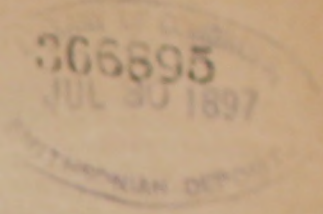


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# THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

CONDUCTED BY H. S. OLCOTT.

VOL. XVIII. No. 10.—JULY 1897.

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THE THEOSOPHIST.

VOL. XVIII. NO. 10, JULY 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER IV.

THE experience described in the last chapter was, certainly, calculated to make a deep impression on the dullest mind; how much more so on one whose highest aspiration was to be permitted to work in some capacity or other with the "Elder Brothers" for the good of the race! If anybody had asked me what was the rarest pleasure that I could imagine, I should have answered 'To see and converse with a Master; for in his benign atmosphere the mind and heart would expand like a flower to the sun and one's being be filled with joy. And here I had had it without the asking. Yet when I came to look back upon it, it was but like a remembered glint of sunshine on a cloudy day, seen for a moment, then gone. The whole time of the interview could not have been longer than ten minutes. The touch of his hand drew me out of the depths of the oblivion of dreamless sleep. I had had a fatiguing day, the tent was very cold, heated only by some embers in a great earthen pot, and I had covered myself to the ears in the bed-clothes. I am touched, I wake with a start, I clutch the arms of my visitor, possibly my would-be assassin; the sweet, kind voice breaks the last stupor of slumber; he is there, standing beside my bed, his face aglow with a smile; I see it in the *chiaroscuro* of the back-light. Then the magical creation of the silk-enwrapped letter in my hand, a few words, a farewell salute, he walks past the lamp on the box, his noble form lingers an instant in the tent-door, he gives a last friendly glance at me and is gone. It is not much as to time, but its memory will last my life through. Years before—as my readers will perhaps remember—I was bidden to go on with my work as if there were no Masters to guide and help, but only Humanity, the 'Great Orphan' to labour for: to expect nothing from Them yet to be ready for anything. So I have gone on until to-day, never asking for help, never holding back for lack of the promise of it, yet never being without it when it was really needed. This Lahore visit of the Master was but one of many proofs vouchsafed me that we are watched and helped; never deserted, never forgotten howsoever dark may seem the outlook, howsoever menacing the aspect

of things. Twenty-odd years of this experience has begotten a constant calm and an abiding trust in my heart, as it did in that of H. P. B. Sometimes it may be a glimpse of a personage, sometimes an audible voice, sometimes a clear forecast of events, sometimes a message through third parties; like that which Mme. Mongruel, the gifted Seeress, gave me in her somnambule sleep last year at Paris, and which foretold the immediate future of the Society, the duration of my own life and the aspect of things towards the end of it. Thus, in the letter made in my hand were predicted the deaths of our two opponents, then most active, and good counsel was given me. Though traitors should fill twenty corner-stones with deliberately concocted lies about the history of our movement, and forever suppress my name and Mrs. Besant's from their falsified records, it will profit them not one iota; the work will go on, and the real workers be recognized, comforted, and helped so long as they are loyal to their duty.

The next evening after the visits to Mr. Brown and myself, we two and Damodar sat in my tent, at 10 o'clock, waiting for an expected visit from Master K. H. The camp was quiet, the rest of our party dispersed through the city of Lahore. We sat on chairs at the back of the tent so as not to be observed from the camp: the moon was in his last quarter and had not risen. After some waiting we heard and saw a tall Hindu approaching from the side of the open plain. He came to within a few yards of us and beckoned Damodar to come to him, which he did. He told him that the Master would appear within a few minutes, and that he had some business with Damodar. It was a pupil of Master K. H. Presently we saw the latter coming from the same direction pass his pupil—who had withdrawn to a little distance—and stop in front of our group, now standing and saluting in the Indian fashion, some yards away. Brown and I kept our places, and Damodar went and conversed for a few minutes with the Teacher, after which he returned to us and the king-like visitor walked away. I heard his footsteps on the ground, so it was no wraith, but the man in his external body. Observe that it could not have been Damodar masquerading, for he himself formed one of our group of three. Then there are the distinguished personal peculiarities of the two as unlike as possible, to account for, and the chela, whom I had had to do with for years. Still further proof was given me before retiring, when I was writing my Diary: the pupil lifted the *portière*, beckoned to me, and pointed to the figure of his Master, waiting for me out on the plain in the star-light. I went to him, we walked off to a safe place at some distance where intruders need not be expected, and then for about a half hour he told me what I had to know, and what does not concern third parties, since that chapter of T. S. history was long since closed. Needless to say I slept very little on either of those two nights. The august visitor told me, however, that he had not come to me of his own motion entirely, although glad to come to me in person, but had been sent by the authority higher than himself, who was satisfied with my fidelity and wished me to never

lose confidence. There were no miracles done at the interview, no magic circles traced on the ground, no gum-burning lamps placed around it and burning with steely-blue flames: just two men talking together, a meeting, and a parting when the talk was over. I can affirm that it was *not* Damodar, but *was* the One I was called to meet; so let it pass.

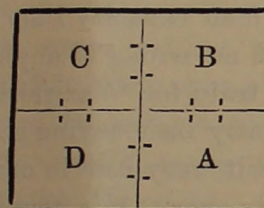
I broke up camp the next day—November 21—and left Lahore for Jammu, the lower capital of H. H. the late Maharajah of Kashmir, whose invitation to visit him I had accepted. One of his durbar officers, a Muslim and, strange to say, given to drinking, despite the prohibitions of his creed, had been sent down to escort me from Lahore. Simple affair as this was, there had been protests, explanations and compromises before it could be arranged. I had heard that the Maharajah's custom was to make presents in cash and costly clothing to his visitors and I positively declined to accept a single rupee, as incompatible with my life-long habit. The emissary was at his wits' end between two such stubborn men, and an active exchange of telegrams made things no better until, at last, the cloud rolled by and all was settled in a way to satisfy us both. It was agreed that the *khillat*, or present, should be given and by me received and receipted for officially, as President of the Theosophical Society, in which capacity I am ready to accept any gifts, however large, that involve no wrong to anybody. So, all being right, our party took the 6 P.M. train for Wazirabad, which was reached at 9-30. My escort had evidently been saying good-bye to friends to some purpose, as his breath smelt very bad in our closed railway-carriage, and he was quite half-seas-over. His tongue got to wagging about politics and I was assured, with mysterious hints and nods, that a revival of Moslem power was certain and that his fifty million Indian co-religionists would rally under the standard of the Nizam of Hyderabad. After awhile, I got my fill of this nonsense and the odours of his mouth, and retired to my corner and read. He wanted to stop at Wazirabad, for that meant the chance for sleep and other things, but I declared my intention of pushing forward to Sialkot. We reached that place by horse-dawk at 3 A.M., stopped at the rest-house until noon, then moved on to Jammu. We left our carriages on the hither side of the River Tavi and were brought on two of the royal Elephants, a distance of two miles, to the huge bungalow that the Maharajah keeps for his more important guests. The road from the river leads straight through the main street of the quaint old town whose breadth may be guessed when I tell my reader that as our Elephants moved their huge bulk forward, horsemen, and even foot-passengers, had to whirl into alleys or clamber into shops to avoid being crushed! And we, seated on their backs, cross-legged in true Oriental fashion, were almost on a level with the living apartments and, if we had been discourteous according to Indian notions of politeness, might have seen the families in their private apartments. At the rest-house we were received by an army of servants with the obsequiousness that means naught else than the hope of *bakshish*. My lordship was asked to name what meats, game, fish, &c., I might

prefer, whether I would begin operations now with the customary whisky 'peg,' and when I would have my meals. They appeared really astonished when I named my simple, non-flesh diet (for that time was included within my five years' trial of vegetarianism), and declined their liquors, wines and fermented drinks: such a mad white they had never seen before. And then, too, who had ever seen a European gentleman on terms of friendly equality with Indians? Yes, here were two Sahibs, actually two, travelling with dark-skinned people as if they were as good as themselves, and apparently enjoying their company! *Bismillah!*

As we learned that a certain European doctor had been sent by the Maharajah's request to prescribe for him, and that he would arrive that evening and be lodged in the same house with us, I at once asked our minister-escort to change us into a smaller bungalow that stood near by, for I could not bear the sight of my dear dark-complexioned colleagues being scornfully looked down upon, as they would almost certainly be. My request being granted, we found ourselves very comfortable and independent in a house of four rooms divided by cross walls and with doors of communication. In view of what was to happen, we may as well have the ground plan. Thus:

A. My room; used also  
as dining-room.

B. Damodar's.



C. Pandit Gopinath,

L. V. V. Naidu, and

T. Narainswamy.

D. W. T. Brown.

The next morning at 10-30, the same Minister of the Durbar brought me word that His Highness begged the honour of my presence at the Palace. In our compound stood two elephants and four fine saddle-horses, richly caparisoned, with housings and saddle-covers of Kashmir-shawl work, and silver-mounted bridles and stirrups, awaiting my pleasure, with a guard of honour of armed sepoy. I chose the elephants, so we mounted the sagacious, kneeling beasts and went on our way, the sepoy in front to clear the road. I made the discovery that elephant-riding is not so bad when one sits on the pad in eastern fashion, the legs crossed. I had tried it elsewhere in a howdah, or structure with raised seats, and in spite of its being covered with plates of silver and otherwise gorgeously gotten up, one rode most uncomfortably, being shaken about like a bag of meal on an oscillating pivot. Again we threaded the narrow streets of Janmu, driving all wayfarers to the nearest shelters, and at last reached the Palace. There were the usual enclosing walls with massive gates, the outer compound with horses, elephants, camels, oxen, donkeys, heavy wains, light vehicles (*ekkas*), piles of straw, bags of grain, building materials, &c., all in confusion, armed sentries pacing their beats and soldiers in untidy undress lounging about. Then came an inner court and the Palace gateway, through which we passed, mounted a wide staircase and found ourselves in the Presence Chamber. I forget how it looked after these fourteen years, but

a vague memory of general untidiness remains in my mind. The Maharajah came soon and received me with an air of kindness and stately courtesy that showed beyond doubt that I was welcome. In compliment to him I wore the woollen dress of the better class in the Punjab—pyjamas, a sleeveless waist-coat with deep flaps, an outside *choga*, or long robe, striped Kashmir socks, and purple slippers embroidered with imitation gold braid—which, of course, I left at the door. His first expression to Pandit Gopinath, my interpreter, was one of pleasure to see me in his national costume. A carpet and back-bolster had been spread for him or a slightly raised platform before which we were to sit on the carpeted floor; but he dragged the bolster from there, placed it on the floor, motioned me to sit beside him, called me his elder brother, and proceeded with the conversation, which he opened with the usual exchange of compliments and good wishes. He was a man of noble presence, with an intellectual face and the splendid eyes of the Hindu, which by turns can be full of pathos, blaze with anger, or penetrating with intelligent interest. His personality fitted the kingly office perfectly, which is more than can be said of some other sovereigns whom I have seen, and who looked rather like cooks or grooms than high-born rulers of men. I found him to be a thoughtful Vedantist, well acquainted with philosophical systems. He fully believed in the existence of living Mahatmas, and trusted in them to do for India all that her Karma made possible, but no more. He gently broached the subject of his own ill-health, said he knew of my cures and of the recent prohibition to continue the practice, but asked if I would not at least relieve the acute pain he was then suffering from. I consented, of course, and on his removing his turban, did what I could for him with mesmeric healing passes. He submitted to my manipulations with perfect docility which, I must confess, gave me a peculiar sensation, for Americans are not in the habit of handling sovereigns like common men, however they may theoretically regard them as their equals. I had the pleasure of removing His Highness's pain and when the audience closed he begged me to visit him twice a day during my stay, that we might talk of the high religious themes which equally interested us.

The same evening, when I was sitting in our bungalow, I saw a queer procession of men enter from the verandah. First came a Court official, attended by a servant carrying a pair of scales and another with some heavy bag on his shoulder, which was gravely laid at my feet. Then followed a string of twenty-one other dark-faced, turbaned servants each bearing on his head a flat basket of fruit or sweets, which were piled on each other on the table, counted by the Court Officer and the men dismissed. While I was wondering what all this could mean, Gopinath was told that His Highness received me as a guest of the first-class and as such, twenty-one baskets were sent me; there were guests of three classes, of which the second received fourteen baskets, the third seven baskets; below that people did not count! He then opened the gunny-bag, poured the contents—silver coins—into the scales,

weighed them, and took my receipt for Rs. 500. This, he explained, was "table money," though why he should give me that when our every possible and impossible wish was gratified, I could not imagine. However, it was the custom of the Court of Kashmir, and His Highness's honour was involved in doing things as they had always been done from ancient times by Indian kings.

I went twice to the Palace the next day and resumed the Vedantic discussions and even the mesmeric passes. His Dewan (Prime Minister) was present with other officials, including the Chief Justice, and after the free eastern fashion, dipped into the conversation from time to time. That is a thing that always astonishes Europeans: if there be a wrangle in the street and a crowd gathers, they will turn to listen to a side remark by a boy as readily as though he were an adult. Can it be because, by the accepted belief in Karma, only our encasing bodies are young, the Dweller within the one being as old as that within the other? It is an idea to be considered like any other, at all events.

In the afternoon, the Maharajah presided at games and a series of animal combats, and took me to his pavilion and placed me at his side. It being an entirely novel experience, I stayed the thing out, but once was enough. There were fights between rams, elephants and horses; the first laughable, the second tame, since the elephants were not angry; the third exciting, for the splendid stallions lashed out at each other, screamed and tried to bite. A cock-fight brought the affair to a close.

The Chief Justice spent the evening with me in pleasant talk, in the course of which he dropped the remark that the Maharajah was "so taken with me that he would give me anything I might ask for." I took this for what it was worth, but after the Judge had gone, young Brown, to my amazement, asked me to get him the appointment of Judge. "What!" I said, "You, who came to India to devote yourself to unselfish work; whom I warned by letter to expect naught but the chance of self-sacrifice; who has just been honoured with a visit and letter from a Master, a distinction that has been withheld from some of the oldest of our members—you are ready to snap at the first temptation, and take a post for which you are not qualified?" I explained to him that if indeed the Maharajah respected me it was because he had become convinced that I would not take for myself or any private friend any present or favour whatever. He at last saw the point and said no more: but his character-gauge had been exposed to me, once for all, and his subsequent career has corroborated my impressions.

I went as usual, the next day, to the Palace, and in the afternoon saw a review by General Prince Ram Singh, Commander-in-Chief of the Kashmir Government Service troops, which have since then behaved so splendidly in the various British Border Expeditions. This was all very fine, but an event occurred that night which drove the recollection of everything else out of my thought: Damodar disappeared from his room, and was not to be found when I looked there for him in the early morning.

H. S. OLCOTT.



*THEOSOPHY IN THE 16th CENTURY: AN HISTORICAL STUDY.*

IN our historical remembrances certain prominent landmarks appear to stand out in clear and bold outlines by which we identify the times which they chiefly represent to our minds, as for instance, the 1st century of our era with the birth of Christ, and the rise of Christianity; the 4th with the conversion of Constantine and the transference of the Roman Empire to nominal Christianity; the 11th with the Norman Conquest of England; and the 16th as specially marking the transference of the peoples of Northern Europe from their allegiance to the Roman Pontiff and the Catholic Church, to what is termed the reformed faith of Luther and Calvin; and in England the establishment of the English Church under the headship of the Sovereign, followed by the brilliant Elizabethan Era. Perhaps these marked events are apt to receive from us an attention, and to occupy in our minds a prominence, which they scarcely deserve, and which a further and more careful historical study will very much modify. We then find that the events which from our limited outlook appeared to cover the ground of our vision, made but a small part of the panorama of events, of the life and activities of thought and action in the several ages under review. Thus it often happens that some prominent actor, or some passing phase of life or thought receives undue attention, and a position in our conception of the times out of all proportion to their legitimate value. This I think has been the case in reference to the various prominent actors in that revolution of the 16th century which brought about the disruption with Rome of the Germanic, Scandinavian and British peoples.

What is termed the Reformation, or, at least the dogmatic Protestant phase of it was, to a large extent, of a very superficial character; the heated and exciting controversies which agitated the two parties were, for the most part, on subjects of a very secondary type; leaving almost untouched the materialistic crudities which had eaten out the soul of spiritual religion. Low, narrow and materialistic conceptions of Deity, the dogmas of the Trinity, of Vicarious Atonement, and of Hell-fire for the Heretic were left untouched, and even the power of the Priesthood only very partially crippled and weakened.

A closer and more careful study of the times under consideration reveals the fact that the underlying current of spiritual power which was destined to give birth to the new times, was operating in its full force in the 15th century and even dated back into the 14th. And the theologic reformation of Luther and Calvin, of Cranmer and Knox, was in truth little more than a symptom, a superficial excrescence of the *Renaissance*, the re-birth, of the so long fettered mind and soul of the European Nations. The *Renaissance* is a comprehensive name for the

great intellectual movement which marks the transition from the Middle Ages to the Modern World; a movement including a very marked change in attitude of mind and ideal of life, as well as in the philosophy, art, literary criticism, political and religious thought. Substantially a revolt against the barrenness and dogmatism of Mediævalism; the new spirit claimed the entire liberation of Reason, and passionately studying the rich humanity of Greece and Rome, aimed at a complete re-habilitation of the human spirit, with all the free activities and arts and graces which invested the classical age with such appreciative interest in the newly awakened mind. It permeated and transformed philosophy, science, art and religion; it weakened the power of the Papacy, and eventually established the right of free enquiry. Under its impulse astronomy was reformed by Copernicus and Galileo, and science started on its modern unfettered career.

It is in this world of new ideas and aspirations, of enlarged thought and ideal that we will now attempt briefly to trace the footsteps of our 16th century Theosophists. There is a fairly defined evolutionary connection, a pretty clearly traced line of descent, between the celebrated German Mystics of the fourteenth, and Theosophical, mystico-scientists of the 16th centuries. The remarkable Mystics, Ecart, Tauler, Rûysbrocks, &c., turning from the dry bones of Catholic theology to the search for mystic union with the Divine and absorption within the bosom of Deity, attained thereby to the higher planes of spiritual being, to ecstatic conditions, of which the bare study of the descriptions of their attainments thrill and exalt the truly susceptible and responsive soul. We get a view of their, perhaps narrow, but vivid insight into the soul of things in the colloquy with the Mediæval Beggar:

“Q. From whence comest thou?

A. From God.

Q. Where hast thou found God?

A. Where I abandoned all creatures. I am a king. My Soul is my kingdom. All my powers, within and without, do homage to my soul. This kingdom is greater than any kingdom on the earth.

Q. What hath brought thee to this perfection?

A. My silence, my heavenward thoughts, my union with God. For I could rest in nothing less than God, and I have everlasting rest and joy in Him.”

The position of these lofty minds in regard to the Infinite All is vividly and tersely expressed by a contemporary, the *Sufi*, F. Altar:

“Man, what thou art is hidden from thyself,  
Know'st not that morning, mid-day and the eve  
Are all within thee? The ninth heaven art thou;  
And from the spheres into this roar of time  
Didst fall erewhile. Thou art the brush that painted  
The hues of all this world—the light of Life,  
That rayed its glory on the Nothingness!

Joy! joy! I triumph! Now no more I know  
 Myself as simply me: I burn with love  
 Unto myself, and bury me in love.  
 The centre is within me, and its wonder  
 Lies as a circle everywhere about me.  
 Joy! joy! no mortal thought can fathom me.  
 I am the Merchant and the Pearl at once.  
 Lo! time and space lie crouching at my feet.  
 Joy! joy! when I would revel in a rapture  
 I plunge into myself and all things know."

*Sebastian Franck*, born at the close of the 15th century, appears to link the more narrow Catholic Mystics of the 13th and 14th century with such theosophical mystics of the 16th century as Cornelius Agrippa and Paracelsus, who drank deeply of the newly awakened spirit of enquiry briefly referred to above. Franck wandered in different parts of Germany for 40 or 50 years and elaborated his works on the Divine Manifestations briefly as follows:—

"God is the *substance* of all things. F. conceives of a kind of Divine life-process through which the Universe has to pass. This process is three-fold. 1st. The Divine Substance, the Abstract Unity, which produces all existence. 2nd. This substance appearing as an opposite to itself, making itself object. 3rd. The absorption of this opposition and antithesis—the consummate realisation whereof takes place in the consciousness of man when restored to the Supreme Unity and rendered in a sense Divine. The *fall of man* is a fall from the Divine within him (a descent into the grossness of Matter). Reason in Man is the Holy Spirit, in and by which the Divine Being first acquires will and self-consciousness. The Christ is the Divine element in Man. The work of the Historic Christ is to make conscious of the Ideal and inward, and we thus arrive at the consciousness of that fundamental Divineness in us which knows, and is one with the Supreme by identity of nature."

