my landlady had placed it in my candlestick I took it up to my bedroom. It was from Adela. For a long time I hesitated to open it. When a resolute man has made up his mind to any one course of action, he does not like subjecting his mind to anything that is likely to make it irresolute again." "At last," he said, "I was impelled to open it and this is what I found in it; read it."

A short note from Adela said "the following has just been written through me. I do not know quite what it means, but I am ordered to send it to you without delay." On an enclosed slip was written in a big firm handwriting. "*As soon as you receive this, go out without hesitating and fling that pernicious stuff which you have in your pocket into the gutter of the street and remember that you have to live for a definite purpose.* SEPHARIEL."

"Well I went out," said Captain Hofmann, "and flung the bottles in the street and now I am contented. I feel like a soldier who has been ordered to stay at his post and that my life is not my own."

Here my narrative must end. My friend the Captain applied for a divorce and in course of time obtained it, the case being undefended and kept from the papers by judicious expenditure upon reporters.

For some years I have seen nothing of my friend. So I do not know whether he has been having any more like marvellous experiences, but at any rate his spirit ceased communicating through my friend in Switzerland—although from that time Miss Arnold has become a regular medium for communications from other living persons. It was only recently she wrote to me that she had been the recipient of several communications from the spirits of friends of hers and also from those of some public characters—that these had written out the whole story of their lives—past, present and to come, like a romance even up to their deaths that are to come. If the world could read these accounts they would wonder. It is a romance the like of which has not been conceived of, and I am like a spectator in the play who has read the plot beforehand and I watch each event as prophesied come into fact in startling accuracy of detail.

As these recent cases are not concerned with friends of mine, Miss Arnold will not reveal their details further and so the story of

them must remain concealed from the public. But with regard to the story which I have just narrated, I must, in conclusion, once more remind my readers that it is not one drawn from the imagination, but one which has really happened in the drama of the very life that humanity is now enacting on this terrestrial sphere of ours, and the actors of which are still alive in our midst.

COUNT ERNST VON LEBEN.

*MORAL AND RELIGIOUS EDUCATION. **

IN March 1894, Mrs. Annie Besant delivered an address to the Indian students of Poona, on *Religious and Moral Education* at the Anandobhava Theatre, where about 800 persons, mostly students, filled every available place. More than 300 other students thronged the road to the theatre, but had to be kept out for want of accommodation.

Col. H. S. Olcott, President of the Theosophical Society, presided on the occasion and in introducing the lecturer spoke as follows :--

I am very glad to see such a large assembly of students here to listen to a discourse by Mrs. Annie Besant upon the subject of Moral and Religious Education, and to tell you that the rising generations should be brought up in the same regard for morals and religion as was the case with their forefathers. The national character has degenerated because the religious and moral education of children is not followed up as it was in former times under the admirable system of the Aryans. I am sure every body here rejoices in the appearance among you for the first time of a person of such eminent and exemplary high moral and religious character and spiritual aspirations as this lady who is to address you this morning. That she loves India and loves you all here may be better realised when I tell you that she is a true friend and a true Aryan who considers that she will be an exile from this country when she leaves it—although she has only been a short time in it—on her Westward journey.

Mrs. Besant then rose and said :—

MY BROTHERS,—I am to speak to you this morning on the question of Moral and Religious Education, a question that certainly concerns every one of you, whether you be students or whether you be parents of those who have to be educated at the present time, for the education of the youth of the country governs the immediate future of that country. As the young men are educated so the citizens of the country will become. Always on the youth of any nation must depend that nation's immediate future. On the ideals of the young, the hopes of the young, and the training of the young depend the path amongst the nations along which the nation travels upwards or downwards on the earth. Now for all people education should be both moral and religious. When speaking of education—both of young and of old—it does not mean the mere learning out of a book by rote certain statements that are

* This address was not fully reported in the local papers, but some shorthand notes having been taken at the time, we have been able to reproduce and publish it for the benefit of our readers. The report is only a summary giving the ideas, not the words.

made by another—certain facts in history, certain facts in science, certain facts, perhaps, in philosophy and the knowledge of these committed to memory, with the power of reproducing them at an examination. These are supposed to constitute education and to the acquirement of such education the time of youth is generally given. Now I venture to say from a fairly long study of education that if there is a farce it is the system of examinations which at present obtains in the West and unfortunately from the West it is taking root and is prevalent amongst yourselves. In the old days education consisted in sending a youth to a teacher who was charged not only with his literary training, but also with his moral and religious education. In the real education of a youth it is the duty of the teacher to supervise his conduct and to gradually draw out his faculties, to study the character committed to his charge, and by the study of that character to bring to bear upon it all the valuable influences which might check the evil and encourage the good, so that when the youth grows into manhood and is called upon to play his part in the world, he will not be found wanting in those essentials which go to make up a young man thoroughly well versed in spiritual knowledge, in moral conduct, in self-discipline, in the understanding of his social duties. It is not sufficient for a young man to go out into the world as a mere walking encyclopædia, but essentially a man knowing his own strength and his own weakness. It was understood in the old days that when a child came to the birth it came with a long past behind it. That during the past it had certain faculties, it had built up a certain character, it came into the world with certain moral capacities, with certain mental capacities which were great or small according as it had used the past well or ill. The first thing then the teacher had to do was to understand this character that came into his hands for further training; to check the evil and to encourage the good. He would not look upon everybody in his class in the same light, but he would rather deal with every pupil according to his character, gradually eradicating that which was evil and thereby showing that the foundation of education was to be both moral and religious. First of all let us consider the religious aspect. Religion gives the binding sense of duty. Religion says to the man:—"thou shalt, and thou shalt not." It speaks with authority, it speaks in the voice of command. It says to the man You Ought, and it explains to him why he ought. It tells him that coming into the world he comes into a place for education, not for the enjoyment of the body, but for the progress of the soul, and therefore the very foundation of education was duty. Duty to parents who stood in the place of the Gods; duty to father, duty to mother and duty to teacher. These were the three persons towards whom the youth was to feel the sense of duty, and in serving and honoring and obeying father, mother and teacher, the foundation of the religious life was laid. Thus he was taught that these obligations lay deep in the facts of his human nature; that this world into which he came was, as it were, the work—by the gradual and slow growth, through past ages,

—of a spirit, constantly evolving, of which man was the expression upon earth.

