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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXVII.

UNTIL our contemporary men of science took up the serious study of Mesmerism under its synonym of Hypnotism, the stigma of charlatanry was, more or less justly, placed upon it. Its advocates were as culpably eager to claim too much for it as its opponents were to concede too little. The indisputable soundness of its basis is now proved beyond cavil by the results of recent hypnotic research. If such great points as the reality of clairvoyant vision, the transference of thought and the existence of the mesmeric aura, or "fluid," are still in dispute, it is consoling to know that the evidence of their reality is daily accumulating. Before long, the materialists will be obliged to admit it, as they have had to do in the matter of the other phenomena of Mesmerism.

The above thoughts are suggested to me by the record of my psychopathic experiences of the year 1883, which we are now recalling. I had wasted an enormous volume of my vital force in attempting the indiscriminate treatment of the patients presenting themselves to me. While I succeeded in curing hundreds, I had failed in hundreds of other cases and given but temporary relief in as many more, despite my having exerted my full will power and poured out my vitality as freely as in the successful cases. Nay, I may say that when I failed I had made double and sometimes ten times as much effort as when I effected cures of the most striking and sensational character. One day, when I felt myself very tired after my morning's work, I began thinking that I might spare my forces in the future by adopting a system of selection: could I not apply some test—some auric measure or, say, an *auræ metrum*—by which I might pick out the more sensitive patients and abstain from operating on the others? I postulated to myself the existence in each individual of a nerve-fluid which would be characteristic of himself, or herself, and unlike that of every other individual. This, being conducted by the nerves to the extremities from the source of its generation in the brain, spine and other centres (the *sat chakrams*), would be

conductible by another person's nervous system in which an identical state of vibratory thrills or pulsations of aura was occurring, and which might be brought into sympathetic relation with it. And by no other. Therefore a healer, like myself, could not cause his nerve-aura to enter the nerve-system of any patient which was out of sympathetic vibration with his own system, any more than an electric current could be made to run through a non-conductor. *Per contra*, the certainty and rapidity of his cure of any given patient would be in proportion to the completeness of this sympathetic vibration. The charge of charlatanism would only lie where the healer would pretend that he possessed some divine influence which was able to cure any patient who had faith in the healer's powers, regardless of the question of nerve-sympathy between the two individuals. To proceed upon the latter hypothesis would be to bring Psychopathy within the domain of positive science. Then, what test could be tried; how could one know and prove to by-standers, which were the most curable patients? The test must produce visible phenomena, such as the most illiterate might appreciate for themselves. The only one of that sort was the phenomenon of "mesmeric attraction," and it could be applied thus: The patient should be made to stand erect, out on the floor and leaning against nothing, with his hands (unless paralyzed, of course) hanging by his sides and his eyes shut, so as to prevent his being controlled by the "silent suggestion" of the movements of the healer's hands. Better yet, as regards that, if his back were turned to the healer. Then the latter, concentrating his thought and will upon the patient's head, raising his hand towards it and bringing his fingers together into a point, should silently will that his hand shall become an attractive magnet to draw the patient's head towards him. This to be kept up a few minutes until it should be seen whether or not the intended effect followed. If almost immediately the patient began swaying on his feet and his head moved towards the operator's hand, then the latter might be sure that he was dealing with a very sympathetic sensitive and the cure of his disease would be virtually instantaneous. The case of the young Brahmin whose facial and lingual paralysis were cured (*Theosophist*, p. 68, October) illustrates my meaning, as does also that of Badrinath Babu, the blind man of Bhagalpore, who was marvellously sensitive. If a less extreme degree of attraction showed itself, yet still a strong one, the patient would be curable after two, three or more treatments. So on to the point where, after three or four minutes' testing, the patient's head and body gave no responsive movements. There is nothing original in this experiment so far as the act of attraction goes,—for that has been known from Mesmer's time—the novelty was in the using of it as an *auræmeter*, a gauge of psychopathic sensitiveness. I tried it the next day with the most gratifying results: my best patients proved to be the most easily effected, Badrinath Babu to such a degree that—as explained in the preceding chapter—I could thus draw his head down to the very floor and then, shifting my hand to the back

of his neck, draw him up and up and over backward, until he would fall into my extended arms. Thenceforward I had to waste no more nerve-force on rebellious nervous systems, while the confidence gained by being able to know just how sensitive my patient was, helped me immensely in working cures. For my own guidance, I mentally grouped all patients into ten classes or degrees of sensitiveness and proceeded to handle them accordingly.

Among the intelligent Europeans who were drawn to the Maharajah's Guest-Palace to witness my cures was the Rev. Philip S. Smith, of the Oxford University Mission; a pale little man, highly educated, of course, presenting the type of the religious ascetic, and clothed after the Romish fashion, in a white cassock and a hat of about the shape of an American pie. He was very pleasant towards me and I gave him every chance to satisfy himself as to the reality of Psychopathy: he watched every case, put many questions to the patients, and stopped until he and I were left alone towards dusk. Then we had a long talk together about the business, and case after case was dwelt upon and analyzed. He declared himself thoroughly satisfied and said he could not have believed possible what he had seen, upon the testimony of third parties. Then the subject of the Bible miracles was introduced by him, and he had to confess that he had seen me do a number of the things ascribed to Jesus and the Apostles in the matter of healing—sight restored to the blind, hearing to the deaf, speech to the dumb, the use of limbs to paralytics, neuralgia, colic, epilepsy and other ills removed. "Well, then, Mr. Smith, please tell me," I said, "how you would draw the line between these healings and the identical cures wrought in the Bible narratives. If I do the same things why should they not be given the same explanation? If the Bible cases were miraculous, why not mine: and if mine are not miraculous, but perfectly natural, perfectly easy to do by any one who has the right temperament and can pick out the right subjects, then why ask me to believe that what Paul and Peter did was proof of miraculous power? It seems to me quite illogical." The little man pondered deeply for several minutes while I quietly smoked in silence. Then he gave me an answer that was most original and one which I can never forget: "I grant you that the phenomena are the same in both cases; I cannot doubt that. The only way I can explain it is by assuming that the healings of Our Lord were done *through the human side of his nature!*"

On the 9th March (1883) I dined at the house of the most learned Brahmin Pandit of Bengal, the late Taranath Tarka Vachaspati, author of the famed Sanskrit Dictionary. He cooked food for me and paid me the highest honor possible in India, by giving me the Brahminical sacred thread, adopted me into his gotra (the Sandilya) and gave me his mantra. This was a sort of brevet conferring of the caste of Brahmin, the first case, I fancy, in which the details of the ceremony had been gone through with a white man, although the thread itself was given to Warren Hastings in his time. The favor shown me was, I was given to

understand, to mark the sense of gratitude felt for me by the Hindus for my services in the revival of Sanskrit literature and of religious interest among the Indian people. My deep appreciation of the honor has often been expressed by me since then and, although an avowed and convinced Buddhist then and now, I have always worn the *poita* since the venerable Pandit placed the first one about my neck.

Our conscientious enemies have been good enough to say, quite recently, that we Founders have done nothing in India for the children, perhaps not caring to call to mind the boys' religious schools, libraries and societies that we have formed throughout the land. I see by my Diary that the first religious school opened by us in Calcutta was started on the 11th of the same month as the above, with Babu Mohini Mohun Chatterji as chief teacher and other members of our Calcutta Branch as helpers. Since then, society after society for the moral, religious and intellectual benefit of the young, of both sexes, has sprung up in that metropolis, and at this day hundreds are being instructed in the principles of their hoary religion. A Ladies' T. S. was formed in 1883, with the lovely and gifted Mrs. Ghosal as its President, and the outcome of this movement was the founding of the *Bharati*, a magazine fit to be compared with the great London and New York periodicals.

My work in Calcutta having been finished, including several public lectures to overflowing audiences, I resumed travel on the 12th and turned my face towards Krishnagar. I lectured there, healed the sick and admitted seventeen new members into the local Branch. On the following day I gave mesmerized water to 170 applicants. There lived in the town a common potter who must have had the soul of some old sculptor re-born in his body, so skilful was he in the modelling of figures. A tiny statuette, the price of which was but one rupee, represented a Brahmin seated for his morning devotions, and I think I never saw more character put into clay: the face showed the most intense concentration of mind and introspection and was a chef d'œuvre. I did my best, later on, to persuade my good friend Maharajah Sir Jotendro Mohun Tagore, K.C.S.I., to erect in some crowded Native quarter of Calcutta a life-size statue of an Aryan Rishi, after Ram Lal's design, with suitable inscription on the pedestal to remind the modern Hindu of his glorious forefathers. With the Maidan and other open spaces studded with conspicuous statues of successful foreign soldiers and cunning politicians, it seems a vast pity that no rich Hindu gentleman or group of gentlemen comes forward to erect these mementoes for generations yet unborn, of the mighty sages and saints whose world-wide renown casts a brilliant radiance upon the Aryan race.

To Dacca next, one of the historical centres of Indian history and, for years past, of modern culture. My host here was Babu Parbati Charan Roy, a highly educated Government employé and a materialist. I met at his house very cultivated society, among them Babu P. C.

Roy, Ph. D., of London University, subsequently Registrar of Calcutta University, and his educated wife, a representative of the highest culture among Brahma ladies. The time not needed for my lectures and other public duties was most pleasantly occupied in private discussions with these friends on philosophical and theosophical subjects. Parbati Babu was a man well worth winning over to our side, and I was glad to answer his questions and try to resolve his doubts on religious subjects. I remember his taking me into his library and showing me his fine collection of books, almost exclusively by Western authors, and when we came to the last book-case, I made as if searching for more. He asked what I was looking for. I told him I supposed he must have still another room where he kept his Sanskrit and other Indian works. "No" he said "this is all: is it not enough?" "Enough" I replied "why, certainly not, for a Brahmin who wants to know what his religion can answer to the criticisms of foreign skeptics: it might do very well for an European, who neither knows nor cares what the Aryan Shastras teach." My host flushed a little, for I fancy this was the first time that a white man had reproached him for knowing only the opinions of white men. However that may have been, in the course of time this bright University graduate turned his attention most seriously to the studies of his Shastras and but the other day published a book announcing his full acceptance of the views of his ancestral religion.*

From Dacca to Darjeeling is a long stretch, even by rail. At Siliguri we were transferred from the ordinary train to the steam tram that rushes up the Himalayas by a most devious route, curving around the hills, doubling and twisting upon itself, once in a figure of 8; going through forests, wild jungle, past banks of wild flowers growing beside the track; meeting gangs of Bhooteah coolies and Bhootanese, faring along with loads carried on their backs in baskets like inverted cones, supported by straps passing across their foreheads; through small villages of hillmen and Bengali shopkeepers whose wares were exposed at the doors of the ill-smelling and squalid dens that serve them as business and living quarters combined; up, ever up into the cold and thin air of the heights, where the lowering of the temperature compels a change of dress and the use of topcoats and rugs; new vistas of the hot, steamy plains opening out at every turn of the road, until rivers seem like glistening threads down below, houses like dolls' boxes and moving animals and men like the figures of a toy Noah's ark. Then, finally, towards the end of the climb one finds oneself amid a confusion of mountain peaks crowned by the glittering pinnacles of Kanchanjunga, or Dhavalagiri, twice as far up in the sky as the crest of Mt. Blanc. On the station platform at Darjeeling I was met by my brothers of the local Branch, who gave me a warm welcome and took me to the mountain palace of the Maharajah of Burdwan, who had sent orders to place it at my disposal and give me hospitality.

* "From Hinduism to Hinduism." Noticed in July *Theosophist*.

Only one who has been living in the hot climate of the Indian plains can really know the inexpressible relief and charm it is to get up to this lofty hill-station where, at an elevation of about 8,000 feet, one finds the climate of England, and the blazing fire in the chimney-place recalls the delights of home. Out-doors, especially in the bazaar or market-place, there is little to remind one of that, for one finds oneself in a crowd of people with Mongolian features, yellow skins, quaint head-gear and costumes, jabbering away in a dozen strange tongues. Here is a trader selling Tibetan prayer-wheels, turquoise necklaces, charm-boxes to wear on the neck and arm; there, another offering the thick red sleeping-rugs of Tibet, or the pretty white and blue figured bed-spreads of Bhutan, or the artistic woven woollen girdles with fringed ends, which every hill man and woman appears to wear for confining their loose top-garments at the waist; and beyond him, a third who deals in the sweet-sounding cymbals and bells of L'hassa; dealers in ponies, cloths, grains and every sort of merchandise which is in demand, through the place, and the scene is full of movement and clamor. As I was working my way towards the Eastern side of the bazaar ground, I was brought to a sudden stop by seeing a man approaching with his splendid eyes fixed upon mine and a smile on his face. For a moment I could scarcely believe my eyes—so far away were my thoughts from the possibility of seeing him. It was one of the senior pupils of a Mahatma, with whom I had been brought into relations in a place far distant from there. I stood still, waiting for any advances he might choose to make, but just when he was quite near, he turned aside, with his smiling eyes fixed on mine, and was gone. I could find him nowhere.

During the next two days I was kept as busy as possible, receiving visitors, discussing high topics and treating sick persons. On the 24th I lectured at the Town Hall on "Theosophy a true science, not a delusion." That morning I had seen a sight that I shall never forget until my dying day. I saw Dhawalagiri in a clear sky, without a veil of mist between it and myself. It was like the uncovering of a world of gods and immortals, and language is almost too poor to do it justice. Before dawn I had gone out of the house and was waiting for the sunrise. There was no cloud in the steel-blue sky to dim the light of the stars. Facing the East I saw, of a sudden, a pinnacle of eternal snow come into view, as if born out of the breast of the night: a small, shining white mass, so far up in the heavens that I had to crane my neck to look at it. That was the only shining mass in the sky, all else was night and stars, while the mountains around and before me were shrouded in deep darkness. Anon, the glory burst out in another peak, and then it ran like a flash of molten silver from the one to the other: within the next few moments the whole rugged cap of the kingly mountain was a blaze of lighted snow. Towering 20,000 feet above Darjeeling and 7,000 more from the plains, seen afar like a dream more than a reality, what wonder that the Hindu popular belief should make it the home of Rishis, those ideal embodiments of all human perfections!

On the 26th I left Darjeeling, retraced my route down to Siligoori, where I was once more subjected to the heat of the plains, the more awful by reason of the contrast of forty-odd degrees Fahrenheit. My objective point, Jessore, was reached on the 28th. I lectured as usual and on the 29th formed a local Branch. Thence to Narail, where I was put up in a Travellers' Bungalow composed of bamboo tatties and having a thatched roof—a flimsy construction that, one would think, could not withstand the strain of a high wind. The mercury stood at 106 ° Fah. So my state of comfort may be imagined. I lectured to a large crowd from the steps of a school-house, for want of a room big enough for the purpose, and, as there was not a single European about, wore my muslin Hindu costume with much comfort. If Europeans in the Tropics had really good common sense, they would discard their clinging, cramping and stuffy dress for the roomy and thin garments and head-covering of the natives of those countries. But what can be expected from people who wear Piccadilly costumes, including the bell-topper, at garden-parties, and slavishly submit to the conventional custom of making calls in the very hottest part of the day, and the most inconvenient? At Narail a Branch T. S. was formed with fourteen members. By palanquin, country boat and dâk gharry (mail coach) I went *via* Jessore to Calcutta, travelling a night and a day with the thermometer at 101 °. I had yearned for a little rest on reaching the Maharajah's Guest Palace, but got none, as patients had gathered and were persistent and clamorous. So I worked through the day as well as I could and, naturally enough, at evening had nervous fever, high temperature and exhaustion of my forces. So I put my foot down the next morning and took my needed rest. In the evening, however, I paid a visit to my dear friends, the Gordons, and, later, held a meeting of the Bengal T. S. for the admission of new members. The next morning (April 4) I left for Berhampore, in the Murshidabad District.

Our Jain members of Azimganj met me as last year and after giving me the usual garlands, bouquets, perfumed sprinklings, and refreshments, conducted me in grand state to a flower-wreathed boat in which I was taken across the river to some showy carriages sent from Berhampore for my use, in charge of my tried and trusty friend Dinanath Ganguli, Government Pleader. The reception at Berhampore was as gaudy as that on my previous visit and the enthusiasm and welcome equally hearty. Then were healings of the sick, a lecture in the open air of a large courtyard that was prettily illuminated for the occasion, and a large meeting of the local Branch with seven new members admitted. The third day I left, in charge of the Dewan and Private Secretary of the Nawab Nazim of the Lower Provinces, who had been sent to invite me to pass a night at his Highness' Palace at Murshidabad. My host and I had a long talk together that evening and I passed a good night despite the luxurious surroundings, which offered so great a contrast to my quarters in the bamboo screen and grass-thatched hut and the other strange houses in which I had so recently been entertained. It was

amusing to see the Nawab's gleeful astonishment when, the next morning, I relieved a huge Pathan, of his military establishment, of a severe attack of sciatica before resuming my journey towards Azimganj.

My next station was Bhagulpore, which I reached at 10 P. M. and received a very kind welcome. Of course, there were addresses to reply to and flowers to be crowned with in the usual fashion. Babu Tej Naraen, a most benevolent and public-spirited man, put me up in his sumptuous Guest Palace. I healed sick persons the next day, visited a school, or rather college, founded by the above-named gentleman under the auspices of the T. S., where above 300 Hindu boys were receiving instruction in the national religion, and Mussalman pupils in the tenets of Islam. He had spent Rs. 20,000 on the buildings and made a monthly grant of Rs. 150 towards current expense account, as a supplement to the Rs. 250 per mensem derived from school fees. The able manager was Dr. Ladli Mohan Ghose, one of our old and staunch T. S. members. My cures the next day are recorded as, 2 Hysteria, 1 Lumbago, 1 Hemiplegia and 3 Rheumatism. At the Branch meeting eight new members were admitted, among them a Jain gentleman holding a judicial appointment under Government and a man of the greatest merit. The next morning my usual clinique was held and I see that I made a deaf man, after a half hour's treatment, hear words spoken in an ordinary conversational tone at the distance of 20 feet. Four more candidates for membership were admitted, and I then took a goods train for Jamalpur, a great railway centre, where I was lodged in a most shabby little house near the Railway Station, the best that our poor members could afford, and so quite as good for me as a palace would have been. A Branch meeting followed and candidates were admitted.

Twenty patients were cured by me the next day, but the heat was so excessive that I was more than glad when the hour arrived for clearing my rooms of the crowd. I lectured that evening in a large, airy hall that was crowded in every part. An European, a pig-headed fellow of some Dissenting sect, undertook to heckle me in rough language at the close, but he got what he deserved, perhaps more than he expected. Gya, Buddha Gya and Dumraon came next in order; and at each the same incidents of healings, lectures, Branch Meetings and admissions to membership occurred. The temperature ranged from 100° to 106° day by day.

A most unpleasant and, to me as an European, mortifying thing happened at the Dumraon lecture. A drunken, foul-mouthed indigo-planter, came with a bottle of brandy and a basket of soda water bottles, and while I was lecturing kept drinking pegs. Fancy what was the impression made upon the audience of sober, intelligent and self-respectful Hindus by this misconduct! Can any one be surprised at the contempt in which they hold the dominant race whose social habits are so different from their own standard of propriety? I am glad to say, however, that no similar degrading exhibition of bad conduct has ever been made at my lectures throughout India, however much may have been seen by

the Hindus among the soldiers and sailors of the British Army and Navy.

My blind patient, Badrinath Babu, was travelling with me for daily treatment and there was constant improvement of his vision. It was at Dumraon that the ophthalmoscope was applied to his eyes and, as this is a question of fact and science, not of fancy and superstition, I may as well quote a passage or two from the letter of the medical man who made the observation, which he addressed to the *Indian Mirror*, of Calcutta, from Arrah, April 18th, 1883. The gentleman, Dr. Brojendra Nath Bannerji, L. M. S., is a graduate of the Calcutta Medical College and was a favourite pupil of the ophthalmic surgeons on the College Staff. It is copied at length in the Supplement to the *Theosophist* for May 1883. He says :

“ The word wonderful is scarcely strong enough to characterise the cures made by Colonel Olcott while on his present tour. . . . It is the simple fact that cases given up by learned European and Native physicians as hopeless and incurable, have been *cured* by him as by magic. . . . There is nothing secret about his methods. On the contrary, he especially invites medical men to watch his processes and learn them, if so disposed, as scientific facts. He neither takes money, desires fame, nor expects even thanks ; but does all for the instruction of his Society members and the relief of suffering. The waste of vital energy he makes to cure incurable cases is something tremendous, and how a man of his advanced age can stand it seems marvellous. I have seen him treat, perhaps, thirty or forty patients, but a few examples will suffice to give you an idea of all.”