In these ideas we have as it were in a nut shell that which we as Theosophists are associated to study, and in our turn enunciate as opportunity offers. Prior to the 16th century the Mystic sought escape in God from all that he conceived was not God. After that epoch he is found seeking at the hands of the Maker a super-natural or supersensual acquaintance with all that He has made. The highest knowledge of the 15th century Mystic consisted in losing Self in the Ineffable, the Infinite. Now he has turned the spiritual, the Inner eye of the Soul on the Divine in the Material, and he therefore claims a familiarity passing that of ordinary men, with the mysteries of sea and land, of stars and elements. Escaping the Monastic dualism which abandoned the world to Satan, Mysticism now disputes the rights of empire with the Prince of darkness. Inspired from above and aptly not unaided by spiritual agencies, by angelic ministries, the master of the *hidden wisdom* now devoutly elicits the Divine potencies of the Universe, and repels the Malevolent. No longer a mere contemplatist gazing up at the heights of the Divine Nature—or down into the depths of the human—the Mystic of the new age sweeps with all-piercing vision the whole horizon

of things visible. The Theosophist covets holiness still, but knowledge scarcely less.

The exercise of the Christian graces, and the discipline of fiery spiritual purgations were the road to a super-human elevation—a vision and repose anticipating a complete release from the gross envelope of Matter, and the complete realisation of the inner, and spiritual; the Divine consummation of the process of the earthly life. With the 16th century Theosophists, Faith and Charity and Hope were the conditions of the Higher knowledge. For never to the proud, the greedy, the impure, would heaven vouchsafe the keys of mystery, and hazardous prerogative in the Unseen World. To the contemplative mind the three heavenly sisters brought a cloud of Glory; for the Theosophist they unclasped Nature's 'Infinite book of secrecy'; in the hand of the Occultist they placed an enchanter's wand. The highest aspirations of religion and the most daring enterprise of science were alike mystical. Mysticism was awakened from its feverish dream by the spirit of the time—as Milton's Eve by Adam, from her troubled morning sleep, and invited to go forth and see 'Nature paint her colors.'

As the revival of letters spread over Europe, the taste for antiquity, and natural science began to claim its share in the freedom won for theology: the study of the Cabbala, of Hermes, and of Neoplatonism, Occultism, &c., became identified with the cause of progress. They believed devoutly in the genuineness of the Cabbala, and they rejoiced in its hidden lore, as in a treasure rich with the germs of all philosophy. They maintained that from its marvellous leaves man might learn the heraldry of the skies, the mysteries of the Divine Nature, the means of converse with the potentates of heaven. Hercules brought to them Pythagoras out of an immemorial past. Antiquity in the name of Plato, newly disinterred, imparted a glorious privilege. Their Theosophy was a mixture of the Hellenic, the Christian and the Oriental styles of thought. Plotinus had transmitted the doctrine of the world's vitality. This truth now became the nucleus of a complete system of sympathies and antipathies. It suggested remedies for every disease whether of mind or body.

Extolling Trismegistus to the skies, and flinging his Galen into the fire, Paracelsus declared the world his book. The leaves of that Volume were continents and seas, provinces its paragraphs, the plants, the stones, the living things of every clime its illuminated letters. It is the essence of mysticism to connect an internal creation or process with external manifestation, to see nature animate and inanimate united in a net work of sympathies, man being the leading chord in this system of harmony, the central heart in this circulating magnetic force.

I will now draw attention to a little more detailed account of the system of theosophical philosophy as taught by two of the most emi-

ment of these men, Paracelsus and Cornelius Agrippa. I cannot, in the time at my disposal, deal with the various points of interest in their active and eventful lives; suffice it to say that they paid the penalty of so many zealous reformers, in lives passed in peril and suffering, resulting in a comparatively early grave in both cases, and most probably in the death by violence of the first named.

Cornelius Agrippa, was born at Cologne (1486) of noble family. His treatise on 'The three-fold way of knowing God', shows how, by Divine illumination, the Christian may discern the hidden meanings of the New Testament, as the Cabbalist evolves those of the Old. It teaches the way in which the devout mind may be united to God, and seeing all things in Him, and participating in His power may, even now, foretell the future and control the elements. In his 'Occult Philosophy' he unfolds the science of sympathies and antipathies, whereby the adept accelerates or modifies the process of Nature so as to work apparent miracles. He sought to decipher the secret language of the Universe, by tracing out those lines of sympathy which link, in a mysterious kindred, objects the most remote, believing that the fields of space are threaded in every direction by the hidden highways of magnetic influence, traversed from all points by an intricate network of communication uniting the distant and the near—the celestial and terrestrial worlds. With him, science was charged with discovering and applying those laws of harmony and union which connect the substances of the earth with each other, and with the operations of the stars. He saw that through all the stages of creation the inferior is ever seeking and tending toward the higher nature, and the order above shedding influence on that below. The paternal sun laying a hand of blessing on the bowed head of the corn: the longing dew passing heavenwards up the Jacob's ladder of the sunbeams, and entering among the ministries of the clouds coming down in kindly showers. Each planet according to its mind or mood shedding virtues healing or harmful into minerals or herbs. All sweet sounds moving by the mystic laws of number, being thus an aspiration toward the music of the spheres—a reminiscence of the universal harmonies. He beheld the air as full of phantasms or images of material objects. These, said Agrippa, entering the mind as the air the body, produce presentiments and dreams. All nature is oracular. A cloudy chill or sultry lull are the Delphi and Dodona of birds and kine and creeping things. But the sense and perception of sensuous, material, sinful man is blurred and dull. But the Master of the hidden wisdom may facilitate the descent of benign influences, and aid the travailing creation, sighing for renewal. It is for him to marry (in the figurative language of the time) the lower and the higher potencies, the terrestrial and the astral, as does the husbandman the vine unto the elm. The sage can make himself felt in the upper realm, as on the earth, by touching some chord whose vibration ascends into the skies. From the law of sympathy comes the power of amulets, and philtres, images and ointments,

to produce love or hate, health or sickness; to arrest the turning arm of the distant mill, or stay the wings of the pinnace on the Indian seas.

A certain breath of life, or soul of the world, pervades the whole organism of the Universe, determines its sympathies and imparts, when received into the soul of the enquirer, the capacity for Occult research. According to Agrippa, the fifth element, or ether, is the breath of this world-soul. Within the spirit thus animating the soul of the world lie those creative powers, or qualities, which are the producers of all things visible. The instruments of this universal plastic power are the stars, and the spirits of the elements.

With all Theosophists, Agrippa taught that man is a microcosm—the harmonized epitome of the universe, a something representative of all that is contained in every sphere of being is lodged in his nature. Thus he finds sympathies everywhere, and potentially knows and operates everywhere. Since, therefore, the inmost ground of his being is in God, and the rest of his nature is a miniature of the universe,—a true knowledge is, proportionately, at once a knowledge of God and of creation. The sources of Religion and of Science are alike within him.

Agrippa borrows from the 'Phædo' of Plato four kinds of inspiration,—the *Poetic*, the *Dionysian* (revealing visions), the *appollonarian* (imparting hidden wisdom), and that of which ascendant *Venus* is the pure patroness—*Rapturous Love*, which carries us upward in *Ecstasy*, and in the mystic union with Deity discloses things unutterable. He compares the soul, as ordinarily in the body, to a light in a dark lantern. In moments of mystical exaltation it is taken out of the prison house, the Divine element is emancipated, and rays forth immeasurably, transcending time and space.

In those days every great scholar was also a great traveller. The wanderings of Agrippa and his theosophic brethren contributed not a little to the progress and diffusion of Occult Science.

Their noble aim was to marry natural science, the lower, to spiritual religion, the higher; elevating at once the world and man—the physical and the spiritual; drawing closer the golden chain which binds all manifested Nature to its source.

While a spirit dwelt in all nature, transforming and restoring; and its benign influences, entering into the substances and organisms of the earth, blessed them according to their capacities for blessing, transforming some with ease to higher forms of beauty, labouring long and almost lost in the grossness and stubbornness of others; so also in the souls of men wrought the Divine Spirit, gladly welcomed by the lowly-hearted, darkly resisted by the proud; here an odour of life, and there made a deepening of death unto death.

They saw this spirit operating in the plants and herbs of the field; they read it in the sprinkled or veined colors of petals and of leaves, in the soft flushing hues, the winding lines, the dashes of crimson, amethyst,

or gold, in the tracery of translucent tissues, empurpled or incarnadine, —the planetary cypher, the hieroglyph of a star, the secret mark of elementary spirits. With purged eye-sight they beheld the nascent and unfledged virtues of herbs and minerals that are growing folded in the swaying nest called earth, which look hungering up to their parent stars that hover ministering above, radiant in the topmost boughs of the Mundane Tree.

Thus man was said to draw his life from the central sun, while imagination was the gift of Mercury, and wrath burned down to him out of Mars; he being fashioned from the stars as well as from the earth, and born Lord of both. Thus in their thirst for knowledge they pierced the mysteries of Nature.

Theophrastus Paracelsus was born near Zurich about A.D. 1493. He was the first to lecture on Medicine in the Vernacular. He was a medical practitioner of no little fame, and held the appointment of town Physician at Basle for about two years, but spent the greater portion of his life wandering through Europe, and while so doing amassed a vast store of facts in relation to his special studies. When a University professor at Basle, instead of reading and commenting on the text of Galen, or extracting fanciful specifics from Raymond Lully or John de Rupeccissa he resolved to observe and judge for himself wherever the ravages of disease or war might furnish him with facts... He applied with great success mineral preparations before unknown or little used; performed celebrated cures by the use of opium, and exposed the fraudulent pretensions of the alchemist and the astrologer. On the basis of principles substantially the same as those represented by Agrippa, Paracelsus developed, in his own way, the doctrine of signatures, and the relationships of the microcosm to the macrocosm.

The illumination of the spirit was, he contended, essential to the success of the Theosophist: he who would be wise indeed in the mysteries of Nature must seek with ceaseless importunity the light that cometh from above. In treating of his own profession he stated that Medicine has four pillars: (1) Philosophy, generally equivalent, as he uses it, to physiology,—the study of the true nature of material substances in their relation to the microcosm, man; (2) Astronomy, embracing especially the influences of the heavenly bodies on the human frame; (3) Alchemy, not gold making, but the preparation of specifics—chemistry applied to medicine; (4) Religion, whereby the genuine professor of the healing art is taught of God, and works in reliance on and in union with Him.

In the spirit of the ancient mystics he describes the exaltation of one whose soul is inwardly absorbed, so that the ordinary operation of the external senses is suspended. A man thus divinely intoxicated, lost in thoughts so profound, may seem, says Paracelsus, a mere fool to the men of this world (those who live in mere materiality), but in the eyes of the Deity he is the wisest of Mankind, a partaker of the secrecy of the

Most High. With him the microcosm is a miniature of the macrocosm—the great outer world,—a little parliament to which every part of the Universe sends its deputy, his body a compound of the four circles of material existence, his animal nature correspondent to and dependent on the upper firmament, and his spirit, a Divine efflux wherein, though fallen—that is, enshrouded in matter—there dwells a magnetic tendency towards its source, which renders redemption possible.

There is nothing accordingly, in the heavens above, or in the earth beneath, which may not be found in the minor world of man. On this principle farther depends the whole principle of signatures in its application to the cure of human maladies. P. defines true magic as the knowledge of the hidden virtues and operations of natural objects. Also the Cabbala imparts instruction concerning heavenly mysteries, and teaches the loftiest approximation to the Supreme. By the combination of these sources of knowledge we come to understand, and can partially produce the marriage between heavenly influences and terrestrial objects. *True Magic* works in harmony with the universal life, which under the influence of the Divine Spirit animates all Nature,—even the granite, the Ocean and the flower.

In conclusion, I will briefly note Paracelsus' theory of signatures. This theory proceeded on the supposition, or theorem, that every creature bears, in some part of its structure or outward conformation, the indication of the character or virtue inherent in it,—the representation, in fact, of its idea or soul. Southey relates in his "Doctor," a legend, according to which he who should drink the blood of a certain unknown animal would be able to hear and understand the speech of plants. Such a man might stand on a mountain at sunrise, and hearken to their language, from the delicate voices of wild flowers and grass blades in the dew to the large utterances of the stately trees making their obeisance in the fresh morning airs: might hear each enumerating its gifts and virtues, and blessing the creator for its endowments. The knowledge thus imparted by a charm, *Paracelsus* taught that a student of *sympathies* sought as the result of careful observation.

He essayed to read the character of plants by signs in their organisation, as the professor of Palmistry announced that of man in the lines of the hand. Such indications he sometimes traced from the resemblance of certain parts of a plant to portions of the human frame, and sometimes in the recondite relations of certain parts to certain stars. The 16th century Theosophists, working on very similar principles to those of the alchemists, though with worthier and larger purpose, inherited the extraordinary language of their predecessors.

Associated as we are with a movement whose commencement dates no farther back than when some of us had already attained middle life, it is interesting, and I think instructive to dip into the thoughts of men whose times were in some respects so unlike our own; to feel that they were men of kindred spirit and aim with ourselves,



who attained to what some of us are only just groping after. I am reminded by these interesting comparisons of an exhortation by the writer of the Epistle to the Hebrews who, after surveying the long line of worthies, the founders of his National polity and Religion, exclaimed—"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and run with patience the race that is set before us". As we now know, many of those recorded by him in his sacred list were mythical, yet they none the less represented an inspiring Idea to the soul of the writer and his correspondents. And, from our present study, so may we also be inspired to continue a patient search after those higher truths which have the potency to transform us into the Divine similitude, as it is embodied in *our* highest Ideal!

AUSTRALUS.

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 THE VOICE OF THE SILENCE.

FRAGMENT I.

"THESE instructions are for those ignorant of the dangers of the lower Iddhi."

This section refers to the *Adhikari*, *i.e.*, one who is fitted for such instructions.

Iddhi, as explained in the glossary, is synonymous with Siddhi. The Siddhis are spiritual and psychical powers which a soul acquires as it ceases to identify itself with the various envelopes or *Upâdhis*, in which it is environed, so to say. The *Upâdhis* are of various grades of grossness, and tend to delude the soul and make it forget its real nature, by conferring on it a sense of limitation and distinction.

The Man as existing on the physical plane of objective existence is Soul, or Atman, identifying itself with matter in its various grades of grossness. In its essence the Soul is one with the One Reality; all Intelligence, beyond all activity. As existing on the physical plane of objective existence, it is in identification with activity and impressions, with its intelligence and powers limited, more or less. From its unity with the One Reality beyond all activity, to its manifestation as individuality on the plane of objective existence, every being passes through three stages or states of activity; each grosser than the one immediately preceding it. These three stages may be described as, (1) latency of activity, (2) actual activity, and (3) impression. The stage of impression ending in objective physical existence, and the state beyond latency merging into the One Reality. The sequence and relative grossness of these three stages may be roughly illustrated by the sequential incidence of idea, effort and act.

The soul, as it proceeds upwards from the grossest plane of physical existence towards the One Reality, ceases to identify itself with the one or the other limiting *Upâdhi* which envelopes it, and in proportion to its

success in thus liberating itself from it, the limit to its knowledge and intelligence disappears, and it acquires powers it was not aware of while it was enveloped in the *Upādhi* it has left behind.

When the soul ceases to identify itself with the impressions as such, and is ready to pass beyond the boundary line between the planes of activity and impressions, it acquires certain powers which are described as the lower *Iddhi*.

At the point of commencement of the plane of impressions is the position of the reincarnating ego—the individuality, which assumes the various personalities and, coming to the plane of objective physical existence at the lowermost plane of impressions, gathers experience incarnation after incarnation. The plane of impressions itself, from its commencement to its utmost limit of grossness and objective existence, presents three stages, and as the personality of the reincarnating ego ceases to identify itself with these several stages of grossness, the limitation to its knowledge becomes proportionately reduced and it develops higher powers. All these powers which the personality of the reincarnating ego develops on any other planes below the commencement of the impression plane, constitute the lower *Iddhi*.

These instructions embodied in this book of golden precepts are intended for those who are ignorant of the dangers of the lower *Iddhi*, which consist in subjecting to repeated births and deaths the individuality who becomes attached to matter. By thus showing the individuality the dangers of the lower *Iddhi*, these instructions lead it to the plane beyond that of impression.

(2) “He who would hear the voice of *Nada*,” the “Soundless Sound,” and comprehend it, he has to learn the nature of *Dhāranā*.”

The *Minḍ* or *Manas* as objectively existing, coincides with the commencement of the plane of impressions and the lowermost point of the plane of activity. What the physical plane of objective existence is to *Manas*, the latter is to the point of commencement of the plane of activity. Concentrating the mind at the point of commencement of activity, the state it was in before it became manifested as *Manas* at the commencement of the plane of impressions, means the re-incarnating ego ceasing to identify itself with the planes of activity and impressions. The state of *Dhāranā* is that in which the individual self has ceased to identify itself with and to be drawn by all activities and impressions below the very commencement of activity as such, and is drawn towards what is beyond. To be thus situated at the point of commencement of activity, is to learn the nature of *Dhāranā*. Beyond this point is the plane of latency of activity. This though relatively subjective to the plane of actual activity, is still objective to the plane beyond it—the *Turiya* plane, and thus admits the presence of activity, latent and potential though it be. The plane of latency of activity is the plane of potentiality, the subtlest stage of activity before its actual manifestation as such. It is the state to which every activity and impression reaches,

before it starts on its reactionary course. It is the first and the subtlest manifestation of the One Reality, and constitutes the Kâraṇa Upadhi. The very commencement of this plane of latency of activity, coincides with the Sabda Brahman—the word uttered relatively to the stage beyond, but still unuttered when received in relation to the comparatively objective plane of actual activity below. To the one established in Dhâranâ at the commencement of actual activity, the plane of latency and potentiality would be the “Soundless Sound.” If the individual self were to hear it at all, it must cease to identify itself with all activity and impressions below the highest point of activity as such, and thus have a tendency towards the plane of latency beyond. In other words it must be established in Dhâranâ.

(3) “Having become indifferent to objects of perception, the pupil must seek out the *rajaḥ* of the senses, the Thought-Producer, he who awakes illusion.”

To be indifferent to the objects of perception is to be established at the highest point of the plane of impressions, and ceasing to identify oneself with the differentiation they undergo below this point. The mind in this state takes no cognizance of the impressions which it is the function of the senses to convey to it. But Manas itself, as being objective to the plane of activity beyond, is of the nature of impression. It has activity in its very nature. The impressions and vibrations which rise in it constitute thought, and these vibrations are the result of the activity beyond, running its course. Thus the highest point of the plane of activity would be the Thought-Producer. It is the subtle prototype of Manas. It is the subtler individual self which assumes on lower plane the form of the reincarnating ego. The Manas will be ever vibrating so long as the activity at its source is not controlled. Activity and vibration mean differentiation and anything but concentration. To stop the vibration of Manas—to stop thought—the pupil it is said must seek out the Thought-Producer. It is the Thought-Producer which awakes illusion. With the commencement of actual activity differentiation begins and gives rise to impressions. This differentiation and the appearance of duality is illusion; illusion is simply awakened on the plane of activity. Speaking of illusion as being awakened on the plane of activity, shows its existence—though dormant—on the plane of latency and potentiality beyond. Thus the plane of latency of activity and potentiality, as it is called, is still a plane of activity and duality, relatively to the plane beyond—the Turiya plane. It is the plane where every individuality loaded with the Samskâra it has generated, arrives before coming to re-incarnation.

(4) “The Mind is the great slayer of the Real.”

The Manas corresponds to the point of commencement of the plane of impressions. It is here that the re-incarnating ego is imbued with the sense of “I,” and makes, as it were, a distinction between itself and what it calls “not I.” It is the result of the Reality underlying the

individuality, identifying itself with the activities and impressions with which it has become associated, and viewing itself with the activities and impressions it underlies, as forming one whole. The activities and impressions viewed independently of the Reality underlying them are non-existent and unreal, and identifying itself with what is thus unreal, the Reality, so to speak, looking upon itself as "I," as distinguished from "not I," forgets its real nature. It, for the time being, ceases to be itself, in so far that it looks upon itself (the outer self) as an individuality. It is, so to say, slain, and the Mind is spoken of as the slayer.

(5) "Let the Disciple slay the slayer."

To know and realise the unreality of the activities and impressions which constitute the Manas as such, is to look upon them as having no independent existence. As, for illustration, a wave is water in association with activity. This activity has no existence by itself, independent of the water which forms the essence of the wave. It is when viewed in identification with the activity it underlies, that the ever-existent water is spoken of as a ripple, a wave, a billow, &c., and existence, which really belongs to water, is attributed to the wave as such, *i.e.*, both to water which is ever-existent and to the associated activity which is impermanent and unreal, having no existence by itself.

Thus when Manas is realized as what it in essence is, *i.e.*, when it is realized that the activities and impressions which enter into the constitution of Manas have no independent existence, the Manas as such is no longer looked upon as having any existence. This is slaying the Manas as such. It is slaying the slayer of the Real.

(6) "When to him his form appears unreal, as do on awakening all the forms he sees in dreams;" . . . .

