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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

VOL. XVIII. No. 9.—JUNE 1897.

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THE THEOSOPHIST.

VOL. XVIII. NO. 9, JUNE 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER III.

THIS Cawnpore visit was made memorable to me by the proofs I got of Damodar's rapid psychical development. As stated elsewhere, he had been visited when a lad during a severe illness, by a glorious personage, whom he was enabled to identify, many years later, after connecting himself with our Society, as one of the Masters. The intimate relationship of teacher and pupil had then been established between them, and Damodar had thrown himself heart and soul into psychic training; regulating his diet, devoting specified hours to meditation, cultivating a spirit of perfect unselfishness, and working night and day to the uttermost limits of his strength, on the duties of the official position I gave him in the Society. His coming with me on the present tour was by command of his Guru, and throughout the journey we had many proofs of the progress he was making in spiritual unfolding. I remember that he astonished me that evening of our arrival at Cawnpore, by giving me, verbally, a message from the Master in answer to my surmise as to what I ought to do in a certain matter that had just turned up, and telling me that I would find it written out in a note that was even then in my locked writing-desk, the key of which was in my pocket, as it had of course been, all day. On going to the desk and unlocking it, I did find the very letter he had mentioned, and which, by the bye, was from Mahatma K. H., in the hand-writing subsequently pronounced by the sage S. P. R., on the authority of the infallible Mr. Netherclift, to be of H. P. B.'s concoction and nothing else! As H. P. B. and I were then five days' postal distance apart, the forgery theory will hardly cover the Cawnpore incident.

On the second day after reaching Cawnpore, I received from Adyar a rather large mail that had been re-addressed to me from there. Among the letters was one from the late Mr. Sam. Ward, dated at Capri, and enclosing a note to Mahatma K. H., which he begged me to have forwarded if possible. As Damodar was then going nightly in astral body to the *ashram* (residence) of that Master, I handed him the letter, saying that he might ask Him whether he should bring on the letter or not. This was on the afternoon of November 4 (1883), and we were at Cawnpore, N. W. P. The reader will kindly keep this in mind in view of the sequel,

On the previous evening I had lectured in the station theatre, a long narrow room with the stage at one end. Agreeably to the repulsive custom that prevails throughout British India, all Europeans, or rather whites, all half-breeds and even all Christian converts or pretended converts wearing European dress, were given the front seats, and all Hindus however high-born or respectable (not always convertible terms) were placed behind them: an aisle ran through the middle of the room. Now I am rather sensitive to the auric 'spheres' of persons, and quick at feeling whether they are sympathetic or hostile to myself. Every public lecturer, dramatic artist and other public character has this same finer sense more or less acutely developed, but I fancy mine is rather quicker than the average. On this occasion I felt as if there stretched between me and the beloved Hindus a barrier, almost a wall, of antagonistic thought, and a less skilled hand might have been stricken dumb by it. But, finding the hostile current flowing towards me from the right, I planted myself opposite the aisle, put my will to work to break through the cross-current, and at last made the connection between myself and the sympathetic portion of my audience. That this is no freak of the imagination but a very real and palpable fact in human intercourse, will be attested by every person of average nervous sensitiveness whose business it is to speak, sing or play before the public. More than once it has happened that the presence of a single white man, not a Theosophist, in an audience of Hindus, has acted as a damper upon them and reacted upon me, and for the simple reason that, while between all Asiatics, of whatsoever race and creed, and myself there is a complete sympathy and mutual trust, between them and the average white man there is the distinct mutual antipathy based, as I believe, upon a conflict of auric, or mesmeric polarities. Closer personal intercourse and the development of mutual sympathies, would change the present feeling of *noli me tangere* into the same pleasant relationship as that of all Asiatics and all recognized Theosophists.

From Cawnpore we moved on to Lucknow on the evening of the 4th November, reached that Station at 9 P. M. and were welcomed at the house of Mr. Jwala Prasád, one of our active members. Every minute of the following day was occupied, the details including receptions of visitors, with conversazioni, the trial and expulsion of an unworthy half-caste member, a lecture on "Theosophy and its claims," and then until 1 A. M., private teaching of mesmerism with illustrative demonstrations on one of the Hindu gentlemen of my suite. Bara Banki followed after Lucknow, and the usual routine was gone through. I must in passing, however, pay a just tribute to the intellectual brilliancy shown by Pandit Pran Nath, F. T. S., in summarizing my lectures at the above two places, in Urdu, with an eloquence and unhesitating fluency that were both admirable and remarkable. I have been often placed similarly under obligations

by educated friends, for from first to last my lectures throughout Asia have been interpreted in eighteen different languages.

Bareilly next, where I lectured, and then on to Moradabad, where Damodar gave me another proof of his acquired power of travelling in the astral "double." He went to Adyar, conversed with H. P. B., heard the voice of a Master speak a message to me, and asked H. P. B. to telegraph me the substance of it so as to satisfy me of his veracity in these matters. On reporting the facts to me, he dictated the message as he heard it, and all present in my room signed a certificate as to the facts. The next morning the expected telegram from H. P. B. was delivered to me by the postman, this being the rule in India as to the class of "Deferred" messages. The dispatch corroborated Damodar's dictated and certificated message, and again the witnesses who were present signed their names on the back of the Government dispatch. The S. P. R. has been pleased to do its best to weaken Damodar's reputation for credibility and mine for common sense in this affair, but the facts are above honestly reported, and their opinion does not concern me in the least.

Aligarh came next on our tour-programme and here, on the 12th of the month, we came to the sequel of the Ward-K. H. letter affair. At the post office I received my mail from Adyar, and in it a letter posted at Head-quarters *on the 5th inst.*, by H. P. B., enclosing Mr. Ward's identical letter to K. H., which, it will be remembered, I received from Italy and handed to Damodar at Cawnpore on the 4th, that is to say the evening before she posted it at Adyar. Its cover bore the dispatching stamp of Adyar, November 5, and the receiving stamp of Aligarh of November 10, the two places being distant apart five days rail journey. The letter had been awaiting me two days in the Aligarh post office. I submit this as about as clear a provable case of instantaneous transportation of a material object between two distant points as can be found on record. Collusion and trickery are barred by the evidence of the postal markings described. I have the letter still in my possession, and shall be happy to show it to any one save the managers of the S. P. R., whose savage injustice to H. P. B., the most gifted and marvellous psychic of the age, makes it unseemly for those who knew her merits as well as demerits to take further notice of that clique.

In connection with this astral journey, Damodar told me an interesting fact. On putting his body to sleep as usual, he made a dash for the home of the Master, among the Himalayas, but found on arriving, that he too was away in the astral body, and by the power of his attraction for his pupil the latter was swept away as powerfully and instantaneously as though he had ventured into a deep and impetuous river current and been carried off his footing. The next minute Damodar found himself at Adyar, in the presence of both his Master and H. P. B. On going to sleep he had held Mr. Ward's letter in his hand, and it had, it seems, gone along with him on the astral plane—*itself*, of course

changed from ponderable into astral, or etheric, matter. On telling the Master about the letter, he perceived it in his hand, gave it over to him and was bidden to return to his place. By the radical power of the occult chemistry or physics, the astralised letter was restored to its solid state, taken by H. P. B., and the next day duly posted to my Aligarh address; the sequel is known. If I were better versed in science I should use this incident, together with that of the other Master's turban given me at New York by my astralised visitor, and various other instances of *apport*, as a text for a discourse upon the possible changes in solid bodies, from the densely physical, objective and ponderable condition, into that of the invisible, intangible one of bodies on the astral plane. That the changes can be worked in both directions, *viz.*, from the objective to the hyperphysical, and back again into reintegration, or manifestation, is within the personal knowledge of many experienced investigators of psychical phenomena. These sixty-odd chapters of this series of "Old Diary Leaves" contain enough examples to prove the case, and the eye-witnesses to them are both numerous and unimpeachable: so, too, the works of an army of other writers and experimentalists in this field of natural science support my own statements. What with our X rays, our Marconi rays, our researches in the Odic Force, in hypnotism and, by no means the least important, in spiritualistic mediumship (*e. g.* the cases of Mrs. Compton, Mrs. d'Esperance, and Honto and other materialisations at the Eddys'), we shall soon find ourselves forced to begin again with the alphabet of physical science and stretch out our hands to the East for help to understand the Nature in which our microcosmic selves have been so long vaunting our wisdom. The phenomenon of my rose-born, half-ounce gold ring, which all my constant readers must recollect, is the only one that I can now call to mind which proves that a solid object can exist within another solid object without possessing tangible bulk and without abrading or disturbing its particles, yet at the same time have appreciable weight. Surely a long vista of physical discoveries is opening out before us.

We went on to Delhi next, where I lectured twice at the Town Hall, and whence I dispatched young Brown and L. V. V. Naidu, of my party, to form a Branch at Rawal Pindi, my own duties precluding my going myself. From Delhi, the programme took me to Meerut, the home of that gifted young Hindu lawyer, Rama Prasád, whose work on "Nature's Finer Forces" made him known, some years later, to the whole Theosophical reading public, the world over. From thence to Lahore, where things of great moment happened. Between the two stations, Damodar made another astral flight which was capable of verification. Three of us—he, I and T. Narainswamy Naidu—were in the same railway carriage, Damodar apparently moving uneasily as if in sleep, on one of the berths: I was reading a book by the lamp-light. Damodar suddenly came over to me and asked the time, which by my watch was some minutes before 6 P.M. He told me that he had just

come from Adyar where H. P. B. had met with an accident ; whether a serious one or not, he could not tell me, but he thought she had tripped her foot in the carpet and fallen heavily on her right knee. The reader will observe that the young man was but a beginner in occult science, and incapable as yet of accurate recollection, in returning to outward consciousness, of his experiences on the other planes of being. I mention this in view of the studied unfairness of the S. P. R. toward him. For my own satisfaction I did two things on hearing his story. I wrote a certificate of the occurrence and got Narainswamy to sign it with me, noting the time, and from the next station, Saharanpore, telegraphed H. P. B. a question as to " what accident happened at head-quarters at about 6 o'clock." We reached Lahore the next morning at 9 and were escorted to a camp of six tents and four large *shamianahs* (open canvas pavilions) which had been pitched for me on the open ground (*maidân*) to the North of the city. We very soon began talking with our friends about the previous evening's incident in the train, and my memorandum was passed around for information: I got the friends present to sign it, and to say that the expected telegram from H. P. B. had not yet arrived. My party left me to take their morning bath and meal, and while I was sitting under the shadow of my tent with Mr. R. C. Bary, Editor of the *Arya* magazine, a Government telegraph peon was seen coming towards us with a brown-covered telegram in his hand. I made Mr. Ruttan Chand take it into his own hands and keep it unopened until the return of our party, in whose presence it should be opened and read. This was done at 12 noon, by Mr. R. C. Bary, and the nine present signed on the back to attest the circumstances. The contents were these: " Nearly broke right leg, tumbling from Bishop's chair, dragging Coulomb, frightening Morgans. Damodar startled us." My Saharanpore dispatch was received by H. P. B. late at night on the 17th: her reply was dated at Adyar at 7-55 A.M., on the 18th, and I got it at Lahore at noon. The discrepancy in Damodar's statement of details and H. P. B.'s is not even surprising in view of his then stage of spiritual evolution, while the corroboration of the major fact of the heavy fall and the injury to her right knee is full. There have been critics of limited acumen but great conceit, who wish us to believe that this might have been a vulgar conspiracy between Damodar and H. P. B. to deceive me; but I am not aware that it is likely that a fat woman of 16 stones' weight would give herself a serious injury to her knee for the purpose of befooling me, when she might as easily have agreed with Damodar that he should have seen her doing something that would have been queer and yet harmless in itself, such, for instance, as making antic gestures, tearing a newspaper into bits, or declaiming a Russian or French poem: the explanation has not the support of common sense. And then character counts for something, outside the S. P. R., and gentlemen are entitled to some credence when it is not a question of money interests; sometimes even then. H. P. B.'s telegram mentioned a fact until then unknown to us,

that Major General and Mrs. Morgan, of Ootacamund, were visiting at Adyar.

My camp was thronged with visitors during the three days of our stay, and I gave two lectures under the largest *shamianah* to multitudes, with great pots of fire standing along the sides to modify the biting November cold: for the Panjāb is the reverse of tropical as to temperature, in our winter months. My kind and most capable interpreter was Pandit Gopinath, F. T. S., a well educated and most enterprising journalist, a Brahmin of Kashmir, well known to Theosophists for his unshakable loyalty to the two Founders.