While speaking of Eastern education I may tell you that it was based on the thought of service. There is a great contrast between the fundamental thought of the East and of the West on this point. Western education and the system of Western training are built, on the notion, not of the duty to be discharged, but of a right to be claimed, and justified. Man in the West is looked upon as an organism, possessed of a certain number of rights. These rights he may claim to defend against all others, the limit to the right of an individual being the equal right of other individuals of the same community. This is a great conception laid down in the books of Western Laws. "Man's rights," and "Woman's rights"—these are the catch-words of European social reforms, political reforms and also of European education. Man is regarded as an isolated individual, as a separate person, to whom by his birth, certain rights belong. The Great American Republic was based on the Proclamation of 'Rights'. The whole of the Western idea is an idea of conflict. Man as an individual stands separated from his fellows. He has certain rights that he may claim, and he stands, as it were, always ready with a sword in his hand defending those rights. The Western ideal is not that of order, and an organization, but it is that of an organism correspondent to that which we find in the beasts in the jungle where each fights for itself and takes its prey. Therefore in the West the atmosphere is one of conflict. Take a Western school. The children are arranged in classes and are all taught alike. Every boy is told he may learn to usurp the places of his fellow pupils, and that the sharper the emulation—antagonism would be the true word—he shows, the better it will be for him. In the West they have a way of covering an ugly idea by a pretty word. Thus when they want to steal another's country they say it is annexation, for the good of the conquered. If they wish to cheat a neighbouring ruler out of his dominions and a lie has to be resorted to, they call it the carrying on of Diplomacy. And so in education, when they want to stimulate the competitive instinct in a boy, to encourage him to long for supremacy, and to strive to gain the top of his class, they do not call it Ambition. When a boy is taught to try his best to use his strength, to get the better of his comrades, it is called honourable Emulation, which ought to be encouraged by prize-giving. That is, the boy who gets all the distinctions in examinations, is held to be an honour to the school, and is held up as an example to all the rest of his fellow-pupils.

Now some of us in England have been fighting against this view of education. We have declared that the present system is a faulty one and should be reformed. Prize-giving for the purposes of calling forth emulation stimulates some of the worst passions. Pride and self-conceit are nourished in the boy in keeping up his supremacy and all that is the reverse of what education should be, is strengthened in the young mind. The nobler portion of his nature is weakened, and the school

becomes a preparation for a life of competition instead of for a life of co-operation. Therefore some of us in the West have been trying to suggest a simpler ideal. We have suggested that in teaching the boys in the first place attempt should be made not to have the ideal of individual success so much as of the generality of progress. The boy that is the quickest, the smartest, who learns with most care, is to be taught that his qualities are for service and not for competition. A boy of mediocre abilities may long and industriously labour at his books, and with all his industry may stand low down in the examination list; while a naturally clever lad by little labour may occupy a much higher rank. The latter, however, need not feel proud about what comes to him so easily. The clever boy should use his strength for strengthening his weaker brother, and give some of his time for that purpose. Instead of desiring to see his brother fall, he should learn to assist and to practise the humanity of helping his brother, rather than of trying to trample him down.

Let me for a moment quote Manu and see how the training of the young is sketched by him. I have already described the duty to the father, the mother and to the teacher. You may note how in England at present youths when they come to the time of University life go into the world alone. They make for themselves another home, to acquire wealth for themselves having no other relatives there—no brothers, no sisters, therefore none of the beautiful ties into which men are born. The family ties thus get broken. Young men often show disrespect to their parents when they see they are “behind the times” and belong to a past generation. Turning, however, to Manu we find that age is the title of honor, and young men were trained to show respect to old age; as men who have gone through life, acquired experience and accumulated knowledge, deserve more honor than the young who are carried away by passions, and constantly deceived by the outer appearances of things.

The model of the education of the young was founded upon integrity, gentleness, and hospitality. A youth should always try to control his passions. No stronger law was given to the Aryan youth than the duty of practising truth, and without truth no nobility can, anywhere, be found. A man who is not truthful, is always despicable, always cowardly. Never utter even a pleasant falsehood. If a young man wishes to be true, he must never tell a pleasant thing, that is wanting in truth even though he get credit for it. He must never say a word that would hurt another. Even though he may be in pain himself, let him not because of his pain utter words that would cut another to the quick. Gentleness there should be and kindness of speech, as well as truth.

I would again ask you not to ape the European, but to respect your own religion and its tenets. In eating and drinking after the European customs and manners, you will make your body and your nature coarser. You have amongst you men of another civilization, with a different

ideal; whose food is different, whose drink is different, whose habits and hopes of life are different. You are inclined to emulate them, because they teach you, and are inclined to go after their ways. I venture to say a word of warning to you, who in this time of youth may be misled into European ways of life. If you eat and drink as they do, you disturb your body which has been built up by long years of simple and pure food. I may remind you that you have no right thus to soil your life. You are to be the fathers of future India, and you should hand on to your children your simple unvitiated habits, and not those which come from coarser ways of living. Man needs something more than a brute existence, with which his lower nature would be satisfied.

Beware of drink. Let no one of you take to wine or spirits. If you want to know what untold misery is created by drink, you will be able to see it in the streets in England; at a certain hour of the night, when the public-houses are closed, and men, women and children are sent out rolling into the streets drunken and besotted. If you take to drink, your women also will by degrees do the same. You cannot expect your women to be correct and just in this and other matters, unless you yourselves set a higher example.

Again be chaste, avoid immoral ways, and sensual habits. You can never be honest or truthful indulging in base appetites.

I have spoken to you clearly and strongly by way of an elder sister's advice. In a Hindu household the elder sister has the right to give advice and counsel to the younger members and I have assumed that right, as one of your own family, and so I ask you to take my words as of sisterly counsel and sisterly love and ponder over them at your leisure.

Reviews.

MAGAZINES.

Lucifer.—January 1895. Among the "Watch-Tower" notes is an extract from the *Transactions of the Scottish Lodge, T. S.*, which at once catches the eye:—"As it has been, and may be yet again in the Church, so may it be in any society that studies Occultism. If once any member or group of members claims to have special guidance from super-human sources, and on that account to impose his or her will on outside or esoteric members, who have no means of verifying the claim, or of discriminating whether the same is true or false, then that society is already sapped with the worst evils of priestcraft." The wisdom and appropriateness of these words need scarcely be commented upon. The American Asiatic and Sanskrit Revival Society appears to have organized itself. Mr. Alexander Fullerton as one of its trustees occupies, in our editorial eyes, much the same position as did Saul among the prophets in the eyes of the people of his day. If Mr. Fullerton's written opinions of Sanskrit literature represent his views on these matters, he is the last person one would expect to find among the trustees of a Sanskrit Revival

Society! "The Clash of Opinion" is a record of sayings that may some day possess an historical value. "A Word to the Wise," under the above heading, seems to be an attempt to make certain individuals realise that opinions change with experience. Among the more important articles we notice: "Will and Reincarnation Cabalistically considered;" "Illusion and Reality;" the concluding portions of "Theosophy and Crime" and "The Heaven-world;" together with the continuations of the interesting serials "The Book of the Azure Veil" and "A Master of Occult Arts." Among Reviews we find an appreciative and kindly notice of Prof. Divedi's translation of the Mândûkyopanishad and glosses, recently published by Mr. Tookaram Tatya.

The Path—January. The interesting letters of Madame Blavatsky are continued. In "Mr. Greer's Emancipation" Mr. Fullerton warns his readers against the delusive Eastern mirage that has deceived many an ardent but ignorant Western theosophist. The sketch is amusingly and at the same time sympathetically written, and that it furnishes a word in season certain editorial correspondence received from America, shows us.

Theosophical Siftings, Nos. 13 and 14, vol. vii. The former which is a reprint from a now rare book,—"The Select Works of Plotinus," by the great Platonist Thomas Taylor, comprises extracts from the "Treatise of Synesius on Providence." The republication of these ancient classics must, we think be often more appreciated by the subscribers to the T. P. S. pamphlets than original papers. No. 14 contains two articles: "The Reincarnating Ego" by Dr. Anderson of the Pacific Coast; and "The Evolution of Man" by Mr. Clover of Minneapolis T. S. also of America, which is mostly made up of quotations from the "Secret Doctrine."