Form is the result of limitation which ever accompanies differentiation to which activities are unavoidably subject. Every activity, on whatever plane manifesting, implies the basis, the underlying reality, which makes the appearance of activity unreal as it is possible. The underlying reality identifying itself with activity on its grosser state, the impression, appropriates to itself the limitation and modifications to which the activity is liable and thus attributes form to itself. When the unreality of activities and impressions is realized, the unreality of everything, including the form to which activity gives rise, becomes evident. Thus the disciple when he had ceased to identify himself with activity, realizes the unreal nature of form from its impermanency and liability to change, and becomes, in course of time, convinced that, unreal as the form is, it implies the existence of the reality which made the appearance of the unreal and illusive form possible. As for illustration, the unreality of what is seen in a dream is realized only when on awakening, the objects seen in the dream fail to meet the view of the dreamer and thus disclose their unreal and impermanent nature. So long as the reality underlying the individuality, continues to identify itself with the activities and impressions it has become associated with,

its condition represents that of a dreamer. The real awakening takes place when it realizes itself as what it in essence is, independent of the incidental activities and impressions which are not itself, and thus ceases to attribute to itself the modifications which relate only to them.

(7) "When he has ceased to hear the many, he may discern the One—the inner sound which kills the outer."

The activity is subject to differentiation and multiplicity. The underlying reality identifying itself with activity appropriates to itself every differentiation and modification which the activity undergoes. But when it ceases to identify itself with activity, it no longer appropriates to itself the differentiation and multiplicity related to activity, and realizes the unity beyond activity. The activity thus considered, independent of the reality underlying and therefore beyond it, admits of no existence. In so far as it was once looked upon as existing, the realization of its non-existence is spoken of as its being slain. The differentiation to which activity gives rise and the various modifications which it undergoes, are, so to say, slain by the individuality who establishes itself beyond in the state of latency and potentiality, where actual differentiation and multiplicity have not yet obtained. This is killing the outer sound by the inner, and it is as much killing as the man awakening out of a dream kills what he had been seeing in his dream. The advice to the dreamer to kill what he sees in his dream has its use so long only as his dream continues. As soon as he awakes he realizes the real state of things and the truth of the advice.

(8) "Then only, not till then, shall we forsake the region of Āsat, the false, to come unto the realm of Sat, the true."

When established beyond activity and differentiation, the individuality realizes the unreality and impermanency of the multiplicity it had been experiencing and becomes convinced of the unity which persists beyond the illusive multiplicity, just as when, awakening from his dream, a dreamer realizes the unreality of what he had been seeing in his dream. Forsaking the region of Āsat, and coming unto the realm of Sat, would thus mean passing from the plane of activity and differentiation to the plane of latency and potentiality—from multiplicity to unity.

C. G. K.

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THE DAYS OF THE WEEK, AND THEIR OCCULT  
CORRESPONDENCES.\*

(Concluded from page 550.)

OF course, astronomically, an infallible chain of week days, traced by the faithful recurrence of the "teams" of solar and lunar eclipses, can always be traced back into any desired epoch of past cycles. But this does not prove that the present week days, as we now call them,

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\* A lecture delivered before the Aloha Branch T. S., Honolulu.

are exactly the same as those that were similarly named millions of years ago. There is enough confusion in every part of history to caution us against being positive of any historical fact as evinced merely by the conflicting current theories—every one of course positive of being the only correct one—which appeal to our credulity in the matter of the time of the so-called creation, of Mosaic tradition. On this alone, about 140 different dates have been advanced, varying between 3616 and 6984 B.C., the usually adopted biblical concordances giving 4004 B.C., lately reduced by Lieut. Totten and the Dimplebey British Chronological Association,—on the ground of some astronomical calculations,—to 3996 B.C., making at the present time,  $3996 + 2 + 1897 = 5895$  years, which the modern Jews reduce to 5657. But Lieut. Totten himself, although claiming an unbroken week..... says: "the human race, having never lost the septenary sequence of the week days," and the Sabbath or Saturday of to-day "coming down to us direct from Adam" (?!), yet contradicts himself in saying: "dating from Babel's confusion, men have preferred to elect their own sacred day, and down to the present time, some Region, Race or Religion has peculiarly charged itself with preserving the accurate sequence of its own peculiar day; thus, the Assyrians kept Wednesday, the Persians Tuesday, the Egyptians Thursday, the Jews Saturday, the Greeks Monday, the Turks Friday and the Christians Sunday." Even postulating that all his authorities for this enumeration are correct, from the fact of this very confusion he mentions, he can hardly justify his own conclusion that "THUS, the Race has kept the week intact from the dawn of day;" it would only prove the occult assertion, viz., that each nation or race has very naturally been led to observe and keep, as a sacred day, the one attributed to *its own* Guardian Angel or Planetary Hierarchy, except the Mahomedans, who use Friday as a Sabbath or day of rest, on account of its being the next after that of Mahomet's flight.

This, however, is only an accessory question. What is more to our point to know is, that the same old Astronomers, who gave their Peoples the exoteric horary planetary attribution above mentioned, had also an *esoteric* system for this, as they had for all their religious and scientific mysteries; and, in this occult version, each day was divided into *four* parts, Morning, Noon, Evening and Night,—in correspondence with the four Seasons, the four Cardinal points and other sacred quaternaries; and each of the sacred Planets,—in a *direct* sequence, symbolizing the downward arc of evolution, as well as in a *retrograde* succession, symbolizing the upward arc of Evolution, ruled especially four times during the week over one whole quarter, or six hours of a day, being only subsidiarily aided therein by the other planets in the secondary hours of each quarter, thus producing a beautiful concordance of both the exoteric and esoteric systems, as follows:

Hours.	1st Day.	2nd Day.	3rd Day.	4th Day.	5th Day.	6th Day.	7th Day.
	<div style="display: flex; justify-content: space-between;"> <span>Esoteric, Esoteric.</span> <span>Esoteric, Esoteric.</span> <span>Esoteric, Esoteric.</span> <span>Esoteric, Esoteric.</span> <span>Esoteric, Esoteric.</span> <span>Esoteric, Esoteric.</span> <span>Esoteric, Esoteric.</span> </div>						
1	♂	♀	♂	♂	♀	♂	♀
2	♂	♀	♂	♂	♀	♂	♀
3	♂	♀	♂	♂	♀	♂	♀
4	♂	♀	♂	♂	♀	♂	♀
5	♂	♀	♂	♂	♀	♂	♀
6	♂	♀	♂	♂	♀	♂	♀
7	♂	♀	♂	♂	♀	♂	♀
8	♂	♀	♂	♂	♀	♂	♀
9	♂	♀	♂	♂	♀	♂	♀
10	♂	♀	♂	♂	♀	♂	♀
11	♂	♀	♂	♂	♀	♂	♀
12	♂	♀	♂	♂	♀	♂	♀
13	♂	♀	♂	♂	♀	♂	♀
14	♂	♀	♂	♂	♀	♂	♀
15	♂	♀	♂	♂	♀	♂	♀
16	♂	♀	♂	♂	♀	♂	♀
17	♂	♀	♂	♂	♀	♂	♀
18	♂	♀	♂	♂	♀	♂	♀
19	♂	♀	♂	♂	♀	♂	♀
20	♂	♀	♂	♂	♀	♂	♀
21	♂	♀	♂	♂	♀	♂	♀
22	♂	♀	♂	♂	♀	♂	♀
23	♂	♀	♂	♂	♀	♂	♀
24	♂	♀	♂	♂	♀	♂	♀
	First quarter.	Second quarter.	Third quarter.	Fourth quarter.			

In the foregoing table, we see that the first hour of every day and that of every quarter of each day, begin by the *same* planetary sign, both systems therefore agreeing in consecrating some certain hours of each day to the same particular hierarchy. Now, if we stop to consider how extraordinary it is that such a symmetrical result should have been produced by the three dissimilar rotations, one *progressive* by *hour*, and the other two at the same time *progressive* and *retrograde* by *quarters*, we must admit that this could not have been a fortuitous coincidence,—as Prof. Proctor would be wont to call it,—but was really the working on a mystic law, whereby the Magi expressed the manifestation of a deep occult and intimate relation or correspondence existing between all the triads, quaternaries, septenaries and dodecades of Nature, a point on which it would not be proper to say any more here.

It will be here necessary only to add that, for Theosophists, the importance of the above diagram lies in the fact that, at the hours or quarters especially ruled by the different planets, the various sounds, colors, metals and jewels more intimately correlated with each of these planets will be found particularly active and efficient; and the readers familiar with the life of Apollonius of Tyana, will remember that, after his initiation in India, he was given certain jewels consecrated to the planets, which he changed four times a day, according to the ruling celestial body.

Another point of interest to the student, will, I think, be the comparison of the above diagram of horary planetary influences,—which are constant, fixed for all similar days, and ever recurrent week after week,—with the diurnally variable zodiacal attributions, which Astrology tabulates as follows:

Aries and Scorpio with Mars,  
Taurus and Libra with Venus,  
Gemini and Virgo with Mercury,  
Cancer with Moon, and Leo with Sun,  
Sagittarius and Pisces with Jupiter,  
Capricornus and Aquarius with Saturn.

According to their attribution,—and outside of the independent power it assumes at times through its own special place in the Heavens,—the planet particularly connected with each sign must be daily more powerful at the moment (different every [day of the year] of the culmination of the said sign. But when this culmination happens on a day already submitted, by its weekly or quarterly order, to the same planet, the natural patronage of the same must be much more readily felt on this Earth, thereby giving to each planet's power a triple character, from which the Astrologer may obtain a clue to certain influences more especially noticeable on certain days and hours of the year, when the various rotations happen to mutually strengthen or counterbalance each other. And it would be instructive to seek whether it was not this action and reaction of various celestial powers that



originated the ancient notions of the lucky and unlucky days of the year.

Now before closing, it will be opportune to see whether, from the same study of the week days, something more could not be learned on a totally different line of ideas, yet still bearing on occult concordances. While, in the exoteric, popular system of the Assyrians and Chaldeans (and according to Dio Cassius, of the Egyptians also), *Saturday* was the *First* day of the week, on apparently good astronomical reasons of distance and slow motion, as well as on astrological ones, Saturn being the "Greater Infortune" of Astrology, the most "malefic" of the Planets, a divinity to be propitiated in order to obtain a lucky series of succeeding days, his day being in itself an unfortunate one, "*dies infaustus*," for doing any business and consequently better suited for penance, devotion and rest, etc.,\*; on the other hand, among the Esotericists, Saturday, or the first day, was only an exoteric blind, because, in the Esoteric classification, which, as we have seen, worked also backwards,—in order to symbolize the fact that matter came down from and must return to spirit—and the rotation of which we may consequently read from the bottom upwards, Sunday, *i.e.*, Spirit-day, must have really been the esoteric seventh and last day of the week, to be honored under the auspices of the vivifying Sun, in the same way as for the Druids the day of the Sun, or Sab-aith, was the time for religious instruction. Hence, also, the later appellation *Dies Magnus* (French, *Dimanche*), "biggest day," or day of the largest planet, from which came the *Dies Domini*, or Lord's Day, attributed by early Christians to their own newly adopted God. Thus, it will be clearly understood that, among the earliest observers of the septenary week, while *Saturn* was the representative of Godhood only for the vulgar, who were taught to fear his malignity, at the same time, the *Sun*, or its occult substitute, was the real symbol of divinity for occultism. Here, as ever, to the people the husks,—to the Initiates the *truth*; and from this, it cannot be rash to opine that the familiar quarrel between the followers of Saturday and Sunday did not begin with the Christian Era, nor with the Seventh-day Adventists.

But we are told by good authorities, that, in view of making that day *more sacred*, the Jews deliberately adopted Saturday "on their return from captivity," according to the Encyc. Britan., article Calendar, as their LAST day of the week, and made it their holy day of rest, or Sabbath, especially consecrated to their own Jehovah (Exod. XX. 10, 11.); this only the better proves, against all interested and partizan denials, that the Lord "their God," Jehovah (Exod. VI. 3), who took them (the Jews) "for the lot of his inheritance" (Deut. IV. 90; XII. 89; Zech. II. 12; Ps. XXXIII. 12), as a "special People unto himself," though "the fewest of all Peoples" (Deut. VII. 6, 7; X. 15), was

\* Friday, as the 7th day, or day of recreation, being reserved to the mirth becoming to the licentious worship of Venus-Ashtoreth, the goddess of physical love.

only, esoterically, the capricious, evil-disposed, selfishly jealous and "inferior" Ruler of the Planet Saturn; thereby accounting for Jehovah's many weaknesses and eccentricities, and justifying the surprise expressed in H. P. B.'s *Secret Doctrine*, that the Christians, or in fact, any nation outside of the "chosen" Hebrews, should have adopted him as their Supreme divinity (*S. D., o. e., I. 576-577*). This assertion about Jehovah-Saturn is further abundantly demonstrated by the slightest study of the Kabbala; and the mere diagram of the correspondences of the Sephirothical Tree, shows that Saturn, the Planet Shabbathai, Tzaphkiel, the Lord Sabasth and the female (Sakti) Jehovah-Elohim or Binah are directly connected.\* And the Jews cannot here have the benefit of a doubt, through excuse of accidental ignorance in the matter, for they were perfectly well acquainted with Astronomy and Astrology which pervade every part of their religion and of their sacred books,—Bible, Kabbala, Talmud, etc.; thus, the whole sacrificial Jewish systems, as ascribed in the Talmud, in Leviticus, Numbers, and elsewhere, is purely astronomical, the morning and evening sacrifices and prayers being related to the Sun, the offerings at new moons, to the Moon and planets connected with her phases, the Jehovistic sacrifices to Saturn, the Paschal sacrifice to the Equinox and to the Sun's leaving Taurus to pass into Aries (the Lamb), while the Sabbath again, as just seen, was especially consecrated to Saturn. In fact, the influence of astronomical ideas permeating the whole life of that nation is further shown by the Hebrew Alphabet itself, whose 22 letters are distributed into 3 "Mothers," representing the Highest Trinity of the Absolute Archetypal World (equivalent to the Hindu Trimurti, Brahma, Vishnu and Siva, or Agni, Vayu and Surya), seven double aspected letters, planetary or sephirothical (positive and negative) and 12 simple ones, especially connected with the 12 signs of the Zodiac.

Therefore, we can also notice that, on one side, while the Lord God of the Jews, by them admitted to be only their special *tribal* divinity, "a God among other Gods," though claiming at times to be the Almighty, the God of Gods (*Gen., XVII 1, Deut., X 17, Isa., XXIII 22, etc.*), was thus simply the old planetary regent of Saturn, and the mythological God; on the other hand, and though preserving Saturday as the last day of their week, the Christians,—consciously or otherwise,—have preferred and adopted for the symbol of their Christ-God, the Sun of the Occultists, and very properly selected for

\* Of course, we must not forget that the Jewish Jehovah was also intimately connected with the Moon and the gnastic ideas which her cult conveyed; this is abundantly shown in various parts of the *Secret Doctrine*. But this only opens two other points of view which are foreign to the present subject, viz.: 1st, that essentially there is a notable connection or relation between Saturn and the Moon; 2nd, that the Kabbala knew of more than one Jehovah, and more especially the following: Jehovah-Tai, corresponding to Chesed and the Zodiac, Jehovah-Elohim mentioned above, corresponding to Binah and Saturn, Jehovah-Adonai corresponding to Tzemeth and Venus, and Jehovah-Sabbathai corresponding to Tzadd and the Moon. But the Jehovah Saturn was decidedly the one to whom was consecrated the Sabbath.

their holy rest, his day, Sunday, a fact which would again tend to confirm the assertion that Christianity is only Sun-worship under another name. And as Jesus was undoubtedly an Initiate, who knew who Jehovah really was, cannot we now understand his open contempt for the Sabbath, and the reason for the difference he pointedly made between "his Father" and the "Father" of the Pharisees, the Devil (John VIII, 37, 44), or Jehovah-Saturn, through his Avatars, Cain and Abraham (see S. D. I. 578).

Be all this as it may, there remains however the indisputable fact that, not only we owe our week days and their names to the ancient occult knowledge of the Planetary Hierarchies and of their Powers, which Theosophy has just revived from oblivion; not only the idea of putting the days under their special protection is still preserved in the Roman Catholic usage of dedicating each day of the year to various saints, whose influence is intended to supersede that of the ancient planetary spirits; but, also, the exoteric attribution of the seven Planets to one hour in rotation through the various days is still the basis of what is called 'Horary Astrology', or divination of events, to be obtained at any moment of the day, such as was practised by no less personages than Joseph and other Hebrew Prophets. For this calculation, the Astrologer starts each day of the week from sunrise, and, — as the length of day and night, and the time of sunrise and sunset vary according to the latitude of the place and the season of the year, — he divides the length of each sunlight and night by 12, thus obtaining the length in minutes, of the various planetary hours of both day and night, called Temporary hours; and he then attributes to each of the divisions or "hours" thus obtained — whether more or less than 60 minutes in duration — one of the planetary influences, agreeable to the sub-division of the days, as found in the Exoteric columns of the above Diagram.\*

There are, however, two elements of uncertainty and error in this astrological process, these being, 1st, the starting of the day at sunrise, and 2nd, the giving variable lengths to the planetary "temporary hours." We know that the hour popularly chosen by various nations to start the counting of their day from, has greatly varied, probably in connection with the natural hour of the ruling Hierarchy of those nations. Ptolemy and his followers started from noon, a sensible process, by which the day was settled by the unwavering culmination of the sun; Hipparchus from midnight; the exoteric Chaldeans and modern Greeks from sunrise, whencefrom was obtained the above quoted astrological usage; and the Romans and others, even to the modern Indians, from

\* This calculation is made: 1st, for day-time, by simply dividing the hour of local sunset by 6, thereby obtaining the length in minutes of the "temporary" day-hour, and then, from the hour or time of culmination, we subtract the time of sunrise, thus readily ascertaining for the said time of culmination, the exact planetary influence according to the particular day of the week; 2nd, for night hours, we either divide the time between sunset and sunrise by 12, or we subtract the length found for the day-hour from 120. As an example of the difference in temporary hours, for the day-hour from 120, in Honolulu (21°) the longest planetary temporary hour of day would be 45 minutes, and the shortest, 50 minutes, while in London (51° 30'), the longest would be 78 and the shortest 47 minutes.

sunset. It can be asserted however that the Occultists did not use the unscientific method of variable hours,—in beginning and length,—but started either from midday or midnight, and divided the time in four equal periods of 6 equal hours.

All these details may have apparently brought us far away from the initial subject, but this only shows again how every topic in theosophical study is intimately correlated with all others, the whole Universe being One. And now, in order to close by returning to our starting point, it is the writer's hope that the real origin of the naming of the days of the week, and the reason for the discrepancy between the sequence of the planets and that of the days, will be found sufficiently explained, while the explanation must also teach us that, in considering such matters, we must not be misled by the mere order of the days or try to make the mere names agree with the Principles of man or with the classification of Planets between themselves. In fact, we may deduct from this the general lesson that, in studying out any occult correspondences we must not always cling too strictly to outside appearances and mayavic order, nor reject otherwise correct concordances merely because numerical classifications or denominations may fail to agree; all the more so as "correspondences often vary according to the plane from which they are considered," and one of the great difficulties in those studies is to keep them on the same plane.

A. MARQUES.

#### HAWAIIAN FOLKLORE.

(Concluded from page 556.)

THESE brownies, the *Menehune*, once made a bargain with King Ola to build an aqueduct along the face of a cliff where the wooden tools of the natives could not cut the rock. He was to furnish a fish for each workman and they would finish the job in one night. They never finished a job if not completed in a single night, and to work by day was impossible. King Ola had 500 fishermen out catching *Moe*, and when day broke went to see the work. It was done, for one hundred feet of an artificial ledge had been cut in the rock and the ditch made in that, one foot wide and two deep, and the debris of the excavation was fine as sand. And the ditch may be seen to this day in Waimea, Kauai. Much pleased, Ola started to fulfill his side of the bargain. With his 500 men he carried the fish to the tryst, made an *Imu*, cooked the fish, dismissed the porters and awaited the twilight. The *Menehune* came in single file and each took his fish and departed, but before long the supply was exhausted and the line of those unserved reached back as far as the eye could see. As the fish had to be all of one kind this was all wasted. Nothing daunted, Ola returned and set his fishermen again to work. This time they caught *Opæ* (shrimps), from the ponds at Kolo, and delivered them at another tryst nearer the sea. Here he was met as before, and as the sun rose over *Waialeale*, the last *Menehune* took his shrimp and

only one was left. With a shout that frightened the wild ducks on the pond in Koolau, Oahu, the *Menehune* disappeared. Any native will point out the *Imu* at *Puu Moé*, and the peak of *Puu Opai* to those who wish to verify the story.

In the olden days when the world was young, Kauai was but a heterogeneous mass of lava without form, and the great *Puhi*, the giant eel of the deep, seeing it, crawled up on the southern side. He pushed on to the northern coast and, a shower of rain coming on, he wriggled with delight and thus made a deep hollow; in this the rains collected, and to this day the long, serpentine fenn known as *Kalua Puhi*, the hollow of the eel, may be found in the woods above *Kalalau*. Thence he wandered in a circuitous route to the eastern side of the island and slid into the sea. Since that day the rains and rivers have made the island the garden that it is, but no river crosses the *Puhi's* path, for he solidified the rock and it remains to this day the watershed of the island.