I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on an open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master, K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp that burned on a table at his back. Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms. When I had time to pay attention to myself I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesignated, then active, opponents of the Society, which were realised in the passing away of the Swami Dyanand Saraswati and Babu Keshab Chandra Sen shortly after. A point to notice is that the handwriting of this letter, formed in my own palm by the Master K. H. himself, is identical with that of all those others which the sagacious Netherclift, after much dissection of them into their original pathook-and-hanger elements, pronounced to be of Elavatskyan origin! What happened in young Brown's end of the tent, he related orally to a great many still living witnesses and published in his pamphlet, *Some experiences in India*, my copy of which I cannot lay my hand upon at this moment. But in his other pamphlet, *The*

Theosophical Society; an explanatory treatise, published at Madras, he says (p. 11): "It will be sufficient here to remark that Mahatma K. H. is a living Adept and that the writer had the honour of seeing him personally at Lahore and of being spoken to by him and even touched. Letters have been received by the writer at Madras, Lahore, Jammu (Kashmir) and again at Madras, all being in the same hand-writing, etc., etc." The foundation having been thus laid, and Mr. Brown's other pamphlet available after a little search, I may say that on hearing an exclamation from his side of the screen, I went in there and he showed me a silk-wrapped letter of like appearance to mine though of different contents, which he said had been given him much as mine had been to me and which we read together. That he has since swung around a whole circle of changes, and is now a professed Roman Catholic and a teacher in a school of that Church, does not alter in the least the facts of his receiving this letter as described, and his identifying it as in the K. H. script.

The Master's letter to me connects itself with the visit to me at New York of the other Master when, at my unspoken thought-wish, he "materialised" his turban and gave it me as an objective proof that I had received his visit. The letter says: "At New York you demanded of . . . an objective proof that his visit to you was not a *Maya*, and he gave it; [now] unmasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our Conferences. I now go to young Mr. Brown to try his intuitiveness. To-morrow night, when the camp is quiet and the worst of the emanations from your audience have passed away, I shall visit you again for a longer conversation, as you must be forewarned against certain things in the future." He concludes with a remark that will not be very palatable reading to our ingenious American rivals who are trying to play the drama of Hamlet with the Dane omitted; he says; "Ever be vigilant, zealous and judicious; for, remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "Founders" and all who help on their work."

H. S. OLcott.

CHARACTER.

IT is considered a generally accepted fact, that a person's character is usually formed during the period of education. This opinion however, is not shared by every body. An accurate observer of this subject will hardly fail to remark, that nature in this particular respect is often most incomprehensible, inasmuch as on the one side, the most careful and pains-taking education at times is followed by deplorable results, whilst on the other, highly admirable characters come out of surroundings from which nothing but humiliating degradation and corruption could be expected. When such facts as these are added to the knowledge that pronounced or remarkable characters are constantly emerging, the appear-

ance of which cannot be explained either by descent or education, one is compelled to admit that in such cases the character is innate—born with the individual. In reality this is the only explanation that can be given for the numberless varieties in the human character, which are as countless and varying as the differences to be observed in features. The dissimilarities in character however, are not so openly evident as those of the outward appearance, and for that reason, not so often remarked. Generally speaking it is only the peculiar and uncommon characters which become remarkable; the greater number, the more ordinary, escape remark, and the common belief, is, that all these numerous variations and differences in characters are moulded in the same form, and that the so designated abnormal, or uncommon varieties are the result of accidental circumstance, whether arising from education or other causes. Theosophy, which has already illumined so many subjects, is able also to give some enlightenment in this direction, and whilst fully agreeing with the afore-mentioned idea that man's character is inborn, it goes still further, and endeavours to explain the causes, and in so doing it casts such searching light over this hitherto impenetrable problem, that we are constrained to admit its reasonableness. The revelation through Theosophy, of the doctrine of the re-incarnation of the human soul, or its re-birth in new bodies, when the old worn-out ones have served their time, constitutes really the true explanation of why the average man is in condition to appear with talents, tendencies and inclinations, many of them from his birth so pronounced that we cannot doubt as to their actual pre-existence, even if otherwise we were inclined to attach ourselves to the opinion of Locke, that "The Soul of man when it enters upon life, is like an unwritten page." The doctrine of Re-incarnation certainly answers a number of questions, but it does not explain all. It is primarily through a right comprehension of the "*Law of Karma*" that the intricacies of character can receive a complete and satisfactory explanation. What is then meant, by "*The Karmic Law*"? It is that universal law which governs and directs, so that an impulse once given does not stop working until the whole of its indwelling power is exhausted. It is the law of cause and effect, on the physical as well as on the spiritual plane. In the New Testament it is spoken of as "What a man sows, that shall he also reap." Karma has been called the law of retribution, but this last word expresses only a small portion of its meaning, for in itself it really comprehends a great deal more. Wherever in the Universe a force is set in motion, there the Karmic law will assert its due, so that the power is not wasted but must fulfil all the purposes for which it is originally designed. To our limited vision it certainly appears as if the many material obstacles often possess the power to defeat the motive faculty of spiritual forces, and all force is primarily of a spiritual nature. For instance, when death unexpectedly cuts short the life of a person who has been earnestly working for good, and whose life's work—from the human stand-

point—has been only half accomplished, we grieve as if force or strength had been wasted, and imagine that there is nothing of it left. But in the spiritual world, as well as in the physical, the same law prevails, *viz.*, the law of the conservation of energy, which is one of the expressions used in physical science to denote the Karmic law. Each personality is therefore a centre of spiritual force from which emanate rays in all directions, and these rays are our thoughts and desires, which take a more or less decided form in words and deeds. Those spiritual forces which are during life set in motion in this manner, are sometimes checked, as experience often shows, by all kinds of material hindrances, and the unanimous complaint of mankind that the power is not equal to the will, is a mighty proof that the forces in question have not had an opportunity of exhausting themselves. How many legitimate desires are we not compelled to stifle in their infancy, so as to be able in some way to achieve what we have most at heart, or, that which is our duty? Again, how many inclinations and talents must we not suppress in order to be able to develop perfectly a single one, and if, unfortunately, the struggle for daily bread claims all our powers, do we not, with sorrowful heart, say farewell to the dreams of our youth of a continuous development of innate talent! Those who work for the advancement of mankind, men of science, friends of humanity, the artist, one and all inwardly feel how infinitely more they wish to accomplish, but that the vitality, the life-power, is denied them. Energy however, is not exhausted when man dies; least of all that particular form of energy which has claimed the chief place in his life; and those other energies or forces which were felt only in a lesser degree, or, which found but small opportunity of development, these must presumably 'bide their time', so as to come forward in due order to perform their work.

If we now turn to the lower desires, we see that even they outlive the personality. The passions are rays of force, which on the basis of the same law, the conservation of energy, do not cease to work before they have to the utmost fulfilled their purpose. And that purpose is destruction. Their aim is the annihilation of the individual, and if unchecked they were allowed to go forward, they would not leave standing a single stone of the temple of the spirit called man. But fortunately their progress is kept in check by a higher power, which holds them under, and this power is the Higher Ego which dwells innermost in every human soul. But if this higher power has not commenced to fight against passions and desires in this earth-life, then the strife will occur in the next. Inasmuch as we divide our desires into higher and lower, and understand accordingly that the lower must be fought against and conquered, we thereby acknowledge or recognise the authority of the higher aspirations, and that they are so, can be clearly seen from what has been said of their nature. They are consequently indwelling tendencies, or possibilities of development existing in the Soul, and they appear, one after the other, according to the progress that is

made by mankind in its evolutionary course. The lower desires are in a certain degree legitimate, but on a lower plane and only relatively; their subjugation is absolutely necessary if man is to rise to a conception of spiritual things. This working upwards proceeds continuously, and when death surprises us we stand there with our life-work seemingly unfinished, and the forces or impulses sent forth—both good and evil—are, so to say, cut off in the middle of their course. But they are not lost. They are collected in that great ante-chamber of nature which like a sea surrounds our earth, and when the human Ego, being after its much needed rest prepared once more to re-enter earth-life, the soul clothes itself again in the characteristics it has laid on one side, and uses them as the vestures or sheaths for the future personality. And character is one of these vestures. The man is the same as before, and yet another. The forces, or more correctly speaking the elements, are the same as before, but they have, through the hand of Karma, arranged themselves as a whole, shaped to suit the new personality which now exists in the place of the old one. A complete process of re-generation is therefore undergone, where the architect—the same who built the former man, the higher Ego—works, so to say, after an altogether new design, but gathers his materials from the ruins of the older tenement. That such a re-generation must take place lies in the nature of things. If it were possible for the old entity to come back again in precisely the same condition as when it last left the scene of earth-life, with the same powerful tendencies and impulses, or in other words, with the desires still set in the same old direction, it would be difficult to see how any change for the better and higher could happen. The predominant desires would consequently then altogether overcome all the others, and their activity would not stop until they had completely detached the personality and drawn it so far away from its higher principles that no return would be possible. A new form is therefore a natural necessity; and the unseen architect follows the guiding of the Karmic law, when he shapes the mould for it. Is it possible then for us to ascertain how he goes to work? The subject may be obscure and mysterious, but we are not altogether without direction in our researches, and those suggestions towards answering this question pointed out to us by the Karmic law, should give us a general insight, which we can further understand and render complete by the use of our own observation. In the Bhagavad Gîtâ, Krishna says: "*Karma is that radiation which is the underlying cause of the existence and re-birth of all creatures.*" This universal conception does not only indicate that law, we before mentioned, in which we regarded Karma as the law of cause and effect; but it also comprehends that which we call *restoration*, or, from the human stand point, *retributive law*. Retribution is accordingly one of the conditions for the maintenance of existence, for without it, as we have before stated, the lower desires, *viz.*, the forces working against law—would take the upper hand and occasion annihilation. Retribution must then necessarily be considered as a chief factor in the ground plan or basis

of the new personality, and in the building of his character. It will not now be difficult to understand the universal principles which lie at the foundation of the forming of character. The builder of the new personality finds all the necessary material ready for him on his return, but these materials are not to be likened to lifeless stones, but rather to living entities, teeming with will and energy, stronger or weaker in proportion to the degree in which they were permitted a free development in their previous earth life. The Builder, as I have already said, is the individual, the Higher Ego, and the materials are the desires and tendencies; in short, all those impulses for good or for evil which he left behind him when he last quitted this earthly plane. These elements of character are now arranged so as to be conformable to the claims of the Karmic law, and instead of working mischief or destruction—as in the previous life—they are probably now so ordered that they are obliged to make restitution. Karma is truly the ground or basis of existence and re-birth, but it is also most assuredly the law of equal balance and restoration. In this work of restitution the before-mentioned impulses have now their special work allotted or pointed out to them. Not a single impulse can be suppressed; each one of them must work out its indwelling energy; but instead of having the power—as in the last personality—to work freely, or command; in the new personality it will be more or less bound; I mean that its activity will be guided in such a direction that it will become useful for higher purposes. In order to understand this better, let us for example, imagine a personality whose chief trait of character in a previous life had been *avarice*. This desire was then the master, or lord over the personality, and to obey this master was his highest gratification. This obviously selfish desire was in opposition to law—for the law is that all life is in our life, and our life in all, and that consequently we ought to live for others and not for self alone—so that as such it could not be permitted to grow freely. In the new personality the same energy is re-born, but through Karmic law it is placed in a different environment; and its position in relation to the rest of the elements in the character has become altered. Its energy is latent. Now when these forces or different energies begin to work, or operate in the new personality, he finds himself gradually but imperceptibly drawn into difficulties; he thinks he is acting in every way wisely and discreetly, but he often finds quite the reverse of what he expects; it seems just as if the invisible power is continually on the watch, lying in wait in order to defeat his expectations, and cross his plans. Everywhere he is constantly stumbling over obstacles, which are all the more dangerous as they are often hidden from view, and their nature is only comprehended when the harm is done and he seriously reflects over them. These obstacles are a man's peculiarities of character; those small traits which seem to us quite insignificant, which perhaps in themselves neither are, nor seem to be, faults, but which, nevertheless, in their present combinations, are liable to cause great havoc, and, may be,

