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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES NO. XVIII.

WE had our first opportunity to know at first hand the tenets of the Brahma Samaj, on the next day after the Shalimar Garden fête, Babu Protap Chandra Mozumdar giving a lecture which we attended together. Our first impressions were probably identical with those of the thousands and tens of thousands who have heard his eloquent and scholarly addresses. Like all visitors to India, we were amazed at the command of English attained by an educated Hindu and sat under a sort of charm until he had finished. But then we began to cast up the account, and found that there was more music than solid nourishment in the discourse, for us: it was rhetorical rather than erudite, and we came away with a dissatisfied feeling, as one would after a dinner of *Meringues-à-la-crème*. He certainly defined very clearly the nature of his Society and its principles, the theme being "The Brahma Samaj and its relations with Hinduism and Christianity." He spoke extemporaneously, or at any rate without MS., and not only never hesitated for a word but never failed to use the very best synonym to express his meaning. Herein he resembled Mrs. Besant. The Brahma Samaj, he told us, takes all that is good in the Vedas, Upanishads, Purānas, Bhārata and Gītā, as well as in Christianity and other religions, and rejects only the dross. For a long time the "Brahma Dharma Book" contained only extracts from the Upanishads, and I thought it a pity they had not stuck to it. They agree with the Christians in their view of man's helplessness and dependence upon a personal God, and, standing outside the door of one of their conventicles and listening to their service, I could not fail to be struck with the flavor of Non-Conformism that it had. They practise some sort of Yoga and are decidedly following the Bhakti Marga along which the Salvationists go marching with their sounding brasses and tinkling cymbals. A confirmed Theist, Protap

Babu spoke of Jesus as something more glorious than any other character of history, yet still a man.

A vivid contrast to this experience was afforded by the Viceregal Durbar that Lord Ripon held on the 15th November under canvas. A vast room was constructed by suspending horizontally on poles, great sheets of blue-striped canvas, closing it in with canvas screens, laying the ground with crimson carpets, and lighting it with gaudy chandeliers. The Viceroy sat upon a silver gilt throne, dressed in full court costume with a profusion of gold lace and embroidery, white knee-breeches, white silk stockings, and the blue ribbon of the Bath crossing his breast amid a blaze of orders, like a blue streamlet between jewelled banks. Behind him swarthy Punjabi servants in Eastern dress, waving Indian fans covered with crimson and embroideries of the Royal arms; two others holding fly brushes (*chîmars*) of the white tails of the Tibetan yak, and two more with cornucopias—all emblems of sovereignty: altogether a highly decorative get-up to American eyes.

The assemblage were seated in parallel rows of chairs facing each other, the Europeans on His Excellency's right, the Indians on his left, leaving a broad path open from the door to the throne. The Indian Rajas, Maharajas and other Princes were assigned places in order of rank, the highest nearest the Viceroy. As each one drove up to the door he received an artillery salute; the troops presented arms, the band played; the Master of Ceremonies, Mr. (now Sir Alfred) Lyall, in diplomatic uniform, received and escorted him to the foot of the throne; the Prince held out a nuzzur (an offering of a certain number of gold coins), which the Viceroy "tonched and remitted" (that is, did not take it); both bowed, and then the Prince was conducted to his seat and the next man's turn came. Fancy how monotonous it must have been to sit there for hours while this humbuggery went tediously on. I wondered the Viceroy could help yawning in their faces, towards the end. But it was a brave show and something worth seeing once. The Princes being all received, the Viceroy had to go through the ceremony of giving handsome presents of jewelry, silver mounted arms, saddles, etc., etc., which the Princes "tonched" and left the things to be carried out by the servants. No greater contrast could have been possible than that between the magnificent dresses and jewelled turbans of the Princes, and the commonplace sombre and inelegant costumes of the non-military European on-lookers.

Two days later I left H. P. B. at Lahore and went to Multan to fill an engagement to lecture. Five years previously, on that very evening, I gave my Inaugural Address before the newly-born T. S. at New York.

The main street of Multan is broad, paved with bricks, and lined with shops that compare well with those of other Indian cities. There are manufactures of enamelled silver work, silk goods, cotton and woollen carpets, etc. There was a large local Arya Samaj and also a Branch of our own Society, headed by one of the best men in India, Dr. Jaswant

Roy Bhojapatra. I lectured on two successive evenings, and during the day was taken about the town to see the sights, among them one which matches the grave of Adam for pathetic suggestiveness! It is the temple of the Narasinha Avatar of Vishnu, his appearance, to wit, under the form of a man-lion for the purpose of protecting virtue and punishing wicked people. The story (and what a 'story,' to be sure) is that Vishnu split open one of the iron pillars of the bad King's durbar hall, emerged from it, and tore the tyrant into pieces. Well, they actually show the *identical pillar* in this Multan temple. What could one have better than that: unless it be the grave of Adam, over which Mark Twain—to his praise be it said—wept honest tears for the loss of that respectable ancestor, and set an example to the whole regenerate race of mankind!

When I got back to Lahore I found poor H. P. B. tossing in a Punjab fever, and the faithful boy Babula nursing her. She was restless, burning up with heat, and complaining of a feeling of suffocation. I sat up with her all night but she would not let me send for a Doctor, saying that it would all be right in the morning. It was all wrong, however, and the best physician in the place being called, he pronounced it a severe case and prescribed quinine and digitalis. I had to lecture that evening and did so; after which I turned nurse again, and the medicines gave H. P. B. a sound night's rest. The next day the crisis passed and the Doctor pronounced her out of danger. Another good night followed for her, and the following day she gave unmistakable proofs of her convalescence by buying an hundred rupees worth of shawls, embroideries and other things from one of those Indian pedlars called *box-wallahs*, who besiege every sojourner in a dāk bungalow. She was interested in a simple mesmeric experiment I made that evening on some of my Hindu visitors who wished to know which was most sensitive to mesmeric influence. I made them stand with their faces to a wall, their toes touching it, and their eyes shut, while I stood silently behind each in turn and, holding the palms of my hands towards his back but without touching him, concentrated my will-power and caused him to fall over backward into my outstretched arms. She watched their faces to see fair play and I did the "drawing." I should like to know how hypnotists who deny the existence of a mesmeric aura, would explain this simple yet striking experiment. Not one of the subjects had the least acquaintance with mesmeric science, nor did I utter a word to suggest my purpose.

Whatever the cause—whether her purchases or not—H. P. B. had a relapse of fever and passed a bad night, tossing about, moaning, and getting flighty now and then. She was better again in the morning, and consoled herself with more purchases! In the afternoon we held a meeting and organized a local Branch under the name of the Punjab Theosophical Society. I remember an amusing incident connected with it. A gentleman and his son, both orthodox Hindus, and both much

interested in our views, though maintaining secrecy, called separately to talk with me. Each wanted to join the Society without the other's knowing it; so I appointed that the son should meet the other applicants in H. P. B.'s room, and the father come to me in mine, a quarter of an hour earlier than the fixed time. I had H. P. B. keep the others in conversation while I received and duly admitted to membership the elder man. Then, excusing myself to him for a half hour and leaving him a book to read, I went to H. P. B.'s room and initiated the other candidates, and excused myself to them for five minutes. Then I returned to the father, told him that we were forming a Branch and got him to come along with me and participate in the election of officers. Imagine his surprise to see his son squatting on the floor with the others, a full-fledged F. T. S. ! There was but a moment's embarrassment followed by a peal of hearty laughter when I explained the facts, and H. P. B. was the most amused of all over the denouement. We took train that evening for Amballa. My 'chum' and I were on the constant watch for one of those real 'jugglers' about whose hypnotic powers, as exemplified in the rope-climbing 'trick', so much has been written, but we never succeeded in coming across one. Yet a man who performed for us at Amballa was very clever in certain ways, such as prestidigitation, sword-tossing, sword-swallowing, running a sickle-shaped iron rod through his nose into his mouth, top-spinning on the head of an arrow, the steel point of which rested in a shallow socket in a bent stick which he held between his teeth, etc. The stick was curved like the handle of a soup-ladle and he made the arrow to revolve or stop as he chose while the top kept spinning. He did a clever trick also with an iron bar balanced on the tip of his nose: it had iron cross-bars with holes perforated through them, over the holes small wooden cups laid, and an equal number of splints of bamboo worked by his tongue and lips, so as to pass through the holes and raise the cups as he chose. He did it all with his mouth, never touching any of the apparatus with his hands. I must mention one other feat, *viz.*, the suspension of a good-sized stone cannon-ball in a bag hung by string from an eye-cup thrust beneath the lids of his left eye! How in the world he got the muscular strength to do it, I cannot imagine. All this may seem very frivolous to some of our solemn metaphysical and archæological colleagues, but H. P. B. and I were only too glad to get an occasional relaxation from the hard strain our mission put upon our minds.

We next moved on to Cawnpore, where we had long metaphysical discussions, and I gave two lectures, after which we went back to Allahabad and our dear friends, the Sinnetts. At different times false and real wonder-working jugglers had turned up at Sinnett's house, and on the morning after our present arrival one of the former kind made his appearance. I mention him to give an idea of the sort of phenomena these fellows pretend to be able to perform. He said he could cut off a pigeon's head and fasten it on again; allow one to shoot marked bullets at him out of one's own pistol, and he would catch them in his teeth;

cause a *parched* corn to sprout in one's own hand, and compel a demon bhût to make itself visible within a box. An attractive bill of fare, but he did none of these things before us.

Leaving my colleague with the Sinnetts, I went over to Benares as the guest of the late venerable Maharajah, whose title is so often mentioned in the Hindu and Buddhist works, and is consequently of great antiquity. He sent a carriage for me to the station and some of his suite to welcome me in his name. I was quartered in a garden-house near his palace and by a large tank, in whose placid waters a splendid temple of his erection reflected itself.

I had my first interview with His Highness the next morning, Babu Pramada Dasa Mittra, the able and respected Sanskritist, and the *not* respected Raja Sivaprasad, coming to conduct me there. This being the young Prince's birthday, there was a grand nautch at the Palace. The white haired, white moustached Maharajah, as handsome a patriarch as one would care to meet, received me very kindly, making me sit with himself and his son under a baldequin of embroidered Cashmere shawls supported by four fluted silver rods, the feet of which rested on crimson and silver footstools. He was dressed in a green Cashmere gown, with silk trousers and under-coat and a cap of brocade. His son wore a figured green brocade interwoven with gold, together with a cap adorned with a diamond aigrette and feathers.

The Indian nautch is the most doleful of amusements, one to set a Western man yawning. Here were three pretty young and richly costumed girls and one old one, moving about to the sound of Indian musical instruments in an interminable series of posturings, floor-stampings with their little feet, and turnings about; with wavings of hands and snake-like motions of fingers, and the singing of inflammatory songs in Hindi, and lewd gestures and eye-winkings, until one felt the creevils all over and longed to get away to the garden for a quiet smoke. But the old Maharajah seemed to like it and beamed benevolently on us all through his gold spectacles, so I sat and bore it as best I could. In front of him stood a monster silver chillum, or water-pipe, with a very long flexible tube enwrapped in white silk and terminating in a jewelled mouth-piece, at which he kept assiduously pulling. When, at last, I was permitted to take my leave, he put about my neck a braided garland of gold-worked red ribbon, poured Indian perfumes on my hands, and expressed his great pleasure at seeing me. He arranged that I should move into town to his large palace known as the Mint House, and for me to lecture on the following Tuesday.

The Mint House is so called from its having formerly been the place where his ancestors coined their money. It is a great rambling structure, almost reminding one of the Palace of Versailles *in petto*, and an ideal flitting-ground for ghosts. I felt so, indeed, that night, when I was left all alone in a great chamber larger than many a lecture-hall, and was quite prepared to be aroused from sleep by a detachment of

mischievous phantoms. But none came and I was left in peace. The erudite Dr. G. Thibaut, Principal of Benares College, came and dined with me and spent the evening in profitable conversation. I returned his visit the next day, and also called on Raja Sivaprasad and Babu Pramada Dasa Mittra. The next day we went to pay our respects to Majji, the female ascetic, or Yogini, as she is called, and found her very amiable and communicative about religious questions. Later in the day we visited, in his garden retreat, the naked and loveable old Yogi Bhaskaranda Swami, with whom I was delighted. At 6 P.M. I lectured on "India" in the Town Hall to a crowded audience of—as they told me—"all the aristocracy and learning of Benares." The old Maharajah and his son were present and Raja Sivaprasad served me as translator with great ability; his knowledge of English having been perfect, whatever his demerits may have been. He is dead now and nothing said, whether good or bad, can affect him, but he was throughout life a supple courtier, who curried favor with every European official, played the sycophant, and got titles, estates and honors of sorts, earned the contempt of his compatriots and, at the same time, that of the whites to whom he "bent the pregnant hinges of the knee that"—well that he might get what he coveted. I shall never forget how Dr. Thibaut looked at me when the late Raja left us after telling us how, during Lawrence's Punjab campaign, he had got into Runjit Singh's camp and counted his guns for Lord Lawrence. Elevating his eyebrows, the quiet German Orientalist said "Der Radja Sahib has ferry peculiar notions of patriotism!" In which sentiment I agreed. We three were driving back from a morning sail on the Ganges along the river front to see that unique spectacle, the morning ablutions of tens of thousands of pious Hindus. They crowded the steps of the crumbling ghâts and half-ruined palaces that line the river's edge; they sat praying on the wooden platforms, sheltered by awnings or palm leaf roofs; they stood knee-deep in the water; they beat their washed cloths on the stone steps; ascetics smeared their bodies with sacred ashes; the women polished with mud their bright brass jars until they looked like new gold, filled them with Ganges water, and walked away with them on their left hips; they thronged the burning ghât, where corpses were being consumed on the pyres and others waited their turn; and the morning sun shone bright on sparkling brasses, red cloths, white turbans, and the seething multitudes that pressed up and down the broad staircases that rose to the level of the crowded city streets, while peacock-prowed quaint craft rode at their moorings or floated down the stream. Such a scene is visible nowhere else, as this at Holy Benares in the early hours of the day.

What makes it more impressive is the fact that this same scene has been repeated daily from earliest ages: such as it is now it was when the Krishna Avatara moved among men. But how long it will survive no man can foretell. The land of Time is already laid upon the structures that line the shore. Some of the finest, most majestic

palaces and bathing-ghâts are falling into ruin. Great masses of masonry, undermined by river floods, have fallen in upon each other or their foundation courses have sunk below the surface of the water: the stucco has dropped from palace-walls, leaving the bricks exposed; a grand mosque of Islam, whose dome and minarets dominate the scene, was built of the stones of ancient temples which the conquerors had demolished; the burning-ghât is a disgraceful desolation, where the pyres are built on slopes of debris; and the very castemen who are seen at their morning devotions along the city front, seem for the most part to be doing them in a perfunctory way as if to be seen of men, not moved by deep religious impulse. "Ichabod" seems written upon this holiest of old Aryan shrines by the land of that Western Progress, which despiritualises nations while enriching them: which empties the heart while filling the pocket.

My good friends Babus Pramada Dasa Mittra and Ram Rao kindly took me to see a noted Yogi, whose name was unfortunately not entered in my Diary. He sat in the open air in the triangular courtyard of a house by the bank of the Ganges, with a throng of some fifty or sixty persons gathered about him. He was a large, handsome man of venerable aspect, seemingly engaged in meditation and partially entranced. His personal cleanliness presented a pleasing contrast with the repulsive dirt and squalor of the majority of sanyasis. I was told that he was deeply versed in the system of Patanjali, and had for many years been regarded as one of the foremost Yogis of India. Of course, being new to India, I took him at the public valuation, and coming forward saluted him respectfully in the ancient fashion. I had some conversation with his disciples and came away. My illusions were, however, soon dispelled, for I learnt that he was actually at that moment engaged in a law suit for 70,000 rupees which he was pushing on with all possible vigor. A Yogi hungry after rupees was indeed an anomaly, and, needless to say, I did not repeat my call.

From there I went to a meeting of the Society of Benâres Pandits held in my honor, at which I again urged their consideration of the project to appoint a suitable committee to undertake the coinage of Sanskrit equivalents to our Western, Greek and Latin scientific and other terms. They promised, of course, and, equally of course, never did anything.

The following day I met Paudit Bâlâ Shastri for the first time. Dr. Thibaut ranked him as the greatest Sanskrit scholar in all India. He was the Guru of several of the chief Indian Princes and universally respected. Since then he has died and the country thus suffered a loss that seems irreparable. I wish our Western literati could have seen him as I saw him that day. A pale man, of slight figure and medium height, calm and dignified in manner, the expression of his face mild and captivating, no trace of animalism or sordid passion there—the face of a poet or a sage, of one who lived in the world of thought and was in but light touch with the bustling world; and,

lighting it up with a radiance of intellect, a pair of eyes black, brilliant, mild, serene, the memory of which haunts me after all these sixteen years. Another Pandit, the Librarian of Benares College, accompanied him and took part in the discussion. I did my best to impress on their minds the crying need for a revival of Sanskrit Literature for the sake of its priceless contents, which were so necessary at the present time when the world's spiritual hopes were being swamped in the sea of materialism. I was bold enough to tell Bâlâ Shastri that if Hindu religion and philosophy were suffered to go into eclipse he would be largely responsible for the disaster, since he, more than any other man, was able to stem the current. I proposed that he and I, as representatives of the Pandit class, on the one hand, and of the world-covering agency of propaganda, on the other, should join forces ; I asked him to convene a private meeting of the principal Benares Pandits and let me address them, to which he assented, and we left it to Babu Pramada Dasa Mittra to make the necessary arrangements.

At 4 o'clock that day H. P. B. arrived from Allahabad by the slow train, and we were as glad to see each other as if we had been long separated.

H. S. OLCOTT.

PSYCHISM AND SPIRITUALITY.

(Concluded).