There were also giants in human form and god-like powers on the islands in pre-historic times, and there are several stories connected with them. One of these, dwelling on the island of Niihau, was a saucy and turbulent fellow, and one day, seeing his neighbour on Kauai near the beach, though the channel is 15 miles wide, called to him to look out, for he would throw a stone at him. For answer the Kauai man seized a large boulder and both threw simultaneously. The rock from Niihau fell short and lies in deep water off the coast; while that from Kauai fell on the Niihau man as he was intently watching his own missile. It still lies on the spot, a monument to the memory of the deceased, and let not sceptics doubt, for how else came a sandstone boulder upon an alluvial plain.

This same hero at another time was in the mountains and camped in a beautiful vale where the trees were tall and straight and where an ugly cruel demi-god had taken up his abode. Breaking up limbs the size of a man's body in thickness, he built a camp-fire and, as soon as it grew dark, up came the monster. He was hairy and ugly and deformed, and his expression was one of baleful malevolence and cruelty. "What do you want with such a great fire," he asked of our hero. "If you please," answered he, politely, "it is as small as I could make." "It gives too much light for me to sleep," said the old gnome, "pray tell me what you may call a large fire." For answer the giant seized the great trees, tore them up by the roots, as a man pulls the grasses in his taro-patch, one in each hand, and throwing them on the fire made a terrific blaze. Acres of wood-land were destroyed in a few minutes and the fire made the landscape bright as day. This drove the gnome away, for he could not stand the fierce light, and the bare spot in the grassy clearing marks the place of the fire, and is a witness to the great heat, even to the present day.

On the spur of the cliff on the south side of *Kalalau*, stand two pillars of stone, one taller than the other, and they are often pointed

out as examples of the sin of disobedience. They are the children of old *Naive* who lived on the top of the cliff, in the cool region of the fog and mist. The daily duty of these two children, in common with all children in the olden time, was to go to the foot of the cliff every morning before daylight, fill the water jar at a favorite spring and return before the sun rose. Human children went for water at dusk, but they had to do the opposite. Stopping to play on the beach, they forgot their parents' warning, and when at last, hurrying up the steep ascent, they reached the crest of the hill, they were struck by the sun's rays and petrified. Another *Akua* to suffer sun-stroke was a kindly disposed person who, in consideration of a few fish, cocoanuts, and a calabash of *poi* daily, undertook to dig a ditch through the sand hills in order to drain the lagoon which was filled by the winter rains. Choosing the narrowest place, he got half way through during the first night. Much elated, he expected to finish the rest of it the next night. Half of his task was completed when he felt the sand grow hard and the next stroke struck the solid rock. He had reached the remains of what had been the enclosing reef of the lagoon. Exasperated, he attacked the hard limestone with terrific fury. He was so engrossed in his task that, the *elepaio* not being near to warn him by its note, always the first harbinger of dawn, the sun rose unawares and he was killed by the first rays that fell on his back. When the people brought his next supply of food, the old remained untouched. So they knew he was dead and, it being impossible for men to do what had foiled a superhuman effort, the ditch was not completed. Now the estate has passed into the hands of a foreigner who with steel picks and dynamite finished the good work.

This shows how, in a few generations, a story of supernatural agency will grow up round a human experience. Evidently the chiefs had undertaken the work and failed for lack of tools.

In this way every island, every district and valley has its tales, but they often borrow from one another and change the names and locality, thus the stories of Hawaii may very well be duplicated on any of the other islands.

ALOHA AINA.

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*MODERN PROPHECIES.*

THE following is a translation from the French of Eugene Baresté's "Nostradamus", published in 1840 at Paris.

Since the Pagan Oracles ceased to speak, or to put it better, since the people, newly converted to Christianity, ceased to listen to them, prophets have appeared anew, but holy prophets, worthy of the sacred mission which inspired them, and filled with the spirit of the true God; of a God, beneficent tolerant, and merciful, who has desired human brotherhood and the liberty of the slave. These seers explained to the Faithful the Hebrew prophecies, those of Jesus Christ, the Apostles, and the Apocalypse of St. John. Other writers, such as St. Cyprian and St. Isidore of Seville, proved the authenticity of the prophecies which had reference to the coming of Christ and the Triumph of the Faith. But soon the Theurgists of the East entered Europe and gave to numerous persons, in no way fitted for the gift of prophecy, the idea of predicting the future. The Bishops of the Church offered vigorous opposition to all these kinds of predictions, but their opposition did not prevent the magicians of the Middle Ages from every day making new experiments in necromancy, palmistry, and geomancy. Some Theurgists, however, arrived at the very best results; but speaking generally, the true prophets, who lived retired from the world, in their laboratories or in their cells, contented themselves with keeping their prophecies unpublished, and they themselves doubted their entire fulfilment.

"Had all been of this kind then certainly P. Menestrier had not reported the history of that famous visionary of the 12th century, named Joachim, who believed to see that which he certainly did not see." The Abbe Joachim, says he, had been to visit the Holy Places, when he was hardly 15 years of age. Having made no study, he was yet filled with the spirit by which he had a knowledge inborn and perfect of all the Miracles hidden in scripture, and especially of the Apocalypse, of which he believed himself to hold the key. He then set himself to work on the visions of this book, which he adjusted to his own perceptions, in whatever way it pleased him to, taking his own dreams for the true sense of these sacred mysteries. Richard of England, who had a weakness for these kinds of visions which he wished to make pass for predictions, desirous of learning from this visionary what success his enterprise in the Holy Land would have, set him to work to interpret the visions of the Apocalypse, especially the one about the Dragon with seven heads. He told him that the sixth head of this monster was Saladin, who had taken Jerusalem, &c. The seventh head was Antichrist, who was already born at Rome, and who would be Pope. He added that in the year 1199 the sixth seal of the fatal book would be opened, and that

soon after one would see the reign, persecution, and death of Antichrist." Such then were the false predictions of this visionary. We know by the testimony of history that they have never been realised.

We write, as can be seen, with perfect impartiality, but we must, however, add that we do not entirely admit the philosophical ideas of P. Menestrier regarding prophecies. This learned author judged the past too much from the stand-point of his own age. It is so difficult to make headway against prevailing ideas, and the prevalent idea of the 17th century was Protestantism and denial.

P. Menestrier, who had been so often deceived by authors in making his researches for his "Method of Blazonry," "Treatise on Chivalry," and "History of Tournaments," and his other works on the "Science of Mottoes," the "Origin of Arms," and the "Explanation of Emblems," had become sceptical as a mathematician. The title alone of the work which we have already mentioned several times, does it not indicate the work of a philosopher, and of a philosopher the precursor of Voltaire? But we very naturally find that he will in no way admit certain things that at bottom are most reasonable. He thought as did P. Mabillon, Mont-Fancon, and De Calmet, and believed the Middle Ages deserving of pity. However, they could yet, these illustrious Benedictines, contemplate the magnificent works of the religious epochs of the 12th, 13th, 14th and 15th centuries, the symbolical cathedrals, the splendid, richly painted glass, the statues so simple and so artless, the beautiful manuscripts on such rich and perfect vellum, the writing, improperly called *Gothic*, so original and so graceful, and finally, all the incomparable monuments which have been bequeathed to us by the Middle Ages and Christianity.

We ought, nevertheless, to make allowance for P. Menestrier, since he came across a great number of false prophets, like this Arnold of Vion, for example, who attributed to Saint Malachy a book of prophecies of which this blessed apostle never even thought of. This Arnold of Vion, having been forced to seclude himself in Italy, wrote at the Abbey of Mont-Cassin the famous book of prophecies which he published in 1595.

The proof that Saint Malachy never wrote any of these prophecies is, that one of his contemporaries, the author of the "Annals of Citeaux," Ange Maurique, assures us that having in his possession all the papers of the Saint, he never found any such prophecy. But without citing the testimony of Saint Bernard, the worthy friend of Saint Malachy, we ask how that august personage, cited by Arnold of Vion, could ever have made those prophecies touching the succession of the Popes, when the schism of his own time had ceased, when the Anti-Pope Anacletus was dead, and Innocent was seated in full security on the throne of Saint Peter. Besides, neither Otho Frisingen, nor John of Salusbury, nor Peter the Venerable, who occupied themselves much with the ecclesiastical affairs and the works of Saint Malachy, even mention these pretended prophecies published by Arnold of Vion.



Let us now pass on to authentic prophecies. A very interesting book, and one written with extreme conscientiousness, comes up for review. It contains a great number of modern prophecies, the greater part of which have not been published before. All the prophecies are preceded by proofs of their authenticity and followed by a learned, clear, and impartial explanation. As we shall often have occasion, in these pages, to extract several passages from this precious little work, we give them to our readers, mentioning that they will be found entire in "the Oracles" for 1840—those marvellous prophecies that we are here forced to mutilate—and plenty of others besides, which space forbids our embodying.

To co-ordinate this scheme we group all the prophecies together that have a bearing on the one important epoch of our history. Thus, we begin by the predictions concerning the past, before speaking of those predicted for many centuries yet to come, and announcing the events of the future. As for these last, our readers will find a very great difficulty in believing them. But if we cite the works published in the 15th century, and in which they will find very clearly announced the French Revolution, then certainly there will remain no longer any possibility of doubt.

One of the most ancient prophecies of the events of 1789 is that of Jean Muller, published in 1476, and printed in 1553 in the "Odoepericon" of Bruschi, inserted in the book of "Profound Wisdom," and finally republished in the "Oracle." This Latin prediction, of which we give only the translation, is thus written: "After a thousand years are accomplished since the Infancy of the Virgin, and more than seven hundred years have elapsed, the eighty-eighth year will be a most astonishing year and bring with it the very saddest destinies. If in this year the whole perverse race is not struck with death, if earth and sea do not precipitate themselves into the abyss, at least all the Empires of the world will be overturned, and there will be everywhere great mourning." The author of this prediction is, judged by the severest rules, only one year out in his calculations. It is so slight a fault that we can well afford to pardon it to the man who made it and who lived three hundred and thirty years before the event occurred. Our readers will in the "Oracle," read with pleasure a multiplicity of details on the authenticity of this prophecy.

Another work, not less curious, a very rare book, of whose existence the most learned antiquarians are unaware, a bibliographical jewel which probably has never been opened, contains some marvellous predictions on the French Revolution, to which we would certainly not have given currency if we had not ourselves read it in the original edition of 1531; in 1531, take a note of the date; that is to say, it was published two hundred and fifty-eight years before the Revolution of 1789.

The title of this book is, "The Period, that is to say the end of the world, containing the disposition of terrestrial things by the virtue and

influence of the celestial bodies; composed by the late Master Turrel, philosopher and astrologer, Rector of the Schools at Dijon." Below this explanatory title one sees a vignette on wood, rudely engraved, representing, as in a framework, the signs of the zodiac; and in the middle, the sun, moon, the stars, and a sphere held up by a hand. At the bottom of the page is written—

Anno Mondy 5531—Est Christus 1531.

The copy we have in our hands and which we owe to the kindness of its learned owner, M. Gilbert, Editor of the "Scientific Bulletin" of the *Gazette de France*, is book size 12mo. without name of printer, of 62 pages, and bound in parchment. The author has dedicated it to the "Most high, noble, and powerful Seigneur Messire Girard of Vienne, Chevalier of the Order and of the Queen, Lord of Ruffey and Commarrien, Baron of Antigny and Saint Aulbin."

On the last folio the author tells us, following the custom, when and at what place he composed his work: "Written and composed in Latin at the Monastery of Trois Vateês, and translated into French in the very noble house of Commarrien, the most illustrious and magnificent of all that lie in the land of Mandubia. Completed and finished on the second day of September, one thousand five hundred and thirty-one." La Croix du Maine has not then fallen into any error in stating that Turrel composed "The Period" in Latin. La Monnoye, on the contrary, is mistaken in his annotations on "French Libraries," when he wrote, "that this book had been written *only in French*, for the little it contains is filled with Latin passages."

The author of this learned and curious little work came from Antun. He was born in the last half of the 15th century, and in the year 1531 he was probably dead, because on the title page of his book printed in that year, we read, "composed by the *late* master Turrel."

Now, La Monnoye, who passes for a very learned annotator, is yet once more mistaken in his remarks on the bibliographical articles of La Croix du Maine, and of Du Verdier. "This savant," says he, "speaking of Turrel," was still alive, it appears, in 1542; "William Paradin, at least, in his book on the antiquities of Burgundy, printed in this same year, speaks of the Venerable Peter Turrel as of a man then living". One sees clearly that M. de La Monnoye has followed the example of most of the critics of our day; he has spoken of the works of Turrel without knowing anything about them. If he had opened the little book which we are at this moment perusing, he would have seen that his author no longer existed in 1531. If William Paradin has committed an anachronism, that was no reason why M. de La Monnoye should have imitated him.

Peter Turrel, although an astrologer and prophet, was not one of those pseudo-scientists so common in all ages. Du Verdier says he was one of the greatest mathematicians of his time. Chassey, in his "Catalogue of Worldly Glory", calls Turrel "a very

learned man." He became Rector of the school at Dijon and tutor to the illustrious Castellan, Grand Almoner of France, and one of the most distinguished Orientalists of the 16th century. Bayle says, in speaking of Castellan, "that he studied under a celebrated teacher who was called Peter Turrel."

Our author, having made some predictions by the aid of astrological calculations, of events which were realised in his own time, was accused of sorcery, and brought before the Parliament of Dijon. Peter Castellan, full of gratitude to his learned tutor, pleaded his cause with so much force, talent, and logic, that Turrel was acquitted by his judges. This remarkable pleading is found mentioned by Galland, in his "Historical Dissertations on Pierre du Chastel"—we know nothing more of the author of "The Period."

Turrel was not an arrogant prophet. He says: "Notwithstanding all this, I do not wish to say that I can adjust, prognosticate and judge future events, but only that I can conjecture and counsel. After having passed rapidly in review all the revolutions which have been produced on this globe by the conjunctions of planets, he adds:" Now, as much as possible ceasing to speak of things past and which are done with, as almost all men know, or of which they are not ignorant, let us speak of the eighth maxim, and the marvellous conjunction which astrologers say is about to occur in the year of Our Lord one thousand seven hundred and eighty-nine, with ten Saturnian revolutions, and more than twenty-five years after will be the fourth and last station of the altitudinary firmament. All these things considered and calculated, astrologers conclude, if the world lasts so long, which is known to God alone, these very great and wonderful revolutions and permutations will be universal, and in like manner the sects and laws. And the reason is, because then with the Saturnian Revolutions will be the conversion and revolution of the superior heaven of the firmament, whereby from the events foretold and the mutations of sects, astrologers conclude that perchance about the time aforesaid, Anti-Christ with his law and damnable sect will rise up against the Christian Law. And how his coming may be, time alone can determine, for human assurance cannot be cognisant, speaking indefinitely of it, always; there can only be probable suspicion and a true apparent conjecture that, at the time aforesaid, Anti-Christ will come; the more especially, that according to these same astrologers, after Mahomet there should come a mighty man who will institute a law dishonest, false, and magical; and from this, by reasonable induction, one can divine that after the sect of Mahomet will come no others but those of Anti-Christ."

What do you think of this prophecy? Do you not find, as we do, that it is surprising, extraordinary? Turrel is right all throughout; he is not in the least vague, he does not deal in enigmas; he says frankly that there will be a revolution in 1789, and that it will terminate in 1814. But that is not all: he promises us yet other new institutions,

sects, and a powerful Anti-Christ. We shall see, later, whether in any way whatever Turrel is a false astrologer. In the meanwhile let us confirm the astonishing truth of his predictions concerning the French Revolution and the Fall in 1814—the final scene of this great and unhappy epoch.

The work of Turrel, although very scarce, since it is mentioned in no astrological treatise, has been meanwhile copied in part by an author quite unknown to every one, and with whom we now intend to busy ourselves. We should add that this writer, like all other compilers of past and present time, has taken good care to say from what work he had taken his documents.

[The following is translated from a foot-note in the above mentioned work, and refers to the word ALBUMAZAR.]

“This name in the Arabian language is written Abou-Maaschar. According to the excellent translation which the learned Orientalist, M. Dubeux, of the Royal Library, has been so good as to make for us of the first names of this astrologer, it appears that this last was not called Albumazar, but Giafar, father of Maaschar and son of that Mahomet who was descended from Omar.

One knows very little about the life of Albumazar: some say that this prince of astrologers, as d'Herbelot calls him, in his “Oriental Library,” was born at Balkh, in Khorassan, in A. H. 190 (A. D. 805), and died at Bagdad in the year 472 (885)—Others, on the contrary, place the date of his death in the year 190 (805). (These figures of Eugene Bareste seem hopelessly wrong). Although we know nothing more in respect to this, we shall not be far wrong, however, in supposing that he lived in the 8th and 9th centuries.

It is said that his reputation was then so great in all Arabia that the Caliph Al Mamun, wishing to put his science to the proof, hid one of his officers in a place close by, forcing him to sit on a mortar of gold, placed in the middle of a huge basin filled with blood. Albumazar was presented, and Al Mamun asked him where one of his officers was—calling him by his proper name. The astrologer consulted his books and instruments, and replied with a firm voice that he saw this officer seated on a mountain of gold, surrounded by a sea of blood. This answer so satisfied the Caliph that he recompensed him munificently.

The Rabbi Ala Khiair reports that a lady of Bagdad having lost a superb seal which was set in a ring of much value, asked Albumazar where her seal was. He made her this answer: “The seal of God has taken yours.” In fact, she found her seal some days afterwards, between the pages of a Koran, a book which the Mahomedans consider to be the seal or sign manual of God.

Albumazar is the author of several works on astronomy and astrology, which now-a-days are in great demand, very scarce, and very much valued. The first has for its title: “*Medikal*” (Introduction to Astronomy); it was published in Latin in the years 1489, 1495, and 1515.

This book can no longer be found entered in the catalogues of the Royal Library. The second is inscribed: "*Ekteran al kaouckeb*" (of the conjunction of the planets). It has been translated into Latin under the following title: "*De magnis conjunctionibus, annorum revolutionibus, ac eorum profectioibus, octo continens tractatus,*" and published at Augsburg in 1489, by Ratdolt, and at Venice in 1515, by Penzius. The Royal Library possesses two Gothic copies of this work, embellished with figures, and ranged in IV., No. 1427. On one of these copies one reads these words written by hand: "*Liber Rarus.*" The third work (that which seems to have been first written) bears the title of "*Flores astrologiæ.*" We have found in the Royal Library a valuable copy of this work bound up with the "*De Magnis*" of 1489. It is of 1484 and has probably been known neither to Panzer (*Annales typographici*), nor to Gesner (*Bibliotheca instituta et collecta*), nor to Louis Hain (*Repertorium Bibliographicum*), nor even to Brunet (*Manuel du Libraire*). On folio 205, one reads: "*Impressum in Venitiis per Erhardum Ratdolt de Augusta. Mensis Januarii 1481.*" "*Les Flores*" was also printed at Augsburg in 1488 and in 1495.

To Albumazar has been falsely attributed the book "*d' Ahkam et d' Asrar al nogium*" (judgment on the Stars), which really belongs to Felki, a Persian poet. M. d' Herbelot, in his *Bibliothèque Orientale*, has mentioned a work of Albumazar, called *Olouf* (Thousand of years), in which he has spoken of the birth, the duration and the end of the world. The Christian Religion, according to the calculations of Albumazar, should not last longer than fifteen hundred years, that is to say, it should have ended with the sixteenth century. It is annoying that we cannot procure this interesting work, which is not to be found in any public library and which is not borne on the catalogue of any library.

This is all that it is possible to say about Albumazar and his works.

On the page fronting the Preface to the "Oracles of Nostradamus," by Chas. A. Ward, is found the following:

"French Revolution 1788-89 predicted in the 10th century.

"In the Xth century Albumazar had calculated that the year one thousand seven hundred and eighty-nine would be pregnant with social revolutions, in consequence of one of the great conjunctions of Saturn. Astrology is vanity, error, falsehood, everything that you like, but nevertheless here is a prediction of an unimpeachable authenticity."—Albumazar, *De Magnis Conjunctionibus Tract*, ii, Different, 8, *Vide Migné, Dict. des Prophéties*, ii, 339.

I have translated the above particulars from the French, concerning the life and works of the Great Albumazar, in the hope that some among the numerous readers of the *Theosophist*, in all parts of the world, but especially in Northern and Western India, may be encouraged to furnish further details, of which we are in great need. Astrology, at present, whether in the East, or in the West, though reviving, is still in

a sadly parlous condition. But could the several works of Albumazar, on this sublime science, not now available, be recovered and translated from the original Arabic or Persian, into English, they could considerably help to put the Astrology of the present time on a solid and substantial foundation. It is more than possible that Albumazar was one of the latest re-incarnations of the great Atlantean Astrologer, Asura Maya, and that he may have re-incarnated again as Ulugh Beg. in 1437. But these matters are mere speculation.

A. T. BANON.

(To be continued.)

#### MADAME BLAVATSKY AMONG THE SPIRITUALISTS.

THE publication some time ago, of some of the original letters of H. P. Blavatsky to Mons. Alexander Aksakoff,\* will be welcomed by all fair-minded and sincere lovers of truth, who care to know the real facts regarding the life and work of one of the most remarkable though strangely eccentric personalities of the present century.