bitterest suffering. Karma, which out of the rich storehouse of the lower self gathers the material for the new character, also allots to it a suitable surrounding. And as it were, places it in such circumstances of life, as will be best calculated to give the new personality the right opportunities of development—and those same traits, which in another surrounding world hardly have been noticed, might in the present bring with them direful effects. The *avaricious man* for example, who in his previous incarnation had no difficulty in finding occasions for satisfying his passion, finds himself, in the next, so placed that in connection with the rest of his characteristic traits, the satisfaction of this particular desire is either extremely difficult, or impossible. I assume here, for simplicity's sake, that the passion of avarice, in this last incarnation re-appears with the same power as in the previous one, although it is by no means necessary that this should be the case, for it is stated that Karmic impulses are just as likely to make their first re-appearance after several intervening incarnations. The circumstances of the age into which the new personality is born, must, according to law, have an important influence upon its conduct, but we are not here concerned so much with them, as with the re-born avaricious energy; This hitherto ruling passion now finds itself transplanted into an unfavourable soil, and eventually begins what I may be allowed to call the great Karmic battle. On the one side, the fully matured evil energy; on the other, all the lesser energies, those small traits of character which bind the giant with a thousand fine threads, and hinder him from acting. In this strife the personality is sacrificial. It is incessantly making endeavours to gratify and indulge the passion, from which it is for ever hindered by what appears to be either natural incapacity, or unfavourable circumstances, ill luck, and so on, but which are in truth energies which have hitherto slumbered or lain dormant, now evoked by the higher self from a previous experience; in short, from its own character, which compels the personality to commit folly after folly until its measure of suffering is complete, and it finally begins to recognise its aberration or illusion. This example of how a character is formed, when it has for its purpose the suppression of a dominating passion, is applicable to the formation of character in general. All people however are not so deeply steeped in selfishness as the avaricious person, and naturally they do not all require to go through the same amount of suffering. May be there are times of rest; incarnations following on those of extreme sufferings, when only minor Karmic effects are perceptible; periods during which the greater faults do not appear, but only the lesser are visible—a preparation, so to say, for future harder battles. Characters undergoing this latter condition as a rule exhibit no very marked characteristics; they are just ordinary people, and to the external beholder, they all appear to be cast in the same mould. This is however a profound mistake. In most people even the outer appearance denotes a definite innate dissimilarity, and this difference is still further expressed by

their various modes of thinking and acting. Set two persons of the same position in society, with the same education and the same talents, to do a certain work, whatever you will; give them precise instructions as to the best method of doing it, and you will invariably find that they do not carry it out in exactly the same manner. In our daily life we come across thousands of examples of this inherent dissimilarity, and the results towards which these apparently insignificant differences lead, point to a mysterious power which, unbidden, interferes in our destinies. This power is Karma manifested in the character. To give one example among the many. A son succeeds his father in his business, which the latter has worked up from almost nothing into a well known and profitable affair. The son has apparently no vicious habits, he is industrious and steady, and he commences his career with the best possible intentions. Every one foretells for him an easy and untroubled future. All seems to go well; he feels himself secure, takes unto himself a wife, and prepares to enjoy life. And now, may be, just when he has reached his highest idea of happiness, troubles begin. Kindly and helpful, he is ever aiding others at his own expense. The wife he chose was not suited to him; family life was not what he had believed it to be. After a time he finds himself alone, neglected, without means and without friends. But he is an honorable and upright man, and he has a firm belief that with honesty and industry he can fight his way through if he is careful enough to avoid those stumbling blocks which have been so disastrous to him. He courageously begins all over again. But now appear sundry small fresh traits or features of character which neither he nor any one else had remarked during his successful days; timidity, faint heartedness, credulity, over estimation of his own powers, and such like, all of which help to drag him into fresh difficulties, until finally he is looked upon by every one as a man for whom nothing succeeds, and for whom the only thing left, is, to lie down and die. All people, even the best, are burdened with peculiarities of character, which, although they cannot always be called faults, are nevertheless—according to the part they play in our drama of life—often the cause of much trouble and suffering. We try to uproot them, and do away with them if we consider them bad, and when they are not bad, if we are true to ourselves, we retain them, possibly in spite of their occasioning us sorrow and discomfort. From what has been said it is evident that the human character as it appears in the child as well as in the full grown individual has a most significant task to fulfil, and consequently cannot be regarded as the work of either chance or accident. It is carefully and exactly planned by the man himself, that is to say, by his *True Self*, and after this plan it is built up of those materials which are spoken of as "*Skandhas*," and which remain over after the disintegration of the lower principles. This plan, formed during the Devachanic state, is worked out there in its minutest details and is then sown as seed in the forthcoming human plan, in order that with it, it

may grow and bear fruit for either good or evil, according to the election of the personality it inhabits. So far I have sought to show how character may originate; my next task will be to enquire how it can be improved and ennobled. The first thing to be considered in connection with it, is, of course, the education; for the ordinary conception—even amongst those who allow that character is inborn—is, that through education good natural tendencies can be aroused and cultivated, and the bad ones suppressed, or altogether rooted up. According to what I have said before, concerning the origin of character, it does not appear that this view is precisely the correct one. It is proved daily by experience which so often teaches us the impotence or powerlessness of education alone against many of those inborn peculiarities of character, and how can it possibly be otherwise, if we remember and take into account the fact that these inmost cases lie latent during childhood and youth, and only first in riper years begin to develop in their full maturity. It is only in very exceptional cases that traits of character become in youth so decided that they are remarked by the Teacher, but in such cases they are usually so pronounced, that all chance of suppressing them is completely out of the question. It may be asked, does not education play any part at all then in this question of character? Yes, most assuredly, but before I enter upon this wide field of enquiry, I must first try to answer another question, because in so doing the solution of the former will become relatively easy. The question is this;—What am I, a man of mature years, to do in order to improve my character? The answer is extremely simple; it is comprehended in three words. Do thy duty. This apparently simple rule has the support of the highest authority. In the Baghavat Gîtâ, Krishna says: “* Through the performance of duty without attachment, sacrifice to the Highest, the Source of All—and so attain perfection,” or 2nd, “*Therefore without attachment, constantly perform action which is duty, for, performing action without attachment man verily reacheth the supreme.*” That here it is a question of the perfectibility of the character, and not of that alone which consists of spiritual knowledge, is apparent from the words which he utters directly afterwards, “Learn therefore that he who attains perfection becomes one with the Supreme, for such is the highest aim and purpose of Spiritual Wisdom.”

He who has correctly understood what has previously been stated concerning the formation of character, will not find this last fundamental rule at variance with the same. That place in society into which we are born, and those duties which are thereby allotted to us, whether towards friends or family, or whatever they may be, are by no means a work of chance, but the result of our previous Karma; and those duties are of such a character that their fulfilment demands from us a constant watchfulness, a perpetual attention to our *tendencies* which are ever striving to drag us out of the right track. I said just now that the rule

* The 1st reading is a part translated from quotation, the 2nd is the only verse which resembles it in Mrs. Besant's translation.—M. H.

was to all appearance simple, but it is only so in appearance, for in truth it is not at all simple; on the contrary extremely difficult. The difficulty in the first place lies in the fact that our natures—our tendencies, inclinations, and general slothfulness—in many respects work against the fulfilments of duty: secondly, that we are not in a position to grasp, or survey accurately our sphere of duty either as to quality or quantity: on the one side we regard only as duties incumbent upon us, those which most directly concern our daily life, our business, our families, possibly also those of the community and society; on the other side we consider that we have done enough, so long as no justifiable remark can be made against the manner in which these are performed. It seems tolerably clear that this kind of performance of duty—however worthy it may be in itself—cannot give that perfection spoken of by Krishna. This—if I may be permitted to call it so—*passive* fulfilment of duty, must eventually pass into one of complete activity, before it can ever effectively influence the work of the transformation of character. That is to say, we must first enlarge the sphere of our duties, and then proceed to fulfil those which appear to us as insignificant, quite seriously, not regarding what other people may say or think concerning our scrupulous observation of them. When I speak of the expansion of our sphere of duty, I do not mean that we should try to undertake things which are beyond our powers and are unsuited to us, because we have an idea that we ought to do as others are doing; it is this which Krishna means when he says: “*The duty of another is full of danger.*” But I mean rather those duties which are incumbent upon all of us, in order to counteract our selfishness, and make clear to us the still far from universally accepted truth, that humanity is an organism in which we are all brothers, and in which we all have consequently duties to fulfil. When this truth is once understood, and is perfectly clear and living within us, our sphere of duty will become so extended, that we shall no longer find satisfaction in a life of mere amusement and diversion, for the path of the perfectibility of character will be trodden in full seriousness. In order to be able with complete activity to fulfil our duties, it is requisite that we should avail ourselves, of all our spiritual, or rather mental faculties. To accomplish this, first and foremost a steady and continuous training of the *will* is demanded, so that it gains the necessary strength to break through all the innumerable obstacles which inevitably place themselves in the path of the disciple. And this also demands intellectual development, for otherwise how could a person discern, or separate the true from the false, or escape the mistakes he would consequently make; for, in ignorance, actions might be performed which would cause injury to one's self as well as the rest of mankind, and which would necessarily only increase the sum of evil Karma which has already accumulated. There is still another matter to which I should like to draw your attention, and which in the formation of character is of greater importance than many are aware of. I mean the concentration of thought. It is often said in theosophical writings that the western people do not know

how to think properly—that is to say, we have not the power of governing our thoughts, but that rather, on the contrary, they appear to rule us. This incapacity on our part renders us in intellectual and spiritual respects, fluctuating and rootless beings, actuated by, and susceptible to, all manner of unwholesome influences which in a high degree encroach upon our capacities, even when with the best of intentions, we work at the ennobling of our characters. It is decidedly of great importance that the methods which are pointed out to us through Theosophical teachings should be most seriously considered, and whether or not we call ourselves Theosophists, we should accustom ourselves to concentrate our thoughts steadily upon our daily duties, our studies, or upon whatever we undertake to perform. In this way we shall find ourselves developing into centres of force, which eventually, with ever increasing power, will be enabled to do good work in the service of Truth and Humanity.

Those points which I have sought to emphasize in the character development of mature age, are even applicable to the child and its education. Attainments are necessary, and good, and ought not to be neglected, where occasion is found to cultivate them; a modest and unassuming manner is also desirable, but before everything must be placed a never-failing observation and respect for the call of duty, and the training of the will, by constant exercise, to the custom of concentrating thought upon one thing at a time. Much depends also upon the Karma of the child, whether it is born of parents who have intelligence and capability sufficient to guide its education in the right direction, and it is unquestionably the duty of all theosophical parents not to omit this special training. Armed with such weapons, the youth or maiden emerging from childhood, will be able successfully to endure, through the inevitable struggle with their own characters, whilst at the same time better material is being gathered towards a new and higher foundation, the building of which belongs to a period when the old no longer exists as such. All effort towards the perfecting of character is in the highest degree important to the true Theosophist.

This perfection is not however the goal towards which his gaze is directed, but only a *means*, without which this goal is unattainable. The aim, or goal of the true Theosophist is the spiritual wisdom, known in India as Raja Yoga, the kingly or royal wisdom, and it is this alone which opens the gates to the Eternal Heavenly Kingdom, that Holy City, into which nothing that is defiled can enter.

The way is long and weary, but he who opens his heart to the Higher Self, and learns to listen to its voice, will never need to doubt, but will rather gain strength to conquer and vanquish all obstacles, and by degrees become partaker of that *light* which dispels the darkness, and which gives to mankind the rights and privileges of the Eternal Kingdom of Spiritual Knowledge.

M. F. N.

Translated from the Swedish by MAY HAIG.

THE PLAGUE AND ITS CAUSES.

[Concluded from page 486.]

KARMIC AND RELIGIOUS ASPECTS.

IT will be remembered that during the prevalence of the plague, not only the ignorant masses but many of the priests accused God of becoming angry, and composed prayers in which He was pictured with attributes generally applied to that personification of evil called Satan. The following fragments were offered by a Roman Catholic priest to his laity:—

In Tribulation.

O Almighty God! *despise* not Thy people who cry unto Thee in their affliction; but for the glory of Thy name, turn away Thine *anger*, and *help* us in our tribulations; through Jesus Christ Our Lord.—Amen.

In Times of Calamity.

O Lord Jesus Christ; holy, immortal God! have mercy upon us and upon all men; purify us by Thy holy *blood*; save us by Thy holy *blood*, now and forever.—Amen.

In Time of Famine and Pestilence.

Grant, we beseech Thee, O Lord! an answer to our hearty supplications; and, Thy *wrath* being appeased, turn away from us this famine, and pestilence, that the hearts of men may know that these *scourges* proceed from Thine *anger* and cease by Thy mercy; through Jesus Christ Our Lord.—Amen.