The Unknown World.—December and January. We must apologise for not having noticed before Mr. Waite's excellent journal, which has been lying on our table. The contents are considerably superior to the cover, which is not an artistic success. Journals devoted to mystical matters are somehow not very happy in the designs they bear on their covers, and *The Unknown World* is unfortunately not an exception. "Nightmares in ink and colours," would describe with considerable accuracy most of the wrappers of our mystical magazines; but as many of the chief offenders are of our own household we had perhaps better say nothing more. In the December number of *The Unknown World*, G. W. A. concludes his "Elimination of Evil" with a misgiving that he has not succeeded in expressing the inexpressible, which naturally he has not. His concluding words, however, furnish a key to some of the many spiritual problems that the writer deals with. "The Christ coming," he says, "is coming in us, and when perfected to the full-grown man will be our own true, higher, inner Self. Mr. Maitland's "Exposition of the New Gospel of Interpretation" contains thoughts and theories that will probably be already familiar to many readers. "Internal Respiration" deals with certain psycho-physiological experiences which should be imitated with very great caution by any who may be thinking of testing for themselves the results detailed. The article on the "Position of Mystical Societies in the West" was noticed in detail in our last issue. The January number contains a short but good paper by Miss Arundale on "Occultism and Evolution;" an article entitled the "Word of Life" treating of Individuality and Personality, by Mr. Shaw Stewart, and a very thoughtful paper by Mr. Massey on the "Integration of Man." The Table of Contents is

not very conveniently placed. It should be at the beginning of the magazine and not at the end, among the advertisements.

Borderland.—With the January number Mr. Stead's quarterly enters upon the second year of its existence. Our space is utterly inadequate to do more than merely mention the more important articles in this particularly interesting number, every word of which is worth reading. The "Chronique of the Quarter," is characterised by a spirit of impartiality and shrewdness that speaks well for the future of the paper. As long as *Borderland* maintains its original character, that of an entirely unsectarian review of psychical research, so long will it undoubtedly continue to remain, as it is to-day, the most popular magazine of its kind. Robert Louis Stevenson occupies the place of honour in the "Gallery of Borderlanders" this month; and surely every one who reads the biographical and character sketches by Mr. Cargill and Mr. Stead will feel that they know the great novelist, who has left us all too soon, more intimately than they did before. "Julia's Letters" will naturally be the subject of a good deal of difference of opinion. "Recent exposures in Theosophy and Spiritualism" deals with matters of the profoundest interest, which, as the editor remarks, have attracted attention far beyond psychical circles. Professor Oliver Lodge's report on the mediumship of the Neapolitan medium, Eusapia Paladino forms very interesting reading. The Circle of Borderlanders is widening steadily, but we should be glad to see more Hindu names on the rolls.

THE RAMAYANA IN ENGLISH VERSE.*

Very few Europeans or modern-day Hindus have probably ever read through the whole seven books of Valmiki's famous Epic; and this is scarcely to be wondered at when we consider the tediousness of very many of the passages, and the almost numberless repetitions that occur with monotonous regularity. Now, as Mr. Griffiths very rightly points out, the Rāmāyana was never intended to be read from beginning to end, though many ardent "Esotericists", who can readily find an inner, spiritual meaning in the most trivial words, phrases and sentences, may be inclined to disagree with his views, which nevertheless strike us as being grounded on reason. "The poem," he says, in his Introduction, "it should be remembered, was in ancient times recited and not read; the audience that gathered round the rhapsodist might be continually changing, and each hearer would probably listen to a few consecutive cantos only..... I may observe that even in the sonorous and dignified Sanskrit the Rāmāyana will hardly bear reading through, and I am sure that the translation will not'. It will, perhaps, be a relief to those who have tried ineffectually to wade through the entire poem, to know that it is not entirely their intelligence that is at fault; and until some one comes forward with a complete esoteric key to the Rāmāyana, we shall probably most of us be of Mr. Griffiths's opinion, and each make selections for himself from the many cantos of Valmiki's great work. So far, it seems, we have had no satisfactory interpretation given to us, though not for lack of interpreters.

There has been, we believe, only one previous translator of the Rāmāyana into English,—Mr. Manmanatha Dutt, of Calcutta, though Mr. Griffiths appears to overlook this fact in his Introduction, when he says, 'there is no English version of either Bengal or N. W. P. recension.' Mr. Dutt's transla-

* By Ralph T. H. Griffiths, M. A., C. I. E. Benares; E. J. Lazarus & Co. London, Luzac. 1895. (Price not stated).

tion, which has been recently completed. is not free from faults : the English in many places is neither clear, or classical, nor is the sense of many passages manifest, but when we consider the magnitude of the task that the translator undertook and the very many difficulties he had to contend with, we cannot deny to him the praise that his work so well merits. His has been pioneer work and like the Orientalists of the past his name will be remembered with gratitude when perhaps from the standpoint of more advanced scholarship his translation will have been superseded. With so much literary activity in Oriental Translations, as we have to-day, we must expect constantly to find new works replacing old ones.

Mr. Dutt's translation is a prose one: Mr. Griffiths has preferred verse, being of opinion that he has thus been able to reproduce the original more faithfully. "The translations of the Iliad by Chapman and Worsley," he remarks, "nay even those by translators of far inferior poetical powers, are, I think, much more Homeric than any literal prose rendering can be": an opinion in which students of the Grecian poet will heartily concur. Certainly, as far as English readers are concerned, there will be scarcely any who will not prefer Mr. Griffith's verses in their simple octosyllabic metre to any prose translation, more particularly since the author, as far as we can judge, has not in any way sacrificed the Hindu poet to suit European taste. The first two books are translated from the edition of Schlegel, who published in 1846 these two books with a Latin translation: the remainder being from the Bombay edition. The notes, which are based chiefly on Schlegel and Gorresio, the famous Italian Orientalist, lack but little in conciseness and lucidity: they are naturally intended more for European than Hindu readers.

To attempt a critical review of the poem itself in the garb of English verse that our author has clothed it in, would be impossible without a very close study of the work, which, from lack of time, we unfortunately have not been able to devote to it. We can, however, conscientiously express our admiration of Mr. Griffith's verse, which seems to us to by no means deserve its author's epithets: "rough, prosaic, dull."

How our Hindu friends will receive this new translation of their sacred Epic, remains to be seen; but we are certain of this that Europeans and Hindus alike will at once admit that in publishing this simple, yet dignified and sympathetic metrical translation of the Rāmāyana, Mr. Griffiths has done a noble work, and is entitled to the gratitude of all lovers and students of "Aryan and other Eastern literatures, religious and sciences."

Messrs. Lazarus & Co. have performed their part of the work most commendably.

THE REMAINS OF LAO TZU.