After going to America in 1873 she was without sufficient means and was put to great difficulties in obtaining a livelihood. Gradually she came to be known to the American spiritualists as a warm adherent of their's. At the farm of the Eddy Brothers in Vermont she formed the acquaintance of Colonel Olcott and afterwards became anxious to write about spiritualism in some of the Russian papers. Through Andrew Jackson Davis she came to know of Mons. Alexander Aksakoff, the editor of the Leipzig "Psychische Studien," who had long taken interest in psychical questions, and to whom on 28th October 1874, she sent her first letter, as follows:

"Excuse the liberty I take in addressing so unceremoniously one to whom I am entirely unknown. The facts are these: I have been living in America for a year and a half, and have no intention of leaving. All my life is centred here, that is, of course, my inner life, as I am too old to take much interest in the outer life. An attempt should be made to explain at home what is now going on in America, in England and in France. Spiritism here is no laughing matter. Only last week I came back from the Eddy Brothers. With the Eddys the spirits of the departed walk about almost in full day. Would it not be possible for me to send you translations of articles on the facts of spiritism, not by unknown people, but such as Robert Dale Owen, Col. Olcott, and the best writers here."

Soon after this, Andrew J. Davis received a letter from Mons. Aksakoff, in which H. P. Blavatsky was unfavourably referred to, and she immediately penned him another letter in the course of which she said: "I have no further need to assure you that the Madame Blavatsky of twenty years ago, and of to-day when she is over forty, are two different persons. I am a Spiritist and Spiritualist, in the full signi-

\* "A Modern Priestess of Isis."

ficance of the two titles. I was a Materialist till I was nearly thirty, and believed in it, and did not believe in Spiritism. As I did not believe in God I could not believe in a future life. Morality and good deeds I regarded as a social garment for the sake of propriety. I hated Society, and the so-called world, as I hated hypocrisy in whatever form it showed itself. I have now been a Spiritist for more than ten years, and now all my life is devoted to the doctrine. I am struggling for it, and trying to consecrate to it every moment of my life. Were I rich I would spend all my money, to the last farthing, for the propaganda of this divine truth. But my means are poor, and I am obliged to live by my work, by translating and writing for the papers."

Mons, Aksakoff sent a sympathetic reply, and on 13th December 1874, she wrote him again:—"I do not know how to thank you for your infinite goodness\* \* \* \* If there is any hope for me in the future it is only in the grave where bright Spirits shall help me to free myself from my sinful and impure envelope." At this time there occurred the celebrated scandal about the medium Holmes, and H. P. B. went on upholding that there was no fraud about the appearance of the form called 'Katie King' and that there was a conspiracy to ruin the medium. She wrote:—"All this silly story is neither more nor less than a plot of the Protestant Jesuitical Society called the Young Mens' Christian Association \* \* \* \* At the present moment I am proud to say that I am making converts fast. For Spiritism I am ready to work night and day, so long as I have a morsel of bread."

The next letter is very significant; she writes:—"John King has sent Col. Olcott to Havana for a few days \* \* \* \* I have quite ceased to get my letters from my aunt and sisters. Now the spirits are my brothers and sisters, my father and mother. My John King alone is a sufficient recompense for all; he is a host in himself to me, and yet they call him the double of the medium, him and Crooke's Katie King. What sort of a double can he be when the medium Williams is not here at all, but John King in his own person, with his own black beard and his white Chinese saucer-upside-down-cap, going about here in America, from one medium to another, and doing me the honor of visiting me incessantly, though he has not the least resemblance to me. No, John King is a personality. Whether devil or good spirit, he is at all events a spirit, and not the medium's prototype."

On 12th April 1875 she says:—"In a detailed account of the story of Katie King, Olcott makes out of me something mysteriously terrible, and almost leads the public to suspect that I have either sold my soul to the devil, or am the direct heiress of Count Germain and Cagliostro. Do not believe it. I have merely learnt in Egypt and Africa, in India, and the East generally, a great deal of what other people do not know. I have made friends with dervishes, and I do indeed belong to one mystic society, but it does not follow that I have become an Apollonius of Tyana in petticoats. Moreover, the Spirit John King is very fond of me, and I am fonder of him than anything on earth. He is my

friend, and if I am indebted to any one for the radical change in my ideas of life, my efforts and so on, it is to him alone. He has transformed me, and I shall be indebted to him when I go to the upper story, for not having to dwell for centuries—it may be—in darkness and gloom. John and I are acquainted from old times, long before he began to materialize in London, and take walks in the medium's house, with a lamp in his hand." In another letter she writes :—

"Since I have been in America I have entirely devoted myself to spiritualism, not to the phenomenal material side of it but to spiritual spiritualism, and the propaganda of its sacred truths. All my efforts lead to one thing, to purify the new religion from all its filthy weeds, which grow up so fast that they threaten to stifle utterly, with their dead letters, the spirit of truth. \* \* \* \* \* I have learnt that there is no convincing people with suspicious facts only. This is why I have laid it down as a rule never in any case to permit outsiders to get anything from my mediumistic powers. Except Olcott and two or three very intimate friends, no one has seen what happens with me; and when my John, and the other "devils" go too far, I immediately put an end to everything. I have decided to devote myself to spiritualism from the point of view of Andrew Jackson Davis or Allan Kardec (though I do not believe in reincarnation in the same sense as the French spiritists), and though I always stand up for real phenomena, such as the Eddy's, no one can more violently attack the rogueries of the mediums and the credulity of the spiritists."

On 10th September 1875, she says :—

"John (the spirit) is distinguishing himself by wise silence. He is in a bad humour with me, and for the last three weeks and more he only appears to me to talk nonsense and even unkindness. From what I see, everything is not perfect in the Summer Land."

Then we find her saying: "Olcott is now organizing the Theosophical Society in New York. It will be composed of learned Occultists and Cabbabists, of *Philosophes Hermetiques* of the nineteenth century, and of passionate Antiquaries and Egyptologists generally. We want to make an experimental comparison between Spiritualism and the Magic of the Ancients, by following, literally, the instructions of the Old Cabbalists both Jewish and Egyptian. I have for many years been studying *la philosophie Hermetique*, in theory and practice, and am every day coming to the conclusion that spiritualism in its spiritual manifestations is nothing but the Python of the Ancients or *la lumiere astrale* of Paracelsus. You will always see better, and can communicate with the spirits by this means—Self-magnetisation.

"I am now writing a big book which I call, by John's advice, "*Skeleton key to mysterious gates.*" In all these letters she has been speaking of her master as the spirit John King. Whether she understood the master fully at the time appears doubtful. While H. P. B. was to a certain extent identifying herself with the spiritualists in



America, she was at the same time very anxious that in Europe, and particularly in Russia, the truths as to the phenomena of spiritualism should become known. She knew that Mons. Aksakoff was very much interested in spiritualism and she perhaps thought that it would be scarcely prudent to talk to him of Eastern, Western and Yogic powers before bringing prominently into notice the spiritualistic movement in the New World. The spiritualists scarcely relished to hear doctrines other than their own; hence in the above letters we see her writing as if she was fully an American spiritualist. She now and then made veiled allusions, but these were scarcely intelligible to the ordinary public. Her "spiritual spiritualism" was perhaps another name for Theosophy which, when it was subsequently announced, earned for her the bitter hostility of all the spiritualists.

Col. Olcott, at page 13 of his interesting "Old Diary Leaves," prints a note added by H. P. B. herself which explains a good deal of her position:—"Yes, I am sorry to say that I had to identify myself, during that shameful exposure of the Holmes mediums, with the spiritualists. I had to save the situation, for *I was sent from Paris to America on purpose to prove the phenomena and their reality and show the fallacy of the spiritualistic theory of spirits.* But how could I do it best? I did not want people at large to know that I could produce the same things at WILL. I had received orders to the contrary, and yet I had to keep alive the reality of the genuineness and possibility of such phenomena in the hearts of those who, from Materialists, had turned Spiritualists, and now, owing to the exposure of several mediums, fell back again, and returned to their scepticism. This is why, selecting a few of the faithful, I went to the Holmeses and, helped by M. and *his power*, brought out the faces of John King and Katie King from the Astral light, produced the phenomena of materialization, and allowed the spiritualists at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that, *this once* the apparition was real. Did I do wrong? The world is not prepared to understand the philosophy of occult science." If this be true there would certainly be a great difference of opinion as to whether she did right or wrong in thus secretly assisting at the *seance* of the Holmeses, for at other sittings they would certainly and, if I mistake not, *did* fail, and the incredulity and confusion was greater than ever. H. P. B.'s motives were good, but the means she now and again employed to prove the truth regarding occult power were often open to question. Her nature had been considerably warped in certain directions. Her lower self was very often quite uncontrollable, and being loosely connected with her Higher Mind, acted more often like a spook than a rational entity, delighting in spoiling the work of her nobler Self. It was well that a man of strong character, like Col. Olcott, was associated with her in founding and carrying on the affairs of the Theosophical Society. He it was who, by his tact, perseverance and strong common sense, steered it safe through many vicissitudes, and he has done additional service in

writing the true history of the Society in the instructive pages of "Old Diary Leaves." There has been a good deal of discord and unbrotherliness, owing to the blind opinion of some that H. P. B. was infallible, and that everything she said and did was gospel truth. She always heartily laughed at such a ridiculous estimate of herself. Her greatness lies not in any of her reported marvels but in the deep truths that she has expounded in her valuable writings. If that great soul is destined to take a new body soon, it will be a further blessing to our dark age if she reappears without her obstructive and inconsistent lower Self.

KOHERL.

### MANIFESTATIONS OF SIVA AND HIS SPOUSE.

(Continued from page 481.)

THE five-fold aspects of Siva are, Sadhyojâta, Vâmadeva, Tatpurusha, Aghora and Isâna. With regard to these, we find no mention of the stories connected with them in Sivarabasya, their names only being given. But in the Linga Purâna, the incidents connected with them are stated in an allegorical manner. In order that the whole may be properly understood, I give here a translation of the Pancha-Brahmam.

—*Linga-Purâna.*

#### PART I—ADHYAYA XI.

The Rishis questioned Sûta thus—"How did Brahmâ manage to visit Mahesvara, the Purushotama (the Supreme Purusha), in his different forms of Sadhyojâta, Vâmadeva, Tatpurusha, Aghora and Isâna? Please explain this to us."

Sûta replied—"While Lord Brahmâ was engaged in Supreme meditation in the 29th Kalpa of the color of Sveta-Lohita (white-red or violet), a boy of Sveta-lohita (complexion) was born with hairs on his head. Brahmâ, having his face all round (the four-faced one), seeing that son (of his), was greatly pleased and began to meditate in his heart upon Isvara who was a great soul, of the form of Brahman and Sadhyojâta.

Having known (the boy) through Dhyâna-Yoga to be Isvara (himself), he again began to meditate upon that Sadhyojâta Brahman.

Then were manifested from his (Sadhyojâta's) sides the famous (four) Sunanda, Nandana, Visvananda, and Upanandana, who were his disciples and great souls, and then surrounded him. Then in front of him arose a great Muni who was of Sveta (white) color, of great Tejas and of the name of Sveta. (Even) this Hara (Siva or Sadhyojâta) had arisen out of this Muni (only). Then the Muni and others found an asylum with supreme devotion in the Great Lord of Sadhyojâta, eulogising Him as the eternal Brahman. Therefore whatever Brahmins, engaged in the performance of Prânâyâma and ever intently devoted to Brahman find a refuge in that Divine Being who is the Lord of all the universe, all such (personages) after being released from all sins

and being stainless and full of Brahmic effulgence, pass beyond Vishnu Loka and attain Rudra Loka."

#### ADHYAYA XII.

Sûta said—The thirtieth Kalpa called Rakta (scarlet) having set in, then Brahmâ of great effulgence and having the color of Rakta, meditated, actuated by the desire of a son. Whereupon a son of great effulgence was born, (decked) with scarlet ornaments and scarlet garlands and robes, and of great energy. Seeing that son who was clad in scarlet robes and a great soul, Brahmâ went into the Supreme Meditation and cognized him to be the Divine Îsvara. So, saluting him, the Lord Brahmâ restrained (his mind) upon that Supreme Being.

When that Brahman of Vâmadeva was thus contemplated upon by Brahmâ, Mahâdeva (or Vâmadeva) thus praised by Brahmâ understood the heart of Brahmâ and addressed him thus—"Oh grandfather, after meditating upon me, actuated by the desire of a son, and after eulogising me with full devotion through Mantras and meditating upon Me Kalpa after Kalpa, with great efforts, through non-understanding me thou art going to cognize me who am the creator of the world and the Lord." Then to him were born four sons of great souls who were Mahâtmas, pure souls and of Brahmic effulgence (and who were named) Virajas, Vibâhu, Viśoka and Visvabhâvana.

They were Brahmajñânis, resembling Brahman Itself, were undaunted personages and were determined (in their undertakings). They wore scarlet clothes and scarlet garlands and anointed the body all over (with red unguents); they were bedaubed with scarlet saffron and with scarlet ashes (or powder). All these at the end of a thousand years will be firm in Brahman.

Then these great souls eulogised this Vâmadeva Brahman, and after making all Dharma Upadesas (religious initiations) to all the world for the good of the people and the benefit of disciples, these beloved Brahmins again entered Mahâdeva, the imperishable Rudra.

These Supreme Brahmins who will cognize with devotion this Lord of Vâmadeva through Yoga, such personages will become freed from all sins, stainless; and being Brahmachârins (celibates) and without rebirth, will attain Rudra Loka.

#### ADHYAYA XIII.

Sûta said—In the 31st Kalpa of Pita (yellow) vesture, Brahmâ, clad in yellow robes, meditated with longing after a son. Then a son was born, of great effulgence and clad in yellow clothes, anointed with yellow sandal, and wearing yellow garlands and robes, being a full-bloomed youth and wearing the holy thread and turban of yellow color.

Having seen him (the son) and meditating upon him who is the Mahesvara of the worlds, Brahmâ took refuge in Him who is the Lord and supporter of the worlds.

Continuing further his meditations, Brahmâ saw (or worshipped as) a cow, Mahesvari (the goddess), who was of the form of the universe, who issued out of Mahesvara's face, who possessed four feet, four faces, four hands, four breasts, four eyes, four teeth and four faces with 32 gunas. Having seen Mahesvari having her faces every where and of great effulgence and supreme divinity, Mahâdeva, the lord of all, who was saluted (by her), sang (uttered) again and again (the words) Mati, Smriti and Buddhi (and addressed her thus)—“ Oh Mahâdevî, come here;” at which she approached him with due salutations, when Isvara said—“ Through thy Yoga, permeate all in the universe and bring it under thy subjection. Thou art going to become Rudrâni (the consort of Rudra) for the benefit of Brahmîns as their Supreme object.”

Thus saying, the four-footed Isa, the Lord of Devas and the guru of the worlds, was pleased to confer this gift upon Brahmâ who meditated with longing after a son.

Then Brahmâ, cognizing her through dint of meditation, to be Mahesvari herself, began to meditate upon her (again). After thus meditating upon and uttering (her names) Râdhi, the Vedic Vidyâ (science), Gâyatri and Mahâdevî, worshipped in all worlds, he (Brahmâ) took asylum in Mahâdeva, through his mind associated with meditation.

Then Mahâdeva bestowed upon Brahmâ the Divine Yoga, multifarious sciences, wealth, the possession of Jnâna and Vairâjya.

Then from the sides of Brahmâ were generated divine sons who wore yellow robes and garlands, were daubed with yellow (unguents), wore yellow turbans and had yellow faces and hair. Living for a thousand years, they shone with a radiant effulgence and, directing their minds to Yoga, enjoyed the beautitude of Tapas, intent upon the good of Brahmîns. Then he initiated into the Supreme Yoga the Rishis endowed with the power of Dharma-Yoga and engaged in long continued sacrifices. Whoever will find an asylum in Mahesvara as in the above manner, after meditating upon him with controlled senses and with a subdued mind within, all these being liberated from all sins and rendered pure and full of Brahmîc effulgence, will enter Mahâdeva, the Rudra, without any rebirth.

#### ADHYAYA XIV.

After this Kalpa of Svâyambhu (Brahmâ) of yellow color expired, another Kalpa named Asita (dark) set in.

For a period of a thousand divine years in the one vast waters (of space), (the golden) Brahmâ, desirous of offspring, meditated (upon it) with great grief. When he meditated thus with a longing after a son, there was born to him a son of dark complexion.

Then Brahmâ saw a son of dark complexion, and great bravery, shining with effulgence, having dark clothes, turban, holy thread, crown, garlands and unguents daubed, and saluted him who was

a great soul, Aghora, Ghora-Vikrama (of terrible prowess) of dark brown color.

Then having controlled his Prāna (breath) he meditated upon that Mahesvara in his heart and through that mind sought an asylum in Him alone. Thus when Brahmā contemplated upon Aghora who was of the nature of Brahman, Aghora of terrible prowess deigned to pay him a personal visit: and from his sides arose four sons, (named) Krishna, Krishna-Sikha, Krishnáśya and Krishna-Vastradhrik, who were great souls of dark color and wearing black garlands and unguents.

Then having contemplated upon Paramesvara for a thousand years, through Yoga, they initiated their disciples into that Yoga. Through dint of that Yoga, they attained through their mind the seat of Isvara, the Lord of the universe, which is auspicious and free from impurities and gunas (qualities.)

Thus those who through Yoga will meditate upon Isvara will also attain the indestructible Rudra.

[The 15th chapter is devoted to an expiation of sins through Aghora Mantra.]

#### ADHYAYA XVI.

Oh excellent Rishis! then came the marvellously strange Kalpa called Visvarūpa.

After the expiry of the destruction (of the last creation), Brahmā created again the movable and immovable things and meditated with a longing after a son;

When Sarasvatī incarnated, having Visvarūpa (all-forms), wearing garlands, clothes and holy thread of Visvarūpa and having turban, scent and lips of Visvarūpa and being the mother of all, then Brahmā meditated through his mind upon Parama Siva, similar to a transparent crystal and decked with all ornaments, and began to eulogise Him who is the Lord of all and pervades all (in this manner)—Salutations to thee who art Omkāra and the Lord! Salutations to thee who art Mahādeva! Salutations to thee who art the Lord of all sciences and Paramesvara! Salutations to thee who art the Lord of all creatures and bestrider of the Bull! Salutations to thee who art the Lord of Brahmā, of the nature of Brahman and Brahman himself and art the auspicious Sadāsiva! Salutations to thee who art Omkāramūrti, the Lord of Devas and Sadhyojāta! Oh Sadhyojāta! I take refuge in thee, bestow on me thy blessings; Salutations to thee (again)! Salutations to thee who art of immeasurable effulgence whether thou takest birth or not! Prostrations to thee who art Vāmadeva, the primeval one, and the giver of gifts! Salutations to thee who art Ruda, Kālakalana (the maker of time); Salutations to thee who art Vikarnā, Kāla-Varna and Varna (celibate): who art the strength of the mighty, Vikarnā ever, the destroyer of strength, the mighty of the nature of Brahman, the Lord of all creatures and the destroyer of them all;

who art the mind of mind, the Deva and the one replete with effulgence! Salutations to thee who art Vâmadeva the Vâma and Mahâtman and who art the primeval, the excellent, Rudra and the giver of gifts! Salutations to thee who art the destroyer of Kâla! Salutations to thee who art the Mahâtman!" Thus eulogising, Brahmâ made prostrations unto Paramasiva bearing the flag of a Bull. Whoever reads this eulogy once (at least) will reach Brahma-loka, and should the Brâhmans study it with faith, they will attain a good state. Addressing the grandfather who after meditating upon and eulogising Him made prostrations unto him, Paramesvara said thus—"I am pleased with thee, what dost thou long after?" Hearing which Brahmâ replied to Paramesvara of immaculate speech thus, with a loving mind—"I desire to see thy Visvarûpa and this the supreme Isvarî (Goddess) having Visvarûpa. Oh Paramesvara! who is this (lady) of Visvarûpa, that is fit to be worshipped and that has four feet, four faces, four horns, four teeth, four breasts, four hands, and four eyes? What is her name and Gotra (clan)? How was she born? Was she born out of her Vîrya (or energy) or through (ordinary physical, action)?" Having heard these words, the omnipresent Lord of Devas having the flag of the bull, addressed Brahmâ, who arose out of Him, thus—"What thou askest) is the secret of all Mantras, is purifying and capable of giving (all) prosperity. Harken to that original creation which is the highest of secrets now as it was before. (This is) the Visvarûpa Kalpa as stated here. Oh Lord! that seat—obtained by thee as above—is the Brahmic seat. That seat which is obtained by Vishnu and greater than thine, is the auspicious—called Vaikunta, Visuddha and Vâmângaja. Ever since (the beginning), this is the 33rd Kalpa. Oh Lord of Devas! before thee many myriads of Kalpas have expired. Therefore thou all-knowing person, hear them all. He (Paramesvara) should be known as Ananda (bliss)—is situate in Bliss itself. He is of Mândavya Gotra and has come to be my son through Tapas. In thee do exist Yoga, Sâmkhya, Tapas, Vidyâ, Vedic rituals, Truth subtle and gross, compassion, Veda, non-injury, knowledge of Self, patience, meditation and the object to be meditated upon, bodily control, quiescence of mind, science and non-science, understanding, fortitude, effulgence, justice, fame, intelligence, modesty, vision, knowledge, satisfaction, prosperity, action and blessing. These 32 qualities are in thee (as) the 32 Aksharas (letters). O Brahmâ! Vishnu and others have all Mahesvarî arising from Prakriti (matter). It is this goddess who is born out of Prakriti with four faces, who is the womb of the universe and the Go (cow) located in Prakriti.