The Doctor then enumerates cures of a fixed pain in the chest, of four years standing, the result of a kick by a horse ; two cases of deafness, one of 27 years standing ; chronic dysentery ; epilepsy ; and then comes to the most instructive case of the blind Badrinath. I think I had better quote rather fully. “ Boidya Nath (the Bengali provincial mispronunciation of Badrinath) Bannerji, an educated gentleman, a Pleader, Judge’s Court, Bhaugulpore, had been suffering from glaucoma (chronic) and atrophy of both the optic discs for the last 7 years.....The pupils did not respond to the stimulus of light. His case was pronounced incurable by two of the best oculists in India, *viz.*, Drs. Cayley and R. C. Saunders. Boidya Nath Babu possesses certificates from Dr. Cayley to this effect. He has had fourteen treatments [from myself] only, and at intervals since February 25th last (about eight weeks). He has perfectly regained sight in his left eye, the right one is also getting better. This morning he could even discern the color of flowers growing at a distance of 20 yards. I and my friend, Babu Bepin Behary Gupta, Assistant Surgeon, Dumraon, examined his eyes yesterday with an ophthalmoscope. We found that the atrophied discs were becoming healthy, the shrivelled blood-vessels admitting blood to circulate in and nourish the discs.....He can easily walk about without anybody’s help and the glaucomic tension of the eye-ball is gone.....Our medical books re-

port no such case, and every ophthalmic surgeon among your readers will admit this cure to be unprecedented. I put it to my professional brethren whether the cure of this one case should not induce them to look into this subject of mesmerism which, on purely scientific principles, effects such staggering marvels of healing. . . . I have mentioned the names of Drs. Cayley and Saunders in connection with this case, only because of my respect for the eminence of their authority and the importance which their unfavorable official certificate gives to the cure which Col. Olcott has made in this instance. I have written mainly for the eyes of my professional colleagues, and none know better than they how safe I am in challenging the medical world to produce the record of a duplicate to this case."

Generous enthusiast, to be so blinded by an unspoilt heart as to imagine that his colleagues should be moved to look through even one volume of Braithwaite to satisfy themselves that I could teach them something worth knowing, and something that would relieve human suffering: he should have taken warning from the experience of that young Assistant Surgeon at Galle, who also ventured to tell the truth about the cures he had seen me make of "incurable" patients!

In the same supplement to the *Theosophist* (May 1883) the curious reader will see the medical certificate sent to the Editor of the *East*, a local journal, by Purna Chundra Sen, Practitioner of Homœopathic Medicine and Surgery, of Dacca, about my curing within 20 minutes two distressing cases of malarial fever, with enlargement of the spleen and functional derangement of the heart, resulting in acute hysteria. Then, in the June *Theosophist Supplement*, of 1883, one can see Dr. Ladli Mohun Ghose's report on ten marked cases which I had cured, among them his own, which was a case of blindness in the left eye which Drs. Cayley and Macnamara, of Calcutta, had, after examination, pronounced incurable and probably congenital. "But to-day" says Dr. Ladli Mohun "after a few minutes of simple mesmeric treatment, by breathing through a small silver tube, Col. Olcott has restored my sight. He has made me close the right eye, and with my hitherto useless left one, read ordinary print. My feelings may be better imagined than described." Yes, but fancy the feelings of those two great oculists and eye-surgeons who had pronounced the eye incurable!

I went on to Bankipur from Arrah, where I had been through the usual routine, and was received and treated throughout my visit in the most affectionate manner. My audiences at the College Hall were very large and demonstrative; the second, when I gave a special address to the pupils, excessively so. After speaking a full hour I wanted to stop but the room rang with shouts of "Go on; please do go on!" so on I went for another hour, and the boys would have kept me at it all night, I suspect, if I had not told them I was hungry and should go straight away home for my dinner. Dear young fellows; what a limitless field of work there is among the school boys and college undergraduates of India for those whom they know and love! And this is the field which is incomparably

the most important of all, for the boys are not yet spoilt nor the sweetness of their young natures destroyed by contact with public life. I ask no better epitaph when I am dead and gone than to be called the Friend of Children.

H. S. OLCOTT.

CAUSES AND CONSEQUENCES OF SUICIDE.

THE subject I have selected is by its nature abstruse and metaphysical, but I shall endeavour to present it in as simple a form as possible. Men have generally very clear notions as to their physical needs and requirements, and what is most conducive to their material happiness in all the relations of life. They have, so far as this is concerned, a very definite and distinct goal in view, and their highest efforts and dearest aspirations are directed towards its attainment. Every one has something like a philosophy of life of his own in which are mirrored the characteristics and complexion of his own heart and mind. Guided by the light of this philosophy, he steers his course through this stormy ocean of life, now cheered by hope, now overwhelmed by despair, never content with his acquisitions, but always anxious and grasping. Well might the state of his mind be depicted in the Poet's words :

“Hope springs eternal in the Human breast,
“Man never is, but always *to be* blest.”

What then is the cause of his disappointment and gloom, but that his philosophy omits from its calculations the most essential factors of human life. Man is not made up merely of a material body with its organs, and of a physical brain with its various faculties. The visible and the tangible which by its nature is subject to decay and death is not all that belongs to him. Man's body is not himself but only his temporary garment, which he wears, life after life, to educate and perfect his consciousness by the experiences, trials, and enjoyments of physical existence. He is not

“Fixed like a plant, on his peculiar spot,
“To draw nutrition, propagate, and rot,”

merely, but he is to gain knowledge and wisdom from the material universe, and to use all his faculties and endowments for that purpose, so that the illusions of self may be dispelled, and, in the light of his expanded consciousness, he may be enabled to see that Divine Love experienced in the heart and the mind, that love which covers by its attributes of charity and compassion all that lives, is the ultimate object and fruition of life, the source of a divine peace which transcends all human conceptions, and the only sure and lasting refuge from the woes and miseries of embodied existence.

The constitution of man comprises elements partly transitory and perishable, and partly eternal. He has a body, soul, and spirit, according to the ordinary acceptation of the constituents of man, though more truly speaking he is composed of seven elements or principles.

The body has no life or consciousness except what we share with the brutes, until it is differentiated by the divine spark which we call the soul, whose function is to be the channel of communication of the light, knowledge and the intelligence received by it from its parent, the spirit. The body is in a sense the chariot, the soul is the horse and the spirit is the charioteer. The body is the seat of sensations and emotions, whilst the soul supplies the mental pabulum by which the body with all its desires and appetites is governed, the mind helped to know and to reason, and the man ultimately enabled to realise the consciousness of his being one with the Eternal. But this consciousness does not dawn on him until the physical man is completely under the control of the soul, and the latter, in its turn, free from the trammels of the senses, and pure enough to reflect the light of the Spirit in the whole nature of man. It is of importance to notice that though the soul is an emanation of the Eternal, it is itself on its trial, and its ultimate fate depends upon whether it is able to effectually control the physical man, with his sensations, or is itself subjugated by him in the course of its union with him. For there is a possibility that by a long and persistent course of evil, the soul itself may become darkened by sin, and being thus cut off from the light of the Universal Soul, it completely identifies itself with the physical body and its seat of sensations, and as this latter is subject to death and disintegration, it perishes with it. But this same soul is also an heir to immortality, if it suffers no contamination during its union with the perishable nature of man, and uses it only as a vehicle for the gathering of experiences of the physical universe, and infusing its own light into it. The dim ray thus gathers more and more strength and lustre, and blazes into a flame, which having lost all affinity for the physical universe, shines with such a divine lustre that it is drawn back, as the magnet draws iron, into its great parent source, the Universal Soul. This is the great object of the pilgrimage of the soul.

The spirit of God is all pervasive, illimitable and eternal, and like every thing else it has its cycles of manifestation and of latency, or, as it is termed in Sanscrit literature, a cycle of Manvantara, that is, of activity, and of Pralaya or inactivity, each of which lasts for ages beyond human computation. At the dawn of the Manvantaric cycle, the spirit manifests itself in the material universe, and clothes itself in material forms of all grades of matter, from what is visible and tangible, to what is invisible and uncognizable by our material senses. Everything has Life, and there is not an atom which is devoid of it. Life is in the mineral as well as in the plant, in man as well as in animal, only it is different in its manifestations. In the mineral it is completely latent, in vegetables it is more manifest, till after its development through the animal, its highest manifestation is attained in man. Man is the crowning glory of the evolution of the universe. He is himself the universe in miniature. All conceivable degrees of matter and force are combined in him, and they confer on him the marvellous capacity by which he can make his

consciousness as expansive as the uttermost ranges of creation. The Divine Unity which differentiates itself into infinite multiplicity is again realised by the perfected Man-God, he attains to Angra Rochao Behesht, he is united for ever with the source of all Being—a Power for good, a guardian angel of the good creation,

But this divine consummation.—

“The one far off event to which the whole creation moves,”

is the work of ages, and of untold births. The wisdom of ages is not gained in a single life-time. The whole universe is the school for the soul's discipline, development and growth. For countless centuries its knowledge is to be acquired, its hardest lessons are to be mastered, its trials and sufferings to be experienced, its temptations and fascinations to be overcome, and the uttermost conquest over oneself is to be achieved. Each life in body is only a stage in which the actor is now in the garb of a female, now in the garb of a male; now happily circumstanced, now miserably placed, according to its deserts; now a prince, now a beggar; now with mental faculties highly developed and acute, now dulled to idiocy by a sensual and vicious life; now with physical organs maimed and crippled, now with all well fitted for use and enjoyment—in each life, the soul takes on itself a particular part to play. The man, the Ego, is made up of the Atma, the Buddhi, and the higher mind, which are immortal, and of the personality which comprises the physical body with its vitality (prana) and its etheric double—the seat of sensations,—the animal desires and passions, and the lower mind which presides over the operations of the brain. To the extent that the experiences of the personality are transmuted into the lasting possessions of the Ego, to that extent the Ego grows and is enriched by its mental and moral acquisitions; so that when the same Ego returns to earth-life, it comes back with its mental and moral nature strengthened and prepared for further progress. The immortal part of man is his individuality; the earthly life is his personality. The individuality has its period of activity and repose, its period of manifestation in material form, and its period of latency which begins at death.

I have already explained that in the universal cycle of manifestation nothing can exist without a material form, visible or invisible, though matter may be so attenuated that it can be cognised only by the supersensual faculties of a spiritually developed man. Thus physical life is but a necessity of man's existence: it is the result of his imperfect nature, and of his unaccomplished work. Every man that lives, does so by a desire to live; it is the strong affinities which bind him to the material universe that drive him into material life. Our circumstances, our surroundings, our physical, mental, moral and spiritual equipments are all of our own making; and the great Law of Karma—“As ye sow so shall ye reap”—weaves for us the warp and woof of our destiny. Within the limitations imposed on us by karma, whether they are facilities or disabilities for future progress, the Ego seeks to carry out its allotted task, within the span of life assigned to it.

It is this Law of Karma of which it is said in the "Light of Asia," in lines which should be deeply engraved in the hearts and minds of us all :

"It will not be contemned of any one ;
 "Who thwarts it loses, and who serves it gains ;
 "The hidden good it pays with peace and bliss,
 "The hidden ill with pains.
 "It seeketh everywhere and marketh all,
 "Do right, it recompenseth ; do one wrong,
 "The equal retribution must be made
 "Though Dharma tarry long."
 "It knows not wrath nor pardon : utter true
 "Its measures mete ; its faultless balance weighs ;
 "Times are as nought ; to-morrow it will judge,
 "Or after many days.
 "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 !"

It is the necessary sequence of this Karma which is expressed by the Poet in these lines :

"Who toiled a slave may come anew a prince,
 "For gentle worthiness and merit won :
 "Who ruled a king may wander earth in rags,
 "For things done and undone."

We live in that mode of life and in that vehicle, for which we are best adapted, and the decrees of Fate are not to be set aside or stayed without serious disasters. Our best course is not to chafe under the decree of Fate, but to contentedly and ungrudgingly work it out, hoping for a happier future, until the allotted span of life is finished, when Death comes, a friend, to save from the troubles of the present, and to smooth our path for the future.

Is Death really the king of terrors it has been portrayed to be? It is only a change similar in kind, though much severer in degree, to that which is going on every moment of our lives. The molecules of our bodies are constantly undergoing changes, the old ones die out and are replaced by new ones, and physiologists have conclusively proved that the entire human body is transformed once in every seven years. It is to the action of the life-force that this transformation is due, and when the organism operated upon becomes too enfeebled for its continued action, it falls to pieces and disintegrates. The etheric body disintegrates soon after, but the body of sensations and emotions which constitutes our conscious earthly life, with its pains and pleasures, survives for a shorter or longer period according to the strength and consistency of this body, which again depend upon the greater or lesser affinities for physical life and enjoyments. When the body dies, as a result of the exhaustion of its vital forces, as is the case when death is natural, the body of sensations, as a result of such exhaustion and by

the disruption between the higher and the lower principles, falls into a cataleptic or semi-conscious state, and the immortal Ego then finds it easy to disentangle itself from the molecules of the body of sensations, and to rise to that Divine plane or state called Devachan, which belongs to it; and the kamic body then easily resolves itself into its elemental condition. But far different and harder is the fate of the suicide.

In the first place, he, forgetful of the duties and obligations appertaining to his position in life, and which the great Law of Karma has apportioned to him, like a recreant, seeks to fly from them, ignorantly hoping that the turning of the corner will usher him into a more tolerable, if not a much happier, condition. He believes that death will immediately transform him into an angel, and redeem him from the trials and sorrows of physical life. But he is sadly mistaken. Our mind and our thoughts, our inner selves with their affinities, their desires and passions, their loves and hates, form the texture of the soul, and whether we live or die it remains the same, until, coming into contact with the material universe, it experiences pains and pleasures, and masters the hardest lessons of life. As consciousness purifies and expands itself, and the Ego comes to know more and more of the realities of life, new powers and faculties are brought into play, and higher and higher fields of activity lie open before its enraptured vision. But the unfortunate suicide, instead of calmly bowing to the decrees of a kindly nature which doles out to each man in each life, unerringly, his portion of experiences of pleasure and pain, according to his deserts, flies in the face of Karma, and takes into his own hands a power which, as he is not fitted to wield it, must inevitably lead to destruction. In vain he seeks to oppose Karma and escape its ordeals. Full of passions and lusts which are the very source and root of discontent and dissatisfaction with material life, impelling the suicide to his ferocious deed, he plunges himself into a state of existence where untold perils and disasters dog his footsteps. He passes into the lower astral plane which is the abode of evil thoughts and evil beings. It is the state in which the wicked are never at rest and never know peace. There are the wicked and base souls of brutalised men who, while in life, gave themselves up wholly to the gratification of their animal natures—the elementaries and elementals which feed on the evil thoughts of the living. The suicide finds himself in the very atmosphere of bestiality, and passions and desires which he experienced in life scourge and impel him to their gratification; but, having deprived himself of the material body with its organs, he has no means of satisfying them. So the unsatisfied cravings which impelled him to suicide, acquire much greater force, and he literally finds himself in the state of a man who has jumped from the frying pan into the fire. The suicide has his astral body in an intensely active condition, and in this he is circumstanced far worse than one who dies naturally; for, as previously stated, in the case of the latter, the vital forces are already exhausted, and there is a separation between the mortal and the immortal principles, and hence the astral body of an aver-

age man remains for a longer or shorter period in a semi-conscious state; whilst, in the case of the suicide, the physical body is the only one which he lacks. The astral being still united with the higher principles, remains so until the span of life allotted by Karma is spent, when it is dissolved, and the soul of the man either passes on for a brief period into Devachan, if it is fit for that condition—which is scarcely likely from the contamination arising from its contact with the entities in Kama Loca—or, passes on into re-birth.

Here it starts again on a career of redoubled misery. It has possibly lost the fruits of its progress achieved in previous lives, and returns in a condition of impaired material, moral and spiritual powers—a degenerate being. The trials, sorrows and hardships which it sought to escape from by a violent death, and which were its allotted portion in previous life, have to be again suffered to the full, and it has to face the additional pains and sufferings belonging to its present incarnation. Thus the man is doubly miserable, and the past and the present are scarcely relieved by any interval of Devachanic rest and peace, to which every averagely good man is entitled. Difficulties and dangers thicken on him, and his progress is impeded and obstructed at every step. Hence, it is of serious importance for us to know, that it is impossible for any man to live a spiritual life until he is prepared for it by discipline and growth, and by a perfectly righteous life on the physical plane. We live as embodied beings on this plane, because it is the only plane on which we are fitted to live, just as fishes live in water. We live because we have the wish to live, and it is because the suicide wishes to live more happily than he deserves, that he seeks to retire from life. How can we conceivably live on another plane when all our thoughts and aspirations, our loves and hates, are indissolubly bound up with this life, when we have not the slightest conception of another life; not even of the higher duties of this one. Therefore it is impossible that a suicide can truly live any life but the physical, and he woefully deceives himself when, in severing the thread of his life, he fancies that he thereby is transformed into a pure and angelic being, clothed with heavenly lustre. It will be clear from what has been already said, that a suicide plunges himself into a condition of existence which is not natural to him. He is possessed of astral senses and faculties, it is true, but he is scarcely conscious of them; the physical consciousness is the only one of which he is fully cognisant, and which is congenial to him. He is therefore a blind and helpless victim of the evil entities living on that plane. His body of sensations and emotions is in a state of highest tension, but being deprived of a material body, he experiences cravings and desires of a Tantalus, insatiable but unassuageable.

Life has its seven aspects or conditions, or in other words there are seven states of matter, and man has implanted in him the faculties by which he can by progressive stages of evolution awaken in himself the realities of these conditions or states of consciousness. Life cannot be

lived except on one of these seven planes, and not until man's consciousness has transcended these seven states and exhausted all the knowledge and experiences of their contents is he fit to mix his soul with the author and source of all Beings. How can the suicide live on any other plane than that for which he has the greatest affinity, and which alone is realisable by his consciousness? Let him die any number of times, still he must return to his congenial sphere to which he is bound by fetters which cannot be broken until he is a perfect man. When he has reached that blissful state of Nirvana, Moksha, or Grothman-Behesht, then alone he passes out of the sphere of material existence. But the Holy Zarathushtra as well as every religious teacher of the world has laid down for us the injunction that by three steps only can this perfect and supreme state of holiness be attained, corresponding with the perfection of thought, of word, and of deed. The organ of thought is the physical brain, of speech is the tongue, and the organs of deeds are of the human body such as are known to all. This perfection means complete knowledge of our material universe, perfect love and goodness, and wisdom attainable only through such knowledge. Who can say that all this is attainable within one short life, and that for a petty life such as the average man lives, he becomes heir to unchangeable bliss in life eternal. Mark the evolution of the universe. Over what countless years it has gone on, and over how many countless years shall it continue? Can man—this poor worm, creeping in the dust—master this great ocean of knowledge in a single life time? No. His evolution has proceeded, *pari passu* with the evolution of the universe, and he does not become a perfect man until his consciousness has embraced the uttermost limits of creation.

“But,” says some one, “why cannot man pass on to another sphere after he has “done with this, to perfect himself on other globes?” The answer is, how can he cognize other states of consciousness when he has, thus far, not the remotest conception of them. Progress and evolution are continuous and unbroken, not intermittent or by fits and starts; and if the consciousness has not realised a knowledge of the universe as we know it, is it reasonable to suppose that it is fit to master the unknown? Is it reasonable to suppose that our universe was made without an aim and a purpose, and only for the pleasure and convenience of man, to live in it or not as he likes? But if there is progress attainable on other spheres, why not in this where he has generated so many loves and hates, where he has either been the author of misery or of happiness to his fellow creatures? Every creature has a thirst for life, and where else can it go to assuage that thirst, but where it knows it has the means of gratification. Material pleasures and joys are what we thirst for, and therefore to the material plane we must return, life after life, to satisfy this thirst. Not until the higher life is aspired after and thoroughly realised, can the soul pass on to superior planes of existence, and as Eternal life is the crown of perfection in thoughts, words and deeds, let us live the lives of peace and love with all that lives, so that we may pass on from one eleva-

tion to another, until, after surmounting the seven regions of existence, we may stand on the top of the hill in the full light of the eternal, perfected men-gods. But so long as we have attachment for the pleasures of sense, so long the causes of rebirth inhere in us, and though the body may be destroyed, its root is not extirpated. Therefore as we must live, let us know the laws of life, and seek to live in conformity with them, so that life may be made not only tolerable but enjoyable, so that in each birth more and more progress may be made, more and more strength gained, more and more faculties and powers developed, till the whole nature is regenerated and illumined with divine effulgence, and the spark is lost in the flame—the drop merged into the shining sea.