It is neither God, nor the planets, much less the gods presiding over them that are angry with mankind. This view, as well as the security derived from the habit of overlooking the physical side, trusting entirely, with folded hands, on the Deity, saying that by fasting one will appease the wrath of God, is the offspring of ignorance and fatality. It kills self-reliance. Whether it is the will of God or otherwise, will be seen hereafter. For the present, suffice it to say that it is necessary to modify the planetary influence, and this could well be done (a) by united unselfish work of the whole nation; by (b) observing purity on all planes; and (c) by true [not sham] religious observances; or, in other words, by political, social and religious efforts, no one of which can with safety be overlooked.

It will be seen by comparing the positions and movements of the planets with the weekly or daily statistics of the plague, that the heavenly bodies have also something to do—or rather we may say have more to do—with the plague than merely the errors of the Municipal Administration.

Let us examine, therefore, the functions of various planets, in their religious bearing; progressing step by step, from the physical to the astrological, and thence to the religious point of view.

“Four winged wheels at each corner for the four holy ones and their armies (hosts)” says the *Book of Dzryan*. H. P. B. explains them thus:—

“These are the four Maharajahs, or great Kings of the Dhyān-Chohans the Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical forces of North, South, East and West, forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing. There is occult philosophy in that Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, and wars, and so on, to the invisible ‘messengers’ from North and West. ‘The glory of God comes from the way of the East,’ says Ezekiel; while Jeremiah, Isaiah, and the Psalmist assure their readers that all the evil under the Sun comes from the North and the West—which proposition, when applied to the Jewish nation, sounds like an undeniable prophecy for themselves. And this accounts also for St. Ambrose (on Amos, ch. iv.) declaring that it is precisely for that reason that ‘we curse the North wind, and that during the ceremony of baptism we begin by turning towards the West (sidereal), to renounce the better him who inhabits it; after which we turn to the East.’”—(S. D., vol. I., p. 122-23, o. e.) Likewise the “Vendidad” teaches North and West to be injurious to mankind.

We have seen above that there are four Karmic gods, presiding over the four cardinal points, called “Maharajahs” in the “Secret Doctrine.” According to the “Bundahish,” the planet Tistar (corresponding to Mercury) is the chieftain of the East; Satavés* (corresponding to Venus) is the chieftain of the West; Vanand (corresponding to Jupiter) is the chieftain of the South; and Haptök-ring (corresponding to Mars) is the chieftain of the North, each presided over by an yazata or god. We find somewhat similar teaching in Buddhism, according to which:—Vaishvanara (yellow) presides in the North; Dhritarâshtra (White) presides in the East; Virûdhaka (Green) presides in the South; and Virûpâksha (Red) presides in the West.

The “Secret Doctrine” teaches that “It is not the ‘Rector’ or ‘Maharajah’ who punishes or rewards, with or without ‘God’s permission or order, but man himself—his deeds or Karma, attracting, individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief.”—(S. D., vol. I., p. 124, o. e.)

CYCLIC ASPECT.

The same Doctrine farther teaches that “every event of universal importance, such as geological cataclysms at the end of one race and

* In *Zid-Sparam*, (vi-16) the Southern quarter is assigned to Satavés.

the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical, is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of initiation and Occult mysteries."—"The Secret Doctrine," vol. II., p. 500).

Now what is said of a major cycle is true also for a minor cycle. We have just passed a minor cycle of 5,000 years. According to the *Times of India* Calendar, the Kaliyuga commenced on the 18th February 3101 B.C. The first 5,000 years, therefore, must end on 17th February 1899. But as the Christian calendar was imperfect till the Julian period, the dates are misleading. H. P. B. gives 7th February 1897, as the end of the first 5,000 years of the Black Age, which we can take as more reliable. Now compare the figures of deaths which took place in Bombay in the first week of February 1897 with the above date: it is the highest record. Bombay has at least, therefore, realized what was said seven years ago by our Teacher. She wrote in December 1890 in *Lucifer*:—

"Woe to us, men and races born in the tail-end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga*—the 'Black Age' of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes." How true!

How our Karma manifests in relation to the cyclic law is very well explained by the same revered lady in her monumental work, "The Secret Doctrine" (vol. I., pp. 641-43):—

"There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma*, and Western Pantheists, 'Nemesis' and 'Cyclea.' The law of evolution is now carrying us along the ascending arc of *our* cycle, when the effects will be once more re-merged into, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special 'Round,' a moment in the duration of the great cycle, or the *Mahayuga*. . . . But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West—do not affect all mankind at one and the same time. . . . Hence, as we see, the difficulty of comprehending and discriminating between them, with regard to their spiritual and physical effects, without having thoroughly mastered their relations with, and actions upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—pre-ordained, so to say, by

Karmic law—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and dealt with upon these lines. And this mastery can be achieved only through Imitation.

. . . In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel. . . Karma-Nemesis is the synonym of PROVIDENCE, minus design, goodness and every other finite attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—eye, even to his seventh re-birth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony, has not been finally re-adjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.”

While man himself persistently refuses to obey—while man often neglects or forgets his duty revealed to him by those Masters of Wisdom—and repeatedly acts contrary to the Universal Law, he must suffer the consequences resulting from his own evil thoughts, words, and deeds. This view may not appear satisfactory to those who believe that man has only one life on earth. But here steps in Theosophy, and presents us a doctrine by which the above view will be found most logical, reasonable and justifiable. It is the doctrine of reincarnation—a doctrine by which we arrive at the realization of absolute justice in the law of God. Apply the one-life hypothesis to any human suffering and your God stands as he was portrayed by the Christian priest—a wrathful deity;—but when we apply the doctrine of reincarnation, and consider that the suffering, whether through plague or otherwise, is not the result of this life only, but of previous lives, we arrive at a more satisfactory solution than that which assigns to God the attributes of the so-called “Satan.” Thus, neither God, nor the “Maharajahs”—much less the planets—are our enemies; but it is our ignorance and disobedience to the Universal Law which has made us our own enemies.

ASTRAL ASPECT.

But, then, what is that which these planets throw towards us—what is that influence by which we are affected and are suffering? It

is our own Karma—our thoughts, words and deeds. The thoughts have no value to the majority of mankind; but the thoughts are everything in the universe—they are comparatively imperishable. A man is made of what he thinks. If it were not so, the Sarvics of the world would not have enjoined, over and over again, the moral precept of resisting evil thoughts. To think of a sinful act is tantamount to committing the act itself, which act remains imperishable in the sphere of thoughts, until it exhausts itself by reacting on the thinker himself, and often affecting the world also. If it remains unexhausted, partly or wholly, it must remain somewhere in the universe, seen or unseen, till it works out entirely, on the thinker's forthcoming incarnations. This law applies to individuals as well as to a race or country. It is no wonder, therefore, that circumstances may have brought certain souls together at a place or in a country at a particular time when the position of stars was such that they could repel the actions, good or bad, on the inhabitants of that part of the world.

By what means do they influence us? By means of astral matter. The word "astral" in connection with the astral body, together with other things Theosophical, was ridiculed till lately by many an educated person, not knowing perhaps that the difference between the astral matter and the luminous ether of modern scientific men, is very little. The luminous ether of modern science is the lower substratum of the astral light or *ākāśh*, so often recurring in Theosophical literature. This *ākāśh* is the storehouse, so to speak, of human thoughts; and it is through the medium of "ether" that the planets influence each other.

"How does the sun make a plant grow? It sends out light and heat, but that is a loose and imperfect statement. We can hunt down the physical elements concerned and discern them, if not absolutely with the sight, at least with the eye of understanding—in their molecular simplicity. Heat may throw these molecules into motion, but that alone will not account for organic growth. Moreover, when we begin to examine into these things, how does the heat get here from the sun? The sun radiates it! That does not explain anything. By what intermediation is the influence conveyed? Science begins at this stage to be esoteric."—(*The Growth of the Soul*.)

That intermediation is *ākāśh*. Now if there be an element called ether or astral light, there must be a corresponding element in ourselves too; as man, being a microcosm, must contain all the elements that are in the macrocosm. This *tattva* in the human constitution, more sublime in its character and property, is called astral body in Theosophical literature. It is not a new invention, however. It was known among the Aryan occultists as *Lōga-charīra* (Sansk.), *Koherpun* (Zend), *Kalbid* (Pers.). It is the seat of all the germs of diseases which man is heir to. It is this body which, being in correspondence with the astral matter on that sphere, is originally affected by planetary influences, whether good or bad. This subtle body becomes susceptible, predisposed or receptive of the cosmic influence by our Karma, and becomes

thus the source of disease and pain or otherwise. The ignorance about the nature of this etheric body and the corresponding *tattva*, is the cause of the failure of the scientific authorities to find out the principle by which the plague was spreading. Why they have failed to drive away the plague as soon as they desired, is because they looked to the surface, they looked to the physical body only, not knowing the nature of the ethereal body which is the primary seat of the disorder, of the etheric sheath which is the true playground of all thoughts. If we could succeed in keeping this inner body pure and unaffected—pure by pure food, and unaffected by evil influence of any kind, whether planetary or otherwise, internal or external, whether created in this life or in any previous lives, we would be plague-proof.

AURIC ASPECT.

While dealing with the astral body, in its relation to the plague, we must not lose sight of another medium in ourselves, which might become helpful at such a time, namely, the *khûreh*, or aura, as it is called in the Theosophical literature. A study of this magnetic light which is emanating not only from every human body, but even from every thing, will show, as Miss Marie A. Walsh rightly observes, that "The Human Aura does not appeal solely to mystics and those transcendently inclined; it has a very practical bearing upon the ills of life, for it prepares the way to a medical system based upon the true nature of the individual and his correlation with the planetary forces crystallized in herb and mineral, and which are most closely akin to that nature. A part from the promise it contains of another special work on the matter, the passage relating to Disease Auræ merits thorough study. It is full of clues, which, carried out to complete development, will reveal the cause of disease, and he who knows the true cause knows also the cure."

"The first of these [auras]—beginning with the lowest and most material," says Mr. Leadbeater,—“is the one which we must suppose appertains most to the physical body. It is sometimes called the health-aura, from the fact that its condition is greatly affected by the health of the physical body to which it is attached. It is almost colourless, and has the appearance of being striated; that is, it is full of, or perhaps it might rather be said to be *composed* of, an infinitude of straight lines radiating evenly in all directions from the body. That at least is the normal condition of these lines when the body is in perfect health; they are separate, orderly, and as nearly parallel as their radiation allows; but on the advent of disease there is an instant change, the lines in the neighbourhood of the part affected becoming erratic, and lying about in all directions in the wildest confusion.” (*Theosophist*, vol. xvii, p. 136.)

Mr. Sinnett in his valuable book "The Growth of the Soul," further observes:—

"One very important and interesting circumstance connected with the Jivîc aura is, that to a certain extent it seems to be under the control of the will. At all events, people far advanced enough in psychic development to see it, and others even who cannot see it, but who are intellectually advanced enough to comprehend it, can control its radiation, prevent its dispersion

beyond the limits of their own aura, and gather it on the external periphery of this, so to speak, in such a way that it forms a kind of wall or shell around them, that greatly enhances its protective effect, and may render it impervious to any kind of astral or elemental influence as long as the effort of the will is maintained. In this way an occultist may pass into the most infected atmosphere with perfect impunity. And here, perhaps, I may venture to attempt a little practical recipe for the benefit of those intuitive enough to appreciate its significance, and thus qualified to profit by the hint. The phrase, 'an effort of will,' is, of course, very vague and indefinite. The difficulty is to translate the want or desire for a certain result into the operative energy of that mysterious power residing within the human being, which we call the will; and the first thing to do is to help that closely allied faculty, loosely described as the imagination, to picture before itself, clearly, the object to be gained. This may be done by any one whose imagination at all transcends the limits of commonplace ignorance and incredulity concerning the unseen, in the following way. Let the person who desires to protect himself by a magnetic shell inhale a deep breath, and slowly breathe it out, picturing in his own imagination that he is—as indeed in very truth he is doing—throwing out a cloud of magnetic Jiva. Let him imagine this clinging to the external limits of the aura around him, spreading over it as water might spread in a thin film over a surface, and clinging more and more tenaciously with each exhalation of the breath. A person who does that with full belief in the efficacy of the process, whether such belief is derived from his own observation or from the intelligent appreciation of evidence on the subject, produces a definite result, and becomes protected for a time both from disease germs and from disagreeable influences on the astral plane. The protection, however, is likely to wear off in a little while—in ten minutes or a quarter of an hour—unless sustained by renewed thought directed to its maintenance."