34. She is called (also) Gaurî, Mâyâ, Vidyâ, Krishnâ and Haimavatî (the daughter of Haimavat, mountain) as well as Pradhâna and Prakriti, as the contemplators upon (Atmic) Reality call her. She is (called) the one, Ajâ (unborn), of red, white and black (color), able to produce, like herself, manifold progeny; while know that I am Aja, of all forms, Gâyatrî, Go (cow), Visvarûpa and Vidyâ."

Having said this, Mahádeva, the great Lord, began to create, and forthwith from his sides arose divine sons of all form—Jatí, Mundí, S'ikhandi and Ardhamunda, of great and beneficial effulgence, through means of the above mentioned Yoga. Having, till the end of a thousand years, worshipped Mahesvara, they initiated the world into the Dharma of firm Yoga : and being of pure body and well controlled mind, entered Rudra, the great Lord.

From the above five chapters of the *Linga Purána*, it will be found that prior to the origin of *Sadhyojáta*, the Sveta or the white color alone existed ; and in the 29th Kalpa when *Sadhyojáta*, an aspect of Mahádeva arose, the color changed into Sveta-lohita or white, red or violet. Then came in succession, the colors red, yellow, black, and then *Visvarúpa*, all colors blended together. What does the changing of these colors typify ? What do the four sons that arise out of the five manifestations of Siva symbolize ? These are too difficult for us to grasp unless we read them in the light of the clues vouchsafed to us in "The Secret Doctrine." Even H. P. B. has in her work given but one aspect of the question. She has thrown light upon the Pancha-Brahman in the light of the races of humanity that tenanted this earth in this our Fourth Round or *Vaivasvata Manvantara*. How it can be interpreted from other stand-points is a mystery.

In *Sûta-Samhitâ* and other works, this five-fold aspect of Siva is explained from the stand-point of the intelligence pervading the five elements, *Prithivî*, *Ápas*, *Agni*, *Váyu* and *Ákâsa*. As, according to the *Upanishads*, each element has its own peculiar color, so also the intelligence pervading it has its own color. Sveta or sveta-lohita is the color of water ; *Syâm* or yellow is that of earth ; *Rakta* or red is that of fire ; *Krishna* is that of *Váyu*, and *A'kâsa* has all colors commingled. These five-fold aspects may be also explained from the stand-point of the *Chackras* in the human body, which correspond to the five elements.

But these explanations will not suffice when the story from the *Linga Purána* has to be explained, as the above manifestations according to the above position are always existent and do not take place in a particular epoch of a Kalpa, as is recorded in the *Linga Purána* ; so we shall have to apply for aid to H. P. B. In page 249, "Secret Doctrine" (old edn.), she says thus : "As to their complexions, there is a suggestive allegory told in the *Linga Purána*. The *Kumâra*—the Rudra gods so called (see further)—are described as incarnations of Siva, the destroyer (of outward forms), named also *Vâmadeva*. The latter, as a *Kumâra*, the eternal celibate, the chaste virgin youth, springs from *Brahmâ* in each great *Manvantara*, and "again becomes four—" a reference to the four great divisions of the human races, as regards complexion and type and three chief variations of these. Thus in the 29th Kalpa—in this case a reference to the transformation and evolution of the human form which Siva ever destroys and remodels, periodically, down to the *Manvantaric* great turning

point about the middle of the Fourth (Atlantean) Race—in the 29th Kalpa, Siva, as a Sveta-lohita, the root Kumâra, becomes from moon colored, white; in his next transformation he is red (and in this the exoteric version differs from the esoteric teaching); in the third, yellow; in the fourth, black.”

From the story in the Lînga Purâna, it is not Vâmadeva but Siva that incarnated in each Yoga as Sadhyojâta, Vâmadeva, &c.

It will be found therefrom that after the separation of the sexes and the procreation of the species through the sexual union obtaining now—which event occurred at the middle of the Third Race—there were different Races that inhabited the earth down to the middle of the Fourth Race. That is to say, the Lemurians and the Atlanteans till the middle of their existence had well defined races who had colors peculiar to them; and it is these races that are depicted in the Pancha Brahman of Sadhyojâta, Vâmadeva, Tatpurusha, Aghora and I'sâna. But in the first four of them, they had well-defined colors, viz., white-red, red, yellow and black. But in the fifth stage, it was Visvarûpa of all forms and colors. There was such an admixture of colors that it was impossible afterwards to demarcate clearly between the different races of humanity that came in succession; hence it is that we find the fifth stage represented as being the Visvarûpa one.

But even as regards the four distinct colors that preceded the Visvarûpa stage, there is some difference, according to H. P. B., between the esoteric and exoteric texts. The book of Dzryan says thus:—“The first (race) on every one was moon-colored (yellow-white); the second yellow, like gold; the third red; the fourth brown which became black with sin. The first seven (human) shoots were all of one complexion in the beginning. The next (seven, the sub-races) began mixing their colors.” Here it may be remarked that the colors above given differ a little from the Hindu texts. But further on H. P. B. says thus:—“Esotericism now classes these seven variations with their four great divisions, into only *three* distinct primeval races—as it does not take into consideration the First Race, which had neither type nor color and hardly an objective though a colossal form. The evolution of these races, their formation and development went, *pari passu*, and on parallel lines with the evolution, formation and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates of those zones. It names three great divisions, namely, the red-yellow, the black and the brown-white.”

These are the hints vouchsafed to us at present on the subject of the Races of humanity in this Fourth Round of ours. While on this subject. I may suggest a difficulty which occurs to me here. The events of Sadhyojâta are said to have occurred in the 29th Kalpa. What is the meaning of the word Kalpa here? According to the Hindu chronology we are at present said to be in the 28th Mahâyuga of



Vaisvata Manvantara, or the Fourth Round. Therefore the word Kalpa cannot mean Mahā-Yuga, as the Mahā-Yuga when the events connected with Sadhyojāta are said to have occurred are in the past, and hence anterior to our 28th Mahā-Yuga. Such being the case, what is the interpretation that we have to put upon the word "Kalpa," used in the Linga-Parāna ?

It may be remembered that the 25 Mūrtis of Parāma-Siva were interpreted, as in the beginning of this article, from the stand-point of the progress of a disciple ; while the two manifestations of Siva's consort and the Pancha-Brahman were interpreted, as according to H. P. B., from the stand-point of the races of humanity. Even the 25 Mūrtis can be understood from the light of the races of humanity, if a little trouble is taken. But a great difficulty awaits us when we wish to understand the Pancha-Brahman or Daksha-Yajna in the light of the progress of a disciple. We can explain them more fully only when more hints are forthcoming from the higher quarters. Meanwhile we shall wait, utilising the information already at our disposal, so that we may render ourselves worthy of more.

In this connection I may state that I shall try to translate Sivarahsya of Skānda Parāna, if sufficient encouragement is forthcoming. The book contains much of information as regards the third person of the Hindu Trinity—Parama Siva.

K. NARAYANANI AYYER.

(To be continued).

### THE PROGRESS OF THEOSOPHY.

[The following is a brief abstract of Mrs. Besant's remarks on the above subject, as reported in the *Los Angeles Herald*, of May 2nd.—Ed. note].

"THEOSOPHY is permeating the literature of the world, it is molding the thoughts of men, especially of the young. If you take up books and magazines, scientific treatises or works of fiction, you will find traces of the theories of Theosophy.

"Because of the rise of Theosophy, science is reaching out its hands into new regions, and nearly every successful work of fiction deals with the problems of occult thought. The sermons of the preachers, the essays of the philosophers, discuss the great problems of Theosophy. New avenues are opening to the mind of man. Beliefs which thirty years ago were scoffed at are now discussed by the most intelligent and receive the respectful attention of thinkers.

"Huxley, once a thorough agnostic, used to regard the things of the invisible world as not possible of cognizance. His last words and writings are permeated with theosophical ideas. He acknowledges that reincarnation is a satisfactory solution of many of the problems of life, and that it is supported by good evidence. He was ever ready to receive new truth and from associating with theosophical friends, the mind of this man, one of the strongest men of the century, was filled with the doctrines of Theosophy.

"In Europe our doctrines have spread among the most thoughtful. There has been an immense increase in the spread of the literature of our cause. The increase in its sale and the demand which is made for it in the public libraries of the world show this.

"The sermons of the preachers of to-day show the influence of Theosophy. Canon Wilberforce recently preached reincarnation in Westminster Abbey. Thus, after 1,500 years, the doctrine of reincarnation is re-admitted to the Christian Church.

"In India the ancient Hindu religion has taken a new lease of life, because of the deep influence brought to bear. Many an Indian pundit and scholar turns to the writings of Madame Blavatsky to look for the spiritual truth that was slipping away from him because his own religion was no longer understood. The Brahmins have found the key to their scriptures in Madame Blavatsky's writings. She was a great spiritual teacher, and she has brought back to the ancient religion its old meaning.

"At our twenty-first anniversary, recently held in our central home in India, over 600 of our eastern brothers slept under the roofs at our own home, and hundreds more came to the meetings. Travel through Ceylon shows how Theosophy has revived Buddhism. Throughout the island, thousands of children are being educated in the schools established by our President, Col. Olcott. They are being taught the things which are necessary for them to win success in life without being led astray from their own faith.

"In Burmah and Japan the teachings of Theosophy have spread and are doing their work. The divisions between men are of the intellect, not of the spirit, which is one. Theosophy is a chain of love and truth which binds us all together.

"What is this society, founded twenty-two years ago, which has outlived so many difficulties and struggles? It is a part of a mighty spiritual movement which began with the beginning of the race, and will continue with the evolution of the human soul. It is a single link in a mighty chain, held in the hands of the great brotherhood. The work of one age is linked to that which went before and that which will follow after. The old truths never die. Theosophy must give the old truths in a form which is suited to the modern intellect. A quarter of a century ago religion seemed being pressed out of life. Now once more it has joined hands with the intellect. In the old days there was no conflict between religion and science. The teachers of religion were those who knew most about science. Of late religion and science have stood as aliens, if not enemies. There must be a union of the intellect and the heart. In time to come, science will be the handmaid of religion, and intellect its strongest buckler.

"H. P. Blavatsky faced materialism at its strongest, when it seemed about to sweep over the world. She proclaimed the truth of occultism and the reality of spiritual life. When that great teacher comes back into the world, may she find that the work has grown, and that the society has spread, and that the golden chain of Theosophy encircles the world. May we give it back to that leader a thousand-fold stronger, that she may carry on the work farther into the century that lies in front."

A. B.

## Theosophy in all Lands.

### EUROPE.

LONDON, 28th MAY, 1897.

It has been decided by the Executive Committee that the annual Convention of the European Section of the Theosophical Society shall be held on the 10th and 11th of July. The meetings will take place at St. James' Hall in this city.

Mr. Alexander Fullerton, the General Secretary of the American Section, has officially announced that the 11th annual Convention of that Section will be held this year, at the Head-quarters of the Society in the city of Chicago, on Sunday, the 27th of June.

The Convention of the Scandinavian Section will be held in Sweden at the close of this month. Mr. G. R. S. Mead has gone over to act as delegate for the European Section. He will remain in Sweden some little time, to give lectures and to visit members.

What we hear of Mrs. Besant's work in America is very hopeful. It is indeed a tremendous undertaking, for Theosophy appears to have been well nigh forgotten, or its level lowered, in many of the places visited. By her efforts, however, respect and reverence for the Society have been established, and in each town she has left behind a number of persons anxious to become students. These are forming themselves into Lodges, and we earnestly hope they may be able to carry on the work and recognise its greatness. The lectures given by Mrs. Besant are said to have been very fine. Amongst the subjects on which she has spoken are, 'Materiality undermined by Science', 'The working of the three great waves of Evolution', 'The Aura and Thought-forms', 'The nature of Man and high Possibilities.' She was expected to arrive in San Francisco on the 8th inst.

The lectures given in the Blavatsky Lodge continue to be full of interest. On the 13th instant the Hon. Otway Cuffe lectured on the "Theosophy of Taoism," and dealt chiefly with the later form of Taoism expressed in the writings of Chwang-tsz' (included in the Sacred Books of the East.) He said that Taoism contained so many of the elements of Theosophy, that the works which treat of it can be more readily understood as to their real meanings, by a student of Theosophy, than by a mere Chinese scholar. He then referred to the term Taou or Tau, which was spoken of as the "*Unnamable*" in its highest aspect, and might perhaps be said to correspond to Atma in Theosophic phraseology. It was said of old "those who speak of it do not know it—those who know it do not speak of it."—"before heaven and earth Toau was." Many extracts from the writings of Chwang-tsz' were then given which admirably brought out the Theosophical teaching. The idea of evolution was clearly shown in one remarkable passage which states that 'germs become duck-weed, lichen, violet, grub, butterfly, leopard, horse, man'! Three classes of men are written of by Chwang-tsz' as though they represented degrees of advancement in the path of evolution:—first, the sage who ignores fame; second, the divine man who ignores action as connected

with the personality ; third, the perfect man who ignores self—even individuality. The perfect man alone possesses Taou. A description of the perfect man followed, very much on the lines laid down as characterising the attainment of Arhatship, and culminating in the identification of his consciousness with the Taou. A striking similarity existed between the teaching and that of the *Bhagavad-Gîtâ* as to the non-identification of the Self with the actions of the personality. For illustration of several of the points in the teaching, some forceful parables, and some short and even humorous stories were related; indeed the illustrations teemed with paradox and humour, which suggested that this old world Philosopher gave point to much of his teaching in a fashion as unusual as refreshing in the annals of religious and philosophic literature. This interesting lecture was concluded with a brief reference to another work dating about A. D. 250, and illustrating a still later phase of Taoism.

(Dr. S. Wells Williams, in his work, "The Middle Kingdom," describes Chwang-tsz' as a disciple of Lantsz', the founder of the sect of the Rationalists, or Tau-Kia, who was born B. C. 604.

On the 20th inst., Mr. Bertram Keightley lectured on "Science and Theology." His lecture was based upon Professor White's recent monumental work, "History of the Warfare of Science with Theology," published in two volumes by Appleton & Co., of New York. Mr. Keightley reminded his hearers how very near to our own day the conflict has lasted—much nearer than we are sometimes apt to remember. He regarded the scientific movement of to-day as the direct descendant and Karmic outcome of the scientific movement which was begun in Alexandria in the great era, first before and first after the beginning of Christianity. It was sometimes asked, "Why did this great beginning of scientific investigation perish so utterly?" He regarded the true answer as being found in the fact that the scientific leaders became entirely divorced from spirituality, and thus from recognition of the great laws underlying the phenomena they observed. Their own moral characters were high and their intellectual status was sufficient to keep them above the vices of the age, but the large class next below them, without the same innate moral strength, and unrestrained by spiritual conceptions, became the prey to the grossest materialism with its attendant license. It was not unlikely that a similar danger threatened our own day. The lower classes took up Christianity from the emotional stand-point. Those who did so, together with the cream of the intellect, comprised the only good lives, but they were not sufficient to stem the tide of debauchery, and the barbarian deluge was a necessary and retributive process.

Mr. Keightley then traced the origin of various geographical, astronomical, and geological ideas, back to their source in Alexandria, and gave, in brief, the history of their re-discovery or revival in later history, in spite of the fanatical opposition and persecution of the orthodox but ignorant ecclesiastics, whose beliefs in explanation of familiar natural phenomena were amusingly related. The last part of the lecture dealt with the more recent battle over the evolutionary theory, and some illustrations of recent bigotry and ignorance on the part of certain sections of the Christian church, were sufficient evidence that the echoes of the great conflict have hardly yet died away. Science, he said, has hitherto been on the defensive, but of late years it has driven its outposts into the very camp of the enemy, by its criti-

cism of Bible history and literature. The great moral of the history of the last 2,000 years is, that we cannot divorce spiritual truths from our study of natural phenomena, nor the ethical life from the intellectual development, without again running the risk of wreckage, and repeating the sad experiences of the past. In Theosophy we find that reconciliation of science and religion, without which the world has been wandering astray for hundreds of years.

E. A. I.

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AMERICA.

*25th April 1897.*

On the evening of Mrs. Besant's arrival in the pure air of Denver City, the large reception room of the hotel was quite filled with people who flocked to welcome her and to express their interest in Theosophy. Each afternoon from 3 to 5 o'clock when Mrs. Besant and the Countess received, the crowd of enquirers increased, until at last they overflowed into the hall. Three lectures were given in Denver and were pretty well attended—especially the one on the Aura and Thought-Forms, with lime-light illustrations. Here quite a strong Lodge of 32 members was formed, and one of them volunteered to obtain a room for use as a Theosophical Reading Room and centre for enquiry.

The formation of a Lodge much strengthens the work of old members who have become isolated and who have remained true to the Parent Society, often in the face of much trouble and difficulty.

From Denver we went, on Monday morning, April 19th, to Colorado Springs. Here, in spite of the natural beauty of the place, all at first seemed cold in regard to Theosophy. But soon an old member or two called, and the first lecture, on Theosophy and its teachings, produced the usual result—one after another, enquirers appeared, and on Wednesday morning a group of eleven people met and formed themselves into a Lodge.

Once more the train was "boarded," and we rushed across the Rocky mountains with all their grand scenery and, after a night in the train, descended through the desert into the well-watered, snow-mountain-encircled plain in which stands Salt Lake City.

From many causes this place seemed unlikely soil for Theosophic ideas and the audiences were small, but once more we found enough people sufficiently interested to form a Lodge for study. This was also the case in Ogden, where after two lectures by Mrs. Besant, a group of people were forming themselves into a Lodge when we left. Thus we leave behind an unbroken chain of Lodges in all the towns visited by Mrs. Besant and the Countess—if we perhaps except Newark, which had however incorporated itself with the New York Lodge.

LATER.

On Monday afternoon, April 26th, we left Ogden, one of the largest towns in Utah, and speeding round the head of the Salt Lake, across desert and over the beautiful Sierra Nevada, right down California, we arrived on Wednesday evening, at San Diego, beautifully situated on its bay, not far from the frontiers of Mexico. Here we rejoined the Countess, who had gone on straight from Salt Lake City to join her son, the Count Axel Wachtmeister. In the evening the drawing room of the hotel was filled two or three times in succession by the crowds of people who flocked to see Mrs. Besant. Amongst them were a few of our old members, and it was pleasan

to see them expand into a broader appreciation of the grand aims and objects of the organization to which we belong, as they listened, during the three days we were in San Diego, to the lucid and convincing lectures given by Mrs. Besant, and were present at the daily conversations, where they had an opportunity of asking some of the questions which had puzzled them, until they finally united with the new members and formed a Lodge. One old member especially, Mrs. Young of the Blavatsky Lodge in London, was very glad to have an opportunity of coming into closer touch, after several years of outward isolation on her husband's ranche at San Luis Rey.

Mrs. Besant lectured twice in the pretty little theatre at San Diego and, thanks to Count Axel's care and business capacity, all the arrangements were well carried out. An afternoon lecture on "Theosophy and its Teachings" enabled many to hear who could not be present in the evening, and when we left, on Saturday, May 1st, we felt that we had found several people who might become centres of Theosophic thought in their respective neighbourhoods.

Several kind members of the Los Angeles Lodge met us at the station, and we were driven to the pleasant home of Mrs. Freeman, who was hospitality itself during our stay. In the evening a reception was given by the Harmony Lodge of the T. S., and the two or three hundred people present were presented to Mrs. Besant and the Countess, and "shook hands." Some good music by friends and short speeches by Mrs. Besant and the Countess filled up a pleasant evening.

The six days spent in Los Angeles were utilized for Lodge meetings, four public lectures, conversations and meetings at the Head-quarters of the Society and private interviews—besides a visit to Pasadena and its Lodge of earnest students and a lecture and afternoon talk there.

Last night, Friday, May 7th, we left our many kind members in Los Angeles, and wishing them success in their work, took the train for San Francisco. From there our proposed route goes through Portland, Tacoma, Seattle and Olympia, to Spokane, where we expect to arrive on June 3rd.

W.

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CHICAGO.

*April 27th, 1897.*

The long and full season of lectures and classes, Orientalistic, decreases until the June Convention. Countess Wachtmeister is in the far West with Annie Besant, Dharmapala is on the wing, as untraceable as a swallow, Brahmacharin has not returned from California, Pandit Lalana has retired suddenly into temporary meditative solitude, and Virchand Gandhi, B. A., M. R. A. S., has finished his class courses on the various topics explaining Life and Spiritual Development.