Under this title Herbert A. Giles has published at the *China Mail* office in Hongkong a pamphlet in which he maintains that the "Tao Té Ching," as it stands now, is decidedly not the work of Lao Tzu. It appears that this Chinese Canon-Book has been tampered with quite as much as the Christian Gospels, which are all four now doubtlessly proven not to be the literary production of the authors whose name they bear, at least not in their present text as we know than since they were made the Christian Canon. Mr. Giles points out those sentences of the "Tao Té Ching" which, it appears from Chinese writers in the third and second century B. C., are authentic. More essential and important might be the question, what the "Tao" is

or how it is best rendered in the terms of any Arya: language. But this would lead us far beyond the scope of this notice. We might, however, venture to suggest, that we could render "Tao" by the "Self" which in the more external forms of its existence or its consciousness is the "Way" leading to its own final perfection and consummation as the absolute Self, the A'tman.

THE DEVIBHAGAVATA WITH A MALAYALAM TRANSLATION.

This translation is based on the celebrated commentary of Nelakhandā. As an intimate knowledge of Mantra Shâstra is very necessary for the correct understanding of certain portions of the Devibhâgavata, the accurate Malayalam rendering of the original is, in our opinion, no easy task. The translator is the well-known Editor of a monthly journal in the Malayalam language, entitled the *Aryasidhanta Chundrika* in which we find that much useful matter culled from our ancient authors is being published. The translation, as far as we are able to judge from the first four Skandhas and a portion of the 5th Skandha already received by us, reflects great credit on the abilities of the editor, and we wish him every success in his patriotic and praiseworthy enterprise.

ARYAN ANECDOTE IN SANSKRIT.

This is a Sanskrit translation of the Aryan anecdotes of Brahmasri R. Sivasunkara Pandiyagi, by Mr. A. Krishnaswami Iyer of Tinnevely. We are pleased to note that the translator has taken great pains to make his Sanskrit rendering perfectly simple, so that young students will find no difficulty in understanding the interesting stories even without the help of a teacher.

BOOKS RECEIVED.

The Hymns of the Athurva Veda by Ralph T. Griffith. *The Yoga of Christ*, by "A. K. G." *The Arya Bala Bodhini (Maga.)* These will be noticed in our next issue.

Theosophy in all Lands.

EUROPE.

LONDON, January, 1895.

I have to chronicle the formation of a new T. S. Lodge in London; an off-shoot, in one sense, of the Blavatsky Lodge; seeing that the members of the new Lodge were, until after the 5th instant, all members of the Blavatsky Lodge. However, as, on the evening of that day, certain resolutions were passed by a majority of the Lodge—on Mr. Burrows' motion—touching the matter of Mr. Judge being called upon to reply to the charges brought against him in the *W. G.*; those members who dissented from the passing of the resolutions (the "noes," in fact) resigned their membership, and have formed a new Lodge of their own. So the "H. P. B. Lodge," as it is called, numbering over thirty members, meets for the present on Monday evenings at Dr. Keightley's house, by his kind courtesy, and until they are able to find convenient quarters for themselves.

I have received copies of the Syllabus of lectures for the coming season from both the Bow and Margate Lodges. They are excellent, and serve to shew how our ideas really do "catch on", and hold the interest of the more thoughtful classes at the present time. Bow has the promise of papers from Mr. Mead and from Jasper Niemand; and I see Mr. Sidney Coryn has promised one to the Margate Lodge for March. That Lodge manifests great activity, having recently started a "Key" class, and also one for the study of the "Secret Doctrine."

The Dublin Lodge reports great activity; Mr. James M. Pryse, having been thrown out of employment by the closing of the H. P. B. Press, has gone over there to help with the printing, and remains with them, for the present at any rate.

* * * * *

A brisk correspondence on the subject of "The Clothes of Ghosts" has lately been going on in the pages of the *Realm*, a new weekly; Mr. Maskelyne—of conjuring fame—being the assailant, Mr. Andrew Lang taking a brief for the defendant—or ghosts!—and conducting the case in his usual brilliant and amusing manner. We all know what this particular conjuror's views are, how adamant; so that we need not be surprised that "convinced" (only this he does not admit) "against his will, he's of the same opinion still!" However, all is grist that comes to our mill, and some very sensible things have been said, and the subject once more ventilated in the public press.

Borderland is just out again, but there is nothing of very special interest to us in it this quarter. Mr. Stead includes Mr. Judge's name under "Recent Exposures in Theosophy and Spiritualism," and reproduces one of his recent portraits. Like so many others, Mr. Stead takes the *Westminster Gazette* charges as establishing a *prima facie* case against him, and indulges in some mild sarcasms at his expense; finishing up by quoting Mrs. Besant's first short letter to the *Daily Chronicle*. Then Miss X. has a good article on "The New Witchcraft," meaning hypnotism; nothing the recent notorious case of the Baroness von Zedlitz and Czinski; also two lately published novels, "Trilby," by Du Maurier, and Conan Doyle's "the Parasite;" both these two books taking hypnotic influence as their theme.

I must not forget to mention Mr. Stead's long review of Mr. Arthur Lillie's book on H. P. B., called "Madame Blavatsky and Her Theosophy;" and indeed, it is not unlikely that *Borderland* for next quarter will contain a review of another book on her, just out; viz., Mr. Walter Leaf's translation of Solovyoff's attack. Theosophists will remember its publication some time ago, in Russia, and how Madame Jelihovsky defended her sister at the time, in the Russian press. But the story is new to the English-reading public in general. Certainly we cannot in these days complain of any lack of notice! For good or for evil (and I, for one, think the former) the T. S. is very much before the public, and receiving a good deal more than its usual share of attention. It is for us to turn that attention to good account.

I have discovered an unconscious Theosophist and believer in Karma—if not in Re-incarnation—in Mr. John Davidson, a comparatively new poet. What do you say to the following, which is quoted from a ballad called "Thirty bob a week," in which a city clerk gives his views on things in

general, and himself and his struggles to support a wife and family on "Thirty bob a week" in particular. This is what he says:—

"There ain't no chance,
Nor nothing of the lucky-lottery kind.

"And it's this way that I make it out to be :
No fathers, mothers, countries, climates--none ;
Not Adam was responsible for me,
Nor society, nor systems, nary one :
A little sleeping seed, I woke—I did, indeed—
A million years before the blooming sun.

"I woke because I thought the time had come ;
Beyond my will there was no other cause ;
And everywhere I found myself at home,
Because I chose to be the thing I was ;
And in whatever shape of mollusc or of ape
I always went according to the laws.

"I was the love that chose my mother out ;
I joined two lives, and from the union burst ;
My weakness and my strength without a doubt
Are mine alone for ever from the first :
It's just the very same with a difference in the name
As 'Thy will be done.' You say it if you durst."

If that is not sound philosophy and insight, I don't know what is !

Dr. Hermann Brunhofer seems to have conceived a great fear of our worthy President ! in his capacity as head of the T. S. that is to say. He writes in the *St. Petersburger Zeitung* of the possible dangers to Christian Europe of an alliance of Buddhistic nations. He considers "the T. S. in Madras, under Colonel Olcott," well able to exercise some political influence ; and that not only latter-day literature, but also H. P. B.'s writings, have helped to pave the way for the acceptance of Buddha's teachings in the West. Finally, it for Russia to shield Europe from this terrible and menacing danger ! Which is really funny.