Sufficient has been quoted above from the writings of persons who have made the aura their special and practical study. It will be seen that the lines of the aura remain straight in the normal condition of a healthy man; while in fear, the lines having been confused, the aura becomes the cause attracting the surrounding evil influences, and it is no wonder that many a person may have become a victim to the plague by giving way primarily to fear only.

According to the Avastâ, cities and regions have their auras; and we are not far wrong in considering that most probably the aura of any particular city, surcharged as it is by the pure or impure Karma of its inhabitants, can also help in attracting or repelling the influence of the planets. If the people were religious,—religious in the true sense of the word, and not superstitious and hypocrites, who are often called religious at present—then their unselfish Karma might help in modifying the effect which is to manifest on this plane; their rituals and ceremonies then would produce, perhaps, some effect on the 'Invisible Higher Powers' which they try to invoke. We hardly expect anything good from the so-called prayers of people who perpetually think of material things leaving the spiritual existence to the spiritual Beings alone. The minds of such persons remain material and can hardly touch the spiritual

Beings. Who devotes a single hour daily in trying to grasp what the other existence is? Who tries to know what the Higher Powers may be? Have we any claim, then, to invoke these Powers at the hour of need, after not caring a jot for Them for the whole of our life until then?

Now in conclusion we may say that Dr. Yersin's plague-serum may possibly protect one's body from the plague for this life only;—although it has been experimented upon among a class of people least affected by the plague, and at a time when it began to decline—but as the plague is the effect of a previous cause, so far as the cause is not removed the effect will manifest in any other form at any time in a future incarnation. We must not be so narrow-minded as to think of this life only: if we are—*i.e.*, if our souls are—eternal, then we must think of eternity, and take measures to protect ourselves from any plague in any future life, by abstaining from creating any new cause or sowing the seeds of plague by evil thoughts, evil words and evil deeds. Let us control, train and purify our thoughts, words and deeds. Very few think how we waste our energy during the course of our whole life in the form of thoughts which are useless, words which are injurious to others, and deeds neither beneficial to ourselves nor to any one else, and waste our life, which can very appropriately be called—*Avatârbhrashta!*

Let us direct our thoughts toward the right path, then; let us work in harmony with the *Daen*, the universal Law; let us acquire right knowledge of that Law; let us obey that great Law, that we may not suffer in future.

If we wish to be free in future from any plague, epidemic or disease, let us observe, not by lip service but by altruism, the noble rules laid down by our Divine Masters in strict obedience to our conscience. Let us keep our mind pure by pure thoughts; let us keep our body pure by pure food and pure water; let us keep our houses pure by observing the rules of cleanliness; let us keep our streets pure by sweeping and sprinkling; let us keep our city pure by peace and harmony; let us keep our country pure by agriculture and cultivation; let us keep the world pure by honesty and truthfulness; let us keep the universe pure by filling it with Divine Love—and there shall be no plague in future, even if the planets again take such position as they have done now; as there will then be no evil in store for them to propel towards us, but all will be goodness.

NASARVANJI F. BILIMORIA.

THE UNION OF THREE BUDDHIST NATIONS.

AN idea, long entertained by friends of Southern Buddhism, has just been formally broached by that cultured Prince of Siam, Prisdan Choomsai, who recently exchanged his splendid worldly condition for that of a humble Bhikku of the Ceylon Sangha. It was mainly at his earnest request that I recently went to Ceylon to help the Buddhist community to receive His Majesty, the King of Siam, at Colombo, on his way to Europe. The Prince-Priest drafted a petition to His Majesty, to send a deputation of the most learned and virtuous Siamese monks, to reform the Sangha, give a new ordination to such as might wish it, and co-operate with the most respected Buddhist monks and laics, to draw the Buddhists of Burma into a tripartite religious alliance with those of Ceylon and Siam, under the ecclesiastical jurisdiction of the Sangharaja of Siam, and the royal patronage of his Majesty, who is now the only independent reigning Buddhist sovereign in the world. This noble project is, of course, quite outside the sphere of politics—a simple religious union for the consolidation and reform of Southern Buddhism being alone contemplated. The scheme of Prince Prisdan is wise and statesmanlike, and but for a certain unpleasant incident connected with the King's visit to the famous Temple of the Tooth-Relic, when an affront was put upon him by a single half-Westernized Kandyan noble, the project might have been almost realized within the time of the King's three days' visit to the island.

The Prince-Priest's scheme is, that, in view of the petty differences and estrangements which have sprung up since the overthrow of the Kandyan throne, the existing Nikayas (sects or brotherhoods) should all be re-organized into one Nikaya, acknowledging the religious supremacy of the Royal High Priest of Siam; but that the seniority of Bhikkus under the existing Upasampadas (ordinations) should be recognized as fixing the order of seniority in the proposed new Nikaya. The plan seems both practical and admirable because, while it provides for the closing of all gaps, healing of all dissensions, and restoration of indispensable disciplinary authority to a common, recognized religious chief, it guarantees to each individual monk of the three nations, the rank he is entitled to, according to the rules of Vinâya (monastic government).

When the Prince-Priest explained his scheme to me and asked my help for carrying it out, I consented with pleasure. Should His Majesty approve it, I shall be quite ready to go to Burma and lay the matter before a convention of the Burmese High Priests at Mandalay, as I did, successfully, the question of the adoption of Fourteen Fundamental Propositions which now benignly link the Northern and Southern Buddhists, for the first time in history.

The public interests are all arrayed on one side, with nothing to oppose them but considerations of personal vanity and instinctive revolt of misdemeaning monks against an authority likely to bring them to account and subject them to discipline. Neither the Prince-Priest nor I, deceive ourselves as to the difficulty of the task, but still, we think the object so grand that we are willing to take any amount of trouble for its sake.

When the King of Siam bade me good-bye, the other day, on the jetty, at Colombo, he promised to give the question full consideration, at the same time saying, however, that it would be a very hard thing to accomplish. I naturally answered that, since the Sinhalese Buddhists had been actually persuaded to found more than an hundred schools for the education of their children, His Majesty would see that this other task was scarcely a more difficult one. And this is my candid opinion. In fact, knowing, as I do, the intense religious spirit of the Burmese Buddhists, I feel as if the accomplishment of the Prince-Priest's project is far more feasible than the school project of Ceylon, now so complete a success, was, when I first broached it in the year 1880.

The text of the address of the Buddhist community of Ceylon—mainly drafted by myself—will show our readers the popular view taken of the subject of the International Religious Compact which we are discussing. Up to the time of my leaving the island, May 3rd, more than one hundred priests of the Amrapoora sect, including the learned W. Subhuti and other High Priests, had signed the petition to the King, asking for re-ordination, and there was then every prospect of the movement extending to the existing Siam Nikaya, of which H. Sumangala, Pradhâna Sthavira, is the shining ornament.

H. S. O.

Following is the address in question:—

MAY IT PLEASE YOUR MAJESTY,

The undersigned, a General Committee representing the Buddhist priests and laymen of Ceylon, and duly chosen at a public meeting at Colombo, respectfully offer to Your Majesty a heartfelt and joyful welcome to this ancient cradle-land of Buddhism, made holy by the touch of the lotus feet of the TATHAGATA and by the residence of many holy Arahats in different centuries. We offer our homage to the last independent reigning Buddhist sovereign and pray Your Majesty to grant the blessing of your sympathy and kind aid in the work for the revival and purification of Buddhism in this Island, which we have been carrying on these past thirty-five years with encouraging success.

All Buddhist nations honour Your Majesty for your memorable and most praiseworthy work, of publishing the Tripitakas in thirty-nine bound volumes; thus protecting the Siamese version from every evil chance and accident, and giving the best proof of your interest in Pâli literature. The Sinhalese have had the further striking proofs of Your Majesty's kindness, in your gifts for religious education and the restoration of an ancient Dâgoba at Anurâdhapura.

From Ceylon the Arya-Dharma of the BUDDHA was extended to Siam and Burma, and in our time of political upheaval and religious distress Siam repaid her debt of gratitude by sending us her most learned and pious bhikshus to help to restore our religion and revive the courage and the efforts of our scattered priesthood. At another time we received like sisterly aid from Burma. So our three nations are linked together by the strongest and purest of international ties—that of a common religious interest. They are, in fact, three sisters who have kept pure the primitive teachings of BUDDHA, as finally fixed and defined by the Vaisali Council of the Emperor Dharmasoka. But, while through political changes, Ceylon and Burma have been deprived of the Royal Protectors of their Sanghas, Siam is still in possession of this inestimable blessing; while their Sangharajas have lost their proper authority over their Sanghas, happier Siam has still her Ecclesiastical Council in unweakened authority, and with the help of her Gracious Sovereign, can enforce discipline and guard the people against the evils of scepticism and disunion. The visit of Your Most Gracious Majesty would be forever memorable in Ceylon history if it should result in a unification of the Buddhists of the three sister nations under one international Ecclesiastical Council with Your Majesty's august patronage and protection. This would be a far more noble monument to your memory than any that could be built by us. The General Committee, your humble memorialists, speaking on behalf of the Sinhalese Buddhists, pray Your Majesty to give this serious question the consideration which its importance deserves, and to earn the eternal gratitude of our people by co-operating with our best bhikshus and dâyakas in perfecting a plan for its realisation. We are founding many schools for the education of our children under Buddhist auspices, publishing books and journals, and encouraging the spread and deepening of the religious spirit among us. But without the loving help and sympathy of our co-religionists of Siam and Burma, we find the way obstructed by many difficulties, that might be removed if the three nations were closely united in the common work.

As humble gifts, we offer Your Majesty two copies of this flag, the proper Universal Symbol of Buddhism, as its colors are the six bright rays—the Buddharansi—which streamed from the body of the TATHAGATA with extreme splendour when he became BUDDHA and when he passed into Parinirvâna. As the Cross is the common symbol for all Christians, so this Flag of the Six Rays, will serve as the non-political, most appropriate symbol of all Buddhist schools, sects and nations. Beginning in Ceylon, it has spread to Japan and Burma, where it is flown on temples and houses on the day of Vesâkha Punnamî, and is carried in religious processions with other religious flags and with the royal insignia. We pray Your Majesty to graciously consent to its adoption and protection in Siam as the Buddhist flag, so that the three nations may, on the days of religious observance and national holiday, march and worship under the same emblem of the Founder of their religion.

It is our desire and intention to further keep alive the memory of Your Majesty's first visit to Ceylon, by founding and endowing an Orphanage for parentless Buddhist children and, with permission, calling it by Your Majesty's Royal name.

Invoking upon Your Most Gracious Majesty the blessing of the Tri-Ratna, and a long, a happy and a glorious reign.

*We are, Sire, Your Most Gracious Majesty's co-religionists
and obedient, humble servants.*

HIS MAJESTY'S REPLY,

His Majesty then rose, and after replying to the Buddhists in Pali, made the following remarks in English:—

I will only add that whatever you may desire me to do toward the cause of the holy religion of our Lord, as well as toward the general existence and convenience of you all who profess the same faith as I do, shall receive my fullest consideration ("Sâdu"). And I once more thank you for the very kind words you have said of myself and for your elaborate reception, which can only be the outcome of a true heart. May the Triple Gem lead your thoughts to good results ("Sâdu").

THE PROPHETIC CHARACTER OF H. P. B.*

YEAR after year has rolled on since the exit of H. P. B.'s soul from its last Russian tabernacle. Five times has our "debt immense of endless gratitude" been paid to her by us on the occasion of her preceding anniversaries. It is not my purpose therefore to enter to-day into the details of her past life nor do I mean to explain why this day is denominated White Lotus Day, as I and others, have shown that the symbols of the Lotus and the egg stand for the universe, the manifested aspect of God, as is evident from the words, Hiranyagarbha (the golden egg), and Kamala or Adhara (the lotus), and that the white color represents the spotless purity, while the Red lotus stands for Kâma or passions. Nor do I mean to here descant upon the manifold good that has been done by the Russian lady in this incarnation of hers, as I dwelt upon it in my last year's paper; but we find we still have something to say of her. For, so many-sided was she that it may be impossible to do full justice to her manifold aspects in even many years to come. Verily has she been regarded as the sphynx of the nineteenth century. From the recent accounts of her as disclosed by her devoted and true disciple, Mrs. Besant, H. P. B. is preparing herself with a new dress—a dress which will strike home to the hearts of all Hindus, whether orthodox or heterodox. She is, it seems, preparing her new garment of a Brahmin boy, for the forthcoming campaign of spirituality at the end of this century which she was all along prophesying.