THE material desires which spring almost entirely from the physical body and its needs, and even those which have to do with material well-being and worldly display, do not affect the future progress of the entity to the same extent as the desire which finds its field on the psychic plane. True it is that karma will always answer to the call of action ; true it is that no desire even of the simplest, fails to bring its fruit in the shape of immediate or future effect ; but the desire that leads its possessor to seek satisfaction on the plane of psychic power will bring a karma that will involve a far harder struggle before it is worked out. A life spent in psychic effort has modified the astral body : the serpentine force has been developed from centre to centre and has unlocked the gates of astral consciousness. Henceforward the eye and ear are free to sight and sound on the astral plane. More than this, by constant effort the power of the will is released from the limitations imposed on it by the physical, and therefore a wider sphere of power is opened, and consequently there is more opportunity for making karma, and a far greater responsibility. Let us consider the ordinary man ; he has no knowledge of the necessity for concentration ; his will has more the character of impulse than determination ; his desires may be evil, he may be cruel and vicious, but the effect of his evil is limited by lack of knowledge and by the weakness of its inception. Let such a man begin to develop the knowledge of psychic power. There is no barrier which prevents him, it does not depend upon moral quali-

ties. Is not the field of his karma far wider and the evil which he does both to himself and others of a far more intensive character, because it is dealing with forces and powers which are stronger than the matter they mould? Is the man any nearer the spiritual unity because he has learnt the laws that enable him to give shape and form to a cruel or revengeful thought on a more ethereal plane? Are his love and compassion increased because he can use some of the hidden forces of nature to work out his selfish plans and desires? Spirituality and psychism cannot be considered as identical. An intellectual man is not spiritual merely by virtue of his intellectuality, neither is the psychic to be considered as spiritually developed because of his possession of psychic powers. Spirituality and psychism may be companions, and happy for that man it is, whose psychism is the attendant of his spiritual life. A teacher of old has said, "These signs shall follow them that believe—in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." These signs are to *follow* them that believe; truly may we say that the spiritual qualifications of faith in one's gura and oneself must be at a low ebb in these Christian lands, for where shall we find such powers over matter and sense among Christian believers of the present day? The very possession of such faculties would be considered as the work of the devil. But the chief point to be noticed is that the spiritual life must *first* be developed, and then the outer life shall show forth in signs and powers, the fruit of its vitality. In one of the Hindu scriptures, that book of books the *Bhagavad Gītā*, we find a similar presentation of the order of development. The 18 chapters of which that book is composed may be said to contain a complete description of the development of the spiritual life of the soul, and these 18 chapters are divided into 3 great divisions. The first 6 chapters are entirely devoted to the necessity for a right conception of spiritual things, and the effect of such right conception on the life of a man. They may be briefly described as dealing with the relation of ethics to the spiritual life. Morality in act is required as a fit preparation for the attainment of a spiritual life. The next 6 chapters deal with knowledge, with the metaphysics of the mystery of spirit, and wind up in the eleventh chapter with the glorious vision of the true self as one through all manifestation. The last 6 chapters speak of the qualities of nature, and the power of the spirit; how dispassion is obtained and how the divine life becomes manifest in man.

It is the same order, ethics, metaphysics, and then physics; that is to say, the right action which prepares the individual to receive spiritual truth, and then the knowledge of the divine mystery which allows the enlightened sage to exercise all powers with safety to himself and benefit to others. It is very essential that the true object of the development of all psychic powers should be clearly comprehended. The psychic qualifications are not for themselves the objects of effort on the part of the

occult student, but are only to be considered as the means of added power for work. It is therefore especially necessary that those who would work on other planes of existence than the physical, should be equipped with the full knowledge of what they are about, to give them strength and power to overcome the difficulties that are sure to arise. It is just this strength and power which are deficient in those who rush heedlessly into the psychic path. It may be that they will escape; it may be that their purity of nature may keep them from falling a prey to the evil powers that have their abode on the astral plane; but it is quite certain that their spiritual life is hindered rather than helped by their having forced themselves into a condition for which they had not been prepared by training from a qualified teacher. As we have already noticed, karma is as active on the astral plane as on the physical. The unfortunate sensitive will surely have to pay for the mistake that has led him to seek the powers that belong to the astral before he has risen to the knowledge requisite to guide those powers wisely. In the Yoga philosophy the eight siddhis or powers are said to be the fruit of Samyama: these eight siddhis are:

- 1st. The power of becoming small as an atom, or invisibility.
- 2nd. The power of Levitation, or extreme lightness.
- 3rd. Accessibility, or the power of extension.
- 4th. Power of Will.
- 5th. Ponderosity, or magnitude.
- 6th. Dominion over animals and inanimate nature.
- 7th. The power of changing the course of nature, *i.e.*, power over the elements.
- 8th. Fulfilments of all desires; this is also translated as the subjugation of desire, or self-control.

These 8 powers are said to be the result of Samyama which is threefold in its operation and consists of *Dhâranâ*, *steadfastness*, *Dhyâna*, *contemplation*, and *Samâdhi meditation*. Yet these powers are not the object of Samyama; they only mark the attainment by the Yogi of certain stages in the course, and are useful in two ways; they serve to give the Yogi greater facilities both in acquiring further knowledge and also in doing work.

It must not be supposed however that this Samyama is the beginning of the student's path. If we turn to Aphorism 30 of the 1st Book of Patanjali's Yoga we shall find a list of some of the obstacles that have to be overcome before the enlightened pupil can address himself to the threefold development,—“disease, languor, doubt, carelessness, idleness, worldly-mindedness, mistaken notions,” etc.; these are the obstacles that have to be surmounted before the soul can rise on the path of Initiation, and the restraints and obligations that are said to precede. Samyama will be found to contain all the moral qualifications such as kindness or peace, truth, honesty, purity, contentment and others;

the students by these means attain the condition of fitness for beholding soul. It is this soul-beholding which takes place in Samyama, through steadfastness, contemplation and meditation, and Siddhis and Mahā Siddhis, powers and great perfections as they are termed, are the result of the spiritual life, its concomitant effect, but not the spiritual life itself.

We find thus in all the great systems of philosophy and religion the same teaching, whether we take up the Christian scriptures, the Indian books, the Yoga philosophy, the *Bhagavad Gītā*, or the Buddhist Sūtras. Wherever man is taught to tread the path to the unfoldment of his own higher nature we see the same warnings given, the same requirements demanded. There must first be the preparation for the spiritual life, the practice of virtue; this may last through many lives, and doubtless many unconsciously to themselves are already taking this first step towards entering the Path. But Virtue is only the negative aspect of the spiritual life. He who would become a conscious co-worker with nature must have knowledge of himself and his destiny: he must not only act, but know why he acts and what are the forces he is using. Those who would develop psychic powers without having the moral virtue to desire good, and the knowledge how to achieve, are working against nature, because all nature (and by nature we mean the totality of active force), all nature is working towards progress, towards a higher and ever higher realisation of perfection in unity.

Therefore those who either in ignorance or from selfish desires do not work for the same end, are opposing the work of evolution, and whatever they do on those lines, is in the end destined to the fate which awaits all that is imperfect. The unfortunate medium, the untrained psychic, whose power is the natural result which nature always gives to efforts on every plane, will in the end exhaust the karma that has brought him or her the psychic powers, for those qualities have not been rooted in knowledge, and unless a very determined effort is made, the individual is no nearer the goal by their possession. For we are confronted with another evil that assails the would-be psychic, who seeks for powers without spiritual knowledge. Unless he has developed a very considerable amount of will-power, so that he becomes master to some extent of the forces that surround him, his position is most lamentable. He has put himself in connection with certain forces and has opened his inner senses to some extent, but it is not always the case that the effort has been strong enough to give permanent effect to the endeavour. What is the consequence? these forces re-act upon him and in the next birth, although he may be born with certain psychic tendencies, it does not at all follow that those tendencies will expand to any further development. This is one reason why there are so many who are psychic in the early years of life, and who lose their powers as they arrive at maturity. In many cases all that remains is a weakened,

sensitive nature, liable to be acted upon by unknown forces ; a mind no longer master of itself but a slave to those powers that it has attracted but cannot control.

Those who by strength and determination of will have set themselves to carry out their desires on the psychic plane have to travel another road. They may carry on many of their powers to another birth and by the energy of their will develop life after life to greater powers. But actuated as they are by personal desire, even although that personal desire may have for its operation the astral instead of the physical plane, they can never rise to a spiritual level where the personal self is merged in the higher. On the contrary their whole effort is to intensify the persistence of the personal self, even at the expense of the spiritual life. These are the black magicians, the powers of evil, and in a lesser degree their Chelas and disciples, who are to be met with on the astral plane and who prey upon those who venture, unprotected by spiritual knowledge and purity, into those realms of illusion. But if psychism, unallied to spirituality, has such terrible force both on the individual who practices it and on others who submit, what must be the effects of the psychic nature, when it is unfolded as the result of, and supported by, the developments of the higher spiritual nature ?

What is spirituality then when contrasted with psychism ? It is extremely difficult, nay impossible, to define spirituality in words, because the things of the spirit must be spiritually discerned ; but one of its surest visible signs is that whereas, psychism exercised for its own sake is ever tending to perpetuate differentiation by accentuating the interest of the one against the many, spirituality is ever pressing forward to the realization of the essential union of the many in the one.

As we have already noticed, the great exoteric religions begin with inculcating purity in the outward life. This is the preparation for the spiritual knowledge, and it is a significant fact that some philosophies, notably that of the Yoga, commence their instruction with the Sanskrit word *atha*. This word has a peculiar meaning : it suggests that something has gone before and that with it a new topic commences ; it also serves as a benediction. The opening of the Aphorism might be paraphrased thus. *Atha*, now then, the external life having been so far purified that virtue and morality have prepared the soul for spiritual knowledge, a blessing is given and the first stage of the probationary path is reached. This is called in some Buddhist books *Mano-dvâravârjana*, and is translated as "The opening of the doors of the mind."

From this time forward the occult student who desires to tread the path of spiritual progress, knows in what direction it lies. Many are the stages he will have to pass through before he can firmly plant his feet on the path of Initiation ; great are the qualifications that have to be acquired, ere he can attain to the knowledge that admits him a member of the great hierarchy of the adept brotherhood. It is during this

period that the temptation to force the psychic powers often assails the student, and it cannot be too often impressed upon the mind, that all advance on the path depends solely upon the attainment of the spiritual qualifications. Psychic power *may* or may not be developed at this stage.

It must not be supposed however that psychic development is without its value; on the contrary, it brings the student nearer to the knowledge of the powers that lie behind physical manifestation, and there is much that may be done to forward this result. A regular pure life, the training of the mind by concentration, constant and unremitting aspiration towards the teacher, will bring the student to the portals of the psychic world, but he need not be assailed with doubt because he fails to pierce the veil that hides the inner world from his physical consciousness. There are many reasons that might prevent the opening of the psychic senses in any one life; it may be that karmic barriers have arisen, which prevent the soul from transferring its knowledge to the personal ego in the waking consciousness; but it is certain that there comes a stage, that of the Sakridagamin, the second step on the path of Initiation, in which the powers of the soul will assert themselves over the barriers of matter. Then without error, without chance of failure, safe in purity, and knowledge, without any intermission of consciousness, the student will be able to pass at will to the astral and devachanic planes and, untouched by any element of illusion, bring back to the physical, accurate knowledge and full remembrance. There is no reason to disparage or make light of the psychic faculty; great is the advantage to those who acquire this power as the result of spiritual development. Each added faculty enables them to explore regions of existence that are withdrawn from the observation of those who have only their physical senses. It enables the occult student to join with greater confidence the army of workers who are engaged in influencing the spiritual life of the world, and are giving help and comfort to both the living and the dead. This added capacity for work is the object of the psychic power, and this can only be attained when the spiritual aspiration supports and sustains the individual in his effort for the development of his nature on all planes of consciousness.

FRANCESCA ARUNDALE.

THE BATTLE-GROUND OF LIFE.

WE are told that desire ceases in the man made perfect. Now in what attitude are we candidates to meet the various desires that surge up in us?

If by *Resistance*, then we are told that the desire still remains and awaits its future opportunities.

If again we allow these desires to work themselves out upon us as a part of our necessary experience, we are checked by the solemn warning "Do not believe that lust can ever be killed out, etc."

Now, we can imagine the final *indifference* of the man who has passed through and experienced all desires and knows them for what they are worth; but we who are in the midst of the fight, what sign-post is there to show us where we stand, or how can we know whether any particular desire that assails us is new in its strength, or whether it is in reality standing on its last desperate legs against us?

I look around me and see most of the world careless as to any other state of existence beyond their own, but living more or less honourable lives. Am I, who every day so ardently desire to extend my knowledge out into the invisible and real, am I, I say, a whit more ready or fitted than my fellows to take the path that promises to discover that knowledge I so long for?

What is this strange longing? Is it the "awakening of the spirit?" Then how is it that I feel so hopeless and most unaccountably weak and sensitive when I should feel so strong and hopeful? I make certain resolutions to act in certain ways, and often in the very teeth of my resolution some contrary force buffets me and breaks my weak will. We must many of us have experienced this sort of thing. Now let us see if we can evolve some order out of this wretched sea of doubt. I shall try and answer these questions and explain the position as far as I am able to see it at present, and perhaps others may lend their opinions and experience to a more satisfactory solution of the subject.

We must first go to the root of the matter—the key-note. Let us break down and destroy the outworks of the man. I am a glutton—the idea of a good dinner to be enjoyed envelopes my whole nature in a cloud of expectancy and this craving excludes every other idea. Eradicate, banish and destroy this gluttonous propensity and I shall have effectually closed that avenue.

Seeing, hearing and smelling—these senses by turns are accustomed to strongly claim my undivided attention, and I sacrifice them all. What remains when taste, hearing, seeing and smelling have all been taken away? My *mind*. Therefore, clearly, in order to control these senses I must control their author. This is the great lesson of life. And the way to begin this training is by analysis. A thought comes into your mind from without. Take it consciously in hand, examine

it, dissect it, test it and keep it or reject it, strictly as your Judge, Conscience, shall decide. Practise a habit of centering your mind steadfastly on a given thought at odd times during the day: there is nothing so efficacious for controlling such a truant as the mind is. The result of this habit is carried into our very dreams, which thereby become more orderly and sustained.

Bodily health has much to say on this difficult task of self-control, therefore the *corpus sanum* is indispensable for the *mens sana*. The great thing seems to be the recognition of the *impermanency* of sense-impressions, and that as mere servants of the mind they should not be allowed to domineer over and mislead it to forget *itself* in its parts. There are higher influences above what we call the mind, but we need not detail them, as we all acknowledge them, and after all, they are only different aspects of one Supreme Power.

Now if some desire persistently attacks us, how are we to treat it? We may put it away from us by an effort of will, or after reasoning with it, but we shall not have destroyed its power over us until our *mind* shall have fully recognized its worthlessness. Until the mind can calmly pronounce its death-sentence, such desire will continue to fret us. It is not that the body is full of lust, it is the *mind*! For who is it who consciously experiences the result of any desire? Is it the body?

Let us all think deeply over this, for it is the cross of life, the ocean in which we flounder from birth to birth, the wondrous magician that keeps us chained to the wheel of earthly lives, the power that holds us to our ignorance until we shall have learned to conquer it, the Tyrant, our *mind*.

Again, there is the question as to what stage we have each reached in life's journey.

The answer to this must remain sealed until we shall have learnt to *know ourselves* through the conquest over our mind. So the whole thing resolves itself into this controlling of the mind: there is *nothing else*! For as soon as we know ourselves, all other knowledgo will come naturally. Remorse, anger, distress, joy, despair and all the varied emotions which rend our very natures and make life as we know it here, these all are but the phantoms of the mind. How real they seem and how hard they press on us!

But if from a vivid dream we suddenly wake, we are able to see how wondrously the magician can impose his false wares upon us.

It would sometimes seem as if such dreams were given to us as object lessons, to be applied by analogy to our waking life.

W. BEALE.

SYMBOLS OF GOD.

[THOUGHTS ON IMAGE WORSHIP].

“GOD” can never be expressed in language, not even in thought.
 Mind cannot compass Deity.

“यतोवाचोनिवर्तन्ते अप्राप्यमनसासह”

We, men, talk about Him, think about Him, and are even conscious of that which we think of Him, and can even tell something about Him.

Therefore God has come partially under the sway of our mind and speech, *i.e.*, we think so. But how ?

Every religion regards God as infinite, *i.e.*, confirms this proposition—His being is timeless, spaceless and causeless. Time, space, causality being the subjective conditions of our consciousness, as proved by Kant with mathematical precision. The idea of God is thus shown to be the shadow of our own representation, and not the thing in itself. Thus God has been limited by man, has been placed within the range of time, space and causality.

Granting that however absurd it is to bring the idea of God under the sway of our imagination, it is essential with all religions, to worship God in some way or other ; the question arises, what are the best symbols for representing the Infinite God (for the purposes of worship, &c.), as an object lesson ?

Students of symbolism are aware that in all the ancient philosophies and religions, the founders of which had the above essential point always before them, the circle has been recognised as a symbol of the Infinite God, *par excellence*. And it is plain, after the principle of symbolism is once thoroughly understood, that every other conic section (*i.e.*, a point, a line, an ellipse, a parabola, an hyperbola) may satisfy the same object, may stand as a symbol for the infinite. But all these figures are symbols on a plane surface and are bounded by lines.

Coming to the three dimensional space we find the sphere and the ellipsoid the best suited symbols.

The cube and other linear polygons represent different *phases* of the infinite, not the infinite itself.

In India we find that the best symbol of the Infinite God is invariably represented by an ellipsoid or an oval-shaped stone—a *siva linga*, in whatever temple we go to see it. I am not going into religious discussion as to the superiority of any one symbol over another for individual worship, but I write only on the best symbol for representing God.

But every other image is itself dependent on the same line, with the addition of the human passional and emotional side, when we once admit the adaptability of the ellipsoid or the sphere, as the symbol for the infinite God, or the God itself, as with the savage fetich.

Let me here remind my readers, of the unostentatious words, (mingled with internal bashfulness), which were uttered by an able sculptor, the pride of his age, to an admirer of his newly cut image:—"It *was* there in the piece of stone, and I have hewn off only the useless chips that hid the beautiful shape"!

Prompted by the religious emotion, the worshipper of the infinite God takes his symbol of God up, and cuts out of it an image according to his own fancy or ideal. What harm has been done to his first symbol?—none: Here it is admitted by all the historians of Art that it was the religious passion and emotion through which the arts of sculpture and painting were born; and it is also a matter of recent history that up to a very modern time, even in Europe, it was the same emotion that brought forth the best works of art.

Taking up another line of thought, I am convinced that it is the writings and the exaggerations of the ancients to which we may link the first representations of images of diverse type, seen now-a-days throughout the world. When poets in their reverie have once described the undescribable God, the hearers accordingly might attempt to represent Him objectively.

Thus it is shown on philosophical grounds that:—

1. When God is even thought of, He is limited, so to say.
2. The best symbols to represent the infinite God are the circle and the ellipsoid.
3. There is very little difference, if any, in worshipping a circle, an ellipsoid, an image of the Virgin Mary, or Sri Krishna.

KANHAIYA LAL.

*A SCIENTIFIC EXPLANATION OF PURITY OF THOUGHTS,
WORDS AND DEEDS, AS TAUGHT BY
ZOROASTRIANISM.*

(*Concluded from page 307.*)

No. 3.