Mr. Richard Le Gallienne, lecturing the other day on "The Greatness of Man", at South Place, Finsbury, gave utterance to some noble teaching, quite in line with ours, especially on the divine nature of man. He told his audience that "the long winter of materialistic science" seems to be breaking up, and the old ideals are seen trooping back with something more than their old beauty *in the new spiritual spring that seems to be moving in the hearts of men.* Italics are mine. His final words are worth giving in full :

"Essentially, the old spiritualistic and poetic theories of life are seen not merely to satisfy the cravings of man's nature, but to be mostly in harmony with certain strange and moving facts in its constitution, which the materialists unscientifically ignore. It was important, and has been helpful, to insist that man is an animal, but it is still more important to insist that he is a spirit as well. He is, so to say, an animal by accident, a spirit by birthright. And, however his duties may occasionally seem, his life has a transfiguring significance, its smallest acts flash with divine meaning, its briefest moments are rich with 'the pathos of eternity', and its humblest duties mighty with the responsibilities of a God."

A. L. C.

THE SANDWICH ISLANDS.

From a Honolulu paper we take the following report of recent activities of our local Branch :

“At the last meeting of the Theosophical class, held by the Aloha branch, a very interesting lecture was delivered by Mr. A. Marques on “Man’s Principles and the Laws they represent.” The lecturer proceeded to show by numerous illustrations that Man was the result of various cosmic or divine laws, which he classified as: Unity in diversity, Duality (as shown so plainly in the anatomic constitution of the body), Triadic or Trinity, Quaternary and Septenary. He showed, by several suggestive diagrams, how the Septenary was derived from the Trinity, accounting thereby for the great sacredness attributed, in all religions, to those two numbers. Mr. Marques then showed man to be, under various aspects, either a double trinity of spirit and matter linked together by the universal desire (kāma), or two inferior trinities overshadowed by the Divine Spark (A’tmā), or again one spiritual trinity encased into two bodies propelled by two forces; and he established a series of curious co-relations between the systonary principles of man and other systonaries in various planes of nature. The least satisfactory of these correspondences was that of the colors, and this the lecturer ably explained to be on account of a scientific fact that the known colors of the prism are not a regular octave of tonic vibrations, as in music, but only a fifth of semi-tones, two or three yet unknown colors—perceived only by semitones—existing in the carbonic and chemical extremes of the spectrum, called ultra-red and ultra-violet. This led to some extraordinary revelations about the human Aura, which sensitives plainly see as a faintly colored cloud, but which contains startling indications of man’s true inward character. The lecture lasted over an hour and a half, and was listened to with such intense interest, that it is intended to publish a full report of it, which will make some very suggestive reading for persons interested in Theosophy.

The Aloha Class continues to meet regularly every Monday evening, at seven o’clock, at No. 109, King Street, and the public is welcome.

CORRESPONDENCE.

ASTROLOGY.

To the Editor, “Theosophist.”

DEAR SIR,—On the 25th of March 1884, while I was at Adyar, Mr. Shreenevas Row introduced to me Venkat Narsimha Siddharty, a resident of Mysore, who was versed in Astrology. This gentleman, who spoke only Tamil, and with whom I could therefore not converse directly, made my horoscope according to the date of my birth, etc., of which I informed him through Mr. Shreenevas Row, who also kindly translated to me into English the Tamil horoscope made by Narasimha Siddharty. I can only say that up to date everything has turned out in my life very nearly as the astrologer predicted. The following are his predictions and the notes added refer to the foretold events.

PERIOD FROM JULY 29, 1885, TO AUGUST 2, 1888. *Return to native land by the persuasion of an influential friend. Follow a profession with some Society.*

Note.—While I was in India in 1885, it was my intention to remain there. I had no thought of returning to my home, which is in America; least of all to my native land (Bavaria); this having become a foreign country to me after an absence of twenty years. But at the end of March 1885, an influential friend, namely, Col. Olcott suggested to me, to accompany H. P. Blavatsky to Europe and I left India with her on the 1st of April. I know of no Society

with which I would have followed a profession; but having accidentally become acquainted with Dr. Carl Kellner, the inventor of chemical paper pulp and general manager of the Kellner-Partington Paper Pulp Co., at Manchester and Hallein, I accepted his initiation to join that Company and have been in relation with it ever since.

PERIOD FROM AUGUST 2, 1888, TO APRIL 11, 1891. *Same condition but much spiritual improvement.*

Note.—I cannot deny that during that period many things became spiritually clear to me, which heretofore were veiled.

PERIOD UP TO MAY 20, 1892. *Trip to the Himalayas. Association with spiritual people.*

Note.—The expression “Himalayas” I take in an esoteric sense and in that sense it has turned out true. During that period I became acquainted with certain Initiates in Germany who are very spiritual people, and with whom I became associated. I made a visit to their place of residence on August 8, 1891.

PERIOD UP TO JULY 2, 1896. *Acquires much wealth. Satisfaction of mind. Composes a book. Practices his profession.*

Note.—All this has either come out true already or seems to come out. The composing of a book probably refers to the German Theosophical journal, called the “Lotosblüthen,” which I have started and which meets with success. As to practising my profession (medicine), I never intended to practice medicine again; but having discovered a cure for consumption and other lung-diseases by means of inhaling “Lignosulfst,” and having started public inhalatoriums for its use in various cities in Austria and Germany, I have been, very much against my will, forced to practice medicine again. Finally, a company having been formed for the introduction of my invention in all countries in the world, the acquisition of wealth (even in an exoteric sense) does not appear improbable, judging by the success we have thus far attained.

In this way the horoscope runs on up to a period ending with July 30, 1921; but I am not ready to endorse things which I have not yet experienced, and whether Mr. Narsimha's horoscope will be thoroughly true in the future, as it has been in the past, the future will show.

Yours truly,

F. HARTMANN.

HALLEIN (*Austria*) January 16, 1895.

POSTAGE STAMPS.

To the Editor, Theosophist.

SIR,

For many years I have collected stamps, both postage and revenue, and have seen how valuable they become in a short time.

Now the Theosophical Society, having members in all parts of the world, is well able to make a collection of stamps, that if added to for 15 years would become very valuable, and if sold, would realize a large sum for the benefit of the whole Society. I have seen collections sold at auction which have brought \$5,000 to \$10,000.

I will undertake to collect and arrange these stamps in proper albums, and do all in my power to make the collection of value, exchanging the duplicates.

I will also arrange that if anything should happen to me, that the books shall be delivered to the Gen. Sec., of whatever Section I may belong to at that time.

This can be made a success if members in all parts of the world will send any number of used stamps of any country, and also sets of unused ones of the different values of their own country.

Stamps that were used 10, 20, and 40 years ago are of greater value than those used now, and if the envelopes on which these stamps were used are kept intact it will enhance the value.

Members collecting these stamps could send them to the Gen. Sec. of their Section or post them direct to me.

The stamps used in India by the independent states are very hard to get, and are worth more on the entire envelopes. But the unused ones are also hard to get.

Trusting you will think this plan of sufficient value to publish it in *Theosophist*, (and collect those stamps that come to you personally) and give it your approval,

I remain,

Yours fraternally,

THADDEUS P. HYATT.

147, HANCOCK STREET,
BROOKLYN, NEW YORK,
U. S. A. }

CUTTINGS AND COMMENTS.