Therefore in this paper I mean to present some points in her past life which show her prophetic character. By prophet we mean one who is able to foretell events long before their occurrence, and for which no human reasoning or astrological computations can avail. Through the aid of introvision, some are able to dive into nature's secrets. According to the Hindu doctrine, the concepts, of time past, present and future are but the offshoots of our conditioned or illusory mind. Hence

* Read on White Lotus Day, by K. Narayansami Aiyer, at Kumbakonam.

to a true Jnâni who has risen above the limitations of space and time, the past, present and future events of ours present no barriers between them, but one panorama of vision with no darkness at either end. But it should be remembered that even amongst those Jivanmuktas or emancipated beings, there exist some limitations of space and time, though unlike to ours. It is only in the case of Videhamuktas who have thrown off all trammels of matter, that all limitations cease to exist. By a true Jnâni, I do not mean either, men who have merely assimilated in their brains some Vedantic doctrines, but those who have cognized by Aparoksha or direct realization the Atma or Self within themselves. Such alone can predict things that will occur in the distant future or have occurred in the far past. By reading "The Secret Doctrine" it will be found that many are the predictions that are given out by H. P. B. as realizable in the future.

Of these I mean to select some only which have been already realized. Let me first take Mesmerism and Hypnotism; it may be within the memory of all who have been studying the literature on this subject that Mesmerism was greatly in disfavor with the general public some twenty years ago: so much so that when, later on, the public had to believe in phenomena commonly classed under the heading or mesmerism, they baptised it with a new name, *viz.*, Hypnotism. Noticing this aversion on the part of the public, to Mesmerism, H. P. B. predicted, twenty or more years ago, that the public would begin to believe in it, later on, in another guise, and that under the cover of that art, many disgraceful and immoral scenes would be enacted, *viz.*, bringing weak-willed persons under the clutches of strong-willed ones who will, through that influence, make an unscrupulous use of their powers. I need not tell you how, in European countries, many mediums are made by their mesmerisers to do things which the former could not have even dreamt of in their normal moments. Under that influence men are asked to commit murder, to execute documents and sign statements which, in their sane moments they would abhor. This furnishes one example of her prophetic character.

Passing from this subject to another, *viz.*, the civilizations of India and Egypt, and their respective periods, &c., we find there is an utter variance between the conclusions of our modern professors and those of H. P. B. Her version is that the civilization of Egypt dates back to a remote antiquity, and originated in India, the India of archaic days. Therefore it will be evident that occultism assigns the civilization of Egypt to prehistoric days. To quote *Isis Unveiled*, vol. I, p. 515—
"How came Egypt by her knowledge? When broke the dawn of that civilization whose wondrous perfection is suggested by the bits and fragments supplied to us by the archæologists? Alas, the lips of Memnon are silent and no longer utter miracles; the Sphynx has become a greater riddle in her speechlessness than was the enigma propounded to Oedipus."

As regards the country from which Egypt derived her civilization, she says thus (*Isis Unveiled*, vol. I., page 589)—“It is on the strength of such circumstantial evidence—that of reason and logic—that we affirm that if Egypt furnished Greece with her civilization and the latter bequeathed her's to Rome, Egypt herself had in those unknown ages when Menes reigned, received her laws, her social institutions, her arts and her sciences from Pre-Vedic India ; and that there it is, in that old initiatrix of the priests—adepts of all the other countries—we must seek for the key to the great mysteries of humanity. And when we say indiscriminately India, we do not mean the India of our modern days but that of the archaic period. In those ancient times, countries which are now known to us by other names were all called India. There was an Upper, a Lower, a Western India, the latter of which is now Persia, Iran. The countries now named Tibet, Mongolia and Great Tartary were all considered by the ancient writers as India.”

From India, H. P. B. has cited inferential proofs only in her work ; but she says that the direct proofs of some of her doctrines will be forthcoming by the end of this cycle of 5,000 years. “When the end of it is reached, much that is now unknown will have been revealed ; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients ; the fraternity will cause ‘accidental discoveries’ of manuscripts and objects, the finding of which will make many a theologian quake.....” Then as regards the exact time when the civilization of India overflowed to Egypt, she does not agree with Bunsen who accords to Egypt such a long period as 20,000 years, which is not assented to by the general public. She says, thus—*Isis Unveiled* ; vol. I., page 627 : ‘Under the reign of Visvâmitra, the first king of the Dynasty of Soma-Vanga, in consequence of a battle, which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brâhmans, emigrated with all his companions, passing through Arya and the countries of Barrea till he came to the shores of Masra.’ [History of India by Collonea (Kalluka) Batta]. Unquestionably this Manu-Vina and Menes, the first Egyptian king, are identical.”

True to her predictions, the prophecies have yet been but partially realised ; the remaining ones wait for verification at no distant date. As regards the date of Egyptian civilization, previously referred to, mummies and papyrus have been unearthed of late which go to antedate the civilization of Egypt by many thousands of years. In a recent issue of *Lucifer*, we read :—

“It is reported that the workers of the Egyptian Exploration Fund have made a remarkable discovery. Not only have they unearthed a papyrus of the sixth Dynasty, but also a copy of the Logia ! If this report should prove to be authentic (a telegram is said to have been received at the British Museum to this effect) and the latter MS. prove in very truth to be a collection of the Logia, or Sayings of Jesus, the discovery is simply priceless. Many surprises may still be ripening to be in due time born.”

When first the mummies were discovered in an entire state, and began to shrink after being unearthed and exposed outside, people were naturally anxious to know the Alchemical secret which preserved intact the mummies for many thousands of years, and hence extracted from them their essence only to be disappointed. But as regards the second part of the statement of H. P. B., that India gave her civilization to Egypt, time alone should produce the requisite proofs out of mother-earth.

In my last year's lecture on White Lotus Day, I expatiated upon the manifold good that has been done by H. P. B. One of the good things, I said, lay in the region of Purānas. According to her, keys to Purānas existed in days of yore through which they were made to yield a mine of meaning. Being without them, many of our modern Sanskritists consign them to the province of absurdity or rigmarole, its geography disclosing its Lokas and Dvīpas, Varshas and Khandas is anything but sense, according to them. With the interpretation of H. P. B. they can be made to yield sense. Some of the Dvīpas represent the different lands that existed in former times but are now submerged, and whereon were tenanted the different races of men. Some others stand for those continents that are yet to rise out of ocean beds, while Jambhu Dvīpa stands for the land inhabited by this our present fifth race. Prior to this race, there existed, we say, the fourth race who are symbolized by Rāvana and his followers, and who flourished on another Dvīpa on which now roll the waters of the Atlantic Ocean. Every day we get some attestations to the former existence of men or civilisation upon the bed of the said Ocean. In Western literature, this Dvīpa goes by the name of Atlantis. "The island which Plato tells of as having been sunk outside the straits of Gibraltar under the name of Atlantis, was evidently not the main territory of that country, but the remnant of what once formed a mighty empire. A few years ago, the United States Government caused some of the war vessels of that nation to make soundings in that quarter and off the coast of Portugal and between that country and the Azores, to see if any trace of the submerged island of Plato could be found. The result was that the bank known as the Dolphin Bank, just to the west of the Azores, was found, as well as a shallow bank nearer the European coast. At one spot in this bank about 200 miles from the European coast, the United States war-ship anchored in 32 fathoms, where formerly there was supposed to be deep water. This last named bank is probably the site of Plato's island and is slightly to the north of a straight line from the entrance to the straits of Gibraltar."

Besides this evidence, there are others, as the Sargasso sea and such like, where weeds are to be found in the midst of the ocean, which cannot be explained except on the theory of the previous existence of *terra-firma* there. Then as regards the existence of a previous Dvīpa—a continent previous to Atlantis—called Lemuria in our modern writings, where flourished a race whose descendants are

the present aborigines of Australia, *viz.*, Maoris, &c., we have yet to wait for proofs.

Then as regards H. P. B.'s statement many years ago, that the end of this cycle will be marked by a great increase of spirituality and actual direct proofs of the existence of supra-physical intelligence and such like, I need not adduce much proof. There is no gainsaying the facts that all the world is, as it were, bubbling up with spirituality. Dr. Baraduc of France has, through his experiments of bringing upon sensitised plates the thought-forms of persons, proved the reality of the existence of thought-images as distinct from the bodily vibrations.

Hardly have we recovered from the shock of surprise arising through the discovery of Rontgen's X Rays, before we are informed by a young Anglo-Italian of 22 years of age, that he is able to send messages from one place to another, even from one part of the world to another, without cables, wire or any other physical medium. The young man goes by the name of Mr. Marconi, who affirms that he is able to send messages through the etheric waves through his apparatus, at the two sides only, and will be able to blow up a gunpowder magazine at whatever distance it may be, with only a small bit of iron wire near the gunpowder, to emit the spark.

Similarly I may add other proofs in other departments of knowledge to demonstrate the prophetic character of H. P. B.'s writings. But that will be but trespassing upon your patience and the time required for a lecture. Suffice it to say that I have here put forth some points which are not mere conjectures. Before concluding, I shall tell you what H. P. B. herself opined of all the teachings she put forth in that great work of hers, called the "Secret Doctrine." She says thus—"Therefore the rejection of these teachings may be accepted and much be accepted before hand. No one styling himself a 'Scholar,' in whatever department of exact science, *will be permitted* to regard these teachings seriously. They will be derided and rejected, *a priori*, in this century; but only in this one. For in the 20th century of our era, scholars will begin to recognize that 'The Secret Doctrine' has neither been invented nor exaggerated but, on the contrary, simply outlined: and finally that its teachings antedate the Vedas. Has not the latter been derided, rejected and called a 'modern forgery' even so recently as fifty years ago?"

Mark the words "will be permitted," which have been here italicized. Herein is a hint thrown that actual proofs of some or many of the doctrines broached by H. P. B. in her "Secret Doctrine" will not be permitted to see the light of day till the Great Brotherhood of Mahâtmas will such evidences to go forth, in the next century. And what is going to happen then? To quote the words of H. P. B., in her work—"In century the Twentieth, some disciple more informed and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called Gupta-Vidyâ (the

hidden science); and that like the once-mysterious source of the Nile, the source of all religions and philosophies now known to the world has been for ages forgotten and lost to men but is at last found."

Further on she says—"In about nine years (now two years only to pass), the first cycle of the first five millenniums that began the great cycle of the Kali-Yuga will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black age) will be accomplished. We have not long to wait, and many of us will witness the dawn of the next cycle, at the end of which not a few accounts will be settled and squared between the races. Vol. II., of the Prophecies, is nearly ready, having been in preparation since the time of Buddha's, grand successor, Sankarâchârya."

From the foregoing, it will be clear first, that another great Messenger is expected two years hence, with power, learning, strength and credentials to continue the work inaugurated by H. P. B. in this century; second that she will make clear the one source of the Himalayan Brotherhood to which all religions owe their origin; and third, that a book of prophecies is now being made ready, embodying the events of perhaps the next five thousand years.

What therefore is the incumbent duty of us all at this stage, in order to truly welcome the next Messenger two or three years hence, who will be, in all probability, H. P. B. herself, in the guise of a Brahmin body? He will, as all *Âtma-Jnânis* do, not require from us adulations or panegyrics. He will not ask us to offer Pujah unto him and fall at his feet. But the first question that will emanate from his lips when he again appears before us will be—"Have you digested the knowledge that has been already placed by me at your disposal and have you been acting up to it"? If, ere that Glorious Messenger comes again, we are fortified in the already existing knowledge, we shall be expediting the advent of that spiritual hero and shall greatly profit by his lessons when he is in the midst of us next. For what is the use of a great Professor amongst us unless we are buttressed up in the fundamentals. All his knowledge will be but thrown away in the midst of those ignorant of the preliminary teachings. A great spiritual man cannot and ought not to waste his time amongst tyros in spiritual knowledge. But if the lower regions of knowledge communicated by H. P. B. are mastered, then she will be able in her next incarnation to teach us the higher lessons. To understand them aright, not only has the brain to be developed but also the heart. A true life of spirituality has to be led ere a person can properly cognise the Spirit and its workings. Else all will be but a parrot-like repetition of the words or ideas contained in our books. Therefore let us all develop ourselves as true comrades, both in the head and the heart, in order that we may become the worthy custodians of the spiritual secrets.