The ranks of suicides are chiefly filled with persons of perverted imaginations whose consciousness is almost wholly engrossed with the concerns of material life; who, full of ambitions, lusts, desires and hatreds, are bent only on self-satisfaction, and unmindful of the wrongs and injuries they inflict on others. They know no duties or obligations to their fellow beings; the utmost gratification to themselves at whatever cost to others, is their rule of life; no pangs of conscience to trouble them, no justice or compassion in their hearts. They disbelieve in God or a future life. It is an unnatural life which the suicide lives, for though in him the Spiritual Ego abides, he knoweth not of its existence, much less heeds its still small voice, and in thus divorcing himself from his higher intelligence, he more and more identifies himself with his animal nature. Such a being is worse even than an animal, for whilst animals are guided by their instincts, the man of a debased nature is devoid alike of his reason and of the instincts of the lower animals. Thus it would seem that there is no safety in material life unless it is directed by the higher intelligence of man, and made to subserve only the purposes of our higher destiny as a Pilgrim of Eternity. We have to realise, in the course of our pilgrimage, that the spirit in us is immortal and a tiny ray of the divine glory, and that until a final union between the two is consummated, we have to live over and over again on the plane of the material universe, and as all embodied existence is a scene of strife, of pain, and suffering, we should always aspire to attain to that blissful state, by perfection of knowledge and realising our essential unity with all beings, and with the Divine; by living the life of love and compassion to all that lives. As, birth after birth, these precious lessons are garnered and the soul becomes perfected, there comes at the end, after much trial and suffering, without which there can be no discipline and no growth of character a “divine peace which passeth all understanding.” But, until that peace comes, the pain and misery of each birth is only a just retribution for our sins, which has to be borne with patience and courage, as a necessity, from which there is no escape, and no pardon.

P. R. M.

[The reader can also refer to an article in *The Theosophist* of July 1881, p. 212.—ED. NOTE.]

THE CONSOLATIONS OF THEOSOPHY.

(Concluded from page 85).

TAKE the Law of Karma. Here too it seems hard that the sequence of cause and effect should be so unyielding, for we are loath ourselves, in our little sphere, to enforce consequences to the full. Pity and tenderness and a gentle tolerance often stay the sentence of condemnation, and we are more disposed to relax justice than to relax sympathy. And so, it might seem, Nature should be like us, not rigorous, not inflexible, not reminiscent of ill till the last atonement is received. And yet there is much to be said in favour of the actual scheme. For observe that it is equally tenacious of good. The law of causation is just as fruitful in the way of reward as of discipline. Not a kindly thought or act or word is without its results in blessing, not a right deed fails to return. Doubtless it is true that we pay the penalty for every transgression, but the record of good is no less accurate and its consequences no less sure. The consciousness of inflexibility in such a law is of itself a tower to the soul, since it insures absolute protection against every assault from caprice or chance. If we receive only what we deserve, we have no visionary fears, no vague distrust, but a certainty that all will be as it should be.

Moreover, it is equally assured that the initial causes are entirely within our own control. There is no hardship in inexorability of force if we can select the line upon which we prefer that it shall move. So long as a man can determine for himself whether he shall be good and receive good, or evil and receive evil, there is no room for complaint. And this is precisely the case with this much-opposed law of Karma. Under it every one is free to select his own course and consequently his own destiny. He cannot, indeed, select one course and demand the destiny of its opposite; but why should he? I know it will be said that an almost overpowering constraint seems sometimes to force to evil. Inherited passions, vicious environment, corrupt influence in childhood, absence of high-principled teaching from birth on, actual instruction in wrong, combine to bend the will in the direction of vice. But it must be remembered that all these are fruits of a Karmic past, themselves part of the destiny consequent on choice in an earlier incarnation. Just as imprisonment follows crime in this incarnation, did the tendency to do the deeds meriting imprisonment follow the formation of ill habit in one previous. The very essence of the twin doctrines of Karma and Re-incarnation is the continuance of force from life to life, death only suspending its action while the soul is in Devachan. So, then, he who chooses evil does not choose it only for one career on earth, but for as many careers as may be necessary for its exhaustive fruitage.

Couple together these two great doctrines and perceive the consolations with which they suffuse life. We may analyze life into associations and into experiences pleasurable or sad. The associations begin with infancy and the family circle. Parents may be congenial or the

reverse. It sometimes happens that genial dispositions and common tastes unite children to father and mother and to each other, and then the family tie is beautiful and enduring. But it happens, too, that those of one blood are utterly diverse in every trait and wish, that the parents have neither the sagacity nor the good feeling to recognize the fact, and that despotism on the one hand and resentment on the other destroy all possibility of harmony. Indeed, there is occasionally a case where a child is so utterly unlike either father or mother that his birth seems an anomaly. He is out of place, a being from a different clime, no trace of heredity or allied nature to be seen. Hence grow inevitable antagonisms, the growing youth is embittered by conflicts or distorted by terrorism, and all along rises up the puzzle why he should have been born in so uncongenial an environment, how he could possibly have been the offspring of characters so dissimilar, characters repugnant, perhaps despised. Theosophy explains the harmonious births and the inharmonious in accordance with its two great Laws, and imparts thereby consolation to the sufferer. It is because of Karma that one existing incarnation is so congenial, and it is because of Karma that the other is so repellant to its victim. In some past time, when himself a father, he had made life bitter to his children, or had been unsympathetic to those dependent on him, and had thus formed a record which had to be expiated later on. Then the conditions were reversed, and the iron which he had driven into the souls of the helpless is now driven into his own. The pain is hard to bear, yet he knows that thus only can atonement be made, the debt to Justice be wiped out, the future freed from anxiety and sorrow. And so he becomes reconciled to an expiation which is re-assuring, and is consoled at the thought that he has but brought upon himself what he deserved, and may be rid for ever of it through endurance to the end.

But life brings further experiences as he progresses. A man may be prosperous and happy, only occasional troubles darkening his sky. Each is susceptible of explanation if it is regarded as an outcome from past days, reserved for manifestation till circumstances made that possible. Or deep deprivations and despondencies may pursue him through the years. He may lose a position through malignant slander, may be swindled and bankrupted by adroit unscrupulousness, may be agonized by the wrong-doing of a son or daughter, may seek for aid in time of peril and find none to give it. Theosophy throws light upon each case. He himself in prior life had misrepresented another, despoiled another, betrayed another, denied another. It is but fair that he should reap what he has sown. The justice of it assuages its bitterness, and the consciousness that no renewal of such experience can occur if with patience and calmness he undergoes the present ill, fortifies his spirit, buoys up the tottering resolution, and points to an era when all shall have been atoned for and so shall close.

The profoundest fact in life is its affections. Let these be gratified, and almost every evil can be borne. But to some men gratifica-

tion never comes. Like Siebel in the opera of "Faust", every flower touched withers speedily away. The wife grows indifferent, the children ungrateful, the friend treacherous. All that is most cherished, most dear, most indispensable to the heart, drops irrecoverably into absence, and in measureless anguish the soul bows down bereft of solace and of hope. The love that had been poured forth in infinite volume, the thoughtful kindness, the generous self-sacrifice, that might naturally produce some appreciation if not regard,—all have been wasted, and the only fruit of devotion is hostility and ingratitude. Then in bitterness of misery the desolated life seems worthless, and perhaps is deliberately cut off because too grievous to be continued.

Yet even wounded affection is not beyond the consolations of Theosophy. It tells the sufferer that no unselfish, generous love is without its fruit in elevation of character and a rich return in future blessing; that he who has watered will be watered also himself; that in another incarnation copious blessings will come to one who has been kind and bountiful and true; that even the affection denied on earth will be found to the full in Devachan. But why has it been denied here? That, too, Theosophy explains. Because the sufferer had denied it before. Far back perhaps, certainly in some time prior to the present, he had broken his obligations, falsified his pledges, deserted the one who loved him and whom he protested that he loved; and now retribution has reached him and he experiences the very anguish he had caused, even returned now by the one who was his victim then. Every heart-ache he inflicted is now exacted of him, every tear he made to flow must now be shed by himself; and yet how fair it all is, how precisely conformed to any true system of just award. Sometimes—rarely though, for it is not often that any disclosure so exact is given—a case occurs when for some special reason Those who Know vouchsafe the record of an incarnation past, and then the sufferer sees the very wrong he had done and which in literal form is returned to him in this by the one he had injured. And then in humility and shame he perceives his own unworthiness in those by-gone days, recognizes the right that atonement should be made, and bows before the law which does not forget and cannot fail. Sorrowfully, but really, the soul is braced for endurance, and while each fresh pang recalls what had occasioned it, it yet reminds how it marks the progress of expiation towards its fulfilment.

Thus of every sorrow which falls upon humanity as it journeys through an incarnation, Theosophy points backward to its cause. Grievs are not fortuitous; they are deserved. This might seem at first to intensify them, but it does not. At its base the human soul has an eagerness for justice. It does not ask to be treated with an indulgence to which it has no claim, and it revolts at sufferings which are unmerited, brought upon it by no misdoings of its own. The thought that sorrows are not due, that they are accidental or from whim, that they are in no sense the fitting reward for actions done, embitters the

victim and rouses up his whole nature in angry protest. But make it clear that they are the consequences of his own acts, the crop he himself has sown, and the revolt calms down, the indignant cry is checked, and the humbled soul bends submissively to what it sees is just. Then it is, in the sad conviction of deserved grief, that hope up-springs, and with a resolution to undergo all that the great law decrees as right comes a purpose to so purge the present record that not an item shall endure for future cancellation. Patience, gentleness to the injuring one, readiness to forgive and forget,—all these are born from a consideration of Karma.

But Theosophy proffers still other consolations to the troubled. One of them springs from its doctrine that man is an evolving being, steadily shaped and moulded and purified and strengthened by the discipline he encounters in successive incarnations. The very purpose of those incarnations is to elevate to the plane of godhood by gradual stages of ascent. There is a double process,—acquirement of all high qualities, and effacement of all that are low. Every event in life may have influence in furthering this process or in retarding it. Particularly is this the case when the event arouses the deeper feelings of our nature, for then is tried what material we are of, what is our real structure, how potent are our principles and efforts. Is the event treated merely as productive of joy or grief, or is it seen as a test of strength, a teacher of moral lessons, an impulse to self-conquest and self-improvement? If it is analyzed, if the soul welcomes the disclosures as certifying where has been a weakness, where an imperfection, where a root of future harm, and if thereupon comes a fixed purpose to correct the evil and drag out that root, just that much is gained towards the evolution which is the object of life. Evidently is the experience of suffering designed for that very end. There is a curious provision of Nature that certain elevations of character come only through pain. We may not always see its philosophy, but there is such, and some of its aspects are not difficult to find. Pain softens the spirit, subdues its aggressiveness, excites tenderness, promotes sympathy, awakes a disposition to help. The whole effect is to broaden and enrich the inner nature. Vastly more is this the case when the effort to sense causes and ensure results is consciously performed. Then it is that the hidden evil which has produced the sorrow is brought to light, and then that it is strangled and made lifeless for the future. So to the true Theosophist a grief is valuable because it gives opportunity for eradicating its cause, and because it stimulates to develop the moral qualities for the attainment of which we are here. There is consolation in the thought that a trouble rightly met contributes to the evolution of his whole nature, uplifting him another step on the road to his perfected state. The result is worth the cost; the trouble is temporary and then forgotten, its fruit remains forevermore.

Still another consolation is found in the adjustment of proportion which sorrow, justly treated, brings. In this world we are under the

sway of Maya—illusion. This dense material atmosphere in which we dwell, checks and refracts the light from the world of the real. Indeed it even persuades us that *this* is the real world—any other being remote and doubtful. So we root our desires and hopes and longings in those material objects which are so close to us, expecting satisfaction from interests which we readily cognize rather than from those unseen by fleshly sight. The proportion between the temporary life and the permanent life is reversed. If this continued, as it *would* continue if all went well till death, the illusion would be fixed, every thought and perception would centre in this earth, care for anything higher would be effaced. But the wise workings of Nature recall us to facts. Some great calamity prostrates us in the dust; health is impaired, fortune lost, ambitions swept away, yearnings made hopeless; death or estrangement bears off our dearest; the stricken heart sinks in bitter desolation. Then appears the truth that instability is an essential to all terrestrial affairs, a foe against whom all precautions are vain and all effort futile. If this is so, satisfaction cannot be assured in that which is changeful and uncertain; nature never could have intended that our best investments should be made in a region incapable to repay them; there must be other regions adapted to our wants, copious in gratification of every fine desire. Then opens the thought of a sphere above matter, removed from all reach of transitoriness or decay, filled with realities, exhaustless in delights. It is the sphere of real being, the eternal sphere, and in the contemplation of it the soul recovers its sense of proportion and is exhilarated with the idea that the essence of all it most valued in the temporal can be truly attained in the everlasting. Matter and spirit interchange their importance. The body and its interests recede. The soul and its habitat approach. The inner eye opens, the inner sense warms, the inner aspiration forms. And so consolation comes, for the essential truth of life is seen, and the illusion which had fathered sorrow is known as such. Its present power is shattered; perhaps it may never master more.

But even these do not exhaust the consolatory influences in the *repertoire* of Theosophy. Remember the doctrine of Masters. In the scheme of being as shaped by Almighty God, not only does life first manifest in lowly forms, then to advance through various evolutionary stages till, with the impartation of reason and the spiritual spark, it culminates here as Man, but Man himself is to develop his potential gifts as far beyond his present normal state as he is beyond the lichen or the stone. Then, as fitted for such responsibility, he is entrusted with larger exercise of power and a wider field for its use. Gradually he mounts to Adeptship, Mahatmaship, Dhyan Chohanship, perhaps more, ever approaching the Deity from whom he sprang. From the Supreme, ranges down a hierarchy of intelligences charged with the supervision of different departments of the Universe, and up through these the perfecting man ascends. Above us a few steps are the Masters, with Their marvellous wisdom and knowledge, Their mission to conserve

truth and to aid humanity in its advance. Through many incarnations they have reached Their grade, and now They use Their powers in the service of Their brethren still struggling along the road. Knowing—for this is one prerogative of Mastership—the details of every incarnation They have undergone, They know what is meant by weariness and hindrance and effort and defeat and victory. And then, too, They know the meaning of disappointment, sadness, sorrow, pain, agony. Raised above all these now, They yet appreciate them, and the appreciation makes them very tender to those still in the storms of earth, very eager to help and comfort the sorrowful and the heavy-laden. And so far as the law of karma, by which is bound the greatest no less than the least of the dwellers in this universe, permits, that far are They prompt to minister to the deserving. It is of Their nature to sympathize and then to help. And so in softening thoughts imparted to the mind, and gentle solace sent to the wounded heart, and balm dropped into the saddened spirit, They vindicate Their title of “Masters of Compassion”. Many a soul has been cheered in ways and by means it knew not, millions lift up their heads to-day in hope and freshness who are unaware whence came the light. But some know; for to fellow-workers in the field of humanity, humble followers of Their spirit and Their aim, They have been pleased at times to reveal Their agency in more explicit mode. And to those thus favored—who can tell their number or their names?—the ministration of Masters is not a supposition or a faith, but a fact as literal as the snows upon the hills or the herbage in the valleys below. Yet to all sufferers of unselfish, helpful lives, these tender offices are given, and one of the consolations of theosophy is the knowledge that grief is a passport to Their sympathy, and right life an assurance of its exercise. Is it no comfort to know that these exalted Beings, acquainted with sorrows, pitiful from experience, are at hand in hours of gloom; is it no stimulus to unselfishness that They will repay it to the full? And so theosophy, in the types of perfection it discloses to us, depicts Them as eager ministrants of abounding help, gentle donors of the gentlest balm.

Let me cite one more of the consolations of Theosophy. It is the nature of Devachan. Of the theosophic heaven we are told that its two great features are progress in true development and the full realization of our ideals of happiness. What the latter means we can in part imagine when we recall the many failures here, the sad disappointments, the long continued heart-aches, the weary days which opened in desolation and closed only with the knowledge that the desolation would be renewed on the morrow, the shattered hopes, the empty home, the sunless soul. But in Devachan all this is to be reversed. Not only are the causes of sorrow barred at its threshold, but every elevated desire is assured of its full gratification. Within the being, not without in objects physical and therefore changing and ephemeral, are the sources of true happiness, and as the marvelous treasures of each man's inner nature are unsealed there comes to him a ceaseless flow of joy, a springing fountain of perennial satis-

faction. The old longings, so painfully frustrated here, revive in Devachan, not again to be denied but to be realized to their very utmost. Long forgotten wishes, which slowly died away as gratification was seen hopeless, come to life once more and instantly are secured. All the former loves which had spread their roots throughout the heart, only to be torn from it as death or estrangement dragged them away and left the heart bleeding and quivering, cluster in tenderness and full response around the inhabitant of Devachan, never to weaken, never to pale, never to drop aside. Not a high thought, a generous emotion, a noble yearning, once so tethered and circumscribed, has been erased from the memory of Nature ; but now it comes in fresh strength and beauty, and exhilarates the soul with the consciousness of attainment. The mind is full, for Truth floods it with fact and knowledge ; the soul expands, for it is suffused with peace and confidence and joy ; the heart throbs in delighted acquisition, for those it has loved are ever with it and in it and of it.

And so Theosophy is not a cold, unsympathetic philosophy, chilling men with talk of a rigid Law and a relentless execution, dwelling always on hard dogmas and a mechanical universe, pitilessly surveying the shortcomings of a feeble and undeveloped humanity and offering only curses on its immaturity and icy maxims for its solace ; but a beautiful system of the highest life and comfort. It does, indeed, base itself on fact, for that would be a sorry teaching which was untrue to reality and gave fictions instead of truth, misleading men with inventions certain to collapse and with consolations certain to fail ; but its fact is just and good, permeated with strength in motive and aim and assurance, and the deductions from its fact are wholesome and stimulating and consolatory. As we realize the excellence of its foundation principles, the harmony and order which pervade the whole scheme, our hopes rise. So wise and well-ordered a system *must* have Divine Wisdom at its core, *must* produce the best results for those who join in its workings and help in its movement. Reincarnations abate their appallingness when they are seen the pathway to inexpressible glory. Karma loses its severity when it is perceived rewarding the humblest act of faith and hope and charity, keeping a faultless record wherefrom not a kindness or a benignity shall be erased. The very self-discipline which seems so chilling, changes its aspect as it relieves the soul from fears and sorrows and agitations ; the reunion of those who have loved becomes a higher prospect when it opens up a long vista of unqualified joy, free from abatement or change or loss. Law is colored with a new light ; the philosophy of existence sounds a fuller note ; religion gains a greater security and promise ; the aspect of all being is transformed.

Theosophy is full of consolations. It showers them upon every step of our pathway. If it did nothing else than tell us the cause of all our troubles, bidding us to uproot it and aiding us to do so, it would be the greatest boon to a needy race. But it does far more. It shows the

justice of the existing state and reconciles to manly endurance. It unfolds the purpose of all evolution and inspires us with energy to pursue it. It points out the way to the highest peace and joy and satisfaction, and proffers us strength to treat it. It discloses the Exalted Beings who have attained, and even Their very presence at our side as sympathetic ministrants in every stumble and every sorrow. And it gently soothes the human heart, calming its throbbings and healing its wounds, pouring in balm as it droops and bleeds and agonizes, giving it new life and new vigor and new hope. There is no evil which it does not explain, none which it is incapable to assuage. And if all its prescriptions were adopted, and if its gracious message sank to the root of all motive and all action, evil itself would die away steadily from the earth. Even now, as it is made the rule of life, the nature of man reforms; through many a struggle he masters the errors which cause his disappointments and his pains, and peace comes, a peace beyond the reach of vicissitude or grief. Calm, in the sunlight, he looks backward to the region of clouds and gusty storms from which he has emerged, and, as the contrast strikes upon his soul, he turns again to the light which streams upon his still-continuing pathway and blesses the Theosophy which has filled his life with duty and his heart with consolation.

ALEXANDER FULLERTON.

THE KENOPANISHAD.

THIS Upanishad is more properly termed the Sâmavedîya Talavakâropanishad. It is popularly termed Kenopanishad because it begins with the word 'kena.' It forms the 9th chapter of the Talavakâra School. The first eight chapters are devoted to the rituals, the upâsanâs of the Prâna, the Karmângasâmopâsanâs and the darsana about the Gâyatrî-Sâma. The Talavakâra School was formed by the disciples of Jaimini to whom the Sâmveda was originally imparted. The Sâmveda is wholly metrical and contains 1,549 verses. A peculiar degree of holiness seems to be attached to the Sâmveda:

The exact date of the Upanishads cannot be accurately ascertained, but it appears highly probable that they were completed before 800 B.C.