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

To be an F.T.S. now-a-days seems no bar to the attainment of high office in India if the wearers of the *Theosophists* title are only qualified. For years one distinguished *on the* colleague had been a Judge of the Madras Small Cause *Bench.* Court, from which he was transferred to the new City Civil Court, and in which latter high place of trust he has—as was recently pointed out by me—won golden opinions. In the very recent appointment of Dewan Bahadur S. Subramania Iyer, C.I.E., F.T.S., to the Bench of the High Court, in succession to Sir T. Muttusawmy Aiyar, K.C.I.E., deceased, the Society has been really honoured. The post is the highest attainable by an Indian lawyer, and our Honourable colleague and ever staunch friend, was the most fitted of any to be raised to it. In writing him an official letter of good wishes I properly said that I did not congratulate him for what was the natural fruit of evolution, but myself on having a friend fit to sit in the loftiest seat constitutionally open to a native of India. We may be perfectly certain that he will leave as good a name behind him when he dies or retires as his erudite and just predecessor, whose premature decease is mourned by the whole Indian press.

Readers of "Old Diary Leaves" will remember *Pandit Shamji Krishnavarma* the part that Shamji Krishnavarma had in the correspondence between Swami Dyânand and ourselves, and that it was his translation of the *Arya Samaj of Junagadh*. Rules which led us to rescind the Resolutions of Council to amalgamate the T. S. with the Swami's society. It will also be recollected that he left Bombay shortly after our arrival, to go to Prof. Monier Williams at Oxford. His career since his return home has been brilliant throughout ; and as my affection for him is undiminished, I have pleasure in copying the following note from the *Bombay Gazette* :

"Both the ruler and the people of Junagadh are to be congratulated upon the acceptance of the Dewanship of the State by Pandit Shyamji Krishnavarma, M.A., Barrister-at-Law, in succession to Rao Bahadur Haridass Veharidass. The appointment is not without interest in Bombay, for during the early part of his life the new Dewan's name was associated with this Presidency as one of the best Sanskrit scholars of the day.

"Born in the year 1857 the Pandit is now only thirty-seven years of age and by reason of his birth, education, experience, and character he is eminently fitted for the exalted post which he has been called upon to occupy. It is a remarkable coincidence that in a Mahomedan State the choice should have again fallen on a Hindu Dewan. A man of sterling worth and integrity of purpose, the Pandit is courteous, and ready to extend a helping hand to the needy and has already achieved a reputation as an able and shrewd administrator.

"In the year 1878, the Pandit, on the recommendation of Sir Monier Williams, who was much impressed by his knowledge of Sanskrit, accepted the post of Oriental Lecturer of Balliol College, Oxford. He joined the University with the intention of passing the examination, taking his degree, and studying for the Bar. In Oxford Pandit Shyamji without neglecting his Sanskrit had opened his mind freely to the reception of all the higher forms of European culture. When he first went to England he was quite unacquainted with Greek and Latin, and yet passed his first examination with great credit after little more than a year's study. At his second examination (Moderations) he attained the requisite standard in Logic as well as Greek and Latin ; and in final schools, before taking his degree of B. A., he passed a highly creditable examination in Law, Political Economy, and Bacon's works in addition to other subjects." Speaking of the Pandit Sir Monier Williams says :—

"Assuredly no English or European teacher could possibly be his equal in expounding the grammar of Indian languages according to the principles of native grammarians. I may add that I know no other Pandit who combines a considerable knowledge of Greek and Latin with great Sanskrit attainments. He is the first real Indian Sanskrit scholar who has ever visited England and achieved so great a success. During his residence at Oxford and in the intervals of prosecuting his own studies, Pandit Shyamji, who is now a B.A. of Balliol College, has acted as my assistant in Sanskrit, and last year the Master and Fellows of the College appointed him to the office of Lecturer in Sanskrit, Marathi, and Gujarati. He has thus gained considerable experience in teaching young Englishmen, and especially the selected candi-

dates for the Indian Civil Service, the majority of whom are now members of Balliol College in this University. In the autumn of the year 1881 Pandit Shyamji was sent by the Secretary of State for India to represent the learning of his own country at the Berlin Congress of Orientalists. There, at one of the meetings, he read a paper on 'Sanskrit as a Living Language in India,' written in English, which excited much attention and interest, and has since been printed in the Transactions of the Congress. . . . It will give me sincere pleasure to hear that the Government of India has appointed him to some honourable and fiduciary office in either the Civil or Educational Service, for either of which he is by his acquirements and character eminently fitted.

"The Pandit returned to India with high references from Lord Northbrook, Lord Kimberley, and many other eminent persons. In recognition of the 'distinguished and faithful' services he rendered to the State of Rutlam for nearly four years as Dewan, he was presented by his Highness, the late Maharaja Runjeet Singh, with a *khillat* before he was offered an appointment as a member of the State Council at Oodeypore. He was also appointed Guardian to the Heir-Apparent of Oodeypore, and he has filled the post with credit and honour. He was the *persona grata* of society at Oodeypore. The State of Oodeypore has lost the services of the best man. But in the loss of Oodeypore Junagadh gains by the appointment of a most capable man at the head of the administration. That the appointment was quite unsought for shows the ability and fitness of the Pandit for the post."

The Prime Minister whom he succeeds at Junagadh was Mr. Haridass Veharidass, one of the very ablest administrators I have met in India.

But a very small part of the charities of Indian *Indian benefactions of the year.* benefactors during the past year are enumerated in a summary which was recently made by the *Asiatic Quarterly Review*. Hundreds, if not thousands of deeds of charity and mercy pass annually without public mention. If the sum total could but be made known, it would show that in proportion to population, the Hindus, Mahomedans and Parsis of the Indian Empire outdo the people of any other country. It is not for monster bequests they are noticeable; one seldom hears of sums of a million dollars being given—for the simple reason that there are no such capitalists here. But the practice of charity is a religious duty accepted and recognized by the poorest ryot and peon, and the totality of their petty benefactions must exceed belief. However, so far as it goes, the compendium of the *Review* is worth copying. It says :—

"A native lady near Dacca has given three donations, of Rs. 90,000 each, for a native school, a hospital and a temple, all for the Dacca District. Babu Jagat Bandhu Bose gives Rs. 20,000 for a dispensary in his village of Dandirhat; Bai Dinbai Nusserwanji Patel has built a sanatorium at Dumas near Surat, at a cost of Rs. 75,000 and has renewed her offer of Rs. 7,50,000, for a free Library in Bombay. Rao Bahadur Dewan Metharam Gidumal, a Sindh Zemindar, has given Rs. 15,000 for quarters for students from Sindh attending in Sindh Arts College. Babu Ishwara Chandra Hazra of

Amragori (Howrah) has given Rs. 12,000 for a dispensary in his native village, besides the grant of a building. Maharaja Pertab Narain Singh of Ajodhia (Faizabad) has founded a Sanskrit Library at a cost of Rs. 16,000; and Pandit Munna Lal Tewari, of Cawnpore, has given a house and garden with Rs. 35,000 for the Vedic School at Cawnpore, besides a monthly sum of Rs. 300."