K. NARAYANSAMI IYER.

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

IT is now well established that, among the truths which constitute the basis of Theosophy, there is a general law of correspondences between all things throughout all planes of the Kosmos, the expression of which is so tersely condensed in the Hermetic axiom "As above, so below." But we are informed, in the *Secret Doctrine* and other theosophical publications, that very few of these correspondences are yet,—in this black cycle of ours,—common property, on account of the extraordinary command over the forces of nature that results from a thorough knowledge of this law, and also, on account of the danger that such a command would constitute in the hands of a majority of our materialistic, unscrupulous and selfish humanity. Therefore, nowhere is the complete and correct key to the law of correspondences given out in our literature; only hints, which it is the duty of every theosophical student to follow up, so as to widen his knowledge, for the benefit of those around him, whom he may find worthy of cautious instruction.

Among the various correspondences that we can discover around us, "*si oculos habemus*," we have studied those found under the laws of unity in diversity, of duality; and of groupings into 3, 4, 5, 7, 10 and 12; the most obvious, noticeable and important, the most strikingly recurrent being that of the *Septenary*; in fact, Theosophists are growing quite familiar with different sets of correlations between the Seven Human Principles and other Septenaries in Nature, forces, sounds, colors, planets, etc. Yet there is one,—a common one too,—which is always a stumbling block to beginners, this being the Septenary of time, or *Week*. The student soon finds out that the week days, in the order we know them, do not follow the planets they bear the names of and are supposed to represent, nor do they agree with the planetary colors any more than with the human principles. And the reason of this apparent discrepancy, although no secret to an astronomer, does not seem generally known. Certainly the mere students of the Bible, and especially the virulent disputers on the relative merits and sanctity of Sabbath and Sunday, do not appear to have any clear notion of the true origin of the week's appellations and of the primordial reasons for the present order, while, for materialistic scientists, the mere fact of a nearly universal and persistent division of time into seven days, has been a puzzle, a mystery not to be accounted for, otherwise than by the stereotyped phrase that "its origin and motives were lost in the night of time."

Now, the various Christian sects, who build their faiths or arguments on the dead letter of the Bible, while right in considering the

*One of a series of lectures delivered before the Aloha Branch T. S., Honolulu, H. I.

week a sacred, divine institution, are wrong in blindly repeating the fallacy that it was destined to commemorate and sanctify, as according to Exodus XX, 11, the Adamic creation of the world in six days of twenty-four terrestrial hours, followed by a similar day of divine rest, and indeed all the more wrong they are, since another and very different reason is found in the same Bible (Deut. V. 15). Outside of the point,—now admitted by the most learned theologians,—that it is exceedingly doubtful whether the original, unadulterated and correctly translated text of Genesis I, ever distributed the Creation into such seven periods or days (see *Encyc. Brit.*, article *Sabbath*). Another conundrum for Christians is found in these other stubborn facts: (a) that the use of a septenary division of time was common, long before the Hebrew era, to many ancient nations widely apart, and several of whom can confidently be said never to have heard anything about the Jewish creation and its periods; and, (b) that this division has prevailed precisely in proportion with the degree of proficiency attained by these old nations in Theosophy and its correlated science, Astronomy. But here again, this last fact is all the more extraordinary, since as noticed by many astronomical writers, the week division has no apparent connection with any celestial motion by which it could be suggested and readily regulated. In effect, the month of 4 weeks of 7 days each, or 28 days, does not agree, either with the solar months of 30-31 days, nor with the lunar month of 29 days and a fraction, nor does it, save after very long intervals, agree with the regular return of the moon's phases, which also have been a noticeable astronomical feature, kept by all nations, independently with the week.

The only plausible, as well as correct explanation of the matter is therefore the one given by Occultism, from which we gather that the septenary division of time was instituted by its divine Instructors, the Dhyanis, in the earliest days of mankind,—i.e., according to Theosophy, millions of years ago. But, while apparently made in honor of the ruling and protecting Hierarchies (or Angels) of the, then known, seven sacred Planets, viz., those especially connected with the septenary system around the Sun, to which our Globe belongs, and to whom man himself owes his various component principles, as stated in Vol. II., of *Secret Doctrine*, at the same time, the week was in reality intended to give man, from the imperishable record of the Heavens, a memento of the great universal septenary law of this Kalpa, which controls his whole evolution, since from this law result, among other things, together with their various septenary sub-divisions and all their consequences, the 7 Periods of Mundane Evolution, the 7 Reigns of Nature, the 7 Rounds of Humanity's existence, the 7 great Races and the septenary sub-races, and even the 7 decades of the medium individual life.

Therefrom, the week was religiously adhered to by all nations of the East, in whom the "Secret Knowledge," was preserved in its greatest purity, while those who strayed away from Truth, like the Greeks and certain Egyptian Dynasties, wandered into a decadic division of the

month, such as the French Revolutionists unsuccessfully attempted to revive; even the Romans, in all their glory, blundered into a very puzzling and unscientific combination of Kalendes, Nones and Ides of irregular length, until they had to borrow, under Theodosius, through Egypt, the septenary "septi mane" from those depositories of ancient Theosophic and Astronomical wisdom, the Chaldeans, who, themselves were only the heirs to and echo of the Atlantean and Indian Adept Astronomers and Magi. Thus it is then, that in all nations,—the Jews excepted, who simply counted their seven days by their numerical order (see *Isis Unv.*, vol. II., 418),—the days of the week were always called after the names popularly given to the exoteric or visible planets, and the assertion of Occultism in the matter is corroborated by an unwilling testimony, that of Eusebius, who, quoting Porphyry, was obliged to admit that "the days had been named by the Magi after the Planets." This fact is, to this day, patent in the Latin terms, and in the week appellations of all the Latin races; but even in English, while Saturday, Sunday and Monday need no explanation, it is well known that the others, Tuesday, Wednesday, Thursday and Friday, are named after Scandinavian divinities exactly corresponding to Mars, Mercury, Jupiter and Venus. There can be no doubt on this point, while, if the Christian theory was the correct one, in order to commemorate the Jewish Creation, the days would have been respectively called: Light-day, Heaven or Water-day, Earth or Vegetation-day, Star or Sun-day, Animal-day, Man-day and Rest-day, and not named after Planets, which according to the Bible itself, were all created in one same day, the fourth.

As said above, in the origin, the week represented only the seven *sacred* Planets, all visible then and known to man. But as time passed away, in the course of their own evolution, some became invisible and their place was taken by the four exoteric now adopted; then again two more disappearing, the Sun,—the central Star of our Universe,—with the Moon,—the dead mother of the Earth,—were exoterically taken as substitutes for these last, so that the order universally admitted, in conformity with the velocity of their apparent respective geocentric motions, became as follows: Saturn,—the oldest and furthest or "highest,"—Jupiter, Mars, the Sun (in lieu of the occult planet of similar motion), Venus, Mercury and the Moon, (in lieu of the other occult, intra-mercurial one, with the shortest evolution). Uranus, Neptune and the Asteroids, as well as the (to us) invisible globes which according to Theosophy circulate around our Sun (70 in number* according to the

* The Jewish "tradition about the 70 Planets that preside over the destinies of nations, is based on the occult cosmogonical teaching that, besides our own septenary chain of world-planets, there are many more in the Solar system" (*S. D.*, I. 654, note), still unknown and invisible to our Astronomers, on account of their being in different stages of evolution, either in advance of the earth, or behind her, while our eyes and astronomical instruments can only perceive those worlds that are on the same plane as ourselves. Then again, "another proof,—if any were needed,—that the ancient Initiates knew of more than seven planets, is to be found in the *Vishnu Purana*, B. II., Chap. XII., where describing the chariots attached to Dhruva, the polar star, Parasara speaks of the chariots of the nine planets which are attached by aerial cords" (*S. D.*, II., 488 Note).

Jews), were not taken into account, as being merely intruders or strangers, or at any rate, not occultly connected with the sacred septenary string or chain of which our seven Earths constitute one Unit (see *Secret Doctrine*, I. 575-576).

But according to the above enumeration of Planets, the order of the days ought to have been: Saturday, Thursday, Tuesday, Sunday, Friday, Wednesday and Monday, which, as compared with our accepted order, would be a retrograde and zig-zag classification, skipping fantastically over to every other planet.

How is it then, that the days as we know them, do not follow the numerical order of the celestial beings, their godfathers?

The reason is that, both esoterically and exoterically, as mentioned in Proctor's "Our Place Among Infinities" (304-312), the various Planetary Hierarchies were not attributed separately to one whole day at once, but were admitted as presiding over only certain portions of each in regular succession; and it soon became the custom to designate the entire day according to the Hierarchy who presided over its first portion. Thus, in the exoteric system used by the Chaldeans, Assyrians and Egyptians,—all assertions to the contrary notwithstanding,—each Planet ruled only *one hour* at a time, Saturn being the first, and attributed therefore to the 1st, 8th, 15th and 22nd hours of the *First* day (Saturday); Jupiter to the 2nd, 9th, 16th and 23rd hours; Mars to the 3rd, 10th, 17th and 24th hours; the Sun to the 4th, 11th, 18th and 25th, or *first hour* of the second day (making it Sunday), and to the 8th, 15th and 22nd thereof; Venus to the 5th, 12th, 19th hours of the first day, and 2nd, 9th, 16th and 23rd hours of the second day; Mercury to the 6th, 13th, 20th hours of the first day, and 3rd, 10th, 11th and 24th hours of the second day; and finally the Moon to the 7th, 14th, 21st hours of the first day, and 4th, 11th, 18th and 25th of the second day, or *first hour* of the 3rd day (making it Monday), and so on, until the whole series of days and planets being gone through, by means of 168 similar stations of patronage, the rotation brought back Saturn to the first hour of the following Saturday, and all the others in the same order, the various days thus beginning under the protection of every *fourth* planet in order, and thereby producing the known succession of Saturday, Sunday, Monday, Tuesday, etc.

Now, in connection with this, writers on chronology, like Whevel and Totten ("our Race," Vol. VI.) claim that "the weekly period has gone on without interruption or irregularity, from the earliest recorded times to our own days, traversing unbroken the extent of ages and revolutions of Empires," our Saturday still being in fact the Jewish creator's first day of rest. But such a sweeping assertion is to be taken with due caution, when we consider the innumerable reforms and corrections, not always very scientific, that the calendar or art of keeping time, has been subjected to, in every age and every nation. Even the sequence of time found in the Bible,—whether correct or

otherwise,—is no proof of this asserted invariability, since it is fully conceded that the reformer Moses, who was proficient in the astronomical wisdom of his teachers, the Chaldean Magi, must have taken good care to wholly remodel the old, crude chronology of his Peoples and set it in accord with the correct methods of counting time that the Jews had just previously borrowed from their former Assyrian neighbours and masters. (See Enc. Br.)

A. MARQUES.

(To be concluded.)

Mlle. COUEDON ET LES PROPHEITIES MODERNES.

IN the April number of the *Theosophist* I am most courteously invited to contribute anything I can find to say on *Saturninus'* able paper on the above subject in *L'Initiation* of the 5th February last. I do not feel that I can throw very much light on the wide collection of topics there garnered, which seem to me rather to furnish food for reflection to individual minds fitted for its special contemplation, than for general treatment that should introduce it to the multitude by rendering the facts more definite and the chronology more fixed. As they now stand they seem somewhat devoid of tangibility and substance. Bouys 'Sur les Oracles' in his enthusiasm of 1806 talked of '*la clairvoyance instinctive que l'on doit espérer devoir un jour restituée à tout le genre humain.*' This is no doubt far wiser than the wide-spread disbelief of to-day in such a faculty as being at all inherent in human nature. If man be not altogether brute, however, he must be partially divine. It is not possible to deny this without evasion or falsity. Even scientific evolution explodes of itself if man is an ape and *nothing else* besides. The something means that he is not an ape. Discourse of reason differences men from women, and we claim inalienably *some* divinity if it be but a spark. Out of this it grows certain that mankind, that is, that some men (not every man) have or may develop a species of prescience. We know some things for certain, but many more things uncertainly, as Kant proved; and some may know a little of the future, though there will always be a vast deal more that they know nothing of in the future. The old woman jeered at Thales because whilst star-gazing he fell into a ditch. That is exactly what happens to every able thinker—he loses something in the present in elaborating the future. The scoffing old woman represents the world. Is thought to be abandoned because it makes fools grin?