The whole Indian Theology is founded on the Upanishads, but ten of them are perpetually cited in books on Vedânta. This Upanishad is one of the most important Upanishads and is the next in order of importance after the Chhândogya. Colebrooke, in one of his Essays, notices this as a disquisition on abstruse and mystical theology. Dr. Roer gives the object of the Upanishad in the following words:—"The object of the Talavakâra Upanishad is simply to define the idea of Brahman as the one absolute spirit and to show its distinction from the world."

The Upanishad itself is divided into four chapters and is in the form of a dialogue. In the beginning a disciple asks his preceptor, the following question:—

“By whom decreed does the mind speed to his work, by whom ordained does the life proceed; by whom decreed is the word pronounced; who assigns their functions to the eye and the ear?”

The questioner apparently assumes that the mind is not free but is guided by some being unknown to him, *e.g.*, when it acts in a particular way even with the knowledge that acting under the circumstances is hurtful. The teacher answers,—“He who is the ear of the ear, the mind of the mind, the speech of speech, the life of life and the eye of the eye.” It thus means that there is in man the spiritual or vital energy which lends to each material object its pre-eminent quality. The functions of the senses are dependent upon the existence of the absolute universal spirit which is ‘the soul in every body and the vital energy in all matter.’ The reply thus pre-supposes the existence of the spirit as pervading all things. The conception that there was a likeness of souls in all the animal kingdom gave rise to the idea that the same soul passed through different states of matter. A belief in the eternity of, and likeness of soul in all beings, gave rise to the idea that there was a higher soul or spirit. Kapila introduced the doctrine of causality under which the possibility of the existing matter being produced out of nothing (non-existent) was denied. However there appears to be such a connexion between all souls (individual) as proves their common origin. Thus it would appear that individual perception or consciousness is not possible without the presence of the Supreme Soul from whom individual souls emanate as ‘sparks from a blazing fire.’*

The Upanishad thus inculcates that the wise who know this, after having departed from this world, *i.e.*, having abandoned separate individual existences, become immortal. It is then necessary to understand the nature of Brahman which is described as follows:—“It does not approach the eye, the speech or the mind. Neither do we know it, nor, do we know how to teach it. It is other than what is known and beyond what is not known. So we heard from those who taught it to us.” Almost all Upanishads describe the nature of Brahman as incomprehensible and it would be needless to quote passages from them. A passage is however quoted from the First Mundaka† in which the Brahman is described as “the indivisible, unseizable, without origin, without distinction, without eye or ear, without hand or foot, the eternal, pervading omnipresent, subtle, inexhaustible being whom the sages behold as the source of elements.” It would appear difficult to form any idea of Brahman. The senses know nothing by themselves and are dependent upon the mind (which is itself finite) for perception. Our knowledge

* तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः
तथाऽक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति॥ मुण्डको २३.

† प्रथममुण्डक-प्रथमखण्ड ६.

यत्तदद्रेश्यमग्राह्यमगोत्रमवणेमचक्षुः श्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययमद्भुतं योनिं परिपश्यन्ति धीराः ॥

derived through these sources is finite and the Absolute and Infinite cause cannot be comprehended. A cause cannot be thought of independent of the effects of which it is the cause. Causation is a relation and the knowledge of cause is limited and finite. An absolute cause must exist out of all relation. Hence to say that there is an absolute cause appears to be a contradiction. Similarly it is difficult to conceive an Infinite Cause. If it is said the absolute first exists by itself and then becomes a cause, the idea of infinity is checked, for an idea of succession in time is introduced. If it is said that the absolute acted by means of free will and consciousness, it would mean that it is necessitated by something beyond itself or by itself and would not then be absolute: as in the first case it is limited by a superior power and in the second case it has in its own nature, a necessary relation to its effects.*

Volition is again an act of consciousness which in its turn is also a relative idea. Thus it would appear that Brahman is not comprehensible. Annie Besant in her lecture (Self and its Sheaths)—says “in that eternal NOW, no thought, as we know thought, is possible.†” The greatest of English philosophers, Herbert Spencer, was confronted with the same difficulty and he declares rather despairingly: “If religion and science are to be reconciled, the basis of this reconciliation must be this deepest, widest and most certain of all facts—that the Power which the Universe manifests to us is utterly inscrutable.”‡ What is perceptible or rather comprehensible, in a way, is the Universality of a Power which passes beyond the ken of human consciousness. In other Upanishads the Brahman is described as one eternal and pervading all, distinct from the manifested world. The unmanifested world is the Supreme Being considered in his exclusive spiritual character or unity, as separate from matter, and exclusive of everything else. The *vyakta* or manifested form is his manifestation in his own works throughout the universe. The manifested world is an effect and is perceivable, but the unmanifested can only be known by the understanding. Brahman is the cause of both and as such is incomprehensible and unknowable. Hence it is said in the Upanishad that “the Brahman is different from what is known: and beyond that which is not known.” In the following five verses, the idea is more fully brought out. The teacher says:—

“Think—that which is not manifested by the speech,
and by which speech is manifested ;

Know—that which does not think by the mind,.....

“ ” ” ” ” see ” ” eye,

“ ” ” ” ” hear ” ” ear,

“ ” ” ” ” breathe by breath,.....

that know, as Brahman indeed ; not that which is worshipped below,”

* See Spencer's "First Principles," Vol. I.

† "Self and its Sheaths," page 8, London edition.

‡ Herbert Spencer's "First Principles," Vol. I.

as Brahman, and not what is worshipped as any individual being perceived by the senses. The Brahman has then to be considered with reference to the deities and to the material world. The Theistic branch of Theology explains the Supreme Being under many diverse aspects, viz., (1) *Adhyâtma*, (2) *Adhibhûta*, (3) *Adhidaivika*, (4) *Adhiyajna*. The *Adhyâtma* means the Supreme Being considered in his relation to man's soul, i.e., the essence of spirit, the origin of the soul. *Adhibhûta* means the relation it bears to matter, i.e., the material essence. *Adhidaiva* relation means the relation it bears to other deities, i.e., the Supreme Being in his own personality considered with reference to other superhuman beings, or in other words that which presides over the divine part of creation; and *Adhiyajna*—in his relation to religion, i.e., a manifest object of worship. The Bhagavad Gîtâ also adopts this view (see chapters vii—30, viii—3, *et seq*).^{*} In this Upanishad the *Adhyâtma* and the *Adhibhûta* characters are explained.

Part II of the Upanishad, in a conversation between the master and the pupil, describes how the self should be known. The master says,—“Yet if thou thinkest I know it well, little dost thou know of Brahman. Thou shouldst think what form of Him thou art, what form of Him repositeth in the powers. I think thou knowest not.”

Pupil:—“I do not think I know it well, nor do I know I do not know. Who of us knoweth *That*, knoweth both that (that is, I do not think I know it well) and also that I know not that I do not know.”[†]

Master:—“He thinks of it, for whom it passes thought; who thinks of it doth never know it. Known is it to the foolish, to the wise unknown.

Who thinketh it by ecstasy revealed, he truly findeth the immortal. By Self he findeth strength, by wisdom immortality he findeth.

If here a man knows, then is there truth: if here he knows not, the great destruction. Seeing self in everything, departing from this world the wise become immortal.”

The master declares in the above mantras that the Brahman is to be

* अक्षरं परमं ब्रह्म स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ८-२.
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-३.

† Cf. Bhagavad Gîtâ, xv—11.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यत्यचेतसः ॥

known as 'Pratibodha.* This word in the text has been a source of great difficulty to the commentators and has been translated in various ways. Mr. Mead translates it as 'ecstasy,' meaning 'Illumination' or awakening to the reality. Dr. Roer translates the passage as follows:—

"If he is known to be the nature of every thought, he is comprehended." Sankarâchârya explains this as प्रत्यय प्रत्यगात्मतया विदितंब्रह्म, and Sankarânanda explains it as सर्वप्रत्यय साक्षित्वेनावगतं. The meaning given by the commentators mentioned above is clear. The Brahman should be understood to be the basis of all experience—as the soul itself. The Kâthakopanishad declares†, "His soul reveals its own truth." The next mantra declares that immortality is obtained by wisdom ('Vidyâ'). Immortality would apparently mean freedom from re-birth. The text has 'इह' here, i.e., in this life. The knowledge is to be obtained in this life and the soul would no longer be subject to the bodily conditions, as the knowledge will be the best means to separate it finally from the body. Sankarâchârya explains immortality as follows:—

अमृताः अमरधर्माणो नित्यविज्ञानामृतत्व स्वभावा एव भवन्ति

Under the law of Transmigration of Souls, the human life is said to be the turning point. To man is granted the power of working out his own emancipation. Other created beings and things rise in the scale gradually but have not the power of obtaining the knowledge which leads to emancipation. Consequently it is necessary for man to make an attempt to rise above and obtain Mukti. The seeker after truth thus realizes the Supreme in himself and thinks himself to be the same with the Supreme Being and obtains liberation. Here ends the disquisition on the अध्यात्म character.

The next khanda gives a fable describing the power of Brahman over beings of a superior order. Dr. Roer thinks that the legend illustrates by a narrative the infinite nature of Brahman and the consequences resulting from a knowledge of him.

Once upon a time Brahman‡ won the gods a fight; the gods became triumphant and thought "Ours is the victory." He knew this

*प्रतिबोधीविदितम्—प्रतिबोधावभासप्रत्यगात्मतया याद्विदितम्—शङ्करभाष्यम्
सर्वप्रत्ययसाक्षित्वेन अवगतं—शङ्करानन्द.

प्रत्यय प्रत्यगात्मतया यथाविदितं—यथा गुरूपदेशः प्रतिबोधः
तेन विदितं—नारायणः

† यमैवेष वृणुते तेन लभ्यः । तरयैष आत्मा वृणुते तनूस्वां ॥ २३ -
काठकोपनिषद्

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्वतामहम्

Bhagavad Gîtâ, x—36.

मयैवेते निहताः पूर्वमेव निमित्तमात्रं भवसव्यसाचिन्

thought and stood before them. They knew him not. They cried "What wonder* this." They said to Fire—"Find out what may this wonder be." He ran to him. He asked him "who art thou?" "Why I am fire," said Agni. "What power is in you?" "Why I can burn up everything on earth," said Agni. He set a straw before him and He said; "Burn that." He (Agni) dashed at it with all his might but failed to burn it. So he returned to the gods saying he could not find out what that wonder was. Then Vâyu was deputed and he could not also blow the straw. Then Indra (Lord) approached and from him He disappeared. In that very place Indra stood, obstinately as if it were to know Him. Indra came upon a lady wondrous fair, Umâ, tricked out in gold. Of her he asked what might that wonder be, she replied: "He is Brahman, in whose victory do ye triumph. Thus the gods Agni, Vâyu and Indra became excellent before all other gods as they approached Him and Indra, the best of all as he was the first to know that He was Brahman. This is the declaration about him. "He flashed like a lightning as the eye winketh."

The legend describes how the gods Agni, and Vâyu were humiliated. It illustrates the Adhidaivata character of the Supreme Being. Commentators have failed to explain why the legend was introduced. It would be needless to quote the various doubts expressed by them. Some say that the legend shows that symbolical worship is none the less effective than contemplation. While others say that it shows the omnipotence of the Supreme Being. In the legend, Indra is said to have met 'उमा' Umâ, highly adorned, tricked out in gold. The text is 'स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानांउमां हैमवतीम्' Sankarâchârya explains उमां + विद्यां, = हैमवतीम् = 'अभिप्रायोद्वोधहेतुत्वात् रुद्रपत्न्युमाहैमवतीव सा शोभमाना' This would appear to show that the विद्या appeared to Indra in the form of a woman, tricked out in gold—or like the wife of Siva. Sankarânanda in his commentary explains उमा to be ब्रह्मविद्या "knowledge of Brahman."† If the text were interpreted to mean that Indra met the daughter of Himavân, the wife of Siva, it would show that the Upanishads were written long after Siva's worship was introduced. At least the devotees of Siva find for themselves an authority in this passage. It appears the later commentators, who were Saivas, explain the text as referring to Umâ, daughter of Himavân

* Dr. Roer translates it as 'worthy of devotion.' The word यक्ष in the text literally means पूज्य (औणादिक from इज्) — and Sankarâchârya Sankarânda and Nârâyana explains it as पूज्यं. But Mr. Mead has explained it as above—"venerable, hence admirable, wonderful." (See The Upanishads, page 30).

† सकलसंसारवृक्षोच्छेदकत्वेनोत्कृष्टां प्रभां ब्रह्मविद्याम् । अथवोमा भगवतः पिनाकपाणेः प्राणप्रिया सा हि कान्दिशीकान् भृशं विषण्णाञ्जनून्माते व नानारूपै राश्वसयति ।

and wife of Siva. Mr. Mead thinks Umâ to be 'that which transcends the sensible universe, the realm of pure knowledge.'* Ananthakrishna Sastri explains the words as follows:—"That Umâ or knowledge which was originally got upon the top of the Himalayas where live the sages."†

The master then proceeds to expound once more the Adhyâtma character and says: "What goes to the Brahman, as it were, is mind: by this oft and again a man reminds himself.—(Right) image-building (this). Desire of all, He is verily called, and as such He must be worshipped. All beings pray to Him who thus knows. Master, expound to me the sacred lore, thus didst thou say. To thee the sacred teaching hath been told—but only as to Brahman." The master then proceeds to state the means to obtain that particular state of mind which is congenial or preparatory to the attainment of this truth, "Practice, self-control and performance (of ritual) are its pedestal: the sacred sciences its limbs: truth its resting place." The Upanishad declares the result of carrying out the teachings, "Who knows this thus, indeed, destroying sin, in the endless heaven-world he stands immovable, immovable he stands." He transcends Samsâra. The highest degree of deliverance is attainable only by a perfect knowledge of the divine essence and of the identity of God with that which emanated from him.

To sum up, the Upanishad teaches that the seeker after truth should by contemplation find the great truth that the individual soul within his self is the same as the Supreme Soul who is the universal spirit underlying all vitality in the whole universe. The intermingling of the Individual with the Supreme Soul does away with the distinction which is often misconceived and unreal. The individual soul is absorbed, as it were, into the Supreme Soul. The doctrine taught in this Upanishad is that final deliverance is obtained through a perfect knowledge of Brahma and consequent identification with the divinity, and absorption into his essence is thereby possible in this life.

S. G. S.

AGASTYA AND HIS DEVI SUTRAS.

AFTER receiving the real blessings from his guru, Hayagrîva, Agastya wrote a commentary upon Panchadasi, the Mantra, which is as important to the followers of Samayamata as the Gâyatri is for the twice born men (Dvijas). There is a talk that Srî Sankarâchârya also has written a commentary upon this Mantra Panchadasi; but the manuscript containing this is not to be found in any of the catalogues of India. When I got from the possessor, the MS. of the former commentary to get it copied for me, he said that it was by Sankarâchârya. When I read the colophon I found it a different one. This statement also was corroborated by the comparison of a different MS. copied lately from the Government Oriental MS. Library. The

* The Theosophy of the Vedas, vol. 1—The Upanishads, page 24.

† See *Theosophist*, September 1895.

translation of Agastya's Commentary on Panchadasi into English will appear in some future number of the *Theosophist*, as I find the commentary, by its style, to be an ancient one.

HIS DEVI SUTRAS.

Let us turn to his Devî Sûtras. It is an admitted fact that in the Sûtra period, great Rishis following particular branches of philosophical or religious thought wrote their ideas in small sentences, or catchwords. I mean they put down only the word, *subject* or *object*, without using the predicate, or left them in a half finished form, so as to enable people to get these Sûtras by heart, and conveniently repeat them on occasions of sacrifice (Yajna) or in assemblies of great men where philosophical questions were freely discussed. Magasthenes, one of the earliest visitors to India from Greece, tells us that in Chandragupta's Court, in the 3rd century B.C., the Dharma Sûtras were administered by the learned Judges entirely from memory. Kâtyâyana wrote Srauta, Grihya, and Dharma Sûtras for the followers of a certain division of the Rigveda, and Âpastamba and others for those of other Vedas. Most of the ancient Rishis confined their writings mainly to rituals, ceremonial rules and observances, as their minds were mostly directed towards religious discussions. So we do not find as many Sûtrakâras on philosophical subjects as we find on the Karma Kânda. For instance while we find several Sûtrakâras on the Rituals, (though they were different in their Sâkhâs), such as Kâtyâyana, Lâtyâyana, Âpastamba, Gobhila, Hiranyakesa and others, we find only one Sûtrakâra on Vedânta, *viz.*, the much revered Vyâsa. This shows clearly that several Rishis in those days devoted their time entirely to religion, and few only to philosophy. Generally we find but few advanced men devoting their time entirely to philosophy and its various branches. For we notice only one Sûtrakâra on Yoga, one on Sânkhyâ (the present Sânkhya Sûtras, in some scholars' opinions, are of modern date), and only one in each of the other more important schools of science. But happily we find more than one Sûtrakâra in Mantra Sâstra, because this school of mysticism was handled by many of our ancient Rishis who were advanced in their psychic powers. We find the earliest Sûtras on Devî by Agastya. It seems there is another Sûtra on Devî, and the authorship is attributed to Siva. This we find from the quotations of some Sûtras of Siva by the Bhâshyakâra of Srî Lalitâsahasranâma. Until we get a complete copy of the above Sûtras, it will be impossible for us to judge of the merits of those Sûtras. Next we find one by Gaudapâdâchârya. These Sûtras, it seems, were written purposely to reconcile the different Vidyâs found in the Vedas and several Upanishads, for the 1st Sûtra of Gaudapâda begins by saying "Athâtassâktâgama-jijnâsâ" (then therefore into the enquiry of Sâktâgama, or Sâkta Sâstra). The Agastya Sûtras directly discuss Sakti. Sankarânanda, the commentator of all the Upanishads (it seems he has written a commentary on the 108 Upanishads), and a staunch follower of Srî Sankarâ-

chârya, has written a commentary on these Gaudapâ Sûtras. These Sûtras are less than one hundred in number, while the Sûtras of Agastya are 304. The latter are divided into four chapters, and at the end of each chapter, the last two or three words are repeated, thus showing the finishing sign of each. This repetition is followed by all the ancient Sûtrakâras of this sacred land. So we find the repetition twice at the end of each chapter, in all the Sûtras of Karmakânda as well as in Jnânakânda. These Sûtras, as they stand, are not intelligible without the aid of one or more commentaries. We find the same fault in all other Sûtras, in a word, all the Sûtras of our ancient Rishis will be useful only if we have commentaries to them. As regards the Agastya Sûtras I have no commentary, so without this, in my opinion, it will be impossible for us to give the correct meaning of the Sûtras, as we could not know the mode of expression and the exact ancient meaning contained in these Sûtras. So at present we find several commentaries upon the same subject, each differing from the other, written by several men of ability. For example, there are about 50 commentaries written on the Brahmasûtras of Vyâsa and most of these are printed, and we do not know how many were lost. So there must have been several upon these Agastya Sûtras also, as he had many followers from time immemorial. I hope my search for commentaries of this may some time or other be effectual.* I shall now give a faint idea of these Sûtras. There are four chapters; each chapter treats upon a different aspect of Devî. The Sûtras of the first chapter treat upon the Devî, as Nirguna Brahman, without any attributes. These number 123. The first is as usual with all the Sûtrakâras, "Athâtassaktijijnâsâ" (meaning—then therefore enquiry into Sakti). I find the same peculiar style here too, of Vyâsa in his Vedânta Sûtras, because the next one is "Yatkartrî," that is, which is the cause of all the Universe; and the third one is "Yadajâcha," that is, which is the Eternal One. The meaning of all the three Sûtras put together is—"When the enquiry of Sakti is established, the next question arises—what is the definition of Sakti?" The second and the third Sûtras say, "Which is the Eternal One and to which the Universe owes its existence, is Sakti." Then the Sûtras go on discussing the qualities and attributes of things and the last Sûtra ends by saying, "Savaibrahmabhûyâyakalpate, Brahmabhûyâyakalpate," that is, "The man who knows (as mentioned in previous Sûtras) becomes fit to enter into Brahman." The phrase of repetition shows the end of the chapter. The second chapter, with 58 Sûtras, discusses the subject of Deities of limited knowledge and bliss. The third one, with 55 Sûtras, deals with cosmogony and other subjects connected with it. The fourth one seems an easier one. This contains 68 Sûtras. This deals with *Saguna* and the various forms of worship in detail. The first Sûtra begins by

* When I got the Sûtras, I wrote a commentary for the 1st two chapters, based on the knowledge of my study of Brahma Sûtras and Purânas concerning Devî and other Agamas. Finding the explanation unsatisfactory, I stopped it for the present and presented the MS. to the Adyar Library.

saying—"Tasysyâyam Dikshâ Kramah," that is, "The method of observing the worship (Dikshâ) of the same," and gives much emphasis to the Guru.....Then lastly, "Nânyahpanthâvidyateyanâya vidyateyanâya" again—meaning "There is no other way left to Moksha."