* * *

Great excitement has, it is said, been caused among the natives of Lucknow, as well as in various towns in the Sitapur District, by the discovery of the miraculous healing powers of the water of a small pond or tank between Kamalpore and Khairabad, on the Oudh portion of the Rohilkhund and Kumaon Railway. Crowds of the halt, the lame, the blind, etc., are wending their way to this health-restoring pool. Even lepers are said to emerge from its waters clear and cured of the disease. If the Hindus were up to the tricks of the Catholic Church in France, we should soon see a city of palaces springing up in the Sitapore District and the new miraculous spring surmounted by a marble temple that might rival the Taj Mahal.

* * *

One of those mysterious and uncomfortable stone-throwing phenomena, which the Spiritualists, if they were open to conviction, would angrily repudiate as the work of human spirits, has been occurring at Jalpaiguri, on the way to Darjiling. A poor Mussulman is the victim. According to the *Advocate* (Lucknow) from nightfall to dawn, on all days of the week and during day time on Tuesdays and Saturdays, brickbats, stones, pebbles and fruits of various kinds, among which papiya predominates, are seen to fall into the rooms from the ceiling, and utensils and edibles are mysteriously transferred from rooms with doors bolted or locked to the enclosure or open yard opposite the house. The manifestations have, we are told, lasted for several days. Let this be added to the several similar cases that have from time to time been reported in these pages

* * *

For the honor of India, let us all hope the rumour is true that Professor J. C. Bose, of the Bengal Presidency College, has made an original discovery which, if demonstrated to be all that is claimed for it, will place him in the front rank among modern scientists. It is said that Prof. Bose has been experimenting on the theory that the etheric waves may be used for telegraphing and all conducting wires dispensed with. It is alleged that he has achieved the result of sending signals of sound and light between two points with the help of the ether only.

* * *

Mr. W. H. Terry, who often says wise things that other editors of spiritualist journals shirk, makes an observation in the *Harbinger of Light* for January 1st, which Spiritualists should ponder and Theosophists bear also in mind. Asserting his intimate personal knowledge of the truth of the phenomenon of the solidification of phantom forms of the deceased, he remarks :

“ We do not advocate this phenomenon as a factor for the advancement of Spiritualism ; the numerous frauds and abuses in connection with it, the demoralising influence on both mediums and sitters, who failing to realise its significance, pursue it year after year as business and entertainment, and the facility with which most of it can be imitated, have minimised its value, to such an extent that we doubt whether Spiritualism would suffer by its total extinction. At the best it is unfitted for the early investigator ; it is too big a thing for the unprepared mind to take in and digest, and ought not to be approached until the investigator has become familiarised with minor phenomena and well grounded in the philosophy of their production.”

The equal bearing of this criticism upon every species of psychical phenomena is evident : they are not only valueless but positively dangerous in all ways, in the absence of test conditions and without the presence of a skilled expert in this branch of natural science. When one has a great occultist like H. P. B. and has the chance of frequent observations of her wonders and their comparison with one another, one may largely profit by the experience and gradually learn to distinguish the false from the real. But when it comes to putative marvels the conditions of whose happening are open to suspicion, and the teaching conveyed professes to rest upon the unsupported assertion of the wonder-worker, all good men should combine to put a stop to the one and shut the mouth of the other. For by such things and persons the world is incalculably wronged.

* * *

Mrs. Annie Besant is expected to arrive in Calcutta on the 3rd March, and during her ten days' stay in the city, will give seven public lectures on the following subjects, in the order stated :—(1) The Undermining of Materialism by Science ; (2) The Pilgrimage of the Soul ; (3) The Use of Evil ; (4) Eastern Castes and Western Classes ; (5) The Place of Politics in the life of a Nation ; (6) Why do nations live or die ? ; (7) The means of India's Regeneration.

* * *

The sad news comes from Rangoon that Mr. Moungh Hpo Myin, K. S. M., of that town, has committed suicide while at a lunatic asylum. The deceased was one of my esteemed friends, a leading man in Burma, possessed of the confidence of all British officials, a well-read Pali scholar, an enthusiastic Buddhist and officer of the Mahabodhi Society. I was on two occasions his guest and have the pleasantest

recollections of himself and family : his wife especially who was all that a good wife should be. His insanity was the result of heavy pecuniary losses in business. Before the capture of Upper Burma by the British, he and his father owned extensive teak forests and were contractors for the supply of the wood on a huge scale : they had a herd of elephants and an army of choppers to get it out. But by a turn of somebody's wrist their property was ruthlessly sequestered and they could get no redress whatever from the Tite Barnacle Bureau of the Department of Red-tape and Sealing-wax. Result, their ruin, and, as troubles come in battalions, ill-luck pursued poor Mounng Hpo ruthlessly until his reason was at last unhinged, and this is his lamentable end. My sincerest sympathies go to the bereaved family.

* *

Our learned and valued friend Dr. Salzer, of Cal-
Mrs. Besant's cutta, having again attacked Mrs. Besant's attitude
Hinduism. towards Hinduism in a recent letter to the *Statesman*,
the loyal Countess Wachtmeister answers him in the
same paper as follows :

"SIR,—In answer to Dr. Salzer's letter in your journal, I beg to state that he has been misled by a misquotation in the *Indian Mirror*. Colonel Olcott simply introduced me as a Theosophist, without mentioning Christianity. As a student of Theosophy I certainly believe in the teachings of Christ in the same way as I believe in the teachings of Buddha, Zoroaster, Hinduism, etc. If Dr. Salzer had noticed the last paragraph of the interview, he would more clearly have understood Mrs. Besant's attitude towards Hinduism. The aim of Mrs. Besant, and of every Theosophist, is to endeavour to restore each religion to its pristine purity, and as she in Colombo preached Buddhism to the Buddhists, so in India she preaches Hinduism to the Hindus, but with the difference that her own religious feelings find expression in the forms of the ancient Hindu religion, as it was in the days when the Upanishads were given. But, therefore, it does not follow that she favours the social corruptions which have crept in, in modern times, as well in the Hindu as in other religions. She is quite aware of the need of reforms here in India, and I heard her in Madras expressing her intention of giving in detail the lines on which she considers these reforms ought to run."

Yours faithfully,

BENARES, 16th January.

CONSTANCE WACHTMEISTER."

* *

From time immemorial the Kshatriyas, or war-
rior caste of India, have worshipped the weapons with
The worship of arms. which they fight. The custom also prevails at the
Golden Temple at Amritsar. The belief is that by propitiatory sacrifices the elemental spirits concerned in human strife may be attached to the arm and give it the power to vanquish the foe. This idea is embodied in the oldest Indian epics. It is the one illustrated in the legend about Excalibur, the all-powerful sword of King Arthur, given him by the water-sprites who forged and mounted it beneath the sea. Bearing these facts in mind, the conduct of a British

(Indian) official on the Malabar side of India seems puerile in the extreme. Says the *Lahore Tribune* :

“Information has reached us from Malabar of a curious case under the Arms Act. It appears a very ancient and respectable family in that district has from a very remote period been in possession of a sword which is worshipped in the same way as a household deity. Since the Arms Act was enforced, the head of the house has been from year to year taking out a license according to the law. On the last occasion, however, when he applied for the renewal of the license, although the Collector-Magistrate sanctioned such renewal, the local Tahsildar, it appears, for the first time insisted on the production of the sword ; and the sacred sword accordingly was brought out. But apparently the period covered by the old license having expired, the Tahsildar ordered a prosecution of the possessor of the sword. The case was finally heard by the First-class Magistrate and the accused was acquitted.”