Of the whole number, all eagerly received and constantly attended, Virchand Gandhi is the only one who has escaped keen severe criticism, from the attent throngs who "weigh in the balance" these missionaries, and look for them to be as self-disciplined, as broad of intelligent perception and consequent judgment and discretion, and as great as their teachings. Mr. Gandhi's maturity, his education, experience, etc., etc., keep him—as far as I have heard among the freely speaking people,—up to the expectations of his students, and those who know him; those who have been in his classes, being more and more satisfied and delighted. One lady arose at the last lesson, and said: "I have paid Rs. 100 for a course of instruction in

"Christian Science," I have attended here, and there, to get the deepest and best, and nowhere have I learned so much as from the course of Mr. Gandhi's clearly thought out, logical instructions." He is now in Michigan, engaged for similar courses; thence probably to Washington City, thence perhaps to Green Acre, Maine, to a summer Academical resort of liberal minds. In the Autumn, he will reöpen in Chicago, in more organic form, a school of Oriental philosophy.—The foot-note is mis-informed, page 365, March *Theosophist*. Mr. Gandhi tells us there is no such Society.

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Mrs. Peake, pupil of Vivekananda, has had classes and lectures here this Winter. She is able. With constant congregations drawn to Theosophical Quarters, their free reading matter, and books that are sometimes bought, and the Crusaders that came like a three days' whirl-wind and were gone, still, neither Theosophical Society grows much. The very abundance of liberal organizations in Chicago is perhaps against it. "The Hermetic Brotherhood's" last "full-moon meeting,"—always a closed Society, I was there by privilege—was novel, most harmonious, and interesting. It has Branches all over this country. All these organizations, in their individual elements, are in the Theosophical congregations.

May 21st.—Your desk has already discovered through the clippings, that the daily secular and the weekly religious press of Chicago now include the proceedings of any Society bearing the name "Theosophical," among the news-topics of public interest.

A large and very cordial company was gathered in the Van Buren Street Theosophical Hall, when the usual Wednesday evening meeting was on May 5th turned into a Reception given by the Chicago Branch to the Englewood White Lodge, the Eastern Psychology Lodge, the Shila Branch, and to Members at Lodge. Edith Sears presented a fine Essay; Mr. Wright, President, made a forcible address on "Sympathetic Unity of Work and Zeal"; but the pleasant evening was mostly given to the social acquaintance and conversation which generates the Sympathetic Unity.

Genializing refreshments were enjoyed in very ample abundance, whether provided by the very few wealthy members of the Chicago Branch I know not. The pretty napkins were "published by the Theosophical Society, Colombo," and "made by Kawashima and Co., Kyoto, Japan." The bordering of bright flowers contained the printed "Laws of the Lord," viz., the five Precepts of Buddhism and Jainism and other short paragraphs.

At the White Lotus Anniversary in the same Hall, among several addresses, "Unity of Force" was the topic treated of, by Mrs. Maude Howard, the gentle patroness who has entertained for short and long periods in her home, from time to time, all the representative Indians and Sinhalese who have come to Chicago. The Englewood White Lodge Theosophical Society meets at her residence every Friday; an Independent Investigating Club every Tuesday. Some Teacher and Discourser on the potentialities of Breathing, and many another who has some special knowledge or thought, gets a lift into attention, through the hospitable kindness of Mrs. Maude Howard.

The Chicago Branch invited the other Theosophical Society, now finely quartered in the Masonic Temple, to hold the celebration of their common friend and founder, together; which was declined.

Virchand Gandhi is in Michigan; Dharmapala in New York and farther East; both hoping to pass July and August at Green Acre in Maine. The

Brahmacharin is in the West. The unaccustomed, pronounce his title, "Brahmahkerin-bodder biskew," which I heard fluently read off by a polished author on a different line of literature.

Van Buren Theosophic Hall continues to be almost daily vitalized by gatherings of learners. Pandit Laland has Sanskrit classes, and meetings for Yogic instruction. He is about opening a fresh course, for which the price was to have been \$ 5; but his Guru told him he must not charge, nor take up a collection, and it will be absolutely free. This Guru died 250 years ago.

A new teacher, evidently French, though she told me—"American, born two years ago;" I suppose when she was dubbed Swami, the Swami Abhayananda, by Vivekananda,—discourses well on the Yoga Philosophy of India, in Van Buren Street Theosophic Hall, Tuesdays and Fridays, and holds service Sunday evening; and teaches a class in Yoga, in the Ryder Memorial Church parlors, Monday and Saturday evenings. She is tall, broad, large featured, has short-cut, stiff, gray hair, an ecclesiastic garb; altogether about accomplishing the ignoring of sex. She draws well; is idiosyncratic and earnest, and able.

ANNA BALLARD.

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#### AUSTRALIA.

MAY 24th, 1897.

The principal activity we have to report this month is the commencement of a three months lecturing tour in Australia by Miss L. Edger, General Secretary of the New Zealand Section. Arriving in Sydney, May 12th, she delivered four public lectures besides meeting enquirers during the day and attending meetings of members at both the Sydney and "Dayspring" (Redfern) Branches, the attendance in Sydney being beyond the seating capacity of the Hall.

Miss Edger leaves for Brisbane, Maryborough and Bundaberg in Queensland, on May 25th, and will spend about six weeks working with these Branches.

Then she will return southwards to Melbourne, Adelaide, and Hobart and expects to finish in the last mentioned city about August 12th.

The other activities go along quietly and steadily. There are rumours that we may shortly expect to hear of one or more new Branches being formed in Western Australia, as enquiries are growing in number from these localities.

H. A. WILSON.

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#### NEW ZEALAND.

The General Secretary left New Zealand, on May 8th, for Sydney, to begin her lecturing tour in Australia. She will probably be away for three months.

Christ-church Branch has added another form of activity to those already existing there, in the shape of a series of drawing-room meetings.

A very interesting lecture was given in Auckland, May 16th, by Mr. Baly, on "The Sanskrit Language and Literature."

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## Reviews.

### ZENIA THE VESTAL.

A STORY OF OCCULT LIFE.

(George Redway, London. Price 6 s., net.)

In this latest and one of the best of Occult romances, we find pictured a remarkable maiden who was, ages ago, a vestal virgin in one of the temples of Egypt; a soul so far perfected that earth-life is no longer needed for her own development, but is voluntarily taken up again for the sole purpose of serving humanity. She is born in a superior family; the mother is almost equal to the daughter in spiritual unfoldment, and the two, being inseparable companions, journey together on the continent of Europe. Of course, one so perfect in body, soul and spirit as this maiden, cannot fail to have admirers, and we find enough love-making to interest the ordinary reader. During their travels they occasionally meet one of the Masters, and finally are mysteriously guided to a securely hidden place in the island of Madeira—the home of a lodge of the Brotherhood. Here they remain for some time, for instruction. These teachings, which are recorded in the book, are highly important, especially to enquirers and those who are just beginning the study of occult literature and desire to avoid the dangers of the left hand path: to such it cannot fail to be productive of great good if carefully read and faithfully meditated upon. What is said on the subjects of astrology and palmistry will doubtless be eagerly scanned by many readers. We will not attempt to point out the few faults in the work, as the excellencies so largely overbalance them.

E.

### THE TEACHINGS OF BUDDHISM.\*

DR. PAUL CARUS has given in the three works under notice, one of the best, if not the very best, exposition of the teachings of the Buddha that have appeared in any language. They have the great merit of presenting the facts in language so clear and simple that even the unlearned can understand, while never once turning aside to indulge in prolix foot-notes and parenthetical comments, like too many Orientalists. The fact that "The Gospel of Buddha" has been as warmly welcomed in Japan and Ceylon, in Siam and Burma as it has been in Western countries, is proof positive of the ability and eclecticism of Dr. Carus's compendium. It will, furthermore, strike the intelligent reader as a notable circumstance that this author, though a German by birth, handles the English language as deftly as if it were his mother-tongue.

The "Gospel of Buddha" is not a digest of the sectarian views of any one group in either Northern or Southern Buddhism, but rather a synthesis of all the teachings believed to be genuine which have come down from the earliest periods in the history of this religion. It embraces extracts from the

\* "The Gospel of Buddha," "Karma," a story of early Buddhism, "The Dharma, or the Religion of Enlightenment," By Dr. Paul Carus, Chicago, 1896. The Open Court Publishing Company. O.

translated portions of the Southern canon, as well as those which are to be found in the works of Beal, Burnouf, Csoma, Eitel and other scholars who have been occupied with the Buddhism of China and Japan and Tibet. The sectarian asperities have been softened, and causes of disagreeable disputes eliminated, while the sublime verities in the Founder's teachings which are regarded as the jewels in the treasury of every sect alike, have been so nobly stated as to make it almost certain that the work will become a classic when translated into the Eastern tongues.

Dr. Carus is not more fortunate than his colleagues in grasping the significance of the fact that the science of *Irdhhi*, the Yoga of the Hindus, was not merely tolerated as a harmless fad but recognized as a means of acquiring Wisdom (*Gnanam*). In his Glossary, on page 247, he says that "Buddha did not recommend trances as means of religious devotion...but he did not disturb those who took delight in ecstasies and beatific visions." Evidently, our author is as ignorant as a child of the function played by this yogic system in the development of *Abhijna*; yet he defines the several supernormal faculties acquired by the Buddha "when attaining perfect enlightenment: (1) The celestial eye, or the intuitive insight of the nature of any object in any universe; (2) the celestial ear, or the ability to understand any sound produced in any universe; (3) the power of assuming any shape or form; (4) knowledge of all forms of pre-existence of one's self and others; (5) intuitive knowledge of the minds of all beings, and (6) knowledge of the finality of the stream of life." By putting himself in the attitude of discrediting the potential acquisition of superior insight and knowledge by the development of man's alleged latent faculties, he joins the ranks of the unilluminated, though erudite, Western Orientalists, who so lamentably fail to grasp the real meaning of our Aryan literature, while going far towards becoming great linguists and grammarians. This much any of us Hindus can say, however little we may have personally seen to make us believe in the alleged *siddhis*. The Buddha encouraged his disciples to become enlightened, and this they could only do by developing in themselves, by the path of training called *Lokottara*, the self-same faculties of clairvoyance (*Divyadrishhti*), clairaudience (*Divyashravana*), self-transformation (*Yoga-Sarira*), and retrospection (*janmántaragnána*,) etc. He was never so ignorant as to pretend that by ordinary mental activity on the external lines of study—say as in a Sanskrit class in a *toll*—they could gain the higher knowledge; it is only Western omniscience that could believe that. Dr. Carus himself quotes (see p. 155) the affirmation of the Buddha that every man can attain the *abhijnas*; thus robbing them of any supernatural character and bringing them within the natural order of things.

All critics alike concede the splendid ethical feature of Buddhism; not even the Christian literati venture to doubt that. So wise are its rules of life that one practising them would enjoy the respect of all mankind. The weapon used by the Buddha against the common foe of the race, Ignorance, mother of all woes—was love, the regarding of every human being as a blood-relative, every sentient creature below man as a ward having the right to our compassion. The shedding of blood in religious sacrifice he views as cruel, unprofitable and sinful. "Greater than the immolation of bullocks," said he, (p. 132.op. cit.) "is the sacrifice of self. He who offers to the gods his sinful desires will see the uselessness of slaughtering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure." It was this inward purity and practised virtue that to him were the essential

things, not mere outward ceremonies. One is struck with the vein of common sense which runs through his whole teachings. He never aimed at the impossible, never assumed the aspect of the mystagogue. He clothed his doctrine in forms and language suitable to his auditors. Thus he says to Ananda: (p. 156) "when I used to enter into an assembly, I always became, before I seated myself, in color like unto the color of my audience, and in voice like unto their voice. Then with religious discourse, I instructed, quickened, and gladdened them." Again, just as it is said that Jesus taught in parables the infantile minds that could not grasp his higher methods, so the Buddha, six centuries earlier, is said (p. 158) to have resorted to stories as a vehicle of instruction for those who "are like unto children and love to hear tales." The result is embodied in that incomparable collection of tales which have gone the round of the world under the secondary guise of folk-lore stories of all nations. In fact, it is affirmed that the Arabian Nights tales of the ingenious Sultana Schehurzade are directly traceable to them.

The practical morality of Buddha's doctrine is shown in the facts that he defined Nirvana as a state attainable by the virtuous *Grihastha* as well as by the celibate ascetic; that the conqueror of self is (p. 128) a greater victor than the successful general; that (p. 157) the holy man changes the curses of Karma into blessings; that (p. 156) in the end he must inevitably find the truth who searches with sincerity and perseveres; that one should do his duty within the sphere and calling into which Karma has brought him; and that one should exercise his reason and judgment in all matters of belief. One finds in his discourses aphorisms and ideas identical with, probably borrowed from, the Hindu Shastras and the morality of the *Dhammapada* is the twin sister of that of the *Upanishads*. The recently re-discovered theory of evolution is but a re-statement of what the Buddha taught more fully and philosophically, for his scheme applied to the invisible as well as the manifested sides of nature. "The soul," says he, (p. 98) "migrates through all forms, from the stone, through plants and all kinds of animal bodies, through man of various characters, until it reaches perfect enlightenment in the Buddha." The Buddha, then, is no supernatural being, but simply the type of the perfected man, the flower of the human tree.

But we must not permit our interest in this noble Indian religion, this truly Aryan Dharma, to lead us too far afield. Our readers must be left to discover its beauties for themselves by reading.

"Karma" is a story of the possible workings of that law of cause and effect which is the corner-stone of both Hinduism and Buddhism. It is admirably told and delightfully illustrated with a series of twelve colored pictures, which are masterpieces of the wood-engraver's art. The pamphlet is published and illustrated in Japan, on the tough paper of that country, and tied up with silken thread like one of their own publications.

In the "Dharma" pamphlet is given a brief synopsis of Buddhist doctrines that reflects great credit upon the compiler.

We hope that all the three works may have a wide circulation among our English-knowing communities.—*The Hindu*.

## VEDIC TEXTS.

No. 1.

## PUBLIC SPIRIT.

This exposition of one of the Rigveda mantras is by Rai Thakur Datta Dewan, author of "Vedic Dharma Prachar," and is contained in a well-printed pamphlet of forty pages. The English paraphrase of the mantra, as given on page eleven, is as follows :

"Intelligent persons should associate peacefully for promoting the public weal or for attaining some common worthy object. They should discuss all measures freely but temperately, with a view of arriving at the Truth; they must not engage in wrangling disputations. People should endeavour to enlighten their minds with wisdom, and try to disseminate knowledge. They should act unselfishly, from a sense of Duty, or with the view of serving the Lord, like unto saints and sages whose characteristic has from time immemorial been the cultivation and encouragement of such a Public Spirit.

## LECTURES ON THE 'STUDY OF THE BHAGAVAD GITA'

By T. SUBBA ROW, B.A., B.L., F.T.S.

We have received a neat reprint of the above work which has been lately issued for the Bombay Theosophical Publication Fund, by Tookaram Tatyra, F. T. S. This is a well-bound pocket edition, of 215 pages, in flexible covers, and will be found very convenient for reference and study. In regard to the original text of this standard work, nothing need be said here, as its merits are too well established to need further comments.

## MAGAZINES.

*Lucifer*—May 1897. "On the Watch-Tower," contains a great variety of brief but highly interesting articles, one of which relates to "An Important find of Jewish MSS." which Mr. Schechter has brought from Egypt and Palestine and deposited in the University of Cambridge. Mrs. Besant, in her continued article on "Reincarnation" explains how the soul, by its cumulative experiences in successive earth-lives, gradually unfolds its varied powers of mind in accordance with the action and reaction of its ever-changing environment. Next, "The Ignorance of Learned Men" is discussed by A. P. Sinnett. "The Wish to Believe," by Dr. A. A. Wells, is concluded. It brings out some conflicting points in theology in strong contrast, but the "sobs" and the tendency to "faint," seem rather to detract than add to the effect. Mr. Mead's continuation of his historical production, "Among the Gnostics of the first two Centuries," treats of "The So-called Cainites," "The Carpocratians," "The Epiphanes," "The Cerinthians," "The Nicolaitans," "Cerdo," and "Marcion." Mrs. Haig follows this with an interesting Swedish translation entitled, "The Sage and the Three Young Men," "The Phædo of Plato," by W. C. Ward, is continued. It will repay a careful perusal. J. G. O. Tepper, of Australia, contributes a paper on "Plants, Insects and Birds," which is of especial interest to both naturalists and philosophers. "An Old Arab view of Death" illustrates the folly of grieving for the departed.

*Theosophy in Australasia*—May—contains a good engraving of that noble and true-hearted worker, J. C. Staples, the late General Secretary of the

Section in Australia, and "The Outlook" notes the deep respect and love in which the departed one was held by all who knew him. "The Need for Theosophy" is an excellent and useful article by H. A. W. A large amount of space in this issue is filled with the report of the third Annual Convention of the Australasian Section of the T. S., lately held at Sydney, which seems to have been a well-attended and harmonious gathering. Mr. James Scott, M.A., was appointed Hon. General Secretary for the current year. "Questions and Answers" are instructive and "Activities" lively, as usual.

*Mercury*.—The leading article in this issue is on "The Work of the Theosophical Society," and like all other writings of Mrs. Besant, it should be carefully read and studied by all who desire to work for our common cause. Next follows an interesting paper by A. Marques, relating to the closing year of the cycle. The closing article, in the Children's Corner, is entitled "The Flame Flower, or Stuart's Dream," and will interest the young folks exceedingly.

*The Gleaner*—June—opens with "The Doctrine of Reincarnation in the West," by S. R. Following this are several choice selections.

*Le Lotus Bleu*.—The issue of this Magazine for May is an interesting one. In addition to the usual instalment of "Secret Doctrine" translation is a translation of an article by Bertram Keightley on "The Desire Body," which contains many suggestive thoughts. Mr. Leadbeater's "Invisible Aids" is interesting, and M. Courme's notes on the change of cycle ought to afford useful matter for reference. Luxame finishes his (or her) series of articles—"Under the Bodhi Tree," "Echoes of the Theosophical World," and Reviews complete the number.

*Theosophia*, for May (Amsterdam).—The chief articles are, a leader, on "Consciousness," by Afra, the beginning of a translation of "The Three Sevens," and a paper on Magnetism, by K. V. G.

*The Maha Bodhi Journal*, for June, has a narrative of the great Buddhist traveller, Hiuen Tsiang; a paper on "The Mythology of Buddhism," (culled from *The Monist*), the address of welcome by the Sinhalese to the King of Siam, and P. C. Mukherji's letters describing his Archæological discoveries at Kusinara (republished from *The Theosophist*). *The Pacific Theosophist* gives us the first portion of an instructive address by E. P. Jones, on "Hidden meanings in Christianity". *Dawn*.—This Journal bids fair to fill an important niche in Hindoo literature, and is taking its place among the journals of the age. *The Brahmavadin* has, in addition to interesting sayings of Sri Ramakrishna Paramahansa, an editorial on "The Problems of Hindu Philosophy," and one of Swami Vivekananda's London lectures. *The Prabuddha Bharata* for June is a very good number, completing its first year. Late issues of *The Thinker* contain editorials on "The purpose of Prayer," "The Tree of Knowledge," and "Brahmacharya, or the first Order," with other matters of interest. A. Marques' article on "Sanskrit Revival," in the issue of June 5th, is important. The issues of *The Buddhist* for May are mainly devoted to news of interest to Buddhists, and gleanings from other periodicals. *The Arya Bala Bodhini*, for June, contains several valuable contributions, viz.: "Pious Men of Old," "Manuscript" and "Practical Remarks on Food."

*Rays of Light*—June—has a few very good, but very brief articles. "Etchings Along the Way," by Dr. J. M. Peebles, in *The Harbinger of Light*,—Australia—has something very suggestive concerning the old-time treatment of Quakers, and some valuable ideas on capital punishment, and in the

supplement we find various contributions on "Re-incarnation." Our numerous other European, American and Indian exchanges are received, with thanks.

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CUTTINGS AND COMMENTS.

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

*An omission.* The article on "The Symbology of Astrology," which appeared in June Theosophist, was written by Alan Leo, editor of *Modern Astrology*, London. Though the name was printed on the first proofs, it was subsequently dropped out by the printers, and as the editor did not see the cover-proof, the name was also omitted there.

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*Items in a Scotchman's creed.* It is not every creed that is as good as the following from the pen of Alexander McLeod :—

Man sanctifies the holiest robe ;  
Truth sanctifies the book.  
The purest temples on this globe  
Are mountain, grove and brook.  
Whatever creed serves man the best,  
I hold the best of creeds.  
I recognize no other test  
Of faith, than life and deeds.

\* \* \*

*Setting good examples.* Mr. M'Kinley, President of the United States of America, refused to give his sanction to an inaugural ball in his honor, and expressed his views to the committee, in these words :

"It is unbearable for me to think of a vast amount of money being devoted to no more substantial purpose than display and pleasure, when there are millions of our brethren throughout the world actually suffering, starving, dying from the lack of food, clothing, shelter and medical attendance."