I shall now translate a few Sûtras from this chapter to show what the vows (Dikshâ) prescribed by the sage Agastya to the followers of Right Method (Samayamata) are. He says (IV, 25), " (One should know), the Srî Chakra (is one's) body (itself). 26, Jîva (is) Sambhu, (Sadâsiva 25th tatva). 27, Manas (is) Prakriti. 28, Buddhi (is) Vidyâ (26th tatva). 29, Desire (is) Lakshmî. 30, The vital fire (is) Vishnu. 31, (This is) the duty (Karma) prescribed in the Vedas. 32, (These) should be observed till death." He prescribes strict rules for the conduct of those following Samayachâra. For instance, 33 and other successive Sûtras say, "Moving with good people (alone), 34, one should regard the fair sex as mothers (Strîsâmânyemâtribhâvah)—35, except (one's) wife. 36, Always quietude. 37, Cheerfulness (is) the ornament. 38, Well washed white cloth (to be worn). 39, Flowers should be had every day, sandal and betel..... 55, (One) should not take prohibited food. 56, (One) should not move with low fellows. 57, (One) should not do any prohibited action..... 60, (Each man should observe his duties) according to his own class and state..... 65, This above mentioned method is called right method (Dashina) and (should be observed) by Brahmins and the two other classes of people, according to their merits. 66, For Sûdras, Pâshanda and other low class people the left method (is sanctioned)." The left method is treated in sixty-four Āgamas (see Ānandalahari Sloka 31) and these Āgamas prescribe the observance of things repugnant to human feelings. It is a well known fact that animals and even human beings were in former days, especially in Navarâtrî (during the Durgâpûjâ holidays), offered as sacrifices in India; now animals only are offered, from fear of British rule. I am glad to inform the public, in this connection, that the worship of the goddess Râjarâjesvarî, the Kuladevatâ of the Setupatis of Ramnad, was changed into the right method (Dakshinamârگا) by the express desire of the Rajah of Ramnad, with the help of the venerable Svamy of Sringeri Mutt, last year. In previous years, in Navarâtrî time, more than one thousand and eight animals were sacrificed before the altar of the goddess, and I am told, the more the well, situated to the left of the temple, was filled with the blood of the animals, the more the goddess was pleased with it. So this method was observed till last year. Now everything is changed and the goddess is pacified by the power of mantras. The right method (Dakshinamârگا) is observed by several in India both by Brahmins and Sudras. Lakshmîdhara and other commentators on Mantra Sâstra are of opinion that Srîchakra and other things connected with Samayamata can be worshipped equally by Brahmins and others—I mean Sûdras—nay, even by the lower class of people, if they have the knowledge to observe these things. The authority for this is, accord-

ing to Lakshmîdhara, in the words "Yajvâno yepyayajvanah", of Taittherîyâranyaka, meaning "the sacrificers and not sacrificers," that is, the twice born men who have the privilege to observe the Vedic Yâgas, and those who have no such things, sûdras and other lower orders in social grade. So any one can become a follower of Samayamata, if he has sufficient knowledge of the Sastras.

R. ANANTHAKRISHNA SASTRI.

A FRENCH SEERESS.

HAVING begun my practical study of the science of Mesmerism, in 1853, with the awakening of clairvoyant vision in my first subject, this branch of psychical research has ever possessed for me a vivid interest. Quite naturally, then, I gladly accepted the invitation of M. Henry Desormeaux, of the editorial staff of *Le Gaulois*, a leading daily paper of Paris, to assist him in an experiment he wished to make. to test the lucidity of Madame Mongruel in the interest of the public. Mme. Mongruel has been known for more than forty years in Paris as one of the most lucid and accurate among clairvoyants, one of the class of which the late world-known Alexis Didier was a shining example. By a curious coincidence it happened that, just as Napoleon I. had his future grandeur foretold him by the clairvoyant Mlle. Le Normand, so his nephew, Napoleon III. had the same experience with the subject of the present notice, Madame Jeanne Mongruel. When he was still but an insignificant personage as Prince Louis Bonaparte, she predicted that he should one day become Emperor of the French. This, of course, won the instant good will of the Bonaparte family, who called her for frequent clairvoyant consultations at the Palace of Princesse Mathilde, and elsewhere, and she became the fashion in the most aristocratic circles of the metropolis. Since then her career has, I believe, been a successful one throughout, and I am able to testify that in her old age she is a most satisfactory *somnambule*, as clairvoyants are called by the French. How satisfactory, the narrative of M. Desormeaux, to be presently translated from *Le Gaulois* of June 23rd last, will show. Says the Editor:

"As everybody is now busy with inquiries into somnambulism and spiritism, we thought it would interest the public, if we should publish as a curiosity, but with the deepest respect for the grief of the family of the unfortunate Marquis de Morès as well as for the beliefs of our readers and our own, the description of the crime* by a somnambule celebrated under the Second Empire and still so, Mme. Mongruel, whom one of our staff had had the happy idea of going to see."

* The Marquis de Morès, an explorer, had started from Tunisian territory with a caravan, to explore the interior of that part of Africa, as some said with a political object in view. At the time of our interview (June 22nd last), rumours of his assassination were current in Paris but they were not generally believed. It was with the hope rather than with any expectation, of getting at the truth, that M. Desormeaux asked me to accompany him to Mme. Mongruel's residence. He, himself, had personally known the Marquis and did not believe him dead. For my part I had no belief whatever, having had until then no interest in the person or his fate.—O.

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M. Desormeaux's report then proceeds thus :

“Mme. Mongruel lives at No. 6, Chaussée d'Antin on the fourth floor. Last evening, at 9 o' clock, Colonel Olcott and I rang at the door of the apartment. A little maid with a lively expression of countenance opened and showed us into a drawing-room where her mistress awaited us. [A personal description of myself then follows. O.] I have with me a certain article which had belonged to the Marquis de Morès,* but I wish it clearly understood in this connection, that *the name of the Marquis was never pronounced, either by Colonel Olcott or myself throughout the sitting.* Mme. Mongruel had the idea that we came to consult her about the case of Mlle. Couesdon†. I left her under this illusion, whilst seeming to mildly deny it.

‘In an arm-chair Mme. Mongruel seats herself ; facing her, is Colonel Olcott. The usual mesmeric passes are made and the subject falls asleep.‡

‘I place the article that had belonged to the Marquis in her hand, and Mme. Mongruel at once begins speaking and gives me the moving consultation which I transcribe accurately from my notes :

‘How strange this is ! About him I see very well, very distinctly three beings. What are their names ? . . . Ah ! how queer : Alen, Senemenek. . . Very curious, this, but they are not living ; they belong to the other world : they are very far away and yet at the same time are about you. With their cups in their hands, they drink together. Yet it is very puzzling. What in the world does it mean ? These three men show me in the far distance a man stretched out, wounded, dead !

‘By whom wounded ?’ was asked. ‘Strange’, she muttered, ‘these are not Frenchmen, they are blacks, men of colour. Ah ! There is one man there, not a Frenchman, he speaks English ; who is this man ? He has had a terrific wound between his eyes ; another in the chest. He has a wound made by a cutting weapon ; not a poniard, but a sort of lance (*sagaie*), a curious arm, very slim and sharp.

‘Where are you ?’ was asked. ‘In the desert. How very hot it is ! But there is one man who seems to me to be of the body-guard ; it is as though he were selected to bring about the final catastrophe, but he is not the only one to strike. Another began it ; there is a frightful conspiracy ; and this is an ambushade.

‘But he (the leader of the expedition) is a brave, valiant, audacious fellow, of an honest nature, but with a strange sort of brain. He is led, urged on in a most singular way. A strange influence seems

* A silken waist-belt. Having been worn by the Marquis it would be saturated with his aura and, therefore, put her on his track, mesmerically speaking.—O.

† The young so-called prophetess who claims to be under the inspiration of the Angel Gabriel (!) and has made such direful predictions of the calamities that are to befall France that thousands have been excited and to some extent terrorised by them.—O.

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to drag him on; he acts as if under the influence of a superior will which is not of our plane. It has forced him forward and yet not protected him. Around him lying are black men, and I see one person give the fatal signal; he is white, tall and young.

‘Why is he (the Marquis being meant) killed?’

‘Why is he killed? . . . It is very strange: his boldness ought to have made them all fall back. He was doomed to die. There was a conspiracy. These three beings (above mentioned) are black chiefs. I see the party entering into a gorge, between two small hills; a man is there in ambush. The fatal blow was given from there, . . . I see five, six, seven, wounds (on the body of the Marquis, she means). Beside him are men lying prostrate, blacks whom he has killed; they were in front, but there are also some who fell with him; I see five, five whites. There is a hole like an oven, that is the place where he seems to be kept (the Marquis). The face has turned black, but the body has kept its colour; the wounds seem red: it is something frightful to look at. He fell forward with his face to the ground, it was the blow in the chest that caused it. Besides this, there are several other wounds;

‘What a handsome forehead! With his brave air, rash, like one inspired, he moves forward with the self-possession of a conqueror; he believes that he will attain his object; he is as though sustained by a star; he has faith in himself, he marches forward without fear. Even when struck, he does not believe that he will die.

‘What a fine nature! uncommon, daring, admirably organized. What a brave heart! and what a noble mission! But the surprise was well organized. It occurred when passing out of the gorge. At first there was a fair fight; but when they passed out of the narrow passage, he fell into the ambush.

‘What is his name? asked Col. Olcott. The clairvoyant murmured Mor. Mor. Mor. Mor. Ah! it is queer, said she, but it is *his* mouth which speaks.

‘At this moment, could it have been an illusion? I hear the voice of Morès and turn pale. What is the matter? asked the Colonel of me. Nothing, said I. Mme. Mongruel continued.

‘Mor, mor.

‘I hear this sonorous vibration, said she, I cannot fix it. It is a being stooping over him who cries out. I thought it was his own voice but it is not. I see him stagger.

‘O! two black men are about him, they are hacking him but he is already dead. It is a traitor.

‘What is his name?’

I do not dare to tell, I am afraid.

‘Fear nothing, we will protect you,’ said the Colonel.

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‘Fear nothing, we will protect you,’ said the Colonel.

‘ Yes it was a seeming friend ; he travelled with him ; only I do not see this man as now living ; he was also killed, but it was he who pronounced the name. It is shocking ! he was beside him, he gave the signal by a gunshot in the air and the other struck at the moment when he came out of the pass. That blow was given by a powerful hand.

‘ What a horrible combat ! What atrocious butchery ! Oh ! (shuddering), it is frightful. Where he is now is not a tomb nor a mausoleum. But they have shoved him into some place shaped like a furnace. The earth is of the colour of pottery, reddish and very hard ; the body is still intact.

‘ What is there in his hand ?

‘ The hand is large. The middle finger very long, the mount of Venus prominent, the line of life broken off very young, before the fortieth year.*

‘ It is hard for me to see it. One hand is clenched, the other holds a weapon, the thumb is short and large at the end, the little finger is small and thin for a hand of that size. The ring-finger of the right hand is wounded ; cut by a steel blade. I do not see the thumb. At the place where he was wounded in the chest I see a lady’s portrait, pierced by the blow of the lance ; it is still on the corpse. It has not been taken away ; she is (now) about 30 years of age.†

‘ But the other cries : Morès !

‘ There is in his mouth a tone as if this cry were uttered with ferocious joy, as if to say : bravo ! Morès has fallen ; it is a cry of dreadful hatred

‘ He who killed him was not a native of that country, he was of the crowd of people who assassinated him The man who was at his side had a hatred which does not seem to have been personal ; the conspiracy was not on his private account‡ The first shot was fired (in the air) as a signal and then the weapon was hurled from the ambushade. He who wished to assassinate was the second to fall. There are some who get away, I would like to find them but I can do no more, I am tired. I see one in particular with very brown hair, whitish skin, of the Italian or Spanish type, his great suppleness of body enables him to escape.

* He died in his thirty-ninth year.—O.

† At a second consultation which I had with the clairvoyant some weeks later, when passing through Paris on my way home, I asked Mme. Mongruel, to tell me something more about this lady of the portrait. She told me, when in the clairvoyant state, that it was not his wife but a young person who at the time when it was taken would be perhaps sixteen or eighteen years of age, one for whom he had a pure affection as for an ideal. She was beautiful, pure and of very fair complexion, and dressed in white. The portrait was contained in a box of oxydized metal, apparently silver, and closed hermetically, as if it were not meant to be opened but to be carried as a sort of talisman. I record this fact because, up to the present time, there has been no verification of her statement that the unfortunate nobleman wore such a portrait. Should it be proved later on to be true, it will redound to the credit of our clairvoyant.—O.

‡ Meaning, as she explained, that the massacre had a political motive.—O.

‘ Yes it was a seeming friend ; he travelled with him ; only I do not see this man as now living ; he was also killed, but it was he who pronounced the name. It is shocking ! he was beside him, he gave the signal by a gunshot in the air and the other struck at the moment when he came out of the pass. That blow was given by a powerful hand.

‘ What a horrible combat ! What atrocious butchery ! Oh ! (shuddering), it is frightful. Where he is now is not a tomb nor a mausoleum. But they have shoved him into some place shaped like a furnace. The earth is of the colour of pottery, reddish and very hard ; the body is still intact.

‘ What is there in his hand ?

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‘He (the Marquis) was struck by two enemies, one very tall, I mean one who has a high aim, the other very contemptible, a wretch, pursuing a personal vengeance.

‘Ah! it is frightful—horrible. Wake me, I beseech you! I can do no more.

‘Col. Olcott makes the transfer passes, awakens Madame Mongruel, who is then stupefied to learn that we have been questioning her about the Marquis de Morès. . . . What credence should be given in this case I should be very loth to say. When the details of the assassination of the Marquis de Morès become known, it will be easy to compare them with this consultation. It will then be time to pronounce the verdict.’

This seance occurred, as above stated, on the 22nd June and was published in the *Gaulois* on the following morning. On the third July, the Tunis correspondent of the *Figaro* telegraphed to his paper full particulars of the arrival of a caravan at Douz, with the corpses of the Marquis de Morès and his interpreter Abd-el-Hack. From this account I take the following particulars corroborative of the clairvoyant revelations of Mme. Mongruel at the seance of the 22nd of June: 1. the Marquis was not living but dead when we consulted her; 2. eight Tunisian servants of the Marquis were killed with him in the massacre at el Ouatia; 3. the bodies were covered with numerous wounds; especially that of the Marquis, whose chest was literally riddled with lance wounds; 4. the natives who lifted him from the sand said that “The white man was a brave who had embraced death face to face;” 5. the bodies were in a state of remarkable preservation; 6. add to this that she gave us his name without either of us having pronounced it; and 7. that the heat in the desert at the time was intense.

The above despatch was published in the *Figaro* of July 4th, twelve days after our seance. The facts go a long way towards proving the reality of the clairvoyant faculty and placing Mme. Mongruel in the front rank of gifted somnambules. Her predecessor, Mlle. Le Normand, who is above referred to, was a very gifted seeress and the literature of the early part of this century contains numerous records of her prophecies. In the work written by herself* she cites many instances of her predictions which were verified in due course of time. In 1794 she prophesied to Robespierre and his colleagues their overthrow, saved the lives of many persons by timely warnings, and was thrown into prison but subsequently released. In 1803, she predicted that if the First Consul should attempt an invasion of England, he would be overthrown. An intimate friend of the Empress Josephine, she prophesied to her the tragedies of the future; for which kindness she was again arrested, but released after a fortnight’s imprisonment. This is interesting, but there is the far more astonishing fact that the overthrow and execution of

*“Les Souvenirs Prophétiques d’une Sibylle,” Paris, 1814.

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Louis XVI. and the Queen, the outbreak of the French Revolution, and the rise and overthrow of Napoleon I., were all prophesied and published by Nostradamus and other astrologers in the 16th century.

My own satisfaction with Mme. Mongruel has since been fully shared by several friends who were led to consult her upon hearing my account of the above seance; and she is in possession of numberless testimonials from clients who have consulted her, either for obtaining special information like the above, or clairvoyant diagnoses of maladies from which they were suffering and for the discovery of which she seems to have a special talent. It must not be supposed, however, that she or any other clairvoyant can count upon equal success on different days, or with different persons on the same day. Everybody who uses his brain knows that intellectual power is a most variable quantity and is controlled by a change of surroundings, to such a degree in some cases as to prevent a writer or speaker from making any intellectual effort at certain times. Far more striking is the variability of the delicate gift of clairvoyance. One of the most exquisite of all our functions, it may be checked, even paralysed, by some seeming trifle. The same rule applies to thought-readers, psychometers, mediums, hypnotic subjects and all other classes of psychics. The best authorities concur in this view. Quite recently we have seen how that extraordinary medium, Eusapia Paladino, in the hands of the self-satisfied sciolists of the S. P. R., made a dead failure, at Cambridge, while subsequently, under the sympathetic management of Col. De Rochas, in France, she produced astounding genuine phenomena.

Dela ge, one of the best writers on Mesmerism, says* that those ignorant mesmerizers who fancy that they create clairvoyance in their lucid subjects are entirely mistaken; no power in the world can make clairvoyant a subject who has not the congenital predisposition for it: all that the magnetizer does is to help remove from the inner eye some of the obstacles to clear sight offered by the activity of the bodily senses. Indian students of Yoga will understand from this why it is that some Raja Yogis who obey the rules of Patanjali very soon develop clairvoyance, while others fail to do so, even after striving for many years. And Dela ge says another thing which stamps him as an honest man, *to wit*, that the number of lucid somnambules is not very great, and often the faculty appears at very rare intervals "There does not exist in Paris a serious magnetizer who dare say that he has met with a single subject who has continuous lucidity." This is a most important fact to bear in mind. Our author says that, most frequently, the failure of a clairvoyant to satisfy consultants is due to the latter: they wish, say, news about the writer of a letter, which may have been handled by twenty different persons; they put insulting questions and show insulting suspicions, usually founded only upon their own ignorance; others, carried away by a blind enthusiasm, cause their thought-pictures to rush past the clairvoyant's vision like a scud of clouds swept before a tempest; in some cases their desire that the somnambule's revelation may confirm

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their wishes is so intense as to obsess, take possession of and mould the thought of the sleeper; or again, the consultant, if a man, may have vivid libidinous pictures before him which horrify the virtuous sensitive and make her loathe his presence; finally, the enquirer may be of the sort of the S. P. R. committeemen, and come with smiling features but the hidden determination to make white as black as possible and to euhemerize the sceptic into a sun-god! The moral of all this is, that practical experiment in Psychology is a most delicate and difficult thing, but that when the student is competent, the study is most instructive and fascinating. It covers not only clairvoyant researches in the grosser planes of Kama Loka but also those in the higher, more refined ones of the Other World. Clairvoyance, as I have elsewhere explained, is designated as a whole by the Sanskrit word *Divyadrishthi*, but the Indians also distinguish *Daiviguna*, or the power to see the gods, from *Pisachguna*, or that of seeing the elementaries. The former belongs to the Satwa and Rajasa qualities, the latter to the Tamasa; which is more than the clever people of the West have yet discovered. Let them keep on and some day they may know as much as the lower classes of India do about practical psychology!

H. S. OLCOTT.

THE KALI YUGA.

THERE appeared in the *Madras Mail* of November 19th a very interesting article upon the Kali Yuga, from which a few extracts will serve to correct the somewhat vague ideas current among Theosophists, as to the exact date of the commencement of the second cycle of 5000 years of the Yuga. Says the writer:

"The *Kaliyuga* era commenced in 3102 B. C. and we are now in the year 4998 of the *Kaliyuga*, i. e., 4997 years of the *Kaliyuga* have already passed away and the current year 4998 commenced on the 12th April, 1896. The year 5000 of the *Kaliyuga* will commence on the 12th April, 1890, A. D. and end on the 11th April, 1900. The belief of the orthodox Hindus from the Himalayas to Cape Comorin that this, their fourth era, is one of vice, wickedness and misery is universal, and is recorded in almost every one of their *Puranas*. It is also strongly believed that the year 5000 of the *Kaliyuga* will be a year of doom and ruin."