STILL more pregnant of result for good or evil are a man's thoughts about other people, for in that case they hover not about the thinker, but about the object of the thought. A kindly thought about any person, or an earnest wish for his good, will form and project towards him a friendly artificial elemental; if the wish be a definite one, as, for example, that he may recover from some sickness, then the elemental will be a force ever hovering over him to promote his recovery or to ward off any influence that might tend to hinder it. And in doing this it will display what appears like a very considerable amount of intelligence and adaptability, though really it is simply a force acting along the line of least resistance—pressing steadily in one direction all the time, and taking advantage of any channel that it can find, just as the

water in a cistern would in a moment find the one open pipe among a dozen closed ones and proceed to empty itself through that. If the wish be merely an indefinite one for his general good, the elemental essence in its wonderful plasticity will respond exactly to that less distinct idea also, and the creature formed will expend its force in the direction of whatever action for the man's advantage comes most readily to hand. Of course in all cases the amount of such force it has to expend, and the length of time that it will live to expend it, depend entirely upon the strength of the original wish or thought which gave it birth; though it must be remembered that it can be, as it were, fed and strengthened, and its life-period protracted by other good wishes or friendly thoughts projected in the same direction. Furthermore, it appears to be actuated, like most other beings, by an instinctive desire to prolong its life, and thus re-acts on its creator as a force constantly tending to provoke a repetition of the feeling which called it into existence. It also influences in a similar manner others with whom it comes into contact, though its rapport with them is naturally not so perfect.

"All that has been said as to the effect of good wishes and friendly thoughts is also true, in the opposite direction, of evil wishes and angry thoughts; and considering the amount of envy, hatred, malice and all uncharitableness that exists in the world, it will be readily understood that among the artificial elementals many terrible creatures are to be seen. A man whose thoughts or desires are spiteful; brutal, sensual, avaricious, moves through the world carrying with him everywhere a pestiferous atmosphere of his own peopled with the loathsome beings he has created to be his companions, and thus is not only in a sadly evil case himself, but is a dangerous nuisance to his fellow-men, subjecting all who have the misfortune to come in contact with him to the risk of moral contagion from the influence of the abominations with which he chooses to surround himself. A feeling of envious or jealous hatred towards another person will send an evil influence to hover over him and seek for a weak point through which it can operate; and if the feeling be a persistent one, such a creature may be continuously nourished by it and thereby enabled to protract its undesirable activity for a very long period. It can however produce no effect upon the person towards whom it is directed unless he has himself some tendency which it can foster—some fulcrum for its lever, as it were; from the aura of a man of pure thought and good life all such influences at once rebound, finding nothing upon which they can fasten, and in that case, by a very curious law, they re-act in all their force upon their original creator. In him, by unerring law, they find a very congenial sphere of action, and thus the karma of his evil wish works itself out at once by means of the very entity which he himself has called into existence. It occasionally happens, however, that an artificial elemental of this description is for various reasons unable to expend its force either upon its object or its creator, and in such cases it becomes a kind of wandering demon, readily

attracted by any person who indulges feelings similar to that which gave it birth, and equally prepared either to stimulate such feelings in him for the sake of the strength it may gain from them, or to pour out its store of evil influence upon him through any openings which he may offer it. If it is sufficiently powerful to seize upon and inhabit some passing shell it frequently does so, as the possession of such a temporary home enables it to husband its dreadful resources more carefully. In this form it may manifest through a medium and by masquerading as some well-known friend may sometimes obtain an influence over people upon whom it would otherwise have little hold.

“What has been written above will serve to show *how extremely important it is for us to maintain a strict control over our thoughts*. Many a well-meaning man, who is scrupulously careful to do his duty towards his neighbour in word and deed, is apt to consider that his thoughts at least are nobody's business but his own, and so lets them run riot in various directions, *utterly unconscious of the swarms of baleful creatures he is launching upon the world*. To such a man an accurate comprehension of the effect of thought and desire, in producing artificial elementals, would come as a horrifying revelation; on the other hand, it would be the greatest consolation to many devoted and grateful souls who are oppressed with the feeling that they are unable to do anything in return for the kindness lavished upon them by their benefactors. *For friendly thoughts and earnest good wishes are as easily and as effectually formulated by the poorest as by the richest, and it is within the power of almost any man, if he will take the trouble, to maintain what is practically a good angel always at the side of the brother or sister, the friend or the child whom he loves best, no matter in what part of the world he may be*. Many a time a mother's loving thoughts and prayers have formed themselves into an angel guardian for the child, and except in the almost impossible case that the child had in him no instinct responsive to a good influence, have undoubtedly given him assistance and protection. Such guardians may often be seen by a clairvoyant's vision. Even after the death of the mother, when her soul rests in heavenly or devachanic condition, the love which she pours out upon the children she thinks of as surrounding her, will re-act upon the real children still living on this world and will often support the guardian elemental which she created while on earth, until her dear ones themselves pass away in turn. Her love will always be felt by the children in flesh; and it will manifest in their dreams and often in various events, in providential protections and escapes, for love is a strong shield and is not limited by space or time.”—(“The Astral Plane,” pp. 62—66).

Besides the quality of the astral plane or astral light described above, it has another far more subtle quality, and that is its power of retaining indelibly the impressions of all thoughts, words and deeds originated by men on this earthly plane. It is out of this storehouse of impressions that the history not only of this world, but of each human being that has ever existed on it, can be faithfully reproduced by the adept.

Hence it is not only one of the principal agents in the building of the Kosmos or Universe, but an ever active reporter of what is thought or done by every human being. It is on this account that the Aryans gave it the name of Chitragupta or the Secret Recorder. He is supposed to read the account of every soul's life from a register called Agra Sandhani, when the soul appears before the Judgment seat after its departure from this world. The meaning of this allegory will be quite plain when read in the light of what has been stated above. The same idea is to be found in the Mazdean or Zoroastrian religion, where the Angel of Light, Meher Yazata, is represented as weighing the actions of men after their death and allotting them a place either in heaven or hell according to their merits or demerits. Similarly, we find the same idea in the Christian and Mahomedan religions under the form of Recording Angels. Thus we see that this idea of men's thoughts, words and deeds being recorded somewhere, somehow, is a common one to all great world religions, and that it is founded on an actual fact in nature; in other words on a scientific basis, will be seen from the evidence of some of the scientific men themselves, to be noted in this article.

To explain the phenomena of heat, light, electricity, magnetism, &c., modern science is compelled to assume the existence of an imponderable and invisible medium pervading all space and the interstices of all matter, which they call ether. This ether is nothing else than the astral light or astral plane of which we have been speaking at so much length above. But the modern scientists are only aware of its manifested effects on the physical plane and with a very few exceptions they are entirely in the dark as regards its real nature and occult properties and potencies which we have described above. The reason for this lies in the fact that modern science pursues its investigations through the physical senses and physical instruments only, while the domain in which the phenomena of the astral plane lie, can only be approached through the subtler and invisible senses which require to be developed by special training of the mental and spiritual faculties. Those of the western scientists who have made researches into the nature of Mesmerism (now called hypnotism) otherwise called animal magnetism or animal electricity, have got some glimpses of the existence of the Astral Plane or Astral Light. This Astral Light has been called by them by various names such as Od, Odic Force, Odyle or Odylic Force, Magnetic Aura. In Oriental science it is known as Tejas or Akasha. It should however be noted that astral light is the grossest form of Akasha. The existence of the aura or astral light has been established beyond all doubt by the researches made into this subject by the eminent Austrian Scientist Baron von Reichenbach (*vide* his "Researches into Animal Magnetism"). Prof. Williams describes this aura in the following terms:—

"The aura which pervades the brain and nervous system, though electrical in its nature, is something more than mere electricity. The former seems to be charged with an *intelligence*, so to speak; a spiritual

essence characteristic of itself and clearly distinguished from the latter. Water may be charged with electricity, and but one result can be obtained from it. However if animal electricity be used, the water partakes of whatever therapeutic virtue the operator desired at the time he charged it."

This aura exerts an influence perceptible or imperceptible on all the material objects which it touches, and especially influences other auras. The human aura* is the most potent among all auras of existing creatures or things, as it carries with it the active living force of human will, in other words of the soul-power of man. The human aura varies in colours according to the varying tendencies and mental, moral or spiritual development of each man, and according to the quality of the thoughts evolved by him at every movement of his individual existence. Thus the colour of the aura of a very vicious man is entirely black, while that of a high Yogi is of a perfectly white colour. While at intermediate stages it is of a gray, dusky, red, blue, yellow or dusky white colour according to the degree of progress made towards spirituality. Thus the character as well as the thoughts of any man can be read by a Yogi by looking at his aura. The aura of persons and things is not visible to the ordinary eyes but only to the trained Yogi or seer, or to those who have developed the clairvoyant faculty. As an instance of this fact we may here quote the incident of the interview between Zoroaster and the learned Brahman, Chandargas, who was sent to Persia by an Indian king to test the spiritual knowledge of the former. Chandargas had prepared certain difficult questions on psychology and spiritual philosophy to be solved by Zoroaster. When Chandargas appeared in the court of the Persian king, Zoroaster answered all his questions before he gave expression to them. Thenceforward Chandargas became the disciple of Zoroaster. This phenomenon of reading a man's thought is only explicable from the existence of the astral plane or astral light. This property of the astral light or ether to retain every impression that is made on it by the thoughts, words and deeds of men has been attested by some of the scientific men of the present time. On this point Prof. E. Hitchcock observes as follows:—

"It seems that this photographic influence pervades all nature, nor can we say where it stops. We do not know but it may print upon the world around us our features as they are modified by various passions, and thus fill nature with daguerreotypes of all our actions. It may be too that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them as upon a canvas."

This view is supported by Prof. Babbage who observes—"The air (ether) is one vast library, on whose pages are forever written all that man has ever said or woman whispered."

* Vide "Human Aura" by A. P. Sinnett.

Prof. Jevons even goes beyond this and asserts:—"That every thought, displacing particles of the brain and setting them in motion, scatters them throughout the universe, and thus each particle of the existing matter must be a register of all that has happened."

On this same point Prof. Draper in his celebrated work "The Conflict between Science and Religion" observes as follows:—

"A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glossy surface until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where, we think, the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." In this, wise men of science have expressed their beliefs on the invisible effects of thoughts on the ether around us; and that this is not a mere speculation or theory but an actual fact in nature has been clearly seen by us from what has been stated above about the astral light or astral plane and its nature and properties. The pictures of thoughts, words and deeds of men thus preserved in the ether or akasha or astral light can be seen by one who has developed his clairvoyant faculty, in other words, that faculty whereby one is able to see things invisible to the mortal sight. The modern development of the once much-derided science of mesmerism, now called hypnotism, has brought this fact within the domain of practical demonstration, and we can but refer our readers to the works of that learned writer Mr. A. P. Sinnett "On Mesmerism" and the "Rationale of Mesmerism," and to the other authors on the same subject therein quoted by him.

The science of Psychometry or "soul-measuring," that is, the science whereby one with developed faculty is able to read in a conscious state the thoughts and actions of individuals either in the present, past or future, and even past scenes in the history of the world, and also those which are to take place in future, is another branch of the occult science corroborative of what has been said above. On this subject we may refer our readers to the "Manual of Psychometry," by Dr. J. R. Buchanan, the discoverer of this science; and to "The Soul of Things," by Professor W. Denton. The scientific evidences of the occult side and occult laws of nature are now fast accumulating—though these relate only to the borderland between the seen and the unseen—and before the close of this century enough will have been disclosed on this subject (*vide* for instance "Keely and His Discoveries," by Mrs. Bloomfield-Moore) to compel men to acknowledge that such things *are*, and that what once was derided as superstition, imposture or imagination is not

really so, but that such things do exist as facts in nature; that their bigoted opinion on such matters betrays only their own crass ignorance; that the so-called superstitions have in reality a scientific basis for their existence; that it requires patient research and broad-minded tolerance to bring out the hidden things of nature—whether of light or darkness—within the domain of the real and the practical.

In the light of the information above given we may now profitably understand the following passages from the writings of Madame H. P. Blavatsky and Mrs. Annie Besant. On the tremendous potency of sound the former observes as follows, in her "Secret Doctrine":—

"We say and maintain that sound, for one thing, is a tremendous occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with occult knowledge. Sound may be produced of such a nature that the pyramid of cheops could be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. For sound generates or rather attracts together the elements that produce an ozone, the fabrication of which is beyond chemistry, but is within the limit of alchemy. It may even resurrect a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death by that power, the writer ought to be credited with personally knowing something about it.*"—("Secret Doctrine", Vol. I, p. 806).

On this same point Mrs. Annie Besant expresses herself as follows:—

"By the power we possess of shaping or wielding our thoughts for good or evil we either make or mar the potencies of to-day which are sure to re-act upon us either in this life or some future life. As we think, the thought burning in our brain becomes a living force for good or evil, for a longer or shorter time in the mental atmosphere of the world, in proportion to the vitality and the intensity that are thrown into it by the thinker. If one finds himself unable by the force of circumstances to do good to his fellow creatures on the material plane, he has however within him the power and choice to do far greater good on the thought or mental plane. There is no woman however weak, there is no man however obscure and insignificant, from a worldly standpoint, who has not within him this divine creative force of thought." (Vide *Theosophical Gleaner*, Vol. III, p. 270). It is by this very creative power of thought that prophets of all ages, yogis, and sages, have been able to perform the so-called miracles of which we read in religious histories. As a man thinks, so he moulds his own destiny, and thoughts from him go out to mould also the thoughts and lives of other men. As he thinks thoughts of love and gentleness the whole reservoir of love in the world is filled to overflowing, and such thoughts are taken up by those who are capable of putting them into execution, and the object aimed

at by the original thinker is thus carried out without his taking any visible action in the matter or uttering a single word about it to any body else. Such is the mysterious and creative potency of thought and it can be verified by any one who chooses to take the trouble.

It may further be observed that the words spoken by, as well as the name of, every individual, largely determines his future fate. On this point an eminent French occultist observes as follows:—"When our soul (mind) creates or evokes a thought, the representative sign of that thought is self engraved on the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being. The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign. To pronounce a word is to evoke a thought, and make it present: the magnetic potency of human speech is the commencement of every manifestation in the occult world. To utter a name is not only to define a Being (an actual entity) but to place it under, and condemn it through the omission of the word (Verbum), to the influence of one or more occult potencies. Things are for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconscious to himself, a *blessing* or a *curse*; this is why our present ignorance about the properties and attributes of the *idea*, as well as about the attributes and properties of *matter*, is often fatal to us. Yes, names and words are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters." On this passage Madame H. P. B. makes the following remarks:—"This is strictly true as an esoteric teaching accepted by all the eastern schools of Occultism. In Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its *rationale*: it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels especially, contain the most occult and formidable potencies. The mantras (magical rather than religious invocations, esoterically) are chanted by Brahmans, and so are the rest of the Vedas and other scriptures."—"Secret Doctrine," Vol. I, p. 121).

It is for the reasons stated in the preceding para. that the sacred word of the Brahmans (Aum) contains in it every power of generation (*vide* "Patanjali's Yoga Aphorisms"), preservation and destruction when it is correctly chanted or intoned by an adept in the mysteries of sound. This word when incorrectly pronounced or chanted is productive of fearful consequences to the utterer. The careless use of this word was therefore forbidden, and its utterance amidst mixed audiences or where many people are gathered together was strictly prohibited; "because where mingling and hostile magnetisms are making a confused atmosphere, any great sound—sound of great potency—thrown into it must cause tumult and not harmony." For this reason the word was never to

be sounded save when the mind was pure, save when the mind was tranquil; it was never to be used except when the life was noble, because the sound that is working in the harmonious, builds; working in the inharmonious, destroys; and everything that is evil is tumultuous, while everything which is pure is harmonious. For the Great Breath which is purity, goes forth in rhythmical vibrations, and all which is one with that rhythm is essentially pure and therefore harmonious. But when the Great Breath working on matter, finds friction, then it is that impurity is set up, and if a man in his own atmosphere—using that breath which comes out from him, which is the reflection of the Supreme Breath—is impure, that is, inharmonious, then to sound the name of the Supreme under these circumstances is to invite his own destruction, his own disintegration, for he throws the very force of the Divine into disharmony. What then can he do but destroy that which has nothing in common with the divine harmony. This is not only true of the sacred word, but of the mantra that is used to build.”—(“Building of the Kosmos,” pp. 23-24). It is for this reason that holy prayers or mantras are chanted among the Hindus at the time of the conception of the foetus in the womb so that the body which is to form the habitation of the soul shall be built up in harmonious proportions fit to be the residence of a noble soul. This fact is supported, though from a different standpoint, by the modern science of physiology which enjoins that the mother in the state of pregnancy should entertain calm and tranquil thoughts and should not indulge in any sort of excitement either physical or emotional. The holy prayers or mantras are again chanted when the new-born soul comes forth into this world, so that the sacred harmony may surround it, and give it the impulse in the birth hour, which shall send it on towards harmonious development throughout its worldly career. When at the age of seven the spirit is able to work more directly on the physical body, the ceremony of initiation takes place and the child is invested with the sacred thread during again the chanting of a mantra which is to be the key-note of the future life. For this reason *the mantra should come from one who knows the key-note of that life, and is able to give it the sounds which are wanted to keep it harmonious through life.* It is in such ceremonies, which are also to be found in more or less modified forms in the Mazdean, Christian and other world religions, that the great preserving power of sound is manifested. “Because whenever that life is in danger, the pronouncing of the sound or mantra imparted to him at the ceremony protects him, and whenever his life is threatened by visible or invisible danger the murmur of the muttered mantra comes between it and the danger, makes round it waves of harmony from which every evil thing is thrown back by the force of the vibrations. Any foe, visible or invisible, threatening that life, is driven back in terror and confusion when it touches these vibrations. Every day of that life begins with the utterance of this mantra so that the day passes harmoniously and without any accident to disturb its spiritual state, and it also closes with the repetition of the same mantra, so that in the

night the spirit may be made fit to hold communion with its Lord and bring down on this plane the wisdom which he so learns from Him, and so carries it on into his every day life. When the span of that life closes on this earthly plane, once again the mantras are chanted for him in the ceremonies which take place after death, so that the sound or vibrations thus created may break the bondage-house of the soul, that is, destroy the body generated on the other side of death, and thus free that soul in its onward flight towards Devloka or heaven. During his sojourn there he has no longer any need of such mantras because there he lives surrounded in an ocean of harmony which is not mingled with the discord of the earth, and after resting there for a longer or shorter period according to his karmic merits in this life, he again descends on this earth to fulfil his destiny, and so on continues, life after life, until he learns the lesson of living in perfect harmony with the great Divine Harmony, and then it is that the shackles of the senses and the bondage of the body fall off from him and he stands in the midst of creation a liberated, glorious and angelic being, one with the Divine Soul, one with the source from whence he came. (*Vile* "Building of the Kosmos," pp. 24-25). Thus we have seen the mighty and mysterious potencies of sound, in other words, words or speech, on all manifested creations, more especially on the life and actions of a man; and we have further seen that harmonious sounds, in other words, peaceful, loving and gentle thoughts and words, are absolutely necessary for fulfilling his destiny in the cycle of his existence from the very commencement of his career on the manifested world up to his final and glorious end when he is united with the Supreme Soul, and becomes one of the active creators in the Universe.