He proposed that from the funds raised for the ball, fifteen thousand dollars should be applied for the relief of "the horrors of plague and famine in India." Are there not some people in India who might well reflect upon this good example.

He and his wife refuse to have wine on their table at their receptions. This devotion to principle in the lesser affairs of life will doubtless show itself in greater ones.

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*A story of Emerson.* One day as Theodore Parker and Ralph Waldo Emerson were walking, in Concord, a man, greatly excited, rushed up to them saying: "The world is very near an end."

"Well, my friend," said Emerson; "suppose the world is coming to an end. I suppose I can get along without it."

It is not every one who can truly say this and feel it.

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*"Electricity and Hypnotism."* The *St. Louis Globe-Democrat*, in an article entitled "Electricity and Hypnotism" says :

That the mind can so influence the body as to produce organic changes is well illustrated by a case detailed by Tuke, where a woman saw a heavy weight falling and crushing a child's hand. She fainted, and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child. Not only was there a wound, but it went through the various stages of suppuration and healed by granulation. Other well-attested proofs of this power of the mind over the body are afforded in the fact that a blister can be raised by mental suggestion, and that stigmata undoubtedly occasionally appear on the hands and feet, and in the side of certain religious ecstasies who vividly see the crucifixion. Dr. J. W. Robertson says that more patients are cured by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe, in the majority of cases, to stimulate the imagination of the patient. He has found that electricity more than anything else, appeals to the imagination, and very often the effects obtained by an electric application are purely psychological. It has frequently happened to him that through a failure properly to connect his circuits, or some other slight mischance, the supply of current was cut off, and yet the patient would exhibit all the symptoms heretofore experienced when really receiving large quantities. Dr. Robertson has frequently, at a word of suggestion, caused the sensation of burning at the electrode to be felt, the limb to relax or contract, and many other phenomena to assert themselves which were usually associated with the application of the electric current. Another surgical procedure which has suggestion as a basis, is the so-called painless extraction of teeth by using an electric shock at the moment of pulling, and thus diverting the patient's attention.

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*Progress in Medicine.* It is the opinion of Mr. Malcolm Morris, as recorded in his late contribution to the *Nineteenth Century*, on "The Progress of Medicine during the Queen's Reign," that "The chief progress that has been made in medicine has been to teach people how to do without it." When we think of the horrid and death-dealing concoctions that used to be dealt out to the sick a half century ago, this is truly encouraging, and we could hardly ask for anything better; but the doctors have yet to learn that the noblest part of their mission is to teach people how to keep well. One having a vigorous and well-balanced physical system, offers no lodgment to disease germs, and can snap his fingers at hordes of Bacilli and Bacteria.

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*The mourning bicycle.* It seems that this is the latest craze that has been introduced in New York. The machine is wholly black—no nickel surface being visible. A widow of the fashionable class was lately seen on one of these "mourning bicycles" in New York, having on a black sailor-hat with black crape band and large black rosette in front. Her tailor-made suit was black, relieved only by a shirt-front and high linen collar—both striped black. She was accompanied by a black poodle. What a nice finish it would give this *tout ensemble*, and how complete would be the entire correspondence were the face and hands of such people to be blackened by a thorough application of burnt cork, or pulverized charcoal. We would recommend this suggestion to all who seek to advertise their grief so conspicuously by surrounding

themselves with a pall of blackness—symbolical of darkness and despair. How more than ridiculous this custom is ! how shocking to every sense of propriety ; If any change is to be made, let white—the emblem of purity—symbolise the departure of a freed soul to higher realms of life, light and immortality.

\* \* \*

The soul of the writer of the following which appeared in the *Metaphysical Magazine* for May, has evidently been touched by the *divine fire*. Read and meditate thereon.

“ There are no boundaries to the spiritual universe ; no bonds to the aspiring soul ; no limit to the potency of faith.

The spirit of truth is here, and can accomplish all things. There is nothing too broad, too high, too deep for it to compass. I have heard its voice as it came surging through the depths of my being, and I am obedient. Who shall dare to stay its currents, or dam the transcendent flow of vitality which seeks to discharge itself at my threshold ?

I am sovereign in my own universe. All inferior forces wait upon me and accomplish the purposes of my unerring will.

I am an organized centre of spiritual forces, and I radiate of my abundance to the utmost circumference.

The wealth of the spiritual substance is incorporated in my very being. All things are mine by birthright. In this I show no special arrogance, for I hold my state in common with all the children of the King.

I wield the potencies of the universe, which adapt themselves to the wants of every creature. Eternally sublime, I wait the transforming processes of the ages.

The alembic of spirit is at my very soul centre. Here is the fragrance distilled which sheds its bounteousness upon a waiting world.

An Æolian harp, breathed upon by the celestial gates, I vibrate only harmony and peace.

I am a focal point of Omnipotence. Streaming through me in one continuous flow, the Divine Energy finds its own channels of distribution and vessels of expression.

I have taken possession of my temple, which is dedicated to the service of the good. Its altar-fire of love is quenchless ; its ministrants are holy thoughts. The water of life fills its bowls, and with perfumed spray of chastity are all its appurtenances cleansed. Its avenues are closed to the entrance of all impurity, and forth from its gates speed the glad messengers of truth with songs of everlasting joy.

“ As captain of the Lord’s host am I come.” Fully armed and equipped, I now step forth in the service of humanity, and my arms shall never rust, nor my whetted blade of steel be turned aside from following up the course of victory.

DECLARA.

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In a long editorial on “ Points in Hindu Social Reform,” The *Madras Mail*, of May 15th, opens its remarks as follows :

“ Perhaps the most healthy sign in the columns of Native journals is the serious way in which they are beginning to take the question of Social Reform. Whatever may be the private conduct of any given Editor, it is only in isolated instances that any newspaper sets itself deliberately against all criticism of the present order of things. . . . The Reformers may fairly claim to have brought ‘ the traditions of the elders ’ before a bar where their authority must be established on other grounds than age and general acceptance ; for, among educated Hindus, at any rate, it has come to be generally accepted that there must be a change in the social



life of the community, a change chiefly to be marked by the elimination of many things that have long been part of the home-life of the land. This does not mean that a revolution is to take place all at once. Unfortunately, many of the men who by education see where ancient customs are rotten and can be amended, are by temperament quite unfitted to fight the battle that must be fought, before the ban of the *gurus* against sea-voyages, the intermarriage of persons of different sub-castes of the principal castes, and the re-marriage of widows is done away with."

It would indeed be a difficult matter to find *perfect* workers in any field, but if each one who realises that certain reforms ought to be ushered in, will use his influence, and work for them to the best of his ability, instead of holding back and finding fault with those who are working, some further progress might be made towards the desired end.

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*Theosophy in Australasia* has an important article by H. A. Wilson, on "The Need for Theosophy." We copy the closing sentences which should be widely read. The writer says :

Religion, science and metaphysics having all proved themselves, when taken alone, incapable of solving the problems which have so much perplexed us, and which we must solve or perish, what shall we do? Shall we exclaim, as thousands—perhaps millions—have done before us: "Let us eat, drink, and be merry, for to-morrow we die?" or shall we examine the claims of this Theosophy which many like ourselves have found so helpful?

To those who have studied it as a last forlorn hope it has seemed like the first faint brightening of the coming dawn, a feeble whispering, indistinctly heard, which gradually peals out into an unmistakable "Everlasting Yea." To them it seems that the dawn has broadened out into glorious sunlight, the missing key-piece of the puzzle-picture has been found. Life, which seemed such an evil thing, has become a process of marvellous beauty, and although the end to which all things are working may not yet be seen in its totality, yet having realised at first theoretically, then logically, and last of all from their own knowledge, that the soul of man is the one reality in him, which eternal in its essential nature strives ever towards a fuller, nobler, more glorious manifestation of itself until, grown strong in knowledge, in power and in wisdom, it attains the goal of its striving and becomes self-consciously united with the Divine All-Consciousness.

If Theosophy can do all this, and we claim that it can, if it can give back to man not only his belief in the soul, but can show him how to prove its existence for himself; if it can demonstrate the reality of the states of consciousness after death, and show how the gulf between one life and the next is bridged and the total gains of experience in one life are carried forward into another; if it can show how the universe is governed by rigid law operated by conscious entities; all lesser laws, and those who put them into execution, unified, subordinated, and correlated by higher ones until they are all embraced in, and form portions of one Universal Unity which the Christians call God, and the Hindoos Brahm, whose attributes are Being, Bliss, and Consciousness, then the need for all men to know of it is demonstrated.

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We cull from the "Sayings of Sri Ramakrishna Paramahansa," the following, as given in the *Brahmavadin*:—

*Sayings of Rama-*  
*Rama-*  
*krishna.* Always ponder within yourself in this wise; all these family concerns are not mine, they are God's and I am His servant. I have come here to obey His commands. When this idea becomes firm, there remains nothing which a man may call his own.

The iron must be heated several times and hammered a hundred times before it becomes good steel. Then only is it fit to be made into a sharp sword to be bent in any direction you like. So man must be heated

several times in the furnace of tribulations and hammered with the persecutions of the world before he becomes pure and humble.

One who spends his time in discussing the good and bad qualities of others wastes his time. For it is time spent neither in thinking about his own self nor the Supreme Self, but of other selves.

\* \* \*

*Points touch-  
ing reincar-  
nation.*

In the course of Mrs. Besant's reply to Rev. Dr. Jenkins, as published in the *Kansas City Times*—U. S. A., she says :

"The doctrine of the pre-existence of the soul and of its reincarnation on earth surely deserves more careful treatment than it receives at Dr. Jenkins' hands. It is the foundation of two religions, whose literature in Sanskrit and Pali is the admiration of the world of scholarship to-day for profundity of thought and sublimity of religious feeling. It was taught by the master minds of Greek philosophy; it is found in the writings of the greatest bishops and doctors of the Christian church during the first four centuries; it was current among the Jews at the time of Christ, and was indorsed by Him in His statement that John the Baptist was Elijah.

"Emerson, Whitman and Lowell, among American writers, show belief in it. Max Müller says that the greatest minds of humanity have believed it. Prof. Henley remarks that it is supported by the analogy of nature. Philosophically, it is implied in the immortality of the soul, as was pointed out by the sceptic Hume. Scientifically, it is the inevitable pendant of the evolution of the body. Such a theory may be rejected, but a jeer is not an argument.

"Nor is Dr. Jenkins more happy in his presentation of the theosophical conception of God. While Theosophy declares that the Divine Existence in itself is beyond the reach of human faculties, and that man can not, by searching, find out God, it presents to us the Logos, or Divine Word, the manifested God, as the source in the universe, of all life and of all consciousness, the object of deepest and most reverent love and worship.

\* \* \*

*The  
fault-finding  
genius.*

There is quite a vein of philosophy underlying the following, from *Great Thoughts* :

"Many people have a genius for seeing the faults of others, but there is one peculiarity about this faculty which will be an interesting study for the psychologist; it is the tendency to criticise most sharply those faults in others which are most prominent in ourselves. In other words, that which excites our greatest antagonism is the duplication of our own traits. It would be amusing, were it not disturbing and pathetic, to hear people criticise mercilessly, traits in others which everybody recognizes as being the special possession of the critics themselves. It is pathetic because it shows how little we know about ourselves, and it is disturbing because it suggests to a listener that he may be doing precisely the same thing. In all probability he is. So little do we know ourselves, as a rule, that when we see parts of ourselves in others we detest them. If we recognized them as being in a sense our own possessions, we might not like them any better, but we should surely sympathize with their possessors. If there is any common experience which ought to draw us together, it is identity of struggle and temptation. We ought to stand shoulder to shoulder with those who are fighting the same fight which we are fighting, and who find in themeelves the same tendencies to evil or to weakness; and yet these are the very people from whom as a rule, we withdraw ourselves most entirely, and upon whose shoulders the lash of our criticism falls most mercilessly."

# SUPPLEMENT TO THE THEOSOPHIST.

JULY, 1897.

## T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various funds of the T. S. from 26th May to 24th June 1897.

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. C. Sambiah, Mylapore	...	1	8	0
„ Alexander Fullerton, General Secretary, American Section, T. S., Further Dues, \$25	...	83	0	0
„ St. Paul, T. S. per Mr. A. Fullerton, Donation, \$2-50	...	8	4	0
„ David D. Chidester per do do \$5	...	16	8	0
„ Asa G. Henry per do do \$10	...	33	3	0
„ P. Nanjunda Naidu, Shimoga, Donation...	...	3	0	0
LIBRARY FUND.				
Mr. T. N. Ramachandra Iyer, (Chittoor), Donation	...	15	0	0
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OLCOTT PENSION FUND.				
Mr. Jai Dutt Joshi, Garhwal, Donation	...	10	0	0
ADYAR, MADRAS, } 24th June, 1897. }	T. VIJIARAGHAVA CHARLU, Treasurer, T. S.			

## THE PRESIDENT'S TOUR.

We have news from Col. Olcott up to the 25th May, when his steamer, the "Duke of Westminster," was off the coast of Sumatra, headed for Batavia which he expected to reach the same evening. He writes that the voyage had been delightful as the cool current of the S. E. trades made one forget the Tropics and be indifferent to the rise of the mercury as soon as Ceylon was left behind. Besides himself the only saloon passengers were three Australians, two ladies and a gentleman. The cabins, saloon, bath rooms and passages were floored with encaustic tiles and kept very neat. thanks to the Commander, Capt. W. L. Prentice, who was as agreeable and skilled an officer as the Colonel ever sailed with which, considering the number of his voyages, is no small compliment. The ship's first port of call was Batavia, after which were to come in succession Samarang, Sourabaya, Thursday Island, Cooktown, Port Douglas, Cairns and Townsville, the Colonel's destination and the point of beginning of his projected long Australasian tour. At the time of writing he was in the best of health and spirits.

The President of the Jubbulpore Branch T. S., acknowledges receipt of Rs. 375 from the Bombay Branch in aid of the Hindu Orphanage Fund started at Jubbulpore in the interest of Famine-stricken orphans.

## DR. GUELPH NORMAN'S EDUCATIONAL WORK.

The Buddhists and Hindus of Burma have reason to be grateful to Dr. Norman for his earnest and successful efforts in providing schools where their children can be educated free from outside religious influence. For many years an active worker in the mission schools, he has of late identified himself with the interests of the natives, and as a consequence seems to be suffering considerable persecution from those who were formerly loudest in his praise, and who now lose no opportunity to circulate slanderous reports concerning him, taking advantage of a misfortune suffered by him, during the past year, resulting from the conduct of another person with whom he was temporarily associated, and which brought him into temporary disgrace, in the eyes of some people, but which did not, in any way, injure his real character. In *The Moulmein Advertiser* of June 5th. Dr. Norman publishes a protest against these defamatory reports and a warning against those who are most active in circulating them, to which the editor adds the following note :—

In fairness to Mr. Norman we publish the above letter, and we are glad to be able to add, that we have read the letter of the District Superintendent of Police and that he has put a stop to the unnecessary and uncalled-for annoyance to which our correspondent has been subjected.

Mr. Norman has explained to us the circumstances in which he was victimized and we may say the reports that were in circulation about him are not true. In common fairness, we think Mr. Norman is entitled to a hearing.—ED., M. A.

We may add that Dr. Norman has commenced the public advocacy of the cause of Theosophy in Moulmein.

## THE MUSÆUS SCHOOL AND ORPHANAGE.

This school for the education of Buddhist girls is again crowded to overflowing, notwithstanding the increased accommodations afforded by the new building, and further additions must be made; but the most immediate need is, a SUSTENTATION FUND, to meet the regular current expenses. It is earnestly hoped by the Trustees, that the friends of the school will render some immediate aid in this direction, that the increasing expenses may be met....

## THE SARASWAT INSTITUTION, CALCUTTA.

This Institution was established, by Babu Nagendra Nath Chatterjee, F. T. S., under the auspices of the Theosophical Society in 1896. During the short period of its existence the Institution has been fortunate enough to secure the patronages of such eminent men as Lieutenant-Colonel H. H. Maharaja; Sir Nripendra Narayan Bhup Bahadur, G. C. I. E., A. D. C., to H. R. H. The Prince of Wales, Maharaja of Cooch Behar, Major-General G. de C. Morton, C. B., Adjutant-General in India, Raja Benoy Krishna, and Babu Binod Beharu Mullick, Zemindar and Presidency Magistrate, Calcutta. Four boys have passed the Entrance Examination this year. The school has made a steady progress, and there are nearly 400 boys on the roll. We wish the Institution every success. The Institution seems to meet a great want in the demand for education, and we think its promoters deserve every encouragement. The school has been visited by the Hon'ble Babu Norendra Nath Sen, Editor, *Indian Mirror*, Kumors Norendra Nath Mitter, and Rupendra Krishna, Babu Lall, Beharu Bysack, Municipal Commissioner, Babu Charu Chunder Mitter, Attorney-at-Law, and many others.

On May 1st, a charter was issued to the Nyima T. S., Philadelphia, Pa., with 13 charter members. The President is Alex. W. Goodrich; the Secretary, Washington, J. Shore, 1423, Locust St.

On April 29th, a charter was issued to the Topeka T.S., Topeka, Kansas, with 7 charter members. The President is Thos. Du G. Humphreys; the Secretary, Mrs. Eliz. M. Wardall, 307, Van Buren St.

On April 30th, a charter was issued to the Eastern Psychology Lodge T. S., Chicago, Ill., with 7 charter members.

The two former are due to Mrs. Annie Besant, the last to the Countess Wachtmeister. There are now 30 Branches in the American Section.

ALEXANDER FULLERTON,  
*General Secretary.*

DEAR SIR,

On May 24th, a charter was issued to the First Newark Lodge T. S., Newark, N. Y., and on May 27th, one to the Brotherhood T. S., Denver, Colo.; the former with 7 charter members, the latter with 33. The Branch in Denver is one fruit of the labors of Mrs. Besant. There are now 32 Branches in the American Section.

Yours fraternally,

ALEXANDER FULLERTON,  
*General Secretary.*

#### LIFE AFTER DEATH.

"Life on the Other Side of Death" was the subject chosen by Mrs. Annie Besant for her last lecture in Los Angeles. Mrs. Besant prefaced her address with the assertion that she spoke only of what she knew with absolute personal knowledge, and her whole argument was made with the earnestness and simplicity of unwavering conviction of the truth of what she spoke.

She began by deploring the custom of mourning for the dead, urging the wisdom of the view taken by the early Christians, whose funerals were in the nature of triumphal processions, and who regarded death merely as the gate-keeper of life, instead of the end. Deep grief at the death of loved ones is irrational except to materialists, to whom the cessation of the physical life necessarily means the end of all things. To those who believe in the immortality of the soul, all grief and terror in the presence of death will pass away as soon as what is now unknown is made clear.

What is found on the other side of death depends on the character here. The soul does not change, but merely develops the powers which it possesses at the present time. By what is called death, the soul merely passes from life to life. It is an immortal entity, the only thing which does not break up in its passage through the worlds. Death occurs merely when the soul draws in from the dense physical body the life which emanates from it, leaving the body without the soul energies which have made it active and sentient. The soul remains in the astral body in which it will live in the astral world.

There are many regions in the astral world, and the part, or condition, into which the soul passes after leaving the physical life is determined by the character of that soul. The lowest part of the astral world is filled by souls actuated by the lowest type of brutal and animal passions, with very little mental development. This state corresponds to the orthodox idea of hell, except that there is no suffering outside of that caused by the condition of the degraded soul itself, and that it is a passing condition from which all must eventually work out into higher life. Suicides and executed criminals of the lowest type are flung into this state of wretchedness while their evil natures are at the strongest, and are thus set free to work untold mischief, for the astral world is in such close sympathy with the physical, that its vibrations of evil often cause the epidemics or crime noticeable in the history of mankind.

The next three divisions of this astral world are peopled by the souls of those below the average in education and mental attainments, people of petty, trivial lives, who still seek to occupy themselves with the affairs of

this world. Those who have advanced beyond this stage do not awake in this region, but sleep quietly until they come to consciousness in their own place.

In the three highest divisions of the astral world [are found the more intellectual people, in the material sense of the word, people in whom the higher spiritual powers are as yet undeveloped, but who are beyond either criminality or triviality. If the soul is sensitive to all the higher impulses and unselfish emotions of love, charity, compassion and noble aspiration, it will sweep quickly and unconsciously through this intermediate astral space and awaken in the heavenly land, of which the commonest realities are far beyond the poet's most exquisite dreams. To attain this, all that is necessary is to subjugate the grosser nature, refining passion into emotion, and cultivating every noble aspiration and every gift or talent that is possible of attainment.

In the heavenly world is bliss to which the highest moments of happiness in the physical life are but the faintest shadows. Even undeveloped souls with noble impulses are not shut out from this beautiful state, the only difference being that their stay is shorter before they again take up the burden of life in the physical world. In heaven all hopes, all longings and aspirations come back to be worked up into power, that the next incarnation may be productive of greater good. Heaven is the heritage of all souls, and is given to those who have power to advance steadily upward in their evolution, thus working out the great plan of creation.—(*Los Angeles Daily Times*).

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No person's religious opinions are asked upon his joining, nor his interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

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Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1896, 428 charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

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ADYAR, January 1895.

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

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