So completely has this belief taken hold of the minds of the uneducated masses throughout India, that they ascribe every evil that befalls them or the community to the influence of the dark powers which assail mankind in this Dark Cycle, and give themselves up to a sort of fatality which it is useless to fight against. In the "Vishnu Purana" Parasara thus recites the catastrophes which are to herald the coming of the day of doom (April 11th, A. D. 1900):

"The strict rules of caste, order and observances will never exist. The rites enjoined by the four *Vedas* will perish. The rules of conduct between the husband and wife, between the preceptor and his disciple will be disregarded, Marriage rules will be set at naught. Every book will be a sacred

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book. All gods will be gods. People will turn proud at small possession. Wives will desert their husbands when the latter become poor and make up to persons who are rich. A person possessing money will be the lord of everything, irrespective of his birth or position in life. All money will be spent on mere show. The world will become avaricious. Men will desire to acquire wealth by dishonest means. Cows will be fed only as long as they supply milk. The people will ever remain in fear of famine and scarcity. They will ever be watching the sky for a drop of rain. Severe famines will rage and people will be driven to the necessity of living upon leaves of trees. There will never be abundance or pleasure in the Kali age. Kings, instead of protecting their subjects, will plunder them under the pretence of levying taxes. Men of all degrees will believe themselves to be equal to the Brahmins. Everyone who happens to have cars, elephants or steeds will fancy himself to be a *raja*. There will be no warriors or Princes who could be called by such names on account of their birth. People will desert their houses. Children will die in great numbers. Women will bear children at the age of 5, 6 or 7 and men beget them when they are 8, 9 or 10. Grey hair will appear when a person is only 12 years of age and the duration of life for men will only be 20 years. The *Vedas*, the gods, the Brahmins, the sacred waters, will all be disregarded. The parents-in-law will be respected in the place of parents, and brothers-in-law (brothers of wives) will be one's bosom friends. Sins will be committed daily and everything which brings down misery on human beings will be found to be prevailing to the greatest extent in the Kali age."

The learned writer, whose name, unfortunately, is not disclosed by the *Mail* Editor, says that orthodox Hindus find in the many marked innovations which have been wrought in their ancient social customs and order by Western "progress," fulfilments of the warning prophecies of the "Vishnu Purana", the "Bhagavat" and "Devibhagavat" Puranas. "The railway carriage," says he :

"where a Brahmin and a non-Brahmin sit side by side in the same compartment, and the schools where English is taught in the same way to a Brahmin as to a non-Brahmin, instead of exciting the admiration of the orthodox Hindu for the benefits they have conferred upon the public, are looked upon as the platform where Kali plays most for levelling caste distinctions. Female education, though authorities exist in the *Puranas* themselves for such a course, is viewed as another turn which Kali has taken to corrupt womankind. The several Government and Municipal taxes are considered to be the miseries of the mighty reign of Kali, without the least consideration that the subject is bound to pay to the State for his own protection."

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In addition to this belief there is yet another, and a strong one, that the year 5000 of the *Kaliyuga* (April 1899—April 1900) will be a year of doom and ruin. The famine that is threatening now a great portion of India, the grain riots everywhere, the failure of monsoons, the bubonic plague in Bombay, the several fires, the floods in almost all the great rivers (*Mahanadis*) this year, such as the Krishna, Godavery, Cauvery, Nerbudda and Tapti, which have caused immense loss of lives and property, are believed by the uneducated classes to be ushering us into a period of general cataclysms which are to harrass us in the last days of 1899 A. D."

Some astrological predictions foretell the destruction of the Brahmanic religion at the close of this 5000 year cycle, but from present appearances one would doubt the possibility of their realisation. The chief of these are ascribed to one Krishnamisra, a poet of the 11th Century A. D., who flourished at the Court of Vikramaditya. It ought to console our good friend Alan Leo to know that, if the Hindu astrologers prove to be right in their forecasts, the truth of Astrological Science, which he so boldly and so ably preaches will be thoroughly vindicated. He has only to wait a few more months to see, for,

“according to the astronomical calculations of the Hindus, eight planets meet in the mansion of Scorpio (*Vrichchhika*) of the Zodiac of the month of *Krittika*, corresponding to the last week of November, 1899, at the 23rd *Ghatika*, i. e., 2-6 A.M., on the 13th lunar day (*trayodasi*) of the black half of that month. Between that time and the succeeding new moon day, i. e., two days after that combination, a great ruin will come over India. India may not be entirely depopulated or devastated by floods, but famine, pestilence, war and other miseries will reign over the whole country. This is the strong belief, and November, 1899, is the expected time.”

As the proverb says, “*Qui vivra, verra !*”

REFORM AND PROGRESS OF THEOSOPHISTS.

WHEN things go wrong within the Theosophical Society, when Branches retrogress, when individuals fail, the blame is often thrown on some of the leaders whose pretended or real weaknesses or blunders are made an excuse or scapegoat for our own shortcomings.

Who amongst us realises the importance of the *daily initiation* by conscientiously fulfilling seemingly trifling duties, by conquering pet sins ; by the cultivation of truthfulness in word and deed ; by practising charity towards others, and by the purification of our minds ? All this is nothing more than what Christianity teaches ; but the aims and ideals of Theosophy are far higher, and we must above all—so say those *Theosophical Failures*—disregard the petty business cares of this world, throw away all worldly duties, social customs and responsibilities, and become *Yogis* all at once. And when it is pointed out to one of these would-be *Yogis* that they do not possess the necessary qualifications for a spiritual life, that one of the conditions for discipleship is *self-control*, they will perchance—as I once actually heard one of those fools do—say that the path to discipleship through the Theosophical Society is impossible as long as Mrs. Besant preaches *Caste* to the Hindus or Colonel Olcott adheres to flesh eating under medical advice !

Through H. P. Blavatsky the road has been pointed out, and sublime, long forgotten truths revealed to humanity, but, my brethren, let us remember that nobody is responsible for our failures but ourselves, and that it behoves each one of us to “*honour every truth by use.*” Not by fault-finding and endeavouring to aggressively pull down the Society, do you assist in forming a nucleus of the universal brotherhood,

but by creating—each within one's own self—a centre for all that is high and pure and noble, so that the light of truth can shine forth. Only thus are you helping in building up the mighty movement that in the fulness of time must make a heaven of this sorrowful, sin-laden earth.

E. S.

Theosophy in all Lands.

EUROPE.

LONDON, 29th October, 1896.

Some interesting lectures have been given at the Blavatsky Lodge this month. On these occasions the hall was well filled with an attentive audience. Mr. Leadbeater's lecture on "The Aura" was of very great interest and brought a large number of questions afterwards. On the 8th, Mrs. Hooper read a paper on the American poets, Emerson, Lowell and Whitman; and on the 15th, Mr. Mead lectured, taking for his subject, the "Law of the Universe." Mr. Mead is about to deliver another course of six lectures at the Pioneer Club. They are entitled, "Among the Gnostics, The Wisdom Schools of Early Christendom," and will include:—The Literature, Documents, and Sources of Gnosticism; The Chief Schools of the Gnosis, and their Teachers; The Essenes; The Ophites; The Legend of Simon the Magician; The Wisdom of the Egyptians; Basilides and Valentinus; The Main Doctrines of the *Pistis-Sophia*; and a Review of the Methods and Doctrines of the Leaders of the Gnosis.

Mrs. Cooper-Oakley has just completed a tour in Sweden, visiting Christiania, Gothenburg, Stockholm and Upsala. The public lectures she gave at all these places were listened to with great attention, and everywhere much interest was shown in Theosophy. Her days were constantly occupied in receiving visitors, and giving private interviews to members and enquirers. Members of the Society probably know that the Swedish Section has lately lost some of its members, they having decided to join the followers of the late Mr. Judge. The majority, however, remain loyal to the Theosophical Society, and it is hoped that they will now go on with renewed energy, and greater freedom. Mrs. Oakley's visit has done much to encourage and unite those who stand firm.

The *Times* newspaper has written on the effect of modern influence in our Indian Empire, instancing how several Hindus have lately won high places in this Western world of practical achievements, which are altogether a new departure for them, and especially for Indians of high descent. Though these achievements have been made in entirely different fields, it is remarkable that the two who are chiefly mentioned are very far ahead of other competitors. These two are Prince Ranjitsinhji and Mr. Chatterji. The former belongs to the Rajput caste, and the latter comes of a very high descent among the Brahmans. Until lately no Indians of such birth have been represented in this country, and the change from the old pursuits of men of high caste is a matter of wonder. Prince Ranjitsinhji distinguishes himself in the world of sport; he takes his place as the head of English *cricket* for the year. Englishmen are such lovers of their national game that the *Times* writes—"Prince Ranjitsinhji's victory has enabled the average Eng-

lishman to realise India, and has made him respect Indians to a degree that no other triumph could have secured." It is not that he simply imitates, but that his qualities show "originality, nerve, and personal resource." The successes of Mr. Chatterjee are on a different line. He is at the head of the Indian Civil Service competition, and accomplished his intellectual struggle with great brilliancy, leaving a long interval between himself and the next man.

Further, we have amongst us Professor J. C. Bose, a graduate of the Calcutta University, an M.A. of Cambridge, and Professor of Physical Science in Calcutta. He has attained a high place among men of science, and his paper on Electrical Waves was one of the most interesting at the British Association this year. He had already won the attention of the scientific world by his writings on electric subjects, and Lord Kelvin has declared himself "literally filled with wonder and admiration" for his successes.

The same paper reports that at the Anti-Masonic Congress lately held at Trent (Austria-Hungary) it was decided to have a central office in Rome to further a campaign against Free-Masonry. It is remarked that the Congress has not attracted much attention amongst fervent Catholics; but it has shown that there is still a great deal of ignorance and bigotry existing among a portion of the clergy. A great part of the time at the Congress was devoted to the consideration of the "Revelations" of "Diana Vaughan," which cannot have been a very elevating subject. General Turr has written in the *Revue d'Orient* that adherents of true religion refuse to support the Congress, and as an instance of tolerance he relates an episode of his own early life. After an absence from Hungary, he was visited by his old teacher, a Catholic priest named Father Torma. The General made enquiries as to how he was getting on and the priest replied, "I am doing pretty well in the place where I live. Half the population is Protestant. The clergyman has gone away for a holiday, and has entrusted his congregation to my care. Every Sunday I preach for them, and when any of the good people die I bury them in the name of the Almighty." General Turr continues:—"I recommend this good priest to the attention of the apostles of hatred assembled at Trent," and he goes on to imagine that in the state hereafter, this man is likely to take precedence of those individuals who are doing their best to revive old hatreds—seemingly slumbering, and not dead—which have been the cause of many dark deeds done in the name of Christianity.

As reported by the *Daily Chronicle*, the subject of Evolution and Theology, has been discussed at the late "Church Congress" in a grave and scholarly manner. Archdeacon Wilson of Manchester read the first paper on the theory of Evolution. His views were not altogether greeted with approval. By this theory, he said, the popular view of sin is considerably affected, "man fell, according to science, when he first became conscious of the conflict of freedom and conscience. To the evolutionist, sin is not an innovation, but is the survival and misuse of habits and tendencies that were incidental to an earlier stage in development, whether of the individual or the race, and were not originally sinful, but actually useful. Their sinfulness lies in their anachronism, in their resistance to the evolutionary and divine force that makes for moral development and righteousness." "The organism of society in its collective conscience under the law of evolution is advancing slowly toward righteousness, and condemns first as sin, and then as crime, actions which it once tolerated." Canon Gore followed with a paper

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on "The Effect of Evolution upon Methods of Theological Study." His conclusions being (1) That it changes our natural way of thinking about God's revelation of Himself; (2) It modifies the two ways of thinking about the results of human lives:—we may think of men as receiving after death rewards and punishments from outside by the Divine Judge, or we may think of human life as occupied in fashioning its own character, and its ultimate destiny. "The idea of evolution forces us, first of all, to the latter of the two modes of thinking about the issues of human lives. Whatever is to be our state hereafter, we are quite sure it will only be the natural outgrowth of what we are, or are making ourselves, here and now."

Much on the same subject, a remarkable sermon was preached in Liverpool by the Revd. R. A. Armstrong, a Unitarian minister, on the occasion of the late meeting of the British Association in that city. Science, he says, is the systematic knowledge of God's universe, therefore it is a "monstrous hypothesis" to suppose that it can clash with Religion. *Evolution* he calls one of the greatest of scientific generalizations the mind of man ever made. Its processes have been familiar to the human mind from the earliest dawn of knowledge. Poets and Prophets have ever seen in these processes the creative and sustaining power of God, and that the forces in the germ, seed, egg, or in the Universe of Matter are all forms of the Universal Energy—the "will of God in action." "So that the true word of Science, at the last analysis is, not "God nowhere," but "God everywhere"—God a thousand times more active than theologians had believed. "God in miracle," said theology. "No miracle in nature," answers science,—"if by miracle is meant disorder—but perfect order." "Then God cast out," said timorous theology. "Nay," says a scientific philosophy, "but no moment of time through eternity, no atom of matter through infinity, in which the energy of God is not pulsing, and carrying forward the great unfolding of his unfathomed purpose."

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AUSTRALIAN SECTION.

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There is nothing of much importance to report from this Section, except that more interest seems to be taken by the general public in the meetings of the various Branches, and the membership in the Society slowly but steadily increases. Most of the Branches now hold public meetings on every Sunday evening. In Brisbane these are becoming very popular with the general public, and although the Branch has just moved to larger premises it almost seems as if they will soon have to take a larger room still. In Sydney too the accommodation is sometimes severely strained. The demand for literature is increasing and altogether prospects for Theosophy look very hopeful.

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in the latter city, as there is a general breadth of opinion and tolerance there. The audiences there numbered about two hundred and, as there is special occasion for it, the lectures dealt a good deal with Psychism and Spiritualism.

Miss Edger was invited to address the members of "Our Father's Church," but owing to her own lecturing arrangements was unable to accept the invitation. She hopes to do so however on her return to Christchurch.

At the Branches things go on quietly, more especially at the smaller Branches, Woodville, Pahiatua and Waitemata (Auckland). The activity at Woodville is rather checked by the removal of several members to other parts of the Colony, while at Pahiatua they are unable to do much more than continue their own reading and study, but the Secretary writes, "We try to live the life, and that means a great deal in a place like this."

The other Branches continue their meetings and classes, but there is nothing special to report from them. In Auckland recently an Anglican and also a Presbyterian minister have been attacking the T. S., the one publicly in the Press, and the other privately. But in both cases they were met in a satisfactory way, and their charges shown to be unfounded.

AMERICA.

The friends of Dharmapala throughout Asia, will be glad to learn through the *Theosophist*, that he is in Chicago, in the best of health and hope. He arrived two or three weeks ago, and Dr. Paul Carus, Editor of the *Monist* (quarterly), and *The Open Court*, (weekly) took the traveller at once to his quiet home in La Salle, an hour or more by railroad out of Chicago, to rest for a fortnight, and talk up plans for the campaign.

This country is boiling with the most excited and interesting of all its political doings yet known of, forerunning the very near Presidential election. It makes no difference with the throngs, the constant crowds that are interested in metaphysics!

The Jain, Virchand Gandhi, B.A., M. R. A. S., with wife, and son of seven years, and his co-adjutor, Fatté-chand Lallan, arrived with Dharmapala, and they are all at the open home of Mrs. Charles Howard of Chicago.

The young Brahmacharin, whom all the daily newspapers have mistaken for a "Brahma-chovin," had arrived some weeks sooner, and was already heard of, in active holding forth of Hindu doctrine. The Jains, the Buddhist, and the Hindu, appear together, an imposing, costumed row, on the platforms.

Last Sunday, more persons than Steinway Hall could seat, heard from Mr. Gandhi, a careful, clear synopsis of the topics to be treated in the classes he is to form. He is to remain some years, planting here an Oriental University.

These Asiatics are on the constant call and appearance, in Halls, at Receptions, and before Societies of different sorts. Dharmapala discoursed at three places last Sunday. He addressed the Anthropological Society—a full audience—in the afternoon, while Gandhi was at Steinway Hall. In the evening the whole company were at the over-crowded Theosophical Rooms, Van Buren Street.

"The Brahmacharin" was accidentally met by a cordial couple who had strolled into the Theosophical Rooms, inquirers only. Charmed by his

presence, they invited the stranger to their delightful home for a day's visit, and say they were never so entertained as while entertaining the young Hindu. He speaks next Monday to the Alpha Club (ladies).

Women's Clubs are the popular creation of the last few years, and they flourish ardently in Chicago and all its wide suburbs. To number them is impossible. They enrol the brightest, foremost, best educated women. Liberal opinions predominate, and the mental trend is fast toward the broad and deep philosophies of existence, which are best told and best known by the exponents of the long mouldering and shelved lore of the old mother-land of nations, Asia!

Dharmapala expects to be in Chicago a month more; then around the country for some months, then over the Pacific Ocean to Japan. The American Maha Bodhi Society was at once formed, which will sustain him.

I have not half expressed the enthusiasm and cordiality which bubbles everywhere toward these Asiatics. It is because they themselves are devoted and sincere; because they are true, like the truths they tell of.

Dharmapala has strengthened in capacity of all sorts, physical, spiritual, mental,—with the few rapid years of his persevering efforts, experiments, discouragements, and success. As Col. Olcott has really created him, from youth upward, it is one of the good things which will count, in the final reckoning, for the "President-founder," at the grand casting up, of

"Debit or credit, whereupon, the account
In merit, or de-merit stamps itself
By sure arithmetic, on new-springing life."

ANNA BALLARD.

1170, Washington Boulevard, Chicago.

INDIA.

MRS. BESANT'S TOUR.

PESHA'WUR, Nov. 20, 1896.

MY DEAR PRESIDENT,—

You will like to hear how our Punjâb Tour is progressing, and as we have arrived at our northernmost point I send a brief report.

The tour commenced officially at Delhi on the 10th, but as we stopped two days in Lucknow I delivered a lecture there on "Theosophy, the Science of the Soul." A very large audience gathered in the hall in the Kaiser Bagh; and on the following morning a fair number accepted the invitation to come to an informal conversational meeting held from 7-30—9-30 at the house of our brother Narain Das Rai Bahadur.

Babu Upendranath Basu, the Joint General Secretary, is accompanying me on this tour, leaving Mr. Bertram Keightley to visit some of the Branches in the N. W. P. and to carry on the work at Benares.

We reached Delhi at 3-36 A.M. an unconscionable hour at which to drag people to the railway station, but were heartily received by D. Hunchundra Sen and some friends, and taken to some pleasant rooms, facing the Clock Tower and Town Hall. The lecture on, "Western Science justifying Eastern Occultism," was delivered to a large audience in the Town Hall. From 7 to 9 next morning we held a conversational meeting, and this we do everywhere, for more good often comes from the quiet talk and the answering of questions than from the public lectures. A second of these, however, was given—again to a good audience—on "Seeking the Self," and at 10-40 P.M.

we left for Umballa. Delhi is not a very hopeful place for Theosophical work, as the energy of the town flows mostly in commercial channels, and there is not very much interest taken in religious and philosophical subjects. D. Hemchundra Sen, a most devoted member, finds little help in the work. He is an active and useful member of the famine relief committee of the town and is acting along the lines suggested by the Central T. S. Committee.

We reached Umballa at 7-40 A.M., on the 12th, a place in which we have a few, too few, good members. The lecture, on "Theosophy and Hinduism," attracted a very large audience, and we had a small informal gathering in the evening. The conversational meeting in the morning from 8 to 10 attracted some earnest people, and some useful interviews followed. We initiated a new member, and one of the active religious workers in the town expressed his resolve to join, so he is to be initiated at Lahore. The lecture of the 13th was on "Pantheism," and part of it is to be translated into the vernacular for distribution. We had another meeting in the evening, and left our co-workers much encouraged. On this tour we are taking books and pamphlets with us, and having at each lecture a table for their sale; in this way many, we hope, may, by coming into contact with our literature, be attracted towards the Society.

We reached Ludhiana, our next halting place, and were received with a band, and the Hindu Boys' Association and many flowers. The lectures were delivered in a shamiana in Rai B. K. Laheri's compound, and were attended by a good number of people, tickets being issued to English-speaking people only. The lecture of the 14th was on "Western Science justifying Eastern Occultism," and that of the 16th on "The Value of India to the World." We had two very good and useful conversational meetings, and on the morning of the 15th there was a very satisfactory meeting of the Hindu Boys' Association, which is doing well.

We met here a very learned and pious Svâmi, who has been working for 25 years for the preservation of Sanskrit literature, and who during the last 13 years has been collecting a vast mass of information on the subject, with the view of forming a complete catalogue of Sanskrit literature, full of detailed information valuable to the student. This gigantic work is well on its way, the materials gathered being now in course of arrangement and of transcription into the catalogue. We had two conversations with the Svâmi on the subject, and by his wish I have taken over part of the organization of the scheme—which includes various important proposals—in the outer world, to be brought forward as part of the work of the T. S., the carrying out, in effect, of its Second Object in a systematic way. As the work unfolds, the T. S. will make every oriental scholar its debtor. Further details I hope to send you later.