Prescience, forecast, partial knowledge of the future is the sixth sense necessary to complete humanity. The Hebrews had a *school* of prophets, and the deep fervour of the Hebrew Bible is a proof that the East is, and always was, nearer to God than Europe, with its trickeries of the Greek mind, Aristotelian formulæ and modern scientific analyses overlaying it, ever attained to. The patriarchs and men of early time all possessed this gift. It was the common appanage of Abraham, Isaac,

Jacob, David, Isaiah and the rest of the prophets. 'Abraham rejoiced to see my day, he saw it and was glad.' The Greek invasion of Asia by the mad pupil of the crazed (or so far crazed) inventor of syllogism, Aristotle, paralysed the oriental world ratiocinatively. The Romans with their mighty roads materialized them still more: the English, Dutch, French, and Russians have carried the Cimmerian cloud farther, yet, and as usual in such aggressions, we called it enlightenment. An interesting fact touching these prophets is pointed out by the great Calmet—that they dedicated themselves to poverty, retirement, study and the teaching of youth. They built their own habitations which were very simple; they undertook no great laborious operations, but wrought just sufficiently with their hands to maintain bodily health, and much time they gave to prayer. Elisha quitted the plough at the call of Elijah. But with all this there was no overstrained operose laudation of the supreme efficacy of labour such as the so-called 'sage of Chelsea' wearies us with, to oscitation. 'Sage'—why sage? Only because his books have served in recent years to stuff innumerable geese with. Labour that was imposed on man as a curse, as a duty let us by all means discharge it, but to deify it is a clean-gone absurdity. We get from Bacon that 'the nature of man coveteth divination,' and why? because the desire is father to the thing. We do not desire to be Archangels nor Seraphim, but Lord Mayor's, Prime Ministers, or Kings. The desire connotes a sort of possibility.

Most of these modern predictions seem to dream about a great Bourbon revival, a sort of reproduction of Henri Quatre, who, to my thinking, is the manliest and best kind of King that ever stepped, be it in France or elsewhere. I do not quite see with Saturninus how these features of the *piéd estaché, nez forche, nez de milre*, &c., are to be applied except by analogy to the new comer, as they seem all to have been accomplished already in *le grand Chyren* of Nostradamus, who was clearly Henri Quatre. The words are quite manifestly the anagram of *Henri le Grand*. As spelt in *Chyren* it is *Henric*, *Henricus* abbreviated, and I have not found in Nostradamus any revival of the Bourbons after 1792—3. Though the quatrains are too numerous and too difficult to feel very sure upon a point like that.

The denunciations of Paris and Rome are very interesting, and their destruction by sulphur, whilst the spectators point to the great cities as swept away by the Almighty for crime. It is interesting too, that these are the only two great capitals of Europe that are known to be largely undermined by catacombs, and so rendered naturally capable of destruction by subterranean fire as well as by a sulphuric rain.

An explanation is asked of Nostradamus, iv. 30, the last two lines of which run:

*Et si bas mis que peu d'or ou coudra
Qu' apres faim, peste, decouvert le secret.*

There is an alternate reading of *peu d'or* as *pur or*, pure gold. Garenieres supposes this to be the powder of projection, or philosopher's

stone, sewn up in so small a compass as to be easily concealed about the person. But I discover no general fact or topic that this can be referred to nor that any secret can be discovered by.

In contradistinction to some of these momentous catastrophies let us take a passage from Gibbon (iv., 336).

He says at Rome, 'They recollected the preceding earthquakes, which had subverted the cities of Palestine and Bithynia; they considered these alarming strokes as the prelude only of still more dreadful calamities, and their fearful vanity was disposed to confound the symptoms of a declining empire and a sinking world. * * * The mischievous effects of an earthquake, or deluge, a hurricane, or the eruption of a volcano, bear a very inconsiderable 'proportion to the ordinary calamities of war; as they are now moderated by the prudence or humanity of the princes of Europe, &c.'

The effects of natural convulsions Gibbon states to be less evil far than those of war, moderated as they are by modern humanity, &c. How little this writer in his comfortable arm-chair knows at all what he is talking about. Compare it with what that master of the practical, Wellington, said of war after Waterloo. Bacon always speaks of Virgil as a master politician and says that he shows that popular commotions are always preceded and accompanied by natural convulsions. We are all prone to believe it to be so and here is a profound thinker, a really great philosopher, in a criticism, that you may call a mere aside, stepping down to the general level to confirm that as the simple fact. How far more precious is the criticism of a Dante or Bacon on Virgil than such a piece of blurted folly and injustice as that of Landor's on the same master-bard. 'The *Æneid* is the most misshapen of ethics.' This too of a man who carries perfection to such height as to make the world imagine that it implies some weakness or infirmity. Possibly the truth in these matters may be that great atmospheric and subterranean changes operate on the minds and bodies of mankind and urge them to the convulsions that prior misdirection of affairs has involved them in the interaction is reciprocal, 'for we know that the whole creation groaneth and travaileth together until now.' But we must go to a Bacon and not to the *petitesse* of a Gibbon to get that fair acknowledgment.

Talking of the fourth Pope after Pio Nono, these seers and seeresses tell us he is to be a great saint and of French nativity, and to summon a grand council to Lyons. Now touching this there is a somewhat curious point that may be dwelt upon for a moment. There was a St. Malachi, Archbishop of Armagh, in 1127, to whom has been attributed a prophecy of the Popes from Celestine ii., in 1143, to the end of the world. The savants say it is a fabrication dating from the Conclave of 1590, and there are things that look like it. St. Bernard, for instance, was our saint's close friend, in whose very arms he died, and who wrote his life, and in that life he says not one word about the prophecies. Also that there are some eight anti-popes mixed in with the legitimate ones. But for all that, the list is very strange. Taking it as supposititious and

everything up to the date of 1590 as falling *apres coup*, the list in Moreri is filled in, Pope after Pope, upto Clement xii., 1730. If we follow them on we come to Pio Nono, 1846, and his motto is *Cruce de Cruce*: the cross of the cross. Leo xiii. is *Lumen in Cælo*: light in heaven. The fourth from Pius ninth is to be *Fides Interpidu*: unshaken faith. This might stand for a great saint and mighty Pope but it indicates nothing of FRANÇAIS DE NAISSANCE. Malachi closes the list with six more Popes to follow him. The last being *De gloria olivæ*: the splendor of the olive. Then he says in Latin that at the last persecution of the holy Roman Church there will be a Roman Stone (Pierre) lifted to the Pontificate, who will take charge of the sheep in great tribulation. Then the seven-hilled city will perish and the judgment day begin.

Portents of some sort, as our sagacious editor remarks, have almost always preceded great national catastrophies. It is quite clear from D'Israeli's remarkable paper on *Prediction*, that Leibintz clearly foresaw the coming cataclysm in France. He saw that the opinions of Epicurus and Spinoza were rooting in the minds of great men. I mean by great, the men in high position, they often are mere pigmies in reality. These opinions slid into literature, and he concludes, 'they are preparing all things to that general revolution that menaces Europe.' It burst out, of course, in 1789. Guibert wished to have been born thirty years later, to see the result. Rousseau predicted the convulsions that would soon arrive. He had himself, preaching prophecy, helped to create them. During the whole 19th century, the falsities of democracy and Voltairianism have been reabsorbed, as if by exosmose, into the very veins of English blood and now threaten a leprous outburst. Where?

*Les ulcères vont ronger, les médecins occupés,
Un mal inconnu. . . Ils ne sauront soigner.*

The pestilence will travel up from S. E. to N. W., diagonally, as plagues travel always, till vaunted science shall stand baffled in the midst of its puerile remedies. Bishop Butler, that marvellous and almost solitary instance of clear, calm, unimpulsive and yet competent reason, said in a sermon to the House of Lords, 1741, that the levelling spirit, atheistical in tendency, was full of danger, and that the classes of society, though all drawn by *contrary* principles might yet *unite* in action to pull down ruin upon all. Montaigne wittily said that sectarian politicians often tried 'to be worse than was possible.' Look around and see the chaotic thought that rules (or rather misrules) now in science, philosophy, religion, and think you such diseased blood can cool again, without first passing through the hot delirium of fermenting fever, that will bring raving men very near to death?

C. A. WARD.

* Ed. Note.—Col. Olcott having been suddenly called away from India, his editorial comments on this article will be postponed until his return.

HAWAIIAN FOLKLORE.

THE worship of the four great gods of the Hawaiians was carried on by the priests in the temples and on state occasions. The lesser gods as *Pele* and *Kamaapuaa* had their shrines and devotees, and all have received due attention from historians and students of mythology, but the vast host of gods, sprites, goblins, and familiar spirits have received but scant attention, most probably because they partook only of local fame, and often, like the *Unihipili* and *Aumakuas*, were worshipped by a single individual or family. The *Unihipili* was practically made by the *Kahuna* (sorcerer), who used it as his tool, and was the spirit of a friend or relative who had recently died. As near as I can remember, the *Kahu* (keeper) took the body and, scraping the bones, preserved them in his hut. With these he kept a *malo* (loincloth), *tapa*, *ava*, and several other things as well as *poi* and dried fish for food. These were set out at each meal and the spirit invoked to come and partake of them. The prayer or chant being merely a recitation of the things offered. This was never omitted. Even if the *Kahu* had to travel, he carried his bones and other paraphernalia with him. Gradually, by this constant *Hoomanamana*, or worship, the *Unihipili* became powerful. In fact the spirit got his strength from the *Kahuna*.

Finally, after perhaps many months of careful nurture, the *Kahu* feels that his spirit is powerful and he can do supernatural things and penetrate the mysteries of the spirit world. He then throws part of the bones and hair into the sea where, as a shark, his spirit may serve his will. Then he burns a portion to give it a body in the gaseous elements. A small portion is thrown in fresh water where, as a lizard (*moo*), it will serve in the streams. A portion always is hidden in the house for the *Hoomanamana*, and here the *Uhane* (soul) dwells, and so long as the daily order of the worship is fulfilled to the letter it may pass from father to son and become a household god. The *Kahu's* power is now great and usually infernal. On sea and land he has this powerful agent to carry out his whims and bring torture and death to his enemies, and, at the same time, powerful aid when trouble threatens him. If, however, any thing is omitted from the *hoomanamana*, or if he break a *tabu* or fail in any of his duties, woe to him and his family, for all the infernal power reacts on him, and the whole family suffers some terrible calamity and utter destruction. The fishermen often throw the whole into the sea and thus get a very powerful shark *Unihipili* who would save them in a miraculous manner in case of disaster when far away on the distant fishing banks. There are several stories of men swimming long distances to land, and in each case a shark is said to have towed or carried the man on his back. This familiar

spirit would bring all sorts of knowledge, especially of the attempts of other sorcerers to overcome his own sorcery.

The *Anaana* was a very powerful sorcery, which by the aid of secretly administered poisons pretended to pray persons to death. It was necessary to possess a portion of the clothing, hair or nails of the person doomed, and no spell could avert the death. Against this, even the art of an Edinburgh M. D. has failed; for, while the sufferer gradually pines away, he seldom can tell when the illness began, and the M. D., feeling his pulse says, "*fever*," and gives a pill, while the poison by degrees destroys the patient's ability to assimilate food, and in two or three months he dies of emaciation. Who administers these minute doses, and how, no one of the family seems to know, but the writer has noticed the disappearance in this way, of two jealous husbands whose wives at once took up with the family of the *Kahuna* suspected in each case.

The *Uumakua* were ancestral gods and were worshipped, not only by one person but by a whole family, village, community, clan or tribe. Having many worshippers, the remissness of one individual was seldom noticed, and the protection of the god extended to any worshipper.

Of this kind was the sea-god *Mano*, represented by sharks in general, and *Pueo*, typified and represented by the owl. These two were kindly and beneficent deities and entered into kindly relation with their devotees. *Mano* was especially worshipped by the fishermen and *Pueo* by the cultivators of the soil.

Several lesser gods were represented by shell-fish, crabs, etc., and in the mountains the small birds represented various spirits. Thus the *Elepaio* was propitiated by the canoe-makers and she showed them the lucky and sound trees. The *iwi* presided over the rains and was propitiated by laying two or three sprays of fern on a large rock and holding them in place with a smaller. On oft traversed paths certain places will have many of these piles of fern and rock, even at the present day. A powerful deity of the high mountains was the *U'au* who could bring fog and mist upon the irreverent traveller and, by hiding the landmarks, lead him to an untimely end among the pathless ravines and jungles of the interior.

These lesser deities seem to have been very easily propitiated