Having so far demonstrated the effects of thoughts and words on the happiness or misery of mankind, we may now, before closing our subject, briefly note some of the effects of human deeds or actions on the physical plane. The struggle made by men in pursuit of money and in each one securing for himself as much comfort and luxury as possible at the cost of his weaker and more helpless brethren, is a fruitful source of all human miseries which cannot be controverted by any one. The lust of power and dominion is another prolific source of human misery, the evil effects of which have been too obvious in the past historical records of the world and can be clearly seen in the present political and military atmospheres of Europe and other so-called civilized countries of the age, and in the establishments of all sorts of secret societies such as Nihilists, anarchists and the like—trying to subvert all existing order, of things and persons. All these human miseries are caused by the evil thought-forms generated by the oppression of the strong over the weak, which thought-forms charge the aura of the world with malicious, revengeful and hateful thought-creations (actual entities) which pursue mankind like veritable fiends, as we have demonstrated above, both individually and collectively bringing about disastrous wars, famines, pestilence and all such wholesale visitations which now and again so

torment and affect humanity. Yet another pregnant source of human misery is the daily slaughter of millions of dumb helpless animals for food. This cruel butchery of our helpless fellow creatures is a direct interference with the law of evolution inasmuch as the development of the souls encased in these forms is thereby considerably retarded and thus the whole current of evolutionary progress is thrown into disharmony and confusion for which man alone is responsible, and for which he has to pay terribly in consequence, in the way of more intense pressure on his life and keener forms of miseries. It may be observed in passing, that the struggle for existence is more accentuated and keenly felt among the western nations, where the daily slaughter of animals is in full swing and universally prevalent, than among oriental nations where it is not so common. It will be easily perceived that all these human actions are the emanations of selfish and wicked thoughts of men and that nobody but men themselves are responsible for the terrible miseries they thus bring down upon themselves. We have thus traced the source of all human miseries, whether visible or invisible, to one main source alone, and that is the *power of human thought*, a power which is divine in its origin, and being so, is omniscient, omnipotent and omnificent. As is well said by a Master of Wisdom "all that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage."

Enough has here been said on the mighty *Potentiality of Thought* for human weal and woe, and it is now for each one of our readers to judge for himself how far he should conform his life to this mighty Law of Thought, and thus gather true happiness for himself and for his fellow beings :—

"Such is the Law which moves to Righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!"

—*The Light of Asia*, p. 221.

Om Tat Sat.

B. E. UNWALA.

SANSKRIT'S NEAREST NEIGHBOUR.*

[By CHARLES JOHNSTON, B.C.S., RET., M.R.A.S.]

THERE is a charming story in one of the Upanishads, a story full of the most delicate humour, which tells how the manifested forces of things set themselves up as the rivals of the one lasting reality, of which the manifested forces are but the moods and humours :—

“The Eternal, won victory for the bright ones, the Devas ; in the victory of the Eternal, the bright ones magnified themselves ; ‘ This victory is ours’, they declared, ‘ this might is ours.’

The Eternal, knowing this, became manifest to them. But they could not discern what power it was.

They said to the Fire-lord :—‘ Thou knower, discern for us what power this is.’

‘ Be it so,’ said he.

He ran to it ; it addressed him :—‘ Who art thou.’

‘ I am the Fire-lord,’ said he, ‘ I am the knower.’

‘ Then what valour is in thee ?’

‘ I could burn up the whole world,’ said he, ‘ whatever there is on earth.’

Then the Eternal laid down a grass before him, saying :—‘ Burn up this’ ; and the Fire-lord came up to it with all his might, but could not burn it up. Therefore he returned again ; ‘ I could not discern what power this is,’ said he.

“ So they addressed the Wind-lord :—‘ Oh Wind-lord, discern what power this is,’ said they.’

‘ Be it so,’ said he.

He ran to it ; it addressed him :—‘ Who art thou ?’

‘ I am the Wind-lord,’ said he ; ‘ I sleep in mother-space.’

‘ Then what valour is in thee ?’

‘ I could take up the whole world,’ said he, ‘ whatever there is on earth.’

Then the Eternal laid down a grass before him, saying :—‘ Take up this.’ And the Wind-lord came up to it with all his might, but could not take it up. Therefore he returned again :—‘ I could not discern what power this is,’ said he.

So they addressed the Sky-lord :—‘ Mighty one, discern what power this is,’ said they.

‘ Be it so,’ said he.

He ran to it ; but it vanished before him.

But there, in the shining ether, he met a woman resplendent, Umâ Haimavati. He addressed her :—‘ What power is this ?’ said he. And she replied :—‘ This is the Eternal ; and in the victory of the Eternal ye magnified yourselves.’ And thus he knew that it was the Eternal.

Therefore these bright ones are above the other bright ones, as it were,—Fire-lord, Wind-lord, Sky-lord,—because they approached the Eternal most nearly. And because the first knew that it was the Eternal, the Sky-lord is above the other bright ones, for he touched it most nearly, and he first knew that it was the Eternal.”

* By kind permission of the Editor of the *Madras Mail*.

So ends the story of the one Life and the manifest lives. A study of many of the Upanishads would lead us to see in the three bright ones symbols of physical life, emotional life, and transcendental life—the three living vestures of the one eternal Self that wears them as garments. In the Self's victory over chaos and void, the lives magnified themselves till they were humiliated and learned wisdom from Umâ Haimavatî, the woman resplendent, whom the Sky-lord met in the shining ether.

Who then is this Umâ Haimavatî, who is depicted here as the bringer of wisdom, the initiator of the gods? To summarise all that has been written of this wonderful personage would be a long story; it is enough to say that the general tendency is to identify her with Ammâ or Ambikâ the wife of the sectarian god Siva, who enjoys the worship of the Sivaite sects. And there is a further tendency to see in this Ammâ, the mother-goddess of the dark Dravidians—the old personified Earth-mother of Southern India. But it always seemed to me that there was a far better and simpler derivation of Umâ; and one, moreover, far more in harmony with her position in this story, and the interpretation of it by the most famous Indian sages. The word Umâ is a very familiar one, in constant every day use in a great group of languages which every one recognises as being Sanskrit's closest kin. These languages are the Slavonic tongues in their two groups, one of which is dominated by Russian, the other by Polish. In all these Slavonic tongues, spoken to-day by at least a hundred million people, the name of Umâ, with a perfectly clear and admirable meaning, is of familiar and incessant occurrence. It may be heard any day in Great Russia, in White Russia, in Little Russia; in Poland, whether within the Czar's dominions or in the Austrian province of Galicia; all round the Austrian Empire, in Moravia and Bohemia on the North; in Bukovina and Slavonia; in the Slavonish Provinces round about Görz and Laybach; in the Austrian Provinces, Bosnia, and Herzegovina; then again the name of Umâ echoes down the coasts of Dalmatia to Montenegro, and across the Turkish border to Servia and Bulgaria. And in every one of these kindred tongues the name of Umâ bears the same meaning. Everywhere it signifies wisdom, understanding, insight, knowledge. Its compounds—verbs, adjectives, adverbs, nouns—are practically unlimited; so that there is no Slavonic word more definite, more uniform, more universal, than this word Umâ, meaning wisdom. And that in Sanskrit also Umâ meant wisdom is testified to by the sage Sankarâchârya and the prodigiously learned Sâyana, the commentator and interpreter of the Vedas; so that there is no difficulty at all in supposing that the initiator of the gods in the Upanishad story is the same wisdom, personified in Indra, that is so universally recognised, though in an impersonal form, wherever Slavonic languages are spoken.

That this is very likely—a simple name among the Slavs personified by the speakers of Sanskrit—one may very easily prove without going

beyond the Vedic Pantheon. There is, for instance, the god Agni, to whom, in eight out of the ten circles of hymns in the Rig Veda, the opening praises are addressed. That Agni became fully personified in the later Vedic age is not a matter of doubt; while it is equally beyond doubt that his name, not personified, is the common name for fire among the Slavs. If *ognya*, which the Slavs pronounce *agnya*, the commonest word for fire, has become personified in India as Agni the Fire-lord, what is more natural than to suppose that Umâ, the ordinary name for wisdom, became likewise personified as the "woman resplendent" whom Indra met in the ether,—personified Wisdom, the revealer of the Eternal. Then take another Vedic god, Vâyu or Vâta, the god of the wind; in the Slavonic tongues both names are found, in *veter*, the wind, and *veyat*, to blow. Here again, common Slavonic words appear personified in Sanskrit, and if so, then why not also Umâ, the Goddess, Wisdom. Exactly the opposite has taken place with the Sanskrit word *jivana*, life or living; in India it has hardly a trace of personal colour, but among the old Slavs, and chiefly the Bohemians, *Jivana* or *Dziwanna* is the Goddess, Life.

Then again, two gods are common to the Vedic and Slavonic Pantheons; first, the god Bhaga, who has the gift of wealth or fortune in India, and whose name appears in words like Bhagavân and Bhagavat; in Slavonic this god becomes Bog, and the changes of sound are perfectly regular and harmonious. The initial aspirate in Sanskrit is lost, just as in the words *bhavamâs*, *bhavatas*, which become in Slavonic *byvatem*, *byvajte*, "we be, you be." The Sanskrit neutral vowel becomes short *o* in Slavonic, as was the case also with the initial of the Fire-god Agni. The Rain-god of the Vedas, also Parjanya the Thunderer, became in Slavonic the Rain-god Perun; and it is not a thousand years ago since Perun's great image stood on the hill outside Kieff. These phonetic relations are so close that one may say that the Sanskrit words re-appear in Slavonic with no marked and radical phonetic difference; no such difference as, for example separate Sanskrit, phonetically, from Greek. And since this is so, we are justified in supposing that another Vedic god, Varuna, who represents the wide firmament, and more especially the firmament at night, is closely connected with the Slavonic adjective *vorun* or *vorondi* meaning, blue-black, dark blue, or black. In Russia, the word is often appropriated to the blue-black raven. Exactly the same word may very well have appeared in Sanskrit to paint the blue-black wings of night, the firmament of raven hue. It is possible, though not at once so evident or certain, that Indra, the Vedic Rain-god, who releases the treasures of the clouds and conquers drought, may be connected with the Slavonic word *indevit*, to be covered with hoar-frost, rime, or sleet. But the unity between Slavonic and Sanskrit in the case of the Vedic gods, Agni, Vâta, Bhaga, Parjanya, and the Slav goddess *Jivana*, is quite incontestable and uncontested. And in the case of the word Veda, the connection between Slavonic and

Sanskrit is equally undoubted. From this root *ved* come Slavonic words like *vedat*, to know; *vedatel*, an adept; *vedun*, a wizard; *vedunya* or *redma*, a witch. Here the same root occurs in English also; while from the kindred root *vid*, to see, come the Slavonic words *videt* or *vidat*, to see; *vidok*, seer; *vid*, sight; and a host of others.

One may multiply Sanskrit and Slavonic affinities to any extent. We may take as an appropriate illustration the Upanishad containing the story quoted at the beginning of this study, the Kena Upanishad. Here the title even declares its affinity with Slavonic, for in Slavonic, *kena*, viz., "by whom," would be written *kem*, with the same meaning. Then the word *pat*, in Sanskrit to fall, or fly, is in Slavonic *pad*, to fall; *praiti*, i.e., goes forth, in Sanskrit, is close enough to the Slavonic, *proitti* to go forth; the Sanskrit *shra*, to hear, is almost the Slavonic *slu*, the two liquids being constantly interchanged. Then again, the famous Sanskrit word *Deva*, a god, which in old Vedic times was rather an adjective, meaning shining, or glorious, is closely repeated on the Slavonic *div-ni* wonderful, or glorious; and, as we have already said, *bhavamah* becomes in Slavonic *byvaem*. So that in the first Sanskrit passage that comes to hand, six or seven close resemblances between the Slavonic and ancient Indian idiom may easily be found in the first two or three lines, and this closeness holds out through the whole of the two languages. With this fact of widely extended and very close resemblances, phonetically almost complete, and the very striking illustration of the Vedic gods, we may readily grant the unity of the Slavonic and Sanskrit *Umā*, wisdom; and passing from this peculiar case to universal statement we may say without hesitation, the Slavonic is Sanskrit's nearest neighbour. For though many of these relations may be traced here and there in other Indo-European tongues, all of them will be found nowhere but in Slavonic.

THE SIB NARAYANI SECT.*

IT is characteristic of the religious movements in India during the last four hundred years, that a number of small sects have risen—each of them more tolerant, more catholic than the existing orthodox Brahmanism which offered no hopeful prospects for those who were born in the lower castes. The founders of all these were illiterate men, who owed their awakening, to the truth having been flashed upon them in some mysterious, unaccountable way.

“Tat pânt punchhe na koi
Har ko bhaje so har ka hoi.”

He asks not what the caste or class,
But he is God's who serveth God.

* [Editor's note—This article is inserted as an introduction to the principles and precepts of the society herein mentioned, a translation of which, the author hopes to be able to furnish for our readers.]

This saying of one of the leaders among them may well be said to be the guiding doctrine of all. The masses hailed with joy the advent of such teachers who showed them how they might attain spiritual joys which hitherto they had never known, and from which they had felt themselves shut out. The new doctrines achieved a rapid success and spread far and wide through the land.

One of the chief of these sects was founded by Sib Nârâyana, a Rajput from the District of Ghazipur, (N. W. P.,) who flourished in the first half of the 18th century. His followers are to be met with in all important towns in Upper India, and specially in large military stations, where they obtain service as domestic servants, or employ themselves in making boots and shoes. While travelling in the Himâlayas I found a regular colony of these Sib Nârâyanis at a village in Kumaon, not far from the Nepal frontier, where they carry on, with much profit, their trade of shoe-making. They had emigrated from Nepal in the early part of this century. They are to be found in several other villages in the hill districts of the N. W. P.

Sometime ago I made the acquaintance of a member of this sect in a town in Upper India, and on their chief festival day which is in the spring, I went with him to the meeting house of this people, which was a mud structure, having two rooms and a spacious courtyard. When we entered, we found two or three men sitting round a hearth in the yard. Passing through this, the old man led me into the sacred room. Three bamboo arches divided it into two distinct compartments. The smaller of these, which might be called the sacred compartment, had been well attended to. The walls were hung with white cotton cloth on which were pasted pictures taken from some English papers. In the middle of the compartment was placed a low square table covered with thin linen. This they called the *gaddi* (throne). Fruits of the season were spread on this sheet, and Hooka-bowls, converted into candle-stands with wax candles in them, stood on both sides of the holy book, which was a bound manuscript. A basket covered by a piece of white linen contained all the articles that would be required for the sacred ceremony of *karhao* offering. A *karhao* is a very large deep iron pan, used on occasions of importance for cooking purposes. On this evening it was to hold the sacred Mohan-bhog (lit. the food of Mohan, a name of Krishna) which is a sort of pudding made of flour, ghee, sugar, milk, and dried fruits. It was early in the evening when we reached the house and only four or five members had arrived. My guide, without speaking a word to any of the people who were gathered round the *gaddi*, took his seat on a mat spread on the ground in front of it, and joining the expanded palms of both hands with great humility, made his obeisance to it, looked at the brethren sitting around, exchanged glances with them and then said, "Barnon Sant Samaj" (I praise the assembly of good men). These were the only words I heard. All the time he was muttering some other texts which I could not catch, and concerning which I could not ask, as I was not one of the initiated.

He was then given a seat close to the *gaddi*, for the old man is a man of importance among his religious brethren. I was also offered a seat near the *gaddi* which I readily accepted, and thence placidly surveyed what I, spell-bound, beheld that night. At the head of the *gaddi* was seated a man who had come from Delhi for the occasion. He was a brother of the late local head of the brotherhood, who had died a year previous.

The congregation had now begun to grow larger. Their Sahibs had either gone to bed or their services being no longer required for the night, the bearers, the coachmen and syces were now dropping in, one after the other. The Railwalla Sahib's bearer brought two of his master's good lamps and having lighted them placed them at either side of the *gaddi*. Each one as he entered the room took out the bundle of sacred manuscripts from under his arm and handed it over to one of the people sitting round the *gaddi*. If he forgot to give it himself, one of the leaders who was officiating as clerk asked him to present the *parvānā* (a sort of pass). Then he took out some money from his pocket or from a knot in his clothes and offered it to the *gaddi*. The clerk wrote his name and the amount against it on a piece of paper. Some paid one rupee, some two, and others less than that. It depended on a man's position and means. The amount thus raised went to the spiritual leader and to defraying the cost of the ceremony and other expenses. The women also came and bowed to the *gaddi*. Even children of four or five years of age did it in a mechanical sort of way, looking at the people, shaking their heads, though not knowing what they were doing. The proud man had to put off all show of pride and assume an attitude of humility in the presence of the *gaddi*. The leaders wielded a considerable authority and made a man perform the *bandgi* (salutation) again, if he did not pay proper respect to the *gaddi*. The very motion of the head, and the posture of the man kneeling before it, should not have the least air of self-importance. One man performed the *bandgi* with the buttons of his coat unloosed, another without removing his turban from off his ears. These erring mortals had their punishment. One of the men sitting round the *gaddi*, with a smile that was not all of pleasure, bade them do the *bandgi* in a proper way, and they had to do as they were bidden, for all the others joined in calling upon them to show due respect. The night was far advanced—all the brethren had come in. The women were sitting quietly in one corner of the room, cleaning the raisins and other dried fruits which were required for the Mohan-bhog—the singers had taken up their instruments. Couplets and songs were then sung. The indistinct voices of the singers drowned by the noise of the tom-toms and castanets, did not allow me to understand them clearly. The couplets were recited in a lower key, and with pauses, but the other songs, though begun in a decent manner, reached such a climax in the end that the singers, carried away by their zeal, employed all the energy of their lungs to sing them; and the result was that their throats became hoarse. The *karhao* was by that time

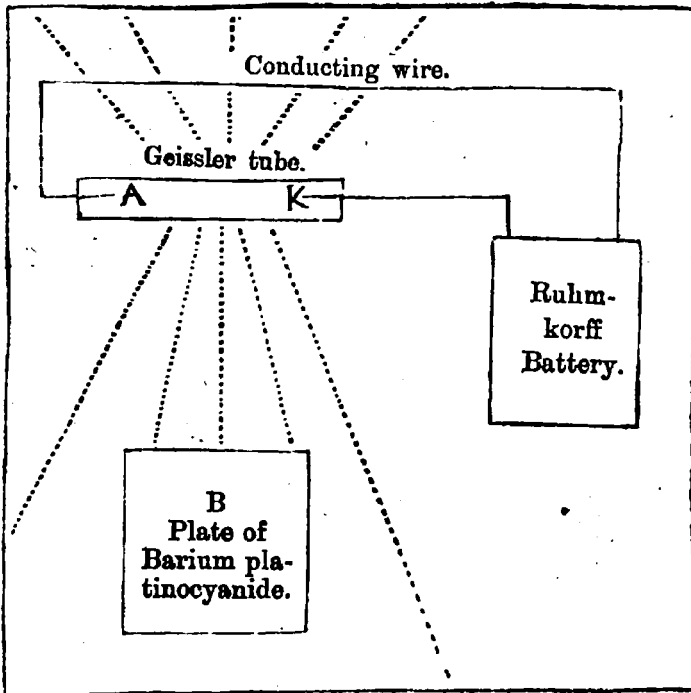
ready for offering, and one of the brethren who had been deputed to this office, had taken away the piece of linen which had been covering the basket, which was then almost empty. A brass basin was got ready for the offering of incense, &c. Camphor was burning in the middle. Kneaded flour had done the office of any other solid material, and had been shaped in a reservoir for clarified butter, as no oil is used on such occasions. The *gaddi* was now to be made ready for the ceremony. The wax candles were lighted. The scent and attar were placed on the *gaddi*; fruits of the season, betel leaves and several other things were also put there. The *karhao* had been taken down. The brethren who had to conduct it with ceremony to the *gaddi* had called out "Surat lagao gur bhai" (attention brethren). All faces were turned down in humility and the usual *bandgi* was performed. Appropriate music and the songs now commenced. As these men entered, all stood up. Six or seven men were holding the *karhao* and singing a very melancholy song "J'âse âwâgaman chhût Jâi ho," i.e., "by which the coming and going may cease" was constantly falling on my ears. The very words seemed to me like the pathetic cry of the whole world in its effort to cast away the trammels of perpetual births and deaths. The *karhao* was covered with white linen, and vermilion dust was scattered all over it. The sight was very weird and the whole scene had a very mournful air about it—one that I cannot easily forget. The ceremony was soon ended, and when the songs ceased all was quiet. The leaders were waving the camphor up and down, each putting some coppers on the plate. Those who stood round, put their hands in the flame and then passed them over their face. Now the time had come for the reciting of the holy scriptures. The leader had put on his spectacles and began to read—the four or five others who knew the scriptures joining him. All the others listened attentively, thus commemorating and extolling their founder. The couplets were perfectly intelligible to me, and from them I learned the date and the name of their founder. Promises of salvation were held out to those who had faith in his word and assiduously obeyed his precepts. The book was closed, the recitation was over. After a short time they were to begin the Holis and Joyful songs. "Why sir!" said they, "would you not like to wait and hear our Holis" ? but I thanked them, and left the place with a man who had kindly undertaken to guide me to the road to my house. It was about four in the morning when I reached home and went to bed, with the words "J'âse âwâgaman chhût Jâi ho," ringing in my ears.

B. D. SARMA.

RÖNTGEN'S MAGIC PHOTOGRAPHY.*

IN the beginning of last year, two English scientists, Mr. Ramsay and Lord Raleigh, startled the whole scientific world by their astounding discoveries. For a time it almost seemed as if the Anglo-Saxon would outstrip the German experimenters in physical science. Now, however, a German professor, Herr Röntgen, of Wurzburg, has presented the world, on the eve of the New Year, with a fact in science which shifts the landmark of discovery far onward towards the region of the occult in Nature.

The better to explain the bearing of this discovery the reader is referred to the accompanying diagram.



One sees there a Geissler tube connected with a powerful Ruhmkorff battery. The positive pole (Anode) of the latter is connected with one pole-wire soldered into one end of the Geissler tube, indicated in the diagram as A; the negative pole of the battery (Kathode) is similarly connected with the other pole of the Geissler tube, marked K. Now if an induction spark is made to pass through the tube, the atmosphere in which is to be highly rarified, one sees what Hittorf and Crookes have proved, *viz.*, that a narrow rim of light appears around the negative electrode K, and outside that, a relatively dark shimmering bluish light. On the other hand, the positive electrode A. is surrounded with a reddish-yellow light; and the greater part of the space in the tube between A. and K. is filled with concentric strata of a similar light. This phenomenon varies in proportion with the gradual rarefication of the air in the tube. At a cer-

* The subjoined facts are taken from an article by Herr Gotthold Hildebrand in the *Berlin Echo*.

tain high degree of rarefaction the bluish light begins to expand and may be carried so far as to entirely fill the whole interior of the tube. Then the bluish light emanating from the Kathode—let us call it the Kathode rays—causes the phenomenon of fluorescence where it comes in contact with the glass.

It was noticed, further, that the Kathode ray had several special qualities. The most remarkable of them is that the Kathode rays extend only in straight lines, and do not, like the induction current, go around angles and follow the curves of the tube. Hittorf as well as Crookes has pointed out this peculiarity of the action of the induction current. Röntgen's merit consists in having proved that these rays which traverse the tube are a form of light which cannot be seen by the eye outside the tube, but which, nevertheless, have a very strong chemical reaction, like the ultra-violet rays of the sun.

This discovery was reached in the following manner.

Professor Röntgen observed that a plate of barium platinocyanide which happened to be standing or lying near the Geissler tube, flashed, with a fluorescent light, every time that he sent through the wires an induction current. He found that the plate would be excited even up to the distance of two metres. Even the enclosure of the Geissler tube in a pasteboard or wooden covering had no effect on this strange phenomenon. Now Professor Röntgen conceived the idea of substituting for this metallic plate an ordinary photographic plate in a dark room, and found to his wondering astonishment that this plate reacted exactly as if it were exposed to the daylight. Even more. It sufficed to enclose a sensitised photographic film within a wooden box and place any object he wished to photograph before the box on the outside, to get a perfect reproduction of its image on the enclosed film inside the box. It then suggested itself to him to assume that these emanations were ultra-violet rays, but further experiment proved his hypothesis incorrect. While the ultra-violet rays obey the laws of the refraction of light, these Kathode rays do not. They can neither be reflected by mirrors nor refracted by prisms, etc., etc. On the other hand, these Kathode rays, when inside the tube, are deflected by a magnet, which the ordinary light ray is not, but on passing outside the tube they lose this peculiarity.

Not being subject to refraction, these rays can be used for photography without a lens. Though absolutely invisible to the eye, they can, unlike ordinary light, pass through opaque substances, such as wood, india-rubber, metal and other opaque bodies, proportionately to their density, or to some other quality as yet undiscovered. Hence, one can photograph objects of different constitutions in full daylight, even through the sides of a closed box, and when the object itself is placed within another closed box the wooden barriers offer no more obstruction to the passage of the rays than if they did not exist. Thus, for instance, by placing between the Geissler tube and the barium platinocyanide plate B, a series of material objects of varying density, one dis-

covers that nearly all are more or less traversable by this action. Pine planks of one or two inches thickness scarcely impede it at all; the same as to plates of hard rubber of like thickness, but metals weaken this action considerably even in thin plates. These objects leave, therefore, on the sensitised plate, shadows more or less dense according to their nature and thickness. Prof. Röntgen, for example, photographed a set of weights inside a closed box: on the photograph appeared only the images of the weights and nothing of the box. Similarly, all metal objects may be photographed in closed wooden boxes. One can photograph from one room into the other through closed doors. He placed a Geissler tube in one room and exposed a sensitised plate in the other, obtaining distinct images of that part of the door that was towards the plate.* And just as the light-ray passes freely through glass, so do these rays pass through the soft parts of the human body. The *Echo*, of Berlin, in treating of this subject illustrates the above peculiarity with a photo-gravure of a human hand which had been photographed by Prof. Röntgen by his new process. It shows with perfect distinctness the skeleton of the hand and its sinews, while the surrounding fleshy parts appear only as a dim phantasmal shadow, as it were. A gold ring worn on one of the fingers seems to float in air as if upborne by magical power.

Though this all reads like a fairy tale, it has in fact nothing in it which is incomprehensible to the physicist. Quite possibly, in the near future, this discovery will be more minutely worked out in the laboratory: the physicist will undoubtedly push on his researches into this hitherto unknown realm of light-phenomena, which shows in the magical ray transpiercing opaque objects, as easily as the ordinary ray does glass. Prof. Röntgen has provisionally called it the X-ray, but very probably it will be called the Röntgen ray by the world of science. Not only will the photographic experimentalist speedily try to exploit this new thing from all sides, but it will have a commanding value for the biologist and the physician, who will be able with it to make an exact diagnosis of diseased states of the human system. When perfected, it will enable him to observe fractures and dislocations of the bones, unhealthy growths, calcareous deposits, ossifications, and the location of bullets, without the use of the sound or the Surgeon's knife, and it may be that it will be carried so far as to enable him to observe without the infliction of pain on the patient, diseased conditions in the fleshy parts themselves. A man stripped naked and photographed full length by the Röntgen process, will appear like a skeleton strapped together by ligaments.

The *Pester Lloyd* states that, though it does not wish to diminish the credit of Professor Röntgen it must say that in 1894 a Hungarian professor, Philip Lenard, who completed his studies in Germany, succeeded in photographing objects in the same way. He published an

* Probably because on that side there were mouldings which made parts of the door thicker than others?—*Ed. Theos.*

illustrated account of his experiments in Poggendor's "Annals of the Physical Sciences and Chemistry." Professor Lenard is at present at the University of Stuttgart. However this may be, the general public had not been made aware of the discovery until Professor Röntgen published the splendid results obtained in his laboratory. He has already reaped the honors to which they justly entitle him. The Berlin correspondent of the *Daily News* describing Professor Röntgen's visit to the Kaiser on the 12th January last, says that there were present at the lecture given by the discoverer at the Schloss, the Dowager-Empress Frederick and the Empress, besides the Emperor. Professor Röntgen began his lecture by explaining the use of the Geissler and Crooke's tubes, and then passed on to his discovery, which he demonstrated by several experiments. He photographed objects which were placed behind panels of wood, and in wooden and cardboard boxes, the rays which photographed the objects passing through the wood or cardboard. He limited himself to inanimate things, not "taking" any parts of the human frame. The distinguished audience followed the lecture and the experiments with the greatest attention, and especially one showing the rays passing in a straight line through water without refraction. This caused the greatest astonishment, and the Emperor, who evinced a specially lively interest in the experiments, invited Professor Röntgen to supper, and remained with him and other guests conversing about the invention till midnight, when he personally handed Professor Röntgen the Crown Order Second Class. It is to be regretted that the resources of the engraver's art do not permit the reproduction at Madras of the striking photogravure of the human hand which accompanies the article from which the foregoing facts are compiled. One cannot fail to see that the Röntgen ray phenomenon may have a bearing upon the question of the luminous medium through which the eye of clairvoyance sees with perfect facility through opaque obstacles like the wall of a room, a closed book, objects buried under ground, articles shut up in boxes, wardrobes, vaults, etc. But what that is, still remains to be seen.

HÜBBE SCHLEIDEN.

A'NANDA LAHARI'.

(Continued from page 286).

XXXIII.

WITH a Chintāmani string of beads and with offerings of the ghee of the heavenly cow Kāmadhenu in the fire of Siva, some people, O Eternal one, repeat thy Mantra (above-mentioned in 32nd sloka) preceded by particles indicated by Smara, Yoni, and Lakshmi, and thereby enjoy beatitude itself.

L. Some Yogis after enjoying in Sahasrāra for a long time as mentioned in the previous sloka, lead down the Kundalinī to Hridaya and worship her there. This method is prescribed to those who are unable to stand in Sahasrāra. If they go down more than Hridaya, that is, wor-

ship in the three chakras lower than Anâhata, they are not counted in Samaya group.

A. The particles are given in order that, by their jointure with the Mantra mentioned in the previous sloka, the Mantra may be practised by all.

D. Kâdi is inferior to Hâdi. So having done with Hâdi, Kâdi is here described.

K. An elaborate commentary on Kâdi is here given with quotations from Rigveda, Saubhâgyopanishad and other places.

Pra. Hrim. On gold plate. 1,000 times a day, 45 days. Enriches the worshipper.

XXXIV. Thy body is that of Siva, with the sun and moon for breasts; thy sinless body, O venerable one, I regard (like that of Siva) is of nine manifestations; therefore, as between you both who are equal in bliss, the relation of principal and accessory cannot be discriminated.

L. Bhagavatî means, one who knows the following six divine things, such as (1) the creation, and (2) destruction of the Universe; (3) the time of coming, and (4) going of the creatures (according to their karma); (5) Vidyâ, and (6) Avidyâ (real and false knowledge) or Bha means nine in number, that is nine angled yantra, that is Chandrakalâvidyâ is meant by the word Bhagavatî. The nine classifications or manifestations according to the teachings of Āgamas are as follows:—

(1) Kâla group, (2) Kula, (3) Nâma, (4) Jnâna, (5) Chitta, (6) Nâda, (7) Bindu, (8) Kalâ, and (9) Jiva groups. Next the explanation of these nine vyûhas or groups is as follows:—Kâla group—lasting from the time of the twinkling of an eye up to Pralaya time. In this group sun and moon are included. Kula group—the things which have form and colour. Jnâna group—intelligence. Again this intelligence is divided into two as Savikalpa and Nirvikalpa (alternate and otherwise). Chitta group consists of (1) Ahankâra (egotism), (2) Chitta, (3) Buddhi, (4) Manas, (5) and last Unmanas. Nâda group—consists of Râga (desire), Ichchâ (to grasp the thing desired), Kriti (enterprise to get the same), and Prayatna (to accomplish the whole movement). These four indicate the four forms of sound such as Parâ (the 1st stage of the sound from Mûlûdhâra), Pasyantî (the 2nd stage), Madhyamâ (the 3rd stage), and (4) Vaikhari stage (when it comes out, to the mouth). The presiding deities or Tatvas of these four are Mâyâ, Suddhavidyâ, Mahesa, and Sadâsiva. Here the commentator deals with this subject, elaborately quoting extracts from occult works, and I translate a few lines from Nâmakalâvidyâ*, a work on phonetism, as it will be of interest to the readers.

* As I stated several times, these works are not to be found out by Pandits or scholars; so we cannot see these names in any catalogues prepared by European or Indian scholars. The secrecy has spoiled these books. Even now if we find any MS. containing these occult affairs in any ancient house of Pandits, they will never allow us even to see the book; and actually these works have for a long time become food for worms and white ants.

“The Parā* is *Ekā* (without duality); its opposite is the next one (Pasyanti); next Madhyamā is divided into two by gross and subtle forms; the former form is the nine groups of letters; and the latter form is the sound which differentiates the nine letters. One is cause and the other is effect; and so there is no material difference between the sound and its gross forms.”

Com. “*Ekā*” means when the three gunas, Satva, Rajas, and Tamas, are in equal state (Sāmya), that state is called *Parā*. The Pasyanti state is when the three gunas become unequal (and consequently produce sound). The next stage is called Madhyamā; the subtle form of this is called Sūkshmamadyamā, and the second and gross form is called Sthūlamadyamā; the second one produces nine distinct forms of sounds by the shape of nine groups of letters such as अ (Here all the vowels are included), क (Kavarga 5 in number), च (Chavarga 5), ट (Tavarga 5), ठ (Tavarga 5), प (Pavarga 5), य (Ya-Ra-La and Va), श (Sa-Sha, Sa and Ha), and क्ष. These letters are not in reality and represent only the ideas of men. So all the forms and letters originate by the first Parā alone; and the Pāra is herself nothing but Chaitanya. Bindu group consists of six Chakras (Mūlādhāra to Ājñā). Kalā group consists of 50 letters (from अ to क्ष). Jīva group is of the souls of bondage. These nine groups are to be condensed into the three divisions, as Bhoktā (enjoyer), Bhogya (the things to be enjoyed), and Bhoga (enjoyment). The Jivavyūha comes under the category of Bhoktā; Jnānavyūha under Bhoga and other seven groups under the Bhogya division. This is the philosophy of the Kaulas as expounded in this sloka by Sankarāchārya. Next Lakshmīdhara extracts some verses from Kaula Āgamas to corroborate this statement.

“The blissful Lord is of the nine forms; and this god, by name Bhairava (one of the names of Śiva) is the giver of enjoyment and liberator of souls. His consort is by name Ānandabhairavi, the ever blissful, and Chaitanya. When they both become equal (harmonious) then the Universe comes into existence.”

Commentator says, in creation the Devi's power predominates; and in destruction the Śiva's power.

Pra. Hrīm. Gold plate. 1,000 times a day, 45 days. Will be rid of all doubts.

XXXV. Thou art mind, ākāsa, vāyu, fire, water, and earth. Having manifested thus by thee there is no more manifestation. For the creation of the Universe thy Chidānanda form has assumed the character of Śiva's mate.

L. Mind, ākāsa and other elements mean the Devi manifested as ether, air, &c., in the Universe, and as well six chakras, from Ājñā down to Mūlādhāra, indicated by mind and other 5 elements respectively.

* I found some difficulty to translate literally and so I made the translation of Texts and Commentaries mixed together.

A. This is indicative of six Lokas—Tapas, Mahas, Janas, Suvah, Bhuvah, and Bhûlokas; and the respective deities therein are, Paramasiva, Sadāsiva, Mahesvara, Rudra, Nârâyana, and Brahma, and the six chakras respectively in microcosm.

D. The Devi has eight bodies described in this sloka, from manas to earth six, and by the word Chidândākara which means the two bodies, sun and moon.

Pra. Gold plate. 1,000 times a day, 45 days. Will cure consumption, if Mantra is repeated on a medicinal fruit, the Terminalia Chebula Retz, and the fruit eaten.

XXXVI. I worship the Lord Siva (Paramasiva) in thy Ajnâchakra, with the lustre of crores of suns and moons and with chit on either side. One thus practiced with devotion resides (after leaving the present body) in Bhâloka (for ever) far beyond the orbits of the sun and moon and fire, and far beyond the sight of all.

L. This worship in the Ajnâchakra materially leads at once to the Sahasrâra. The contemplation is in the middle of the two eye-brows. Bhâloka means Sahasrâra, because always shining. Bhâ in Sanskrit is to shine. It is said in the text "far beyond the orbits of sun, moon, and fire" because as it is explained in the 14th sloka and its commentary, in microcosm these three luminaries have the power to spread their limited rays (360 rays) in their respective six chakras alone; and they have no power to reach the Sahasrâra.

A. These last six slokas each describe one of the forms of worship in each of the chakras beginning from the highest. But the order in the text which was available to this commentator seems to be the contrary; and so the commentary has the reverse for its order.

D. & K. These descriptions of the worship in the six chakras are given in order here, so that people may choose one or other of these for themselves proportionate to their capacities.

Pra. Should be repeated over water. 1,000 times a day, 45 days. The water should afterwards be drunk. The patient will be cured of grave diseases.

XXXVII. I contemplate on Siva in the Visuddhichakra, the creator of Akâsa, who is transparent like crystal, and also on Devi who is similar to Siva. Whose joint-moon-like lustre drives away all darkness inside and makes the Chakora bird of the (suppliant) Universe enjoy.

L. "Siva"—Sadāsiva, the 5th one of the Devas order. The purport of this sloka is as follows:—as the Chakora bird satisfies its hunger and thirst by consuming alone the rays of the moon, so by the effect of the contemplation on Sadāsiva and his consort in Visuddhichakra, the practitioners drive away all darkness heretofore prevailing in their mind and become ever-satisfied.

D. Seventy-two devatas reside in the Akâsachakra, and the modes of worship pertaining to the entities are fully described.

Pra. Repeated on water. 1,000 times a day, for 4 days only. If even swallowed, Brahmarâkshasas will be driven away.

R. ANANTHAKRISHNA SASTRY.

(To be continued.)

VISIONS.

[*Editor's Note.*—A correspondent in San Diego, California, sends us the following notes from the papers of a deceased relative. The visions and experiences herein recorded occurred in the mountains of Tuolumne county, in the above-mentioned state. The writer and seer of the visions was one of the early Texas pioneers, an army surgeon in the war between Mexico and the United States, and an intimate friend of Gen. Sam Houston. Some of these visions remind the reader of certain illustrations in that rare work by Dr. Hartmann.—“The Secret Symbols of the Rosicrucians.” Most visions, however, are quite fragmentary in character, unless the seer has had much experience and careful training. Some are born seers—having had the discipline in former lives.]

AS I was lying upon my bed one morning immediately after waking from a refreshing sleep, my mind calm, not a thought in motion, suddenly there came rushing a stream of unparticled matter clear as the purest diamond, entering the top of my head and passing through my whole body. As it was passing, a voice told me that this was life and motion, this was God: thus was I taught a part of God's attributes relating to all things.

Another vision of God was in the form of Light, Power and Happiness, all of which pervaded my being. I felt these for some days; so sweet, so calm, so beautiful. They have opened to me the true path—silence alone could give utterance to these attributes.

The next vision was a representation of the true relations or inter-relations of man to woman or woman to man, spiritually. I was then shown the phenomena of existence; the true manner of prayer to God; the nature of sin, ignorance and earthly darkness; a revelation of the nature of man's faculties and how God acts upon them; also the nature of Love, its source and how to manifest it. This is the Ante-Chamber or reception room to the Temple of Wisdom, Truth and Liberty, but I am working and waiting for rays of their effulgence to be given to me and all mankind.

I seem to have a glimpse of Truth and Liberty, but the distance is great, therefore I cannot speak of them—not knowing them.

I petitioned to be taught the way to the truth of God, and promised to comply with the instructions given.

The first command was to pray for light and wisdom.

2nd, To give to God all possessions—to give up soul and body to the direction of God.

3rd, To be willing to give my life for Truth.

4th, To have no opinions of my own.

5th, To permit no thoughts to dart into my mind,—to acquire the power to banish thought.

6th, To read no book, not even the Bible, for instruction.

7th, To be humble and pure in heart.

8th, To love God and his children.

9th, To use the armour of God to his honour and glory.

10th, To use my powers and devote myself to the work of righteousness in the service of God and his children to the best of my ability.

I received these commands and tried with all my powers to comply literally, but not in one instance could I comply till I was taught the true spirit of humility. In this spirit I received light and was empowered to fulfil many of the commands. This has lightened my way to the knowledge of many beautiful and instructive realities.

These were presented clearly, having their own demonstration connected with them. I see and know them to be true as much as anything I behold with my natural eyes.

Within about a year past my mind has received many illuminations of value to me and, probably, some of them, to the world.

The first is the base or foundation on which a true and righteous government can alone be permanently established, bringing out the true manhood existing in humanity (for the greater part of man has never flashed into action), manifesting the wisdom of god and his love shown in his children.

SYMBOLS.

Knowledge is represented as a beautiful man dressed as a Roman senator, dark hair reaching to the shoulders, eyes black, a sceptre in his right hand, seven stars depending from his neck, representing the seven liberal sciences—the stars differing in the number of their points.

The sun is resting on his head, and on a white belt around his body are represented the five senses, by figures of the tongue, ear, eye, hand, and nose. He is represented as standing in a commanding attitude with his right foot resting on a child from which blood is flowing from the mouth and other parts of the body; as slain, implying the suffering of innocence in man's progress to goodness or wisdom—as knowledge is gained but by experience, innocence must be slain for its acquirement.

Knowledge is represented as having the light of the world resting on his head, received through the exercise of his five senses. With this light or knowledge he is represented as possessing power over all.

Thus stands the first group—on a degree of elevation—mostly the highest aspiration of man; but to manifest it, is not all that is required to make man happy. We will introduce another group, as a second step

of progress which must be realized ere man can become happy. Knowledge has made the man—given him power—but is not able to give him happiness. The next figure is, this man—so knowing so powerful—casts down his sceptre, casts off his robes, divests himself of all investiture, placing them around his feet in the blood of the child he was crushing, removes his feet from the crushed child and stands uncovered before his invisible Father in Heaven, giving up all to him ; aspiring for peace, happiness, harmony.

Then to complete the picture, a third figure is presented representing Wisdom sent by the eternal with power to make the suppliant happy in answer to his aspirations. Wisdom is represented as a young or middle aged man with white hair and beard, the hair flowing over his shoulders, the beard descending to the point of the sternum. The eyes are blue, the dress is blue and white. Around the crown of the head is placed a gold band about 2 inches wide, on which are figures representing the seven attributes of Deity—Life, Motion, Power, Light, Love, Truth, and Harmony.

He wears a golden belt on which is represented Knowledge—by a beautiful man. Progression—by a spiral stair ; order—by the Solar System.

Pendant from the neck are representations of the six cardinal virtues ; Charity—by a woman giving alms ; Humility—by a man kneeling ; Love—a mother with her babe ; Truth—a globe ; Will—a strong determined man ; Wisdom—a serpent. The figure is surrounded by a halo of light from the neck to the feet, extending about two feet from the body.

The figure which we call Wisdom touches the crushed child ; it rises smiling. He re-invests Knowledge with his robes, made white with the blood of the Lamb, restores to him his sceptre of power, and takes the child by the hand. Innocence and Knowledge going hand in hand are conducted by Wisdom unto the illimitable temple of happiness.

E. H.

JAINISM.

28 LABDHEES=MIRACULOUS POWERS POSSESSED ONLY BY YOGIS AND YATIS
(EXCEPT THREE).

Translated from a very old Jain manuscript.

No.	Names.	Description.
1	Amarshaushadhi ...	Power of curing different kinds of diseases by hands.
2	Uappiaushadhi ...	Power of curing different kinds of diseases by the excreta.
3	Khailaushadhi ...	Power of curing different kinds of diseases by nose water.

No.	Names.	Description.
4	Jalaushadhi ...	Power of curing different kinds of diseases by the water of ears, eyes, &c.
5	Sarvaushadhi ...	Power of curing different kinds of diseases by water touched and affected (magnetised).
6	Sambhinnashrotrabdhi...	Hearing different sounds produced simultaneously from different kinds of musical instruments.
7	Avadhigyanilabdhi ...	Telling unseen things but for a few minutes and of not long distance.
8	Rijumatimanparjavala- bdhi ...	Knowing the thoughts of men and instinct of animals (of five senses) in a simple manner.
9	Yipulamatimanparjavla- bdhi ...	Knowing the thoughts in an enlarged way.
10	Janghâchâranlabdhi ...	Walking in sky by placing hands on thighs.
11	Asibikhlabdhi ...	Cursing (true and effective).
12	Kaivalyalabdhi ...	Clairvoyance (knowing and seeing simultaneously all things of the world with their present, past and future).
13	Gandharlabdhi ...	Becoming adepts.
14	Pûrvadharlabdhi ...	Studying ten <i>Pûrvas</i> (a number of volumes).
15	Arhatlabdhi ...	Becoming an Arhat, possessing all the 28 qualities and powers.
16	Chakravartilabdhi ...	<p style="text-align: center;"> { These three are found in kings and not in yogis. They possess miraculous things called <i>Ratna</i> which help them to be successful in all } of a king. their attempts and make them victorious over the enemy. These are <i>chakra</i>, <i>charma</i>, <i>achna</i>, &c. </p>
17	Baldealabdhi ...	
18	Vâsudevalabdhi ...	
19	Khirâshravalabdhi ...	Sweetness of speech.
20	Koshtbodhylabdhi ...	Remembering everything.
21	Padânusârinylabdhi ...	Reading pages by knowing one word out of them.
22	Ueejbudhylabdhi ...	Making different meanings of one word.
23	Taijolaishialabdhi ...	Burning the forest by <i>will</i> .
24	A'hâraklabdhi ...	Producing spiritual forms from the spirit and sending them to ask questions from the Arhats.
25	Shîtlaishialabdhi ...	Making everything calm and cool by <i>will</i> .
26	Vaikrylabdhi ...	Changing figures.
27	A'khinmohâsasilabdhi ...	Multiplying things.
28	Pulâklabdhi ...	Mesmerising the enemy in battle and thereby gaining the victory over them.

WHO MAY AND WHO MAY NOT BE ADMITTED TO ORDINATION.

Pravrajyâ and *Upsampadâ* Ordinations cannot be conferred on men, women, or eunuchs, who are afflicted with the following *eighteen, twenty* and *ten* faults respectively.

The following 18 sorts of men are not eligible to receive *Pravrajyâ* and *Upsampadâ* Ordination :—

- (1) One who is under eight years of age (*Bāla*) i.e., 'a child.'
- (2) One who is above seventy years of age (*Vridha*) i.e., 'old.'
- (3) One who is impotent (*Napumsaka*).
- (4) One who has excessive passion (*Klib*).
- (5) One who cannot speak clearly, move about freely, or is infirm (*Jada*).
- (6) One who is afflicted with the following diseases, viz., leprosy, boils, dry leprosy, consumption, &c.
- (7) One who is a thief, dacoit or a robber (*Chaura*).
- (8) One who is a state criminal, a riotous man, guilty of treason or is against Government (*Rajāvagāsi*).
- (9) One who is under the influence of an evil spirit, or is mad on account of too much affection for family and wealth (*Urmatta*).
- (10) One who is blind or very much short-sighted, or addicted too much to sleep (*Adarsana*).
- (11) One who is illegitimate or a slave (*Dāsa*).
- (12) One who is malicious by excess of passion (*Kashūya*), or (*Kāma*) lust, (*Dushta*).
- (13) One who is an ignorant blockhead or a fool (*Mārha*).
- (14) One who is in debt—state or private (*Rini*).
- (15) One who is low by caste, profession or body (*Jungit*).
- (16) One who is bound to another by some business contract (*Arabadha*).
- (17) One who is in service of another (*Bhritaka*).
- (18) One who has come to obtain *Pravrajyā* by stealing from his parents or guardians (*Sraishka Nispraihkita*).

The following twenty sorts of women are not eligible to obtain *Pravrajyā* and *Upsampadā* ordination.

(1—18). Women who are labouring under the above mentioned eighteen faults.

- (19) One who is pregnant (*Gurvini*).
- (20) One who has an infant in arms (*Sahāvatsā*).

To these should be added ten sorts of impotent men who are also not eligible to obtain *Pravrajyā* and *Upsampadā* Ordinations on account of their being too passionate, and having a burning desire for both sexes, which renders them incapable of practising *Chāritra*.

GULAL CHAND.

RADICAL BROTHERHOOD.*

(Concluded from page 111.)

LET no man think himself outwardly above outward laws, or inwardly above the spiritual regulations of his being. And as all are spiritually children of God, and bodily children of earth, let all beware how they assume the regulations of others.

He who can see that God is good, knows enough to be good himself. And as God's goodness is bestowed upon all as is unto their natures best adapted, let all be careful to feel within them Love ere they act toward their erring kind.

Man may seem to err in another's sight, when in the sight of God, his real judge and rewarder, he is doing his greatest good.

Let no man condemn another man, because God alone is perfect.

God does not condemn. A God of perfect love and wisdom can never condemn those himself created, and who are not equally perfect and wise unto himself. When man feels condemnation, his own wisdom chides him for his failure to apply wisdom and love. He who has not wisdom and love within to violate, cannot suffer, for these being violated cause the inward suffering.

An animal, devoid of high spiritual gifts, cannot suffer from the infringement of what he has not. He cannot infringe that which he has not knowledge of, for infringement implies knowledge of that transgressed.

Thus every man has within his spirit that which rewards and punishes; and for man, as a mass, to punish an individual, is assuming a massive responsibility.

It is a pitiable sight to see man's littleness striving to regulate God's greatness. Why presume God so weak and thyself so strong?

God created thee; thou didst not create him!

Oh, ye rulers among men, ye wise and so-called Great! whence came your wisdom or power and greatness? Who ordained you to trample on God's noblest work—your own brother? Beware lest those you injure be more acceptable in your Father's view than yourselves.

Charity should regulate all your actions and works. Not that which man has named charity, which only gives alms, but that perfect charity which is lovely sympathy regulated by an exalted wisdom. Ever remember ye are not perfect, and ever beware how ye exalt yourselves, for selfish exaltation has low affinities.

God, the Perfect One, must be sought to be found, yet is he ever near. His voice is quiet and low, but oh, how sweet and encouraging its tones unto all who listen!

His voice never chides the fallen, but in gentle tones of love soothes their fretted feelings. Oh! be kind to those you think the erring.

* From "The Healing of the Nations."

Commune with them when passion is ebbing, or when the calm has followed the raging storm.

Go to them with loving sympathy in thine eye, and thou wilt be assisted by the dormant love within them becoming quickened into life and action by the genial rays of true charity.

Oh! be loving to those who hate, help the weak, soften the strong. Teach all, by loving them, how to love; by doing them good, how to be good unto themselves and one another.

With the degraded thou must practise, for that is unto them most wise and most acceptable. They might mistake the meaning of many words in thy teaching; therefore be simple, plain, loving, and let all result in goodness unto them, and they will greet thee as a good and true friend.

God has in all things the witness of his love. The bright sunlight raises the vegetable from the earth. The warm rays fall upon the ocean waters; they arise into clouds, are carried over the thirsting plants in nature's field; condensed, they descend in nourishing showers, giving drink to the thirsty, filling the springs with new life, and the rivers with new strength.

Who would condemn God because his waters fall upon the noisome places, stagnate, and create disease in all who approach them? And should the places be condemned because they in time, from the effects of this very stagnation, become rich garden-plots? Oh, how short-sighted is man! Not understanding causes, not being in affinity with the Cause-Fountain, he views only effects, and wastes time thereon. He must remove causes of degradation ere he confers the greatest benefit upon his kind.

Truth removes error. Love removes hatred. Light removes darkness.

He who knows these things to be truth, must teach them unto his kind, and thus eradicate the roots of the great tree of error.

No man can know truth and not teach it, without diminishing his capability of receiving it. To progress he must exercise his spiritual nature in the enduring truths of God, thus by labour expanding his own perception of the truth in which happiness dwells.

There is no *idle* truth, love, nor light. All are eternally active, and so are the fruits of their producing. He who would receive these great attributes within him, must let them pass freely when received, else they stagnate, and for his part are idle, or, still worse, retrograde toward death.

They that have, should give; they that have not should seek.

Would the rich of earth, in wisdom and worldly goods, give as God gives to them, their inward peace and plenty would well repay them. It is impossible to do good without being lastingly benefited.

He who does good unto his brother has more to be thankful for than he who receives the goodness, for he in the action opens his own channel wider, to receive goodness from God.

He who strives to raise the outcast into true manhood, is at the same time being raised by the fruits of the labour bestowed. It is utterly impossible to labour for God, without being elevated, and no one can do good without labouring for Him.

We should show the most degraded "Outcast" that the name man has given him had not birth in Heaven; and prove unto God's lowest children that he has never cast them from his loving spirit.

Oh! Man! thy Brother calls to thee in tones of deepest, darkest despair, and wilt thou turn away? Oh, if thou leave him thus, thou art not entering the highest regions of enjoyment! Thou art wilfully limiting thine own Heaven; thou art cramping thine own eternal happiness; thou art forsaking God.

ZOROASTRIAN REVIVAL.

[The deep interest which Colonel Olcott has taken in the welfare of the Zoroastrian religion, since first becoming acquainted with the Parsis of Bombay, is very well known. For years he has been urging that community to co-operate, for the reform of their priesthood, the purification of domestic morals, the restoration of the religious spirit, and the recovery of the scattered fragments of their now incomplete scriptures, supposed to be still available in Persia and Bactria. Saddened by the daily growing worldly selfishness among them, he has now issued an appeal to Mr. K. R. Cama, one of their most respected and pious men, and his personal friend, to awaken the Parsi Panchayat to a sense of the peril which threatens their highest interest unless action is immediately taken by them. His letter to Mr. Cama has been published in the Bombay papers, so, in the absence of Colonel Olcott at Calcutta, I venture to copy it in our pages.—E.]

To

K. R. CAMA, Esq.

MY RESPECTED FRIEND,—Permit me to enlarge somewhat upon the views which I expressed in our recent conversation at Bombay, about the best way to improve the state of the Zoroastrian religion. Since the date of my Town Hall lecture upon this topic, in the year 1882, I have been, as you know, one of the warmest friends of your religion. In private conversations and public utterances, I have tried to influence your leading men to combine together for its interests. I have pointed to the Palestine Exploration Fund and other societies, as examples set by the Christians of what the followers of every ancient faith which has suffered by wars, migrations and other causes, ought to do if they would recover long lost knowledge and complete their present mutilated scriptures, and inaccurate codes of teaching. I have often said, and now

repeat, that Zoroastrianism is one of the noblest, simplest, most sublime religions in the world. If there is any religion whatsoever which deserves the love and loyalty of its adherents, yours is such a religion. If there is a religion backed by a body of men of high intelligence, moral courage, having a spirit of loyalty to it, and at once the tact for business and vast wealth—the reward of generations of industrious workers,—it is to be found among the Parsis of Bombay. And yet, where shall we find a community so little valuing spirituality as the highest ideal of human life; so little understanding their scriptures; so indifferent to the religious training of their sons? One would suppose that the Parsi *summum bonum* was a houseful of rupees and a body covered with purchased decorations. I am not forgetting the numberless acts of charity which have made the Parsi name almost the synonym of benevolence throughout the English-speaking world, and for which I hold your people in deep respect. But my eye is fixed upon the type of the true Zoroastrian which history paints for us in the band of persecuted exiles, who left Ormuzd and landed at Sanjam, eight centuries ago. They were great in all worldly capacities, for their present great mercantile and manufacturing descendants sprang from their loins and inherit their blood. But they were greater still in their sublime religious devotion, which made them—like my own Pilgrim forefathers—quit country, wealth, friends, comfort and all, and smilingly face every unknown danger for the dear sake of their religion. Moreover, they were led by the holy Dastur Darab, whose purity and spirituality were such as to make it possible for him to draw from the boundless *ākāsh* the divine fire of Ormuzd, to light the flame which you have ever since kept burning. Are you such men to-day, with your wealth, your luxuries, your knighthoods, your medals and your mills? Have you a Darab Dastur among you, or even a School of the Prophets, where neophytes are taught the divine science? Alas! nay. Of your scriptures you have saved out of the terrors of persecution no more than a small fraction; and only the other day we read of Western Orientalists trying to show that even these are modern compilations from various sources. The question your humble friend and defender asks is whether you mean to keep idle, and not stir a hand to revive your religion, to discover all that can be learnt about your sacred writings, to create a modern school of writers, who shall invest your ethics and metaphysics with such a charm that we shall hear no more about Parsi men preaching Christianity at Dhobi Talav, or Parsi girls marrying Mohammedans or becoming Zenana missionaries. Do you prefer to wait until hearts are broken in an hundred more Parsi homes; until scores of once happy families are broken up by apostasies of ignorant, untaught, or feeble-minded children? I believe not. My faith in the practical good-sense of your community forbids my believing such criminal indifference to be possible after your leaders open their eyes to the terrible dangers

that are slowly gathering around you in consequence of your excessive worldliness.

What practical remedy do I suggest? Simply this. That your Pancháyat should adopt a formal Resolution declaring that, henceforth, *the promotion of the interest of the Zoroastrian religion shall be one of its recognized duties*; that its sympathy and help may be counted on by every scholar, society, explorer or other person who, in any part of the world, may now be engaged, or hereafter shall engage, in the collection of Parsi documents and antiquarian relics; the exploration of districts connected with Parsi history; the publication of books, maps, drawings, etc., upon Zoroastrian religion which may be found worthy of its aid; and in any other important effort to throw light upon that religion. The Secretary of the Pancháyat should be made, *ex officio*, the channel through which shall pass from and to the Pancháyat all correspondence and negotiations growing out of this matter; and he should send copies of this Resolution throughout the world to those interested. The Government of India and the Home Government should be petitioned by the Pancháyat that all British Ministers and Consuls should be requested and encouraged to help in the promotion of this laudable work.

The accumulated funds of the Pancháyat being ample, there is no necessity for creating a special fund for this purpose, at least for some time to come; although I feel quite sure that as soon as the importance of these researches becomes known, large sums will be given by individuals which, otherwise, would be given to public works of infinitely less noble character. I recommend no haste, no lavish outlay, no sudden outburst of zeal; but a quiet, calm, wise adoption of the policy sketched above, and the dogged carrying out of practical methods for its full and complete accomplishment. If your people had accepted my offer in 1882, I might have given you much assistance, for the then Viceroy of the Caucasus was an old and intimate friend of my lamented colleague, Madame Blavatsky, and for her sake he would have done all that lay within his power. However, it is now useless to recall lost opportunities; only lose no more. Every month's delay lessens the chance of success; every wasted year is a misfortune for your community.

I have ventured to offer the foregoing suggestions at the request of a number of respectable Parsi friends, and I make them for what they may be worth. I feel that I can do so the more freely since I have no personal ends to accomplish, no money recompense to ask, no honours to solicit. This is your work, not mine; all I can give you is my loving sympathy and my best wishes.

ADYAR, MADRAS,

the 17th November, 1895. }

H. S. OLCOTT.

Reviews.

Lucifer—January, 1896. Mr. Mead, from "The Watch-Tower," gives us a dark picture of some of the unspeakable vices of the world, and especially of the more open "Devil-Worship" now rampant in France. We speak of the *dark ages* of the past, but what shall we call the present, when so many beings in human form devote body and soul to the service of black magic for most diabolical ends. Surely the light should be thrown "on the dark places," and the surgeon's knife be sometimes used, though the task be not a pleasant one. The first article, by Mr. A. P. Sinnett, is an important one, astronomically, and treats of the Draysonian theory relating to a third revolution of the earth, which requires a cycle of 31,000 years for its accomplishment—a theory which is now receiving confirmation by scientists. Mr. Mead's "Orpheus" is continued. Two instructive papers—"Man and his Bodies," by Mrs. Besant, and "Devachan," by C. W. Leadbeater are each continued. "An Epidemic Hallucination," by Mrs. Hooper is a weird and occult story. In the concluding article entitled "Madame Guyon and the Quietists," Mr. A. A. Wells throws a somewhat different light upon the subject of these mystics, from that in which it had been viewed by the writer of the articles which treated thereon in the late preceding numbers of *Lucifer*, so far as more *accurate definitions* and precise statements may lead.

E.

The Path—January, 1896. First we find a reprint of a couple of letters from H. P. B., to Dr. Hartmann, and next a highly numerical article on "Yugas," by Dr. A. J. Vosburg. "Some views of an Asiatic"—a republication of a letter which first appeared in the *Platonist*—presents some good philosophical doctrine from the pantheistic stand-point. Following this, is the text of a paper "read before the Aryan T. S., April, 1894, by E. Aug. Neresheimer," entitled "Theosophy and Modern Social Problems." In "Talks about Indian Books," by C. J., we find some very unique quotations from "Rig Veda, VII."

E.

Mercury—Dec. 1895. "The Rationale of Hypnotism and Mesmerism," by Herbert Kitchin, will be found highly instructive and suggestive; and Mesmer's twenty-seven propositions, which were published in 1779, and reproduced in this continued article contain profound truths that are worthy of study at the present day. "The Dream of Hor-ma-akku"—treating of Egyptian symbolism—is continued from September issue. "A Word for the Time," and "Opportunity," contain pertinent editorial thoughts. "Behind the Veil," "Practical Theosophy," "Around the Zodiac," and "The Children's Corner," are each represented; also "Echoes," "Reviews," and "Aids."

E.

The Pacific Theosophist—Nos. 5 and 6. The conclusion of the paper on "The Iron Age," is herein given. "The Adepts of the Bible," by Stanley Fitzpatrick, will be found excellent for two classes of people; those who are bible readers and those who are not. "Seeking Peace," by L. D. Durkee, is another good article.

E.

Theosophy in Australasia—January, 1896. "The Outlook" contains interesting comments on current Theosophical topics. "Christmas Morn"

is an elucidation of various ancient Christmas legends. "Activities in Australasia," "Questions and Answers," and "Lotus Circle," complete the issue.

E.

Theosophia—January, 1896. From the Netherlands we receive "A New Year's Greeting." "The Relations of Theosophists to Theosophy and the T. S.," are next discussed. "The Key to Theosophy," "India and her Sacred Language," "Through Storm to Peace," "The Idyll of the White Lotus," "Light on the Path," and "Glossary," furnish abundance of mental food for our beloved fellow members in Holland.

E.

The Irish Theosophist—January, 1896. Another "Greeting" is followed by "Shadow and Substance" which emphasizes the importance of conscious knowledge gained by the soul's experience, and says, "It is better to have a little knowledge and know that little, than to have only hearsay of myriads of Gods." "The World knoweth us not," and "The Enchantment of Cuchullain" are still continued. "The Magi," is in verse. "Study of Theosophy" is concluded, "Rajput and Brahman" is from the Brhad-Aranyaka Upanishad. "Round the Hearth" finishes the main text.

E.

The Seen and the Unseen, (Brisbane),—January, 1896. The opening article is "A Word of Greeting," by Colonel H. S. Olcott. "From the Seen to the Unseen" contains directions for the study of Occultism. In addition to "Local" matters and "Questions and Answers" we find articles on "Spiritualism," "Palmistry," "Hypnotic Sleep and Allied Conditions," "Clairaudience," "Odic Force," "Evenings with Authors in the Spirit World," and a poem on "Music," which is a poem—not a mere rhyme, like most which passes under the name of poetry.

E.

The Theosophic Gleaner—January, 1896. The principal articles are, "The Head and Heart Discipline" (concluded), from a paper read at the Bombay Branch (T. S.), by D. D. Writer; "Notes on the Bhagavad Gitâ," "Bhakti," "The Social Conference and Converts," and Mrs. Howard's letter on "Christianity and Female Education in India." There are also shorter quotations from Mrs. Besant's writings, and from Sir Edwin Arnold.

E.

Journal of the Maha Bodhi Society—January, 1896. The present issue comes to us in plain white garb, and contains articles on "Ancient Sinhalese Literature," "Expansion of Buddhism in Christendom," "Esoteric and Exoteric Buddhism," "Buddhist Precepts in the New Testament," "Buddhist Text Society in India," "An Indian Yogi in London," together with minor matters. The "Buddhist Precepts" above referred to, are extracts from the writings of three of Jesus' Apostles—Peter, James and John, and from Paul's letters, and serve to illustrate the unity of truth though finding varied expression among the literature of the world's different religious faiths.

E.

The Arya Bala 'Bhodini—February, 1896. This little monthly which is laboring to instruct and improve the Hindu youth, is evidently doing a useful work. Amongst the articles in the present issue we notice the fol-

lowing—"The Brahmin; His Life and Duties," and "Our Religion," (both of which are to be continued), also "A Hindu University," "A Visit to Adyar," and "Krishna,"—the latter being taken from *Mercury*. Our Hindu friends should exert themselves to extend the circulation of this magazine.

E.

The last issue of that inimitable quarterly, *Borderland*, is truly a gem number, and replete with matters of profound interest. It fills an important sphere in the literature of the age. The versatile editor does not hesitate to speak a good word for Theosophy as occasion offers. We regret that we have not space for a review; a full one would fill a small volume.

E.

The Theosophic Thinker—The only weekly Theosophical paper in India, continues to do excellent local work for the cause.

E.

Our space is limited, so we can only mention with thanks the receipt of *The Lamp*, *The Forum*, *The Buddhist*, *The Brahmavadin*, our German, French, Spanish and Swedish T. S. exchanges, *Sophia* (Catholic), *Light in the East*, *Notes and Queries*, *The Philosophical Journal*, *The Phrenological Journal*, *Modern Astrology*, *Astrological Magazine* (Indian), *Nature*, *Light*, *Harbinger of Light* (Australia), *Banner of Light*, &c.

We have also received the first number of a new illustrated Sinhalese monthly, *The Situmina*, published at Colombo, Ceylon, and edited by Mr. Irving Gunewardene. Articles on general subjects will be gratefully accepted, by its editor and, if in English or Sanskrit, will be translated for publication in Sinhalese. The new venture has our best wishes.

E.

ANNA KINGSFORD.

HER LIFE, LETTERS, DIARY AND WORK. TWO VOLS., ILLUSTRATED.

BY HER COLLABORATOR, EDWARD MAITLAND.

[London, George Redway.]*

This unique and transcendental work comprises not merely the life and soul-experiences of that remarkable woman and seeress, Dr. Anna Kingsford, but is somewhat of an Autobiography withal; for the author was so intimately connected with her in literary aim and effort—the revelations and illuminations of one being complementary to those of the other—that the entire narrative would have been very imperfect, as a pen-and-ink-portrait, had it been otherwise. Those who have read any of the author's preceding and highly valuable works, among which may be mentioned "The Pilgrim and the Shrine," "The Soul, and How it found Me," "Clothed with the Sun," and "The New Gospel of Interpretation;" need not be told that his style is scholarly and classical—that of a master in literature. His earnestness betokens a man who, knowing that he has a revelation for humanity, believes also that humanity is in dire need of it. The volume published in 1882, entitled "The Perfect Way," represents the main portion of the instruction received by these two revelators up to that date.

The two large volumes just issued contain a record of both the outer and inner life of Dr. Kingsford—the former of which terminated in

* Price 31s. 6d.

February, 1888, the record extending even beyond her demise—and also embody a mine of information concerning the esoteric meaning of biblical and other literature, and give further revelations and inspirational teachings.

Another feature in this work is an account of Dr. Kingsford's experiences in relation to vivisection—the torments she was compelled to endure in listening to the pitiful cries of innocent animals, as they were being tortured in the name of science, or brutally murdered for sport (!), and of her energetic efforts in behalf of the anti-vivisection movement. She ardently hoped to be able to abolish this useless torture of animals, which is such a foul blot upon civilization—a blot that has become one of the routine features of a modern medical course of education in Europe or America. Those who think the author sometimes overestimates the loftiness of his mission, can easily pardon his enthusiasm, knowing that unless he had been most deeply impressed with its importance he would not have made the necessary sacrifices, nor have persevered in overcoming the many obstacles which stood in the way of the accomplishment of his noble work.

The subjects elucidated in these volumes are so numerous and varied that those who would keep abreast of the age can ill afford to miss the opportunity of perusing them, even though they may often find a passage which they cannot accept and assimilate, or which seems erroneous.

Mr. Maitland's earlier works, above mentioned, stand out distinct and apart from ordinary literature: they are monumental and will contribute largely towards moulding the thought of future ages.

Dr. Kingsford was a member of the European Section, T. S., as was Mr. Maitland also, and H. P. B. manifested a strong friendship for them both, as evinced in her letters, a few of which are republished in the second volume.

Referring to the "Theosophical Society and its Promoters," Mr. Maitland says in his Preface:—"The time will assuredly come when that movement will be accounted an important factor in the religious history of our age, and any light that can be thrown on its *origines* will be of no less value than would be such light on the *origines* of Christianity itself."

E.

THE RATIONALE OF MESMERISM.

BY A. P. SINNETT.

[George Redway, London.]*

The second edition of this valuable treatise on a subject, the importance of which the world has not yet fully estimated, will be widely read by the public, and especially by Theosophists who are already familiar with the author's previous works, "The Occult World," and "Esoteric Buddhism."

Due credit is herein given to the labors of Frederic Anthony Mesmer who was so mercilessly persecuted and ridiculed a century ago, especially by the medical profession, who now wish to monopolise the results of his labors, under the modern name of Hypnotism, which is simply another name for different grades and modifications of the Mesmeric phenomena. The unfolding of the inner senses of Clairvoyance and Clairaudience, which is by no means a rare occurrence among a certain class of sensitives while under Mesmeric influence, opens up a rich field of research to earnest psychic students whose minds are untrammelled. The scope of this internal vision is not restricted

* Price 2s. 6d.

by material veils, and modern photographic art is just beginning to bring collateral evidence of its possibility.

It would seem, however, that this latest edition might have been very greatly improved by the addition of a couple of chapters recording the results of the investigations in Psychic and Hypnotic science during the past twenty years and bringing it down to date. Our modern experimentalists are making history at full gallop.

E.

THE GREAT SECRET.

BY A CHURCH OF ENGLAND CLERGYMAN.

[George Redway, London.]*

The author of this very readable book of 317 pages, is not only a clergyman, but an editor and teacher also,—a triune personage who chooses to remain unknown to his readers, thus adding to the main secret of his quest, the lesser one of his cognomen. He gives us a racy-written record of his forty years practical experience in mystical research along the lines of spiritualism, with its multiplicity of startling phenomena, of hypnotism and of astrology. Though at the end "The Great Secret" seems not to have been fully fathomed, still the weight of his straight-forward testimony, mainly in reference to events which occurred in his own household, cannot fail to impress the reader's mind.

E.

MIRACLES AND MODERN SPIRITUALISM.

BY ALFRED RUSSEL WALLACE, D.C.L., L.L.D., F.R.S.

[London, George Redway.]†

A third edition of this excellent work by Prof. Wallace, the eminent English scientist, has been demanded, and is now placed before the public, revised and enlarged from the first edition of 1874. This shows that the interest in the phenomena of spiritualism and the philosophy derivable from their careful study has by no means subsided. The author remarks in his preface to this later edition—"Second-sight, crystal-seeing, automatic writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other inquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy."

This work of 292 pages, is a valuable compilation of facts, personal experiences, and scientific deductions therefrom, which cannot fail to interest and instruct those who have the slightest inclination to know something concerning the mystical "Borderland" which is being explored by so many in the present age, and we cordially recommend it as a standard work on the subject of which it treats.

Sir John Herschell said—"The perfect observer in any department of science will have his eyes, as it were, opened, that they may be struck at once by any occurrence which, according to received theories, ought not to happen, for these are the facts which lead to new discoveries."

E.

* Price 5s. net. † Price 5s. net.

THE IMITATION OF SRI SANKARA'CHA'RYA.

BY PROFESSOR MANILAL N. DVIVEDI.

Being a collection of several Texts bearing on the Advaita.

We heartily welcome this book, on behalf of those earnest students of this philosophy who were eagerly waiting for its appearance. It is to be remembered that the public, having seen "the imitation of Buddha, of Krishna, and of Christ," from several great men, and having seen various catechisms on Visishtadvaita and other philosophies except Advaita, felt keenly the want of such a work which would give an idea about Advaita philosophy in a concise form. This want has been admirably met by the learned Prof. Dvivedi. He has not given the history of Sri Sankarâchârya or his teachings exclusively, as some may think by the name of this work, but has collected verses only from Ancient Vedas, Itihâsas, Purânas and from works of famous Rishis such as Sankara's Mâdhavas, and others bearing on this subject. The author gives the number of works he consulted in his Index, and the verses quoted are there arranged alphabetically. He gives in his introduction a *short* history of Sankarâchârya and of the Advaita Philosophy and appeals to the readers as he truly feels in his heart,—“This philosophy and the manner in which Sankarâchârya applied it to the situation of his time, has been the true saviour of the world. If the sympathetic reader has gathered enough from this brief introduction to interpret, assimilate and apply the ideas contained in the following pages, I have every confidence he will never part from this collection, and he will certainly set apart a quiet morning or evening hour to its grave contemplation every day. It has been so with me, and the immense benefit this reading has done me is my only excuse in thus earnestly inviting my fellow-men to this elevating study.” We need not say more to those who have ardent desires for occult study, after hearing the above-mentioned appeal of the author. There are 658 gems or verses collected in this book, and the Professor has done a good service to the readers by giving Sanskrit texts printed in Devanagari characters below each verse. He has divided the subject into six parts and arranged the verses according to their meaning; and he also gives in his index, explanations of Sanskrit words found in the verses. We earnestly hope the public may be favoured with other works from the same author.