Our next halting place was Amritsar, only three hours distant from Ludhiana. Here the lecture was on "Man the Master of his Destiny," and we had a big crowd, of whom apparently about three-fourths understood English. The conversation next morning, November 17th, was very interesting, and in the afternoon we initiated four members and opened a Branch, the new comers added to the old members being over the necessary number. The second lecture was on "The Value of India to the World," and on the following morning I spoke on Temperance, a subject that, alas! needs urging in Amritsar, for it is one of the five towns that contribute most to the revenue from intoxicants.

We left Amritsar for Peshawur on the afternoon of the 18th, and had a warm greeting from Lahore friends as we passed through. We reached this furthest limit of the Indian Empire at 9 A.M. on the 19th, a little cold as to body but warm at heart. Here a big procession had been organized, and met us on our way to the lecture. Very picturesque it was, as it wound through the narrow streets, halting here and there for special garlandings, flowers raining through the air; by the way, even rosebuds fall heavily when they come from the tops of very high houses—"the weight multiplied into the distance" lending force as they fall on the head. Needless to say every street was crowded, the housetops covered, and every point of vantage occupied; the huge fighting turbans were prominent, and truly, scarce any sabre, however fine in temper and deftly wielded, could shear through those masses of enwound linen. Many types are seen here, on the Afghan border—warriors, traders, men gentle and fierce looking—a very mingled mass. Three-fourths of the population are Mussulmans, and the Hindus have caught some of their ways, saluting in the Moslem way, saying "salaam!" and—most unwelcome innovation—many of the women wearing trousers. Very many women have been to see me, streaming in groups of ten and twenty. The "Hindu mem-sahib"—as I am sometimes called in Benares—is naturally an object of curiosity.

We leave this to-night for Rawal Pindi, after another lecture has been given this afternoon. The morning conversational meeting was very largely attended, and I trust that we may put in the thin end of the wedge of the T. S., at present wholly unknown in Peshawur.

Yours ever,

ANNIE BESANT.

Reviews.

"TRANSCENDENTAL MAGIC, ITS DOCTRINE AND RITUAL,"

BY ELIPHAS LEVI.

Translated into English with a Biographical Notice.

BY ARTHUR EDWARD WAITE.

[London, George Redway, 1896. Price 15s. nett.]

A comparison of Mr. Waite's version with the original, shows that the translation into English has been faithfully done, and thus one of the most famous magical works in the world is brought within the reach of students ignorant of the French language. Many of Eliphas Levi's views were cited from this book in the writing of "Isis Unveiled," and I am in a position to know that H. P. B.'s private opinions of the man accorded in the main with those of Mr. Waite. Levi was that queer mixture, a transcendentalist aspiring after occult knowledge, and a materialist of sensual habits. He never advanced far into the course of initiation for, with his temperament, he could never have passed the ordeals. His violation of monastic vows in the thinly veiled seduction of Mlle. Noémy is mentioned by his Translator in an admirable Biographical Preface, but nothing is said of his gluttony in eating and drinking, the facts of which H. P. B. and I had by verbal communication from one of his chief pupils who gave him a home for some months

after the Franco-Prussian War. Yet, imperfect as was his initiation into the Mysteries, it was enough to enable him to throw the charm of verisimilitude into this, his greatest treatise on Magic, theoretical and practical. He is, therefore, a most instructive helper to the student, but at the same time a most untrustworthy authority to lean upon in matters of history, literature and science. I should say he was the re-incarnation of some old Hebrew Kabbalist or Grecian sub-initiate, who had failed to "arrive" at the goal and had brought over into this birth an intuitive knowledge of occult science, an impatience for exact study, and a low tone of conscience and morals. That he was richly endowed in occult lore is sufficiently proven in the one fact that that high-minded and erudite gentleman, Baron Spedalieri, was in pupillage to him for years, and has still nine volumes of his instruction-letters besides what he has given away. As Mr. Waite truly says: "Intensely suggestive, he is at the same time without much evidence of depth; splendid in generalisation, he is without accuracy in detail." Levi was no friend to mysticism for he calls it "the shadow and buffer of intellectual light" and enlarges upon its "false illuminism, its excesses, and fatuities." The searcher after truth who reads Levi should confine himself to the "Doctrine and Ritual" until he has so justly calculated his merits and demerits as author and teacher, that he may safely pass on to his later works "Histoire de la Magie"; "La Clef des Grands Mysteres"; "Fables et Symboles"; "La Science des Esprits," etc., in which he craftily tries to nullify the broad views upon God, religion and magic, expressed in the first work cited above. A Romish ecclesiastic under a cloud, a forsworn celibate, a wine-bibber and gourmand, a man of matter with a glitter in the brain, he ate humble pie to curry church favor, and died in the arms of his "venerable masters in theology," the descendants of those whom he had called the "imbecile theologians of the middle ages." How strange, indeed, it is that so faith-breaking and unsavory a man should have, nevertheless, left behind him in his "Dogme et Rituel de la Haute Magie" one of the most precious works on the divine science of the ages!

Mr. Waite is to be complimented upon the perfection of his work, and Mr. Redway to be thanked for publishing this valuable book.

THE CLOUD UPON THE SANCTUARY.

Translated from Eckartshausen's original.

BY MME. ISABEL DE STEIGER.

[London, George Redway, 2s. 6d. nett.]

Mystical speculation and writings find their appreciative readers among those who have passed through the earlier stage of research into psychical phenomena, and are now eager to learn the truths of the spirit. Among moderns, a few of the best known types of the class of visionaries and idealists are St. Theresa, St. Francis, Mme. Guyon, M. de St. Martin, Boehme and Eckartshausen: many other names will suggest themselves. The supreme effort of all of them is to make the general public grasp some idea of the vast, the immeasurably great difference between the external symbol and the informing spirit of Religion; to show that external churches and creeds are but as the casket to the hidden jewel, the husk to the seed-germ, the vase to the bright light which burns within. Themselves lifted high above the level of common men, they address themselves only to the illuminati, for by all

others they cannot be comprehended and to such their rhapsodies are but tinkling sounds without sense. The class of readers able to appreciate them is—thanks to our Theosophical movement and other causes—daily increasing and, whereas at the beginning of this century, when Eckartshausen wrote, there was one potential sympathizer with him, there must now be fifty. In bringing out her admirable translation, with her lucid notes, our old colleague and dear friend, Mme. de Steiger, F. T. S., has, therefore, performed a work of merit and of helpfulness to thousands, for which we hope she may reap an exceeding reward. Mr. Brodie-Innes says, in his Preface to the volume, that “it is not too much to say that every sentence of the little work deserves to be most carefully read and re-read, and studied over and over again.....in order that the great and valuable truths embodied therein may be completely realised and brought home to the mind.”

THE ASHTADHYĀYI OF PANINI.

Translated into English, with the commentary, Kāsikā.

We have received part 13th, containing the first chapter and seven Sūtras of the second Chapter of the 4th Adhyāya (book). Of the eight Adhyāyas of Pānini, the 4th and 5th are very difficult, as they contain *Tadhita Pratyayas*. In Southern India the students, in most places, first omit *Tadhita Prakarana* of Sidhāntakaumidi, of Bhattojidikshita, going through other portions of the book; and lastly read this portion. So Mr. Vasu, the learned translator, must have found it difficult to understand the meaning and render it into English. As regards the slow progress of the work, we suppose it is owing to his official engagements and want of good helpers in the translation. Concerning its usefulness, the testimonials appended in the book will speak for themselves. We wish it success.

R. A. S.

SANKHYATATVA KAUMUDI OF VACHASPATIMISRA.

Translated into English by Pandit Ganganatha Jha, M. A.

This book was formerly translated for the *Theosophist*, by Pandit Ganganatha Jha and appeared in its columns in Vols. XIII. and XIV. of 1891 and '92. The present work is a reprint with several alterations in the translation, and with Sanskrit text added. The translator has been doing good service to people who are not acquainted with Sanskrit in the rendering of such books into English, having also translated “*Yogasārasangraha*” of Vijnāna-bhikshu.

By reading the Preface one can judge concerning the profundity of the translator's Sanskrit knowledge. The work is not easily transferable into foreign languages, as it has been written in high Sanskrit with very many technical words, and the present version speaks well for the translator's knowledge of both English and Sanskrit.

Vāchaspatimisra, has written commentaries on all branches of the Indian philosophy and each is good; in itself, yet Bhāmati, the elaborate commentary, on Srisankarāchārya's Bhāshya on Vedānta Sūtras is, in our opinion, the best of them.

R. A. S.

ESĀVASYOPANISHAD.

Translated into English, with the commentaries of Sankârachârya and Anantâchârya, by Siris Chandra Vasu, the translator of "Ashtâdhyayi of Panini." This Upanishad is the most difficult one of all, though it is the smallest. The verses are eighteen in number. The difficulty begins with four words in verses 9th and 12th, that is—Avidyâ, Vidyâ, Asambhûti and Sambhûti. The Upanishad condemns those who follow either exclusively, and praises those who worship collectively Vidyâ and Avidyâ together. Here all the commentators quarrel with each other for their rendering, the text being flexible to every reader, Mr. Vasu in his introduction refers to the views of Sankârachârya and Anantâchârya and quotes the opinion of Anandagiri, Uvata, Sankarânda and two others on this point. The present translation will help those who are unable to go through the controversies of the Upanishads.

R. A. S.

 MAGAZINES.

Le Lotus Bleu.—Our dear friend and very old colleague Captain D.A. Courmes, of the French Navy, having been retired, is now in a position to give his name, as well as his pen and voice, to Theosophical propaganda. Hitherto, under the prohibitory rules of military service, he has been free to use his initials D. A. C. only and, thanks to his sustained energy, they have become very well known. It was he who first translated the *Buddhist Catechism* into French and is now publishing, as a separately-paged Supplement to the *Lotus Bleu*, the "Secret Doctrine," doing the work with admirable accuracy and full comprehension of H. P. B.'s meaning. He retires from service with Post Captain's rank—Capitaine de Vaisseau—and with the decoration of Officer of the Legion of Honour. To put himself where his help is most needed, Captain Courmes has leased an apartment at No. 3, Rue du 29 Juillet, Paris, near the Rue de Rivoli, the Tuileries Garden, and all the chief hotels frequented by English and American travellers. It is but a few steps from the Hôtel Gibraltar, my own lodging place and which is also patronized by Mrs. Besant, Mr. B. Keightley, Señor Xifré, and other leading members of our Society. Our library has been removed to Captain Courmes' rooms where it will be accessible as hitherto. Altogether, our arrangements at Paris are now better than ever before, and we should expect great improvement in our prospects. Theosophists visiting the city should call on the Captain, who speaks English as well as other languages. Doctor Pascal, of Toulon, will continue to edit the *Lotus Bleu*, with Capt. Courmes' help, as hitherto; and the gifted M. Edmond Bailly, 11 Rue Chaussée d'Antin, to publish it. The October Number contains several original articles of value, together with translations from the writings of H. P. B., Mrs. Besant and Mr. Leadbeater. Dr. Pascal's erudite essay on Luciferianism is brought to a conclusion, and E. P. M. has a good article on the old proverb "Troubles never come singly."

L' Isis Moderne.—From the press of M. Bailly (Librairie de l' Art Independent, 11, Chaussée d'Antin) comes the first monthly issue of the new review *L' Isis Moderne*, or *Modern Isis*. The Editor's name is withheld, but we are not mistaken in connecting it with that of one of our brightest French *litterati* of the younger group, one already well known and the pet of aristocratic society. It should delight the educated Indian public to hear

that the opening article of what may be one day an important French periodical is a translation of Swâmi Vivekânanda's "Ideal of an Universal Religion." What better proof could be asked of the gradual spread of Aryan philosophical ideas throughout the Western countries? M. Jules Bois has a vividly written article upon "Naundorff, Father of the New Spiritualism," which gives one a picture of the mournful vicissitudes through which the alleged missing Dauphin of France, son of the decapitated Louis XVI, had to pass, from his imprisonment in the Temple until his death. There is a growing conviction that Naundorff was in fact the unhappy Prince in question. Certainly, if family resemblance goes for anything, his son, the late Captain Adelbert de Bourbon, F. T. S., of the bodyguard of the King of Holland, must have been of that blood, for his portrait, in our collection in the Adyar Library, shows a man with marked features of the Bourbon Royal Family. The poor father, "Naundorff," was the victim, as M. Bois shows us, of persecutions so savage as to be incredible were they not authenticated. Starved, imprisoned, beaten, hunted like a wild beast from place to place, his face eaten by corrosive liquids so as to destroy his resemblance to Marie Antoinette, he had only suffering and misery for his companions until his inner vision burst into function in his enfeebled body, and thenceforth he lived the life of a mystic and a seer. The article is to be continued in the next number. Mr. S. L. MacGregor-Mathers begins a treatise upon the Kabalah which displays erudition. Translations of Judge Dailey's account of Miss Mary J. Fancher, and of the Golden Legend, of Jacques de Varagine, follow, and then comes a department called "Su la Tour du Guet," which is French for "On the Watch Tower," and is made up of cuttings and comments. A short note by M. Paul Gillard, F.T.S., on Mrs. Besant's "Thought-Forms" follows; and the number closes with a series of newsy paragraphs on passing events. Of these, the first is an account of the presence in Paris of a wandering Bengali Brahmin, Nagendra Nath Roy, who was sent to me while there by M. Menant, Member of the Institute and Assyriologist, and whom I introduced to our Parisian colleagues. They, together with Señor Xifré, then in Paris, generously gave him shelter, food, clothing and occupation as a teacher of Sanskrit.

Lucifer.—October, 1896. The one on duty at the "Watch-Tower" suggests that members send in notes of events which occur outside his range of vision, and thus help the common cause. "The Legend of the Words" has a practical bearing and is not of ancient date. "Signs of the Times" indicate that progress is at work even on the ecclesiastical plane. Next we learn that Dr. Carl Schmidt, of Cairo, has lately discovered some manuscripts "of the greatest importance to the ancient history of the Christian church." They are well preserved and are Coptic translations "of three original Gnostic writings of the second century," viz., "The Gospel according to Mary," "The Wisdom of Jesus Christ," and "The Practice of Peter." The MS. has been sent to the Egyptian Museum at Berlin. The publication, by Messrs. D. Appleton & Co., of an important work, by Professor White, a noted American scholar, entitled *A History of the Warfare of Science with Theology* is noted. "Psychology, the Science of the Soul" is another of H. P. Blavatsky's virile articles. The following is a brief extract:

"What Mr. Huxley said of Positivism, namely that it was Roman Catholicism minus Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, minus soul; psyche being dragged down to mere sensation, a solar system minus a sun."

The closing portion of the MS. could not be found. Mr. Mead's "Lives of the later Platonists" is continued—treating mainly of "Maximus." "The Light and Dark Sides of Nature" is one of Mrs. Besant's instructive papers, and is to be concluded. Dr. Arthur A. Wells' "Letters to a Catholic Priest," No. IV., urge upon his attention the addition of "*Faith in Man*," to that of "Faith in God." The point is well taken. "The Steps of the Path," by C. W. Leadbeater, is highly important for those who have decided upon entering the narrow way. "The Power of an Endless Life," by Alexander Fullerton, is to be concluded. The able author skilfully throws the light of Theosophy upon his boundless subject, "The Sânkhya Philosophy," by Bertram Keightley, is continued. This paper closes with a diagram of the twenty-five tattvas arranged in order like a genealogical tree, which the student will find useful. "Occultism in English Poetry," by Ivy Hooper, is continued, the writings of Tennyson and Blake being considered in the present number. The reviews are especially interesting.

Mercury.—October, 1896, "Some Notes on the Study of Hindu Philosophy," is in the usual lucid style of its author, Mr. Bertram Keightley. "Make a Beginning," is a plea for activity in the direction of the higher planes, by Kate Buffington Davis. "The Later Platonists" summarises a portion of the matter of Mr. Mead's London Lectures. In "Lights and Shadows of Theosophy," Part I., Marie A. Walsh discourses on "Light" and kindred topics. "The Forum Department" answers a variety of questions, and "The Children's Corner" has an interesting story on "Orpheus." *Mercury* should be liberally supported in its good work.

Theosophy in Australasia—October, "The Outlook" touches upon many important subjects. The chief article, by W. Rout, is entitled "How to Improve Character." This important subject is treated from the standpoint of phrenology. Then follow "Questions and Answers," and "Activities," the latter being always lively in Australasia.

The Theosophic Gleaner—November. "Theism and Pantheism," "Man—the Master of his own Destiny," and a condensed report of Mrs. Besant's recent lecture in Bombay, are the most important articles, though the reprints are very good.

Theosophia—Amsterdam—October. The opening article, by Afra, is on "Good Advice." The translations of important Theosophical books follow. On page 103, may be found an account of the meeting held during the recent visit of the President-Founder at Amsterdam, also a report of his lecture before the Society.

The Journal of the Maha Bodhi Society—November—has an article on "Nirvana" which treats, in a practical way, of the power of thought. "Why I am a Vegetarian," and several reprints complete the brief issue.

In *Borderland*—October—Mr. Stead resumes the "Letters from Julia," which were commenced in January, 1895. In commenting on the "Subconscious" theory of explanation, he says: "It would almost be as interesting to me to make the acquaintance in this way of the ideas of my Subconscious Self, as it is to communicate with a spirit who has passed beyond." Julia's message is a gospel of "Love"—the best of all gospels. Following this, she insists upon the importance of daily and regular meditation; a season of peace and quiet, in which some "voice from the other side can reach your ears." "Don't crowd God out of your life." Among the many articles discussed in this cyclopedic quarterly of *Borderland* lore may be mentioned "St.

Columba ; the Saint of Second Sight," "How to find Water by the Divining Rod," "Thought-Forms as seen by Clairvoyants," "Spirit Photographs without a Camera," and "The Dangers and Difficulties of Spiritualism," yet many other subjects are dealt with, such as "Dreams," "Psychic Healing," "Palmistry," "Astrology," and "Haunted Houses."

Modern Astrology, for November, has a leader on "The Esoteric side of Astrology," and in addition to the various articles on the science to which it is devoted, we notice a very important paper by the editor, on "Reincarnation," which is to be continued.

The Buddhist, November 6th and 13th, has the Buddhist translations "Anguttara Nikaya," and "Maha-Parinibbana-Sutta," the latter being concluded. "The Ruined Cities of Ceylon" is also concluded. The editorials are on "Lust and Passion," and "An Ordinance relating to Annual Pilgrimages."

The *Brahmavâdin*, Nov. 7th, has an editorial on "Pessimism in the Vedânta," gives "Extracts from the Veda and the Vedânta," "Sayings of Ramkrishna Paramahansa," and has an important article on "The Talmud : its Ethics, Doctrines and Sayings."

Theosophy—October. "The Moral Law of Compensation" is reprinted from *The Theosophist* for October 1881. The main articles following are, "Some Reasons for a Belief in Mahatmas," by G. A. Marshall, "Fragments," by Cave, "Paul's use of Divine Names," by C., and Richard Wagner's "Music Dramas," by Basil Crump.

The Thinker, publishes a weekly Manifesto to the effect that His Holiness, Sri Sringeri Jagadguru has adopted *The Thinker*, "as the means of communicating religious instructions from Sri Jagadguru's Samasthanam, to its disciples all over the world." The number before us, November 14th, has an editorial on "Contemplation," which is quite important. Following are "Terrestrial Agni," "Vayu and Prana," "Badabagni," Sîtârâmânjaneya Samvadam," and "What Alcohol does to the Brain."

The Arya Bala Bodhini, for November, furnishes its readers with monographs on "Matrimony," and "Dñyana Dev," and an instructive continued article on "Duties of the Aryan Student." The reprints are—"Hinduism," "Mrs. Besant in Bombay" (a lecture), and "The Wonderful Boy at Sibpore." There are also "Gems from Sacred Books." Its subscription list is ever increasing.

The Prabuddha Bhârata—November—has a leader on "A First Principle," and other articles on "The Ramayana," "Nanda, the Pariah Saint" (continued), "Fanaticism," "Symbology," and a novel on "True Greatness."

The Journal of the Buddhist Text Society of India, Vol. IV, Part I., 1896, is received. The work now being done by this Society, in rescuing from oblivion the contents of these ancient manuscripts is of world-wide and age-lasting importance. This issue of the journal contains—"A Brief Survey of the Doctrines of Salvation," "The Story of Virudhaka," "The Madhyamika Aphorisms, Ch. II.," "Buddhism in India," "A Translation of three Buddhist Tracts of Korea," "The Lepcha People, and their Notions of Heaven and Hell," "The History of Sikkim," and sixteen "Kachari Folk-Tales"—mostly nonsense. Lack of space prevents further mention of this interesting number.