* *
*

In the same paper appears the translation of an article contributed to the literature of Spiritism by Mr. *Man's* D. Metzger, under the title *Essaie de Spiritisme Scientifique*. He thinks that :—

“A very strong argument in favour of spiritual intervention in human affairs is to be found in the bitterness, the violence, and the actual frenzy with which those who *know* its facts are assailed in the press, on the platform, in the public and in private circles. A man may be an atheist, a profligate, an habitual drunkard, an abject slave to Mammon, a rapacious usurer, a gross sensualist, a grinder of the faces of the poor, a religious hypocrite, a political charlatan, a cruel husband, a bad father, or a social pest ; and scarcely a voice will be raised against him. Nay, if he is rich, and entertains liberally, he will be made much of by his friends and the newspapers. But a man has only to believe in the immortality of the soul, and in the power of the spirit to return from the other world ; he has only to assert the possibility of Moses and Elijah having materialised on the Mount of Transfiguration ; he has only to asseverate the Fatherhood of God and the brotherhood of man ; he has only to declare his acquiescence in the views of the after-life entertained by the principal writers of the Old and New Testament, by the great authors of classic antiquity, and by the giants of English, German, and French literature, and he becomes a mark for scorn, defamation, and obloquy. The materialist and the minister of religion clasp hands and agree in reviling him. All the great and little dogs of the public press howl or yelp at him. Feeble-minded caricaturists endeavour to hold him up to ridicule, and all the Lord Tom Noddies of society shake their empty heads and gravely hint that he is deranged.”

This dreadful moral perversity, this instinctive conflict between materialists and the believers in the future life, Mr. Metzger traces to the devilish hatred of “dark, undeveloped spirits. . . who, while in the flesh, were the enemies of progress and the obscurantists of the epoch in which they lived ;” and who being overpoweringly drawn to earth—earth-bound, in fact—find their greatest pleasure in making others as bad as themselves. A grim theory, that, and which if true, would make the devout pray that every criminal might live to the age of Methusaleh !

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 27th February 1895.

The undersigned regrets to say that the Collector of Sea Customs, Madras, has seized and holds for destruction by fire, as prescribed in the Sea Customs Act, a copy of the American reprint in 4 vols. of Cassell's "Encyclopædic Dictionary" (a British copy-righted work) which had been most kindly sent as a gift to the Adyar Library by John J. L. Houston, Esq., F.T.S., of Chicago, at considerable cost to himself. The object of this notice is to request the well-wishers of the Library in America and other non-British countries, to be very careful to avoid similar unintentional violations of the Copyright Acts of Parliament, as grave consequences may befall the undersigned as the responsible Trustee of the Adyar Library as well as of the Society as a whole.

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

SPECIAL EDITORIAL NOTICE.

The presence of the undersigned in his official capacity being again indispensable in London, for the final settlement of the Judge case and the intersectional frictions which have grown out of it, his intention is to sail early in May. It is scarcely possible for him to return in less time than four months, and he might even be compelled to stop a month longer. The only serious obstacle in the way is the Editorship of the *Theosophist*, but this gives him much anxiety. In April, he will be losing Mr. Edge's valuable services, and up to the present moment he has found nobody who is both competent and willing (for the very small salary that he can afford to offer) to replace the present Sub-Editor. Undoubtedly some one will be found, and in any event the publication of the magazine will go on without a break; yet possibly and most probably at the cost of serious embarrassment to the undersigned while in London; when there will be imperious demands upon his time and thoughts from the supremely important question at issue, to dispose of which he goes there and which requires him to keep a cool head and calm, judicial frame of mind. The two appeals he has already made to gifted Indian colleagues, to relieve him of this burden of anxiety, have been refused, so that he feels loath to try again just at present. If the old contributors of those articles which have given the *Theosophist* so high a rank among contemporary philosophical magazines, would but pledge themselves to send in to the Adyar Editorial Office an article apiece, the main part of the difficulty would be solved; for an arrangement can be made for correcting proofs and seeing the forms through the press. The undersigned asks his friends to realise what a difficult task it is for him, at the age of 63, to be at one and the same time the President of such a monster society as ours and the responsible Editor of such a serious magazine as the *Theosophist*, for which he often has to write from 20 to 30 pages of original matter every month. He begs them to help him at the present crisis with their literary contributions, so that he may do his full duty to the society. Articles sent in before May 1st will be received and given place by the undersigned; after that, they will be taken in charge by whoever he may appoint his temporary substitute.

H. S. O.

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. since 21st January 1895.

HEAD-QUARTERS FUND.

	RS.	A.	P.
Babu Shyama Charan Bhatta, Benares. Donation	10	0	0
Miss Kate Castle, Secretary, Adelaide, T. S.			
Entrance Fees of 3 members	14	2	0
„ G. Narayanasami Iyer, Palldam. Donation	7	11	0
„ C. Sambiah, Mylapore. Subscription	4	0	0
„ Dheer Kristo Sucar, Calcutta. do	2	0	0
American Section, T. S.			
Entrance Fee of 177 members @ 50 cents. = \$ 88-50 = £18-1-7			
calculated at nominal value @ 1/1 $\frac{3}{4}$ to agree with other			
London deposits	315	9	0
Six Charter Fees @ \$ 5 = \$ 30 = £6-2-7 =	107	0	0
Donation of Mary J. Robbins, \$ 5 =	17	13	0
Do Ida R. Patch \$ 5 =	17	13	0
Mr. M. O. Gibson, Secretary, Wellington T. S.			
Entrance Fee of 7 members @ 5 = £ 1-15 =	32	15	0

LIBRARY FUND.

Rai Mehta Punna Laljee, Oodypur. Donation	25	0	0
Sale of a Second-handbook from Library	5	0	0
Mr. C. Sambiah, Mylapore. Subscription	4	0	0

ANNIVERSARY FUND.

Miss Kate Castle, Secretary, Adelaide, T. S.			
Annual Fees of 3 members	5	10	0
„ A. W. Maurais, Secretary, Dunedin, T. S.			
Annual Fees of 15 members	28	4	0

SUSPENSE ACCOUNT.

American Section, T. S. \$ 6-50 = £ 1-6-7 =	23	3	0
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AMERICAN SECTION.

On December 5th, a Charter was issued to the Hawaii Lodge T. S., Honolulu, Hawaiian Islands, with 19 Charter members; and on Dec. 19th, a Charter was issued to the Lynn T. S., Lynn, Mass., with 7 Charter members. On Dec. 26th, with the consent of the Executive Committee, the General Secretary annulled the Charter of the Harvard T. S., Cambridge, Mass., that being virtually extinct. The present number of Branches in the American Section is 101.

WILLIAM Q. JUDGE,

General Secretary.

EUROPEAN SECTION.

A Charter has been issued to twenty members of the T. S. at 62, Queen Anne Street, London, W., to form a lodge under the name of the "H. P. B. Lodge" T. S.

G. R. S. MEAD,

General Secretary.