R. A. S.

TEACHING OF THE VEDAS.

BY REV. M. PHILLIPS, LONDON MISSION, MADRAS.

By study of the book under review we are led to understand, it is the outcome of a long, tedious and careful examination of our ancient Sanskrit Literature by the Revd. Gentleman. Since Sir William Jones opened the field for Western Sanskrit scholars, in the last century, to know about ancient Hindu literature, some people after prolonged research and spending their life time in this field, despaired, saying they have spent their life's energy for nothing; and others, as for example, Sir Monier Williams, said "Non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in darkness" And some others really valuing the ancient literature of the Aryas as it deserves, said, as Sir William Jones did in the following lines, "It gave inexpressible pleasure to find myself in the midst of so noble an amphitheatre,

almost encircled by the vast regions of Asia, which has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius,.....&c." Concerning the Upanishads, some portions of Veda, let us see what Schopenhauer, the German philosopher, said —“ In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace to my life, it will be the solace of my death.” By these above-mentioned quotations it is evident to all that there are no certain and uniform conclusions arrived at concerning the ancient Sanskrit literature by those who have spent their time upon it. The difficulty is, as every Oriental scholar feels, they could not take the literature as a whole and value it as it deserves. When they began to separate the literature into many divisions and periods, as human progress developed in ancient time then there was a great difficulty to surmount.

According to this rule laid down by the previous and present scholars of Oriental literature, the revered author takes the first and most important period, we mean of the Vedic literature, and gives entire descriptions of that period. He separates the subject-matter into the five following divisions ; (1) the literature of the Vedas, (2) the Theology of the Vedas, (3) Cosmology of the Vedas, (4) Anthropology of the Vedas, and (5) lastly, Soteriology of the Vedas, and each chapter has five or six sub-divisions. Each argument is supported by Vedas, especially from Rig verses, the most ancient of all the Sanskrit works ever found ; and the author's inferences and safe conclusions are most worthy to observe. The Revd. Gentleman takes all his previous writer's views, such as Prof. Max Müller's and other worthy scholars, side by side, and in some places criticises those very nicely. This work is an abridgement of all views hitherto presented by different men. If he undertakes to write more in the same unique form on other matters, such as Sutras, Paurânika, and Buddhist and other periods, it will be very valuable and useful to the public.

Though the author says in his preface, that his intention was to show to the public answers to the following questions, namely “ What is the fundamental teaching of the Vedas ? and what light does that teaching throw on the origin and development of Religion ? ” yet he has dwelt in 4th and 5th Chapters, about ancient marriage, caste, sacrifice, and other domestic customs of the ancient Aryas. In our opinion most of the Rig verses were exhausted by the way of quotations in this valuable book. It is printed by Messrs. Longmans, Green and Co., in London, and, brought out well.

R. A. S.

We have received the following books and pamphlets for review.

Sâdhârana Yoga, by Svâmy Sivagana ; *Practice of Yoga*, by Svâmy Sujan Chandji ; *Land-marks of Ethics according to Bhagavat Gîtâ*, by Mr. B. Mullick, B. A. ; *Charakasamhita* (English translation) Part XIV ; *Bhakti Sataka*, by Ramachandra Bhârati (a Sanskrit treatise on *Buddha's glory*.) *The Mystery of Mind and Body*, by R. Karthigesu Pillai, of Ceylon ; *Earth to Earth Burial ; Hindu Diet and its Basis ; Three Lectures*, viz. :—*Reminiscences of German University Life*, *The True Theosophist*, and, *Mricchakatikam*, or *the Toy Cart ; On Memory and the Specific Energies of the Nervous System* [Religion of Science Library—No. 16] ; and *From the Upanishad*, by Charles Johnston.

Some of these may be further noticed in future, if time and space permit. The last named especially deserves it.

Theosophy in all Lands.

EUROPE.

LONDON, 31st January 1896.

Literary Notes are a new feature in the *Vahan* and will be very useful in giving information concerning new books. Those under notice (Feb. 1st) are "A collection of the Esoteric writings of T. Subba Row," these being his valuable articles and essays formerly published in the *Theosophist*: "The Select Works of Plotinus," by G. R. S. Mead, which forms a volume of Bohn's Philosophical Library: and "Psychic Phenomena", by V. C. Desertis. G. R. S. Mead and J. C. Chattopādhyāya have in hand a translation of the Upanishads, which it is their intention to publish from time to time in a cheap form. The first volume is nearly completed. Much activity continues in the various Lodges. At Head-quarters in the *Blavatsky Lodge* the usual Thursday evening lectures have been very well attended: there having been no falling off in numbers as is usual in the winter time, Mr. Mead has this month lectured upon the "Neo-Plantonists," and Mrs. Cooper-Oakley on the "Psychic Power of the Saints," both lectures being of great interest. During the next month lectures will be given as follows: On *Devachan*, C. W. Leadbeater; *Theosophy and Evolutionary Development*. M. U. Moore; *Elementals in the Middle Ages*, A. A. Wells; *The System to which we belong*, A. P. Sinnett.

A charter has been issued to a new lodge in France, to be called the "Lotus Bleu Lodge" of the Theosophical Society. Dr. Pascal will be the President.

In *Lucifer* for January, the Watch-tower deals with "Satanism," touching the foul subject reluctantly, and only as a duty incumbent upon one "who would throw light into dark places," pointing out that *real* Theosophists have in all ages condemned every approach to diabolism and sorcery. That as the ancient Theosophists grappled with dark problems and showed the true dignity of human life, so may Theosophists of the present day who follow their steps—and who are, may be, *themselves*—still be helping the slow work of the purification of humanity.

Amongst other articles *Lucifer* has one on "The Movements of the Earth" by Mr. Sinnett. It goes to show that General Drayson's theory on this subject, is really a *discovery* which coincides with the astronomical teachings as derived from esoteric cosmology, and by which the known changes of the Earth's position may come to be reconciled with dynamical Principles. The Draysonian theory is that the Earth has a second, and slow rotation; its duration being 31,000 years; and that the changes in the apparent position of the stars is solely owing to this second rotation. Mr. Sinnett notes how the inferences of Genl. Drayson are coming to be recognised, by giving the present opinions of geologists, and of the French astronomer, M. Flammarion, in contrast to those put forth twenty-five years ago.

Another article is commenced on "Man and his Bodies," by Mrs. Besant: the subject under present consideration being the lowest Vehicle of consciousness—the dense Body. The effort to be made in the purification of this body is treated in a very practical way, and shows such purification to be an essential part of *Yoga* practice.

The daily papers have lately given an account of a very curious photographic discovery* made by Professor Röntgen of the Wurzburg University.

The *Spectator* of the 18th Jan. contains an article on this "Latest Discovery" in which the writer is of opinion that this is just the hour for a great discovery, he never having seen equalled—during a long life of observation—the present readiness to believe and accept discoveries in Science. This disposition, he says, "infects even the truly learned physicists, among whom, we are told, on no second-rate authority, there is prevailing a curious impression that the conditions which usually precede important advances in science are so prevalent all around us, that it is not unreasonable to expect some great leap forward, some remarkable addition either to our knowledge of general laws, or to our power of applying the gains of scientific observation to some great and definite end." He goes on to suppose it possible that with further research rays may be found under which no material substance could remain opaque, and that this fact would enlarge our ideas of visual perception and may belong to beings above ourselves, for there must be such beings, even, if everything is cause and effect, for there are worlds without number, and some at least of them must enjoy higher conditions than our own."

Eastern thought is fast pushing its way with the literature of the day. Amongst the books recently published is one full of its philosophy and psychology, entitled "Out of the East." The writer, Lafcadio Hearn, is an American who had passed some years in Japan, and who was sometime Professor in one of the Government Colleges there. His original "studies" upon the problem of the East include its latest phases; his testimony as to the existing state and effects of Christian Missions is of great interest and is valuable in the present days of difficulty and danger attending them. Being evidently imbued with the spirit of Buddhism, his thoughts partake greatly of that element, and are mostly in accordance with Theosophical teaching. Some of his delightful *reveries* lead us into that "place" he has a memory of, where his dreams were of beautiful colours—colours which made him "hungry and thirsty." If we can follow him, we too may feel the "wind" blowing!

Science, he says, will leave to the old creeds only their empty shells; these shells will be only those of the creeds of the West—not of the East, *for it has not yet measured them!* The West may teach that acts and thoughts will outlive the lives of men, but it does not teach that the thoughts and acts of each being, projected beyond the individual existence shape other lives unborn": or that a man must control his secret wishes "because of their immeasurable potentialities."

In the story of a haunted house, and given as an instance of a superstition, we are warned that "even our most secret thoughts of evil may have ghostly consequences upon *other people's lives.*" The Japanese, he says, believe in a haunter, who is the ghost of some one yet living, and it has the power to kill. This is not witchcraft. Such a ghost, they believe, may be produced without the knowledge of the person making it. It comes from that person's not having controlled his angry thought against another, because such "anger secretly indulged can have ghostly consequences." He adds "can any force die? The forces we know are transformed only."

* We omit a portion of this letter referring to the discovery of Prof. Röntgen; the article on "Magic Photography" being in type previously.

One chapter of the book treats of the mystery of the *Jin-jutsu*, that art of self-defence in which a man saves his own strength, and uses that of his antagonist. It is the force that "conquers by yielding." The knowledge of it is only given to men of perfect self-command, and of the highest moral character. In the opinion of this writer, there seems to be little doubt that this force was largely employed by the Japanese in the late war.

E. A. I.

FRANCE.

At the death of Arthur Arnould, who edited our French Theosophical organ, the *Lotus Bleu*, and was also the President of the chief French Branch T. S., the following arrangements were made. The *Lotus Bleu* was put under the management of Dr. Pascal, the author of several very able theosophical works. He is seconded by M. Dac, an old personal friend of H. P. B. and Col. Olcott. He represented France at the European Convention of last July at London and has just been elected as M. Arnould's successor on the Executive Committee of the Section. We may hope that under the active direction of these two devoted Theosophists the French movement, which is still in the gestational stage, will now begin to develop and expand itself. The new management of the *Lotus Bleu* will gather together everything that concerns the spread of our ideas in that country. The Editorial office will be henceforth at No. 29 Rue Courbet, Toulon-sur-mer where all communications should henceforth be addressed.

The first forward step under the new President has been the re-organisation of the Theosophical Library in Paris. It will be open to members of the Society, whether resident or visiting at our old Head-quarters, No. 18, Rue d'Estrées, near the Invalides and conveniently accessible by omnibus, tram and otherwise. Our most energetic and devoted Madame L. Kolly, Secretary of the Branch—now called the "Loge Parisienne Ananta"—resides there and gladly welcomes all callers who are interested in Theosophy. At the Library, files are kept of all Theosophical magazines and journals of Asia, Europe and America.

A.

AUSTRALASIA.

Australasian head-quarters and the various Branches are looking forward with much interest for the January *Theosophist*. The *Theosophist* is always a welcome visitor, but the Supplement to the Jan. number will be eagerly turned to, in order to find out what our President has had to say at the Adyar Convention, on the various happenings of the past year. It is hoped that a question which is agitating some minds here—the question of the Revision of the Constitution—may have received treatment at his hands; for it is seen to be important that delegates at our own forthcoming Convention should enter upon the discussion of this matter with the fullest light obtainable.

The Annual Convention of this section will be held this year on the 3rd and 4th of April, at Melbourne.

The plan of holding the Conventions in rotation at the more important centres of Theosophical activity in the Colonies meets with general approval. Where distances and the cost of travelling are so great as they are here, it is only fair that each of the more central Branches in turn should play host and spare its delegates the cost of travelling, which few, unfortunately are in a position to bear.

The Countess Wachtmeister, after a short rest in Sydney, has now departed for Tasmania in prosecution of her plan of campaign. The health of this devoted worker has been a source of some anxiety to her friends of late; but the rest has, it is hoped, done her good, and the services of Mr. H. A. Wilson who is accompanying her as Secretary will perhaps enable her to accomplish her tour through New Zealand without undue fatigue. The Countess has been fortunate in having started for cooler latitudes before the arrival of a heat wave which is said to be the most severe since accurate readings have been taken, on the establishment of the Government Observatory, some 20 or 30 years ago.

Our esteemed friend and collaborator, Miss Lilian Edger, has been traveling through New Zealand visiting Branches and lecturing on Theosophy.

This lady who for years has devoted every spare moment of her time to the cause, has now determined to sacrifice every thing else and throw her whole energy into work for the Theosophic movement.

Our thoughts have turned naturally and spontaneously towards Adyar of late, and our Indian Brothers, if sensitive, ought to have been aware of sympathetic currents streaming upon them from this Southern land.

S.

NEW ZEALAND.

AUCKLAND, *January 21.*

This month there is comparatively little to report of the doings of the Theosophical Society, for it was agreed when the holiday season came on, that a three weeks suspension for duty should take place. In the meantime Miss L. Edger, M.A., has gone on a tour through the southern districts of the colony, and before her return to Auckland she will have visited all the Branches, and most of the members of the Society personally. Her meetings so far have been successful, and her visit is likely to have a beneficial effect, as it will show that the scattered members are not forgotten.

For the last two weeks we have had Dr. Emily Ryder, recently from Australia and India, amongst us. She has been present at several of our Saturday evening gatherings, and proved very entertaining company while relating some of her experiences in India with some of the yogis there. She has announced a course of lectures on health, which will chiefly be addressed to those of her own sex.

On Saturday last there was a picnic by members of the Society and some of their friends in the Waitakerei district, about 20 miles from the City. Dr. Ryder and her Secretary, Miss L. Horne, were among the party. The chief point of attraction was an inspection of some large Kowri trees, and the Nihotupu Falls, which were greatly admired by Dr. Ryder and the other members of the party. The lowering of the ladies of the party down to the bottom of the river by means of a rope created that amount of romance which produced a pleasurable feeling of mild sensation, but they all withstood the trials bravely.

The Theosophical work of a public character done since last mail consists of the following:—On Sunday evening, January 5, Mrs. Draffin lectured on "Revolution of Orthodoxy, or Peace on Earth and Good Will to all Men." On January 17, the open Lodge meetings on Friday evenings were resumed, when C. W. Sanders read a paper on "Thought, Thought forms, and Karma;" on Sunday evening, January 19, Mrs. Draffin lectured on "Brotherhood, and the Service of Man."

CUTTINGS AND COMMENTS.

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

The Upanishads again translated. Sanskrit scholarship is making rapid progress among our Western colleagues. Mrs. Besant's original translation of the Gîtâ is about to be followed by a rendering into classical English of the six shorter Upanishads, by Mr. G. R. S. Mead, Gen. Secy. of the European Section, T. S. Mr. Mead has already completed four of them and is hard at work on the other two. They are to be published at the nominal price of sixpence and must have a very large sale. Mr. Mead's scholarship is such that the beauties of the text will unquestionably be admirably brought out.

O.

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Scared by the latest Scientific development. Professor Paul Czermarx, of Graz, has, the *Daily News* Vienna correspondent says, succeeded in photographing a living skull without its fleshly integument, by means of Professor Röntgen's x -rays. An editor of the *Grazer Tagblatt*, eager to observe the process, offered to have his skull “taken.” But when he saw the result he absolutely refused to have the picture reproduced or even shown to any one except men of science. He is reported not to have slept a wink since he saw his own “death's head.” The *New Photographic Discovery* was put to practical use in Vienna the other day by Professor Mosetig, whose experiments on two patients on whom operations were to be performed, were attended with complete success. The photographic pictures taken showed with the greatest clearness and precision the injuries caused by a revolver-shot in the left hand of a man, and the position of the small projectile. In the other case, that of a girl, the position and nature of a malformation in the left foot were ascertained. The experiments are regarded as affording a means of determining the exact spot where an operation may be necessary.

* * *

Mark ONE here. MARK TWAIN, the veteran American humourist, who visited the Parsee Towers of Silence one Sunday afternoon, while in Bombay, entered the following remarks in the book of the PUNCHAYET:—“One marvels to see here a perfect system for the protection of the living from contagion derivable from the dead—I mean one marvels to see this proof that modern science is behind the ancients in this so important matter.”

* * *

A Chinese University. Chinese advices received in St. Petersburg state that the Chinese Government has decided to establish a University in Tientsin on the European model, and a number of preparatory Colleges throughout the Empire, with European Professors, assisted by Chinese graduates educated in Europe. It would seem that China has recognised at last that patriotic exclusiveness is not altogether a paying game. Something will happen if China really wakens from her millennial sleep.

* *

Rutns of Rajgir. We learn from our Indian exchanges that much light is expected to be thrown on the question of the site of King Asoka's capital of Pataliputra by the explorations which have been going on, south of the city of Patna. Already a circular wall, probably the remains of a watch tower, has been brought to view, but the site of the Maurya Palace has yet to be discovered. The explorations have been continued during the present cold weather, and some important discoveries may be expected. In the same District of Patna are to be found the ruins of Rajgir and the worshippers of Mahadeo will be pleased to learn that the Public Works Department has taken over charge of the famous temple of Mahadeo at Rajgir to keep it clear of jungle, and to preserve it from destruction.

* *

A new Magasine. *Rays of Light* is the name of a prospective monthly magazine to be published at the "Musæus School and Orphanage for Buddhist Girls" at Cinnamon Gardens, Colombo, Ceylon.

"It will be devoted to the current reforms of the age, and contributions by prominent Scientists and Philanthropists have been either promised or vouchèd for. The Theosophical principle of Universal Brotherhood will give the tone and underlying tendency to the little stranger."

Mrs. Elise Pickett, the former secretary of the Adelaide Branch T. S., who has lately arrived at the above mentioned school, will edit the magazine. With her high education and character, it should be interesting.

* *

More philosophy. An English weekly paper, to be called *The Hindu Excelsior Gasette* is to be published in Madras commencing April 2nd, 1896, annual subscription Rs. 3 (in advance.) It will be edited and managed by our esteemed friend R. Sivasankara Pandiyaji, B. A., F. T. S., Principal of the Hindu Theological High School, and will be devoted to "Vedic Hinduism, Hindu Philosophy, Indian Education, Orthodox Hindu Social Reform", &c. We wish it success.