In the *Madras Review*—Quarterly—R. Anathakrishna Sastry gives an interesting article on "Sea Voyages among the Hindus,"—having lately made a voyage himself. He quotes from various Hindu writings showing that

sea-voyages were in ancient times practised by Brahmins, and says, on page 454 :

“ What I wish to tell the orthodox party, of whom only a very few are learned enough to study the original authorities on questions like these, is that they have no business to give out that the Hindu Sastras prohibit sea-voyages, that they are simply taking undue advantage of the ignorance of the uneducated, and the idleness of the English-educated portion of the Hindus, and that I would be very glad to meet any arguments or texts brought forward against the views expressed in the previous pages.”

There are many other articles of interest in this magazine.

We have received from America the always valuable *Notes and Queries*, *The Phrenological Journal*, *The Journal of Hygiene*, *The Philosophical Journal*, *The Banner of Light*, *The Theosophical News*, *The Forum* and *The Lamp*; from England, *The Review of Reviews*, *Nature*, and *The Vahan*; from Sweden, *Teosofisk Tidskrift*; from Spain, *Sophia*, and from India *The Light of the East*, *The Astrological Magazine*, and many other exchanges.

E.

CUTTINGS AND COMMENTS.

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

Horoscopic readings. A dear friend describes in a recent letter certain interesting facts which go to show either that the Hindu astrologer consulted is a good clairvoyant or that he is a very clever reader of horoscopes. Our friend says :

“ An astrologer here, after seeing my horoscope, has predicted that I will get hundreds of villages just after my fortieth year, *i.e.*, after three years! As for my past life he was correct to a word. He gave us a test of his skill the other day, and we all were confounded, especially H., who had never seen such a thing in his life

On the night before the astrologer arrived, Mr. K., a Parsi gentleman, (who had been visiting here for a couple of weeks), lost his watch with a gold chain and pencil, worth about two hundred rupees, while he was sleeping in his tent in our compound. So the first question which H. put to the astrologer was, whether the watch would be found or not. The man wrote something on his slate and put it before H., and asked him to name any kind of corn. H. said—“ Wheat,” and lo! the very name was written on the slate. Then he gave us the description of the thief, and told us that the chain with the pencil would be found in three days, which seemed to us very improbable, if not impossible, as there were so many people in our compound. But exactly on the third day the police found the thief, with the chain and pencil in his possession, and he was brought before us. But the most wonderful part was, that the man quite tallied with the description which the astrologer had given us. This man is not a “ Karna Pishachi,” like that Govind Chetty, but he tells everything from the Lagna (nativity). I showed him my son's horoscopes, and he described everything so minutely that we all were thunderstruck.”

Medical bigotry in the West.

The following legal notice has been served upon August Schrader, who was lately in New Orleans, U. S. A., healing the sick without possessing a medical diploma ;

Allopathic State Board of Medical Examiners, V. August Schrader.

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You are hereby commanded, enjoined and restrained, in the name of the State of Louisiana and of the Civil District Court for the Parish of Orleans, from practising medicine or pretending to practise medicine, or from prescribing or directing for the use of any person or persons, any drug or other agency for the treatment, cure, or relief of any bodily injury, infirmity, or disease, or deformity, by writing, print, or other methods professing to cure or treat disease or deformity by any drug, nostrum, manipulation or other expedient, in this State, without first having passed before the said board of medical examiners the satisfactory examination required by law, after presenting a diploma from a Medical College in good standing, and without first obtaining, and recording, as required by law, said certificates.

London *Light*, in commenting on this astounding law, says ;

“ We were brought up with a profound belief in the truth of a song, whose refrain was something like this :—

‘ To the West, to the West, to the land of the free ;’

But, truly, America seems in some respects to be a long way behind the old mother, in this matter of freedom.

The amazing document just quoted, is worth recording. The time will come when it will take its place with the thumb-screws of the old world.”

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* *

Tell us of your higher experiences. A correspondent writes that he would like to see, in the *Theosophist*, accounts of the individual experiences of those who are aspiring and struggling for interior development, as this “ would enable other aspirants to compare notes, and much would be gained in a practical way.” He thinks such brief accounts “ would be more useful and more interesting than verbose articles. They would show a practical side which is almost wholly wanting. . . . and give an impetus to communion with the higher self.” We heartily coincide with the above views and repeat the request we made in Oct. *Theosophist*, viz., that correspondents send us the “ *cream of their thoughts.*” Though the name of the writer must in all cases be sent to the editor, it will be better to omit it from the published narrative of these experiences of the higher life ; thus no one need be diffident about writing.

E.

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The report of the Convention of the Indian Section of the Theosophical Society, held in October at Benares which was received too late for insertion in the November *Theosophist*, will be included in the President’s annual address and the accompanying reports of the General Secretaries, in January Supplement of *The Theosophist*.

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* *

Fulfilment of a dream. An exchange narrates an account of a significant dream which was reported from Mian Mir.

“ An employé of the Commissariat Department, who is a resident of Delhi, dreamt that he was standing at the door of his home heavy at heart, listening to the sound of heart-rending wailing proceeding from inside the house. Suddenly the door was opened and a fellow-employé of his, a Bengali, and his dearest friend, came out bearing on his shoulders the dead body of the dreamer’s sister-in-law. The sight broke his heart : he wept and awoke and, a day or two later, received a letter informing him of the death, on that memorable night, of his sister-in-law.

Doubtless there are few who have not had, in the course of their lives, some dream which was unusual, deeply impressive, and which

foreshadowed a coming event, as proved by its subsequent occurrence.

* * *

A Chonchological Prodigy. A correspondent of a Calcutta paper sends the following morsel for the edification of its readers :

“Recently the residents of Singaparumal Koil, near Chingleput, were aroused by a rumbling noise which lasted for days and which appeared to proceed from the direction of a tank attached to a temple. On the third day, as a number of people went to the tank to have their morning bath, they were surprised to find a conch floating on the surface of the water. The temple authorities at once took charge of the precious find which is said to be an auspicious augury. The consecration of the conch will shortly be celebrated with due *éclat*.”

The above may or may not be true. Scientists are at liberty to have their say in relation to this latest wonder.

* * *

A prophecy of the Chicago Fire. It was the July before the great Chicago Fire. Mrs. S. and myself lived on Michigan Avenue. It was a warm, still morning, dark with low-hanging clouds. Our windows looked out upon the street, and we saw a little man and woman taking hold of hands and coming to the steps. They stopped there a few minutes, as if listening, and then came up to the door. They asked if they might come in, and on entering were invited to sit down. The old man then said,—“We were directed to come to this house, and ask for a Martha, and a Susan.” This rather surprised us, for my name was Martha, and Mrs. S. had been christened Susan. He said, “Do not be frightened: you are elected to be witnesses to a prophecy. When Revelations was finished, it was thought that the Bible was closed, but since that day and time, other Revelations have been formulated.”

“Where did you come from?” we asked, “and why did you come to this city?”

“The voice told us to come, and we obeyed,—told us to come to Chicago, the Sodom of the New World.” Mrs. C. asked them if they would like to eat something, and when it was set before them they ate some bread, and drank some water. They said they followed their directions till they came to a dome with a figure of Mercury upon it, and the voice said, “See, they have set up their own sign, the sign of their destruction. The city shall be laid in ashes; clouds of ashes will be scattered on the decks of vessels hundreds of miles away.”

We asked why the city should be destroyed, and they said “Because of its iniquities, and its whoredoms. In the upper chambers of the city, traps are laid for the young, and unwary.” We afterwards found that a certain class of women had been driven from their haunts in a spasm of virtue, and had taken refuge in the upper chambers of the city buildings. Then they said “Now our mission is done, and if you do not object we will offer a prayer.” So they took hold of hands, and knelt down and prayed. Then they stood up and sang “Beulah land.” On leaving they said, “You are elected witnesses of these things.” It all seemed very weird and strange. The children were giggling in the next room, and saying that aunty had been “praying with tramps.”

This was in July. In the October following, the city was burned. We were in the city. Mrs. C. had stored her things at my house, which was in a part of the city that had escaped destruction.

The Martha spoken of in this communication is an intimate friend of mine, and she related to me these incidents.

E. H.

Abuse of Hypnotism. Mr. Stead in October *Borderland*, republishes the following notes by Mr. Flower, an American editor ;

"Four years ago Mr. W. T. Stead, the well-known English editor of the *Review of Reviews*, gave expression to his opinion of hypnotism in the following words."

'Society will lynch a man who places an infernal machine in a ship's cargo, leaving it to explode in mid-ocean, but a hypnotist can by suggestion lay an infernal machine in the mind of his subject, timing it to explode at a period so distant as to render it impossible for him to be associated with the crime. There is hardly any crime which the hypnotist cannot suggest to his subject to commit, and the unfortunate victim is powerless to resist. He is, so far as that suggestion is concerned, a being devoid of all moral responsibility. He is a human automaton, wound up and controlled by the will of another. He becomes, to all intents and purposes, what our ancestors would have called bewitched, and when under the spell he is no longer a free agent.

"I do not know whether Mr. Stead's opinions have changed since he wrote this paragraph upon the relation existing between hypnotism and crime. It is to say the least, unfortunate that one who has the ear of the public, and who is recognised as a man of principle, should have so committed himself on the strength of hear-say evidence. . . ."

Mr. Flower, after further remarks, appends a long list of statements, some of which are as follows :

"The subject's moral resistance is as strong in the hypnotic as in the waking state."

"The subject will not accept a past hypnotic suggestion which conflicts with his principles, or his all-potent instinct of self-preservation."

"The subject can break the hypnotic sleep at will, and return to his normal state of consciousness."

Although Mr. Flower claims that his list of statements are "susceptible of the clearest proof," in our humble opinion, the facts are, in the majority of cases, the reverse of his statements. Of course the results vary somewhat with different operators and different subjects.

Mr. Stead next follows with quotations from Mr. Flower's own paper (*The Arena*), selecting from an abstract of lectures delivered at the Tulane Medical College, by Dr. W. Laurence Stevenson, of New Orleans. Of one of his subjects he says : "By degrees sleep deepens and I can force upon him the falsest ideas and the most unnatural desires." Surely there must be some danger in this. The Doctor tells us how small animals like frogs and lizards can be killed in a few minutes by gazing steadily into their eyes. In closing, while recognizing the great utility of hypnotism, or magnetism, he says it is necessary to regard the exercise of it "as an act which demands the greatest purity of intention." Mr. Stead says in concluding : "If a hypnotiser can kill a frog, a fowl, and the seven lived cat by hypnotism, Is it reasonable to believe that he can do no injury to impressionable

nervous, delicate patients of the human species? And if *any* one can practise it, knowing, as we do, that hypnotism is practised by some of the worst scoundrels unchanged, where is the *security* for 'the greatest purity of intention?'

"Mischiefs done by suggestion" is next discussed at some length.

E.

* * *

In the November number of the *Journal of the Maha Bodhi Society*, we find the following concerning the consequences of thought, in the article entitled "Nirvana":

Right thinking.

The merit of one's action increases according to the thinking power of the "right seeing" man, who believes in the Law of Karma. A man may refrain from uttering falsehood, but by sitting in one place he may sin by generating thought-forces associated with ill-will and avarice. On the other hand a man of virtue, by remaining in solitude, can fill the whole atmosphere with thoughts of love, and bring peace and happiness to all wherever he goes. The habitual training of thought in the path of virtue results in making the evil tendencies of the mind atrophied, and at the moment of final disintegration and dissolution of the body, the activity of thought does not cease.

The virtuous man who practised when in life the training of the thinking principle, leaves the world for another existence in consciousness. The last "dying thought" of this life is followed by the "conceptive thought," which assimilates itself with the plane of existence which has the greatest affinity therewith.

The following Buddhistic maxims occur later in the same article.

"Be energetic in the performance of all duties enjoined on a student.

Abstain from all evil.

Be upright, annihilating all hypocritical tendencies.

Cultivate uprightness, and live uprightly till the end of your days.

Make no false show of a pure life.

Seek not to obtain your wants by belying your profession.

Be obedient and show no obstinacy to discipline.

Make no false repentance.

Be gentle and forgiving, and free from all superciliousness.

Be free from the prejudices of high birth, and treat not others with disrespect.

Be always contented and joyous, not coveting pleasant things, and showing no disgust at unpleasant things.

Accept with a pleasant heart that which is given to you.

Engage not in duties inconsistent with the holy life.

Live mindfully, keeping one's thought on one's own work.

Control your senses and live thoughtfully.

Abstain from evil thoughts and actions.

Behave reverentially, and be not officious in the company of the wise and elders.

Show no partiality or bias to one's cast and kin.

Bear no ill-will in thought, word or deed against those who may disparage you.

Cultivate the feeling of compassion on all that breathes, letting them live happily and peacefully without fear or danger.

Let at no place one deceive another, let no threat be made, let no envious thoughts arise in the mind, let no ill-word be uttered against another.

As the mother, who at the risk of her own life, exerts to protect her only son, so let there be in you that unbounded love to all beings. On friend and foe, alike, on all beings who occupy the realms of space above, and the world below and on all who live in the world, let your love prevail.

* * *

nervous, delicate patients of the human species? And if *any* one can practise it, knowing, as we do, that hypnotism is practised by some of the worst scoundrels unchanged, where is the *security* for 'the greatest purity of intention?'

"Mischiefs done by suggestion" is next discussed at some length.

E.

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In the November number of the *Journal of the Right thinking. Maha Bodhi Society*, we find the following concerning the consequences of thought, in the article entitled "Nirvana":

The merit of one's action increases according to the thinking power of the "right seeing" man, who believes in the Law of Karma. A man may refrain from uttering falsehood, but by sitting in one place he may sin by generating thought-forces associated with ill-will and avarice. On the other hand a man of virtue, by remaining in solitude, can fill the whole atmosphere with thoughts of love, and bring peace and happiness to all wherever he goes. The habitual training of thought in the path of virtue results in making the evil tendencies of the mind atrophied, and at the moment of final disintegration and dissolution of the body, the activity of thought does not cease.

The virtuous man who practised when in life the training of the thinking principle, leaves the world for another existence in consciousness. The last "dying thought" of this life is followed by the "conceptive thought," which assimilates itself with the plane of existence which has the greatest affinity therewith.

The following Buddhistic maxims occur later in the same article.

"Be energetic in the performance of all duties enjoined on a student.

Abstain from all evil.

Be upright, annihilating all hypocritical tendencies.

Cultivate uprightness, and live uprightly till the end of your days.

Make no false show of a pure life.

Seek not to obtain your wants by belying your profession.

Be obedient and show no obstinacy to discipline.

Make no false repentance.

Be gentle and forgiving, and free from all superciliousness.

Be free from the prejudices of high birth, and treat not others with disrespect.

Be always contented and joyous, not coveting pleasant things, and showing no disgust at unpleasant things.

Accept with a pleasant heart that which is given to you.

Engage not in duties inconsistent with the holy life.

Live mindfully, keeping one's thought on one's own work.

Control your senses and live thoughtfully.

Abstain from evil thoughts and actions.

Behave reverentially, and be not officious in the company of the wise and elders.

Show no partiality or bias to one's cast and kin.

Bear no ill-will in thought, word or deed against those who may disparage you.

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In Cuttings and Comments for January 1895, *Another re-born Pandit.* appeared a notice of a wise boy at Moradabad, seven years of age, Bishunji by name, who talked like a Yogî and a philosopher, putting Pandits to shame and reading abstruse Sanskrit literature with fluency. A correspondent of the *Indian Mirror*, writing from Sibpore, under date of October 28th, 1896, gives an account of another similar prodigy, as follows :

“Those who are anxious to learn something about the working of the Inner Man, would do well to visit the boy, Tulsi Dass, now residing at Sibpore. This boy, who is not more than seven or eight years old, exhibits certain phenomena which remind his visitors of the infantine prodigies mentioned in the Hindu scriptures. He is easily induced to fall into a trance by the singing of a devotional song. His eyes, at first quivering a little, become motionless, while his whole body shakes like a feather before the wind ; he loses his external sense, and if any one does not at this time hold his tender body, he falls flat on the ground. In this state, he lays himself down at full length on the ground, and folding his hands and carrying them to his forehead, he makes obeisance to somebody his visitors cannot see. He makes this, first laying himself on one side, and then on the other, and, afterwards, with his face downwards in the manner of *astanga pronam*. He then tries to raise himself up, and, when after several ineffectual efforts, he actually succeeds in his attempt, he immediately assumes the *padmasana* posture, and, folding his hands again makes obeisance, as if to some object he sees in front of him. Then commences a series of dumb shows, which bring to the minds of his visitors, that he is first preparing himself for the *pujah* of a deity in the orthodox Hindu fashion, and then actually worshipping the same. He first cleanses the spot before him, and, by the manipulation of his hands, it appears that he is placing all the requisite *pujah* utensils before and beside him. As for the *pujah* ingredients, his action shows that he is taking rice from a basket, washing the stuff in a basin and arranging the same in the right fashion on a plate ; then he loads the plate with various fruits and sweets. Then commences the show of preparing sandal paste, which he keeps on his right side. He would then, by his action show that he is plucking flowers and leaves and, after picking them carefully keeps them on a plate on his right side. Thus far, it is possible he may have observed all these practices with some of his devout neighbours, and he automatically performs them during his trance.

But then follows the worship itself, whose very nature baffles all conjectures of previous impressions on the part of the boy in *this* life. His mode of worship is not of the ordinary kind, as is commonly seen in the Hindu families, but it extends to the nice technical and subtle observances, which even a learned old orthodox Pundit who has taken upon himself the task of performing the devotional *mantra yoga* to the very last letter, would find it difficult to do as smoothly as the boy does. Those that have tried to practise the *mudras*, know very well how clumsy the *mudras* appear to be, even if only a few are practised. But this boy shows *mudras* with as much ease as if he were doing some of his ordinary routine duties, and these *mudras* are not confined to one deity. The respective *mudras* of all the five Logoi are shown by the boy in their various significance. The *karanganyases* also pertain to the five Logoi. After the *puja* is performed in the right orthodox Hindu fashion, he shows that he is partaking of the sacred water, hallowed by the feet of the deity, and of the remnant of the offerings he had made. If not stopped at this time, he would commence the *puja* over again, and, it is said, that he had been observed in a trance like this for several hours together, with the rains pouring over his head, when his playmates did not know how to rouse him up, and his relatives were at a distance. In bringing him to his senses, it is noticed that his limbs become rigid like a stone, while the extremities become icy cold. It takes nearly fifteen minutes to bring him back to his normal consciousness. He does not remember all the details of his vision during the trance. But he says, he retains a faint recollection of the figure of Krishna, as a boy, standing by the side of a Kadamba tree on the bank of a river, with two old devotees each on one leg, on either sides of Krishna, beautiful flowers blos-

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soming all round, and bees playing on them. From the body of his deity springs living fire, which body, though as resplendent as the noon-day sun, is cool and refreshing. The deity beckons the boy to approach him, and he feels more pleasure in his company than in any thing else he can remember. Not even the sweetmeats he is fond of give him as much pleasure as the sight of this boy-god. He tried to get a glimpse of the feet of deity, but the feet were loaded with flowers; he tried to remove them, but failing, he heaped his own flowers over them.

This may be a case of mental picture, but material science fails to explain how the brain could work out the *mudras* of which it had no previous experience, and unless we go to the higher science, we cannot get at the true explanation that the higher mind, by the *sanskara* of its past life, acts in this, according to its previous experience, or that the boy's devotional nature is so attuned as to draw a devotional elemental of a high order, through whom he sees the object of his worship. It may also be surmised that, although he does not remember all the five Logoi, his *mudras* and *karanganyases* betray without doubt, that he worships them all. His consciousness, coming back to the physical world, loses trace of all the higher visions except that which is impressed forcibly on his brain, through the ray which the higher *manas* has sent there."

"Sibpore, 28th October 1896."

The appearance of similar prodigies, reported from time to time from various places, gives strong reason for the believers in Karma to suspect that these events are no accidents but the palpable evidences of a watchful care being exercised over the fortunes of the world, especially of India, by the unseen yet all-wise Lords of human evolution. What more likely than that some of the wise men of old are taking birth at this direful crisis to help to strengthen the religious sentiment for its bitter struggle against vice, sin and skepticism?

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Buddhistic Gospel. That valuable work—"The Gospel of Buddha", by Dr. Paul Carus, contains the following highly important lesson which it would be well for us all to keep in mind:

A foolish man, learning that Buddha observed the principle of great love which commends to return good for evil, came and abused him. Buddha was silent, pitying his folly. *

The man having finished his abuse, Buddha asked him saying: "son, if a man declined to accept a present made to him, to whom would it belong?" And he answered; "In that case it would belong to the man who offered it."

"My son," said Buddha, "you have railed at me, but I decline to accept your abuse and request you to keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail."

The abuser made no reply, and Buddha continued:—

"A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person."

"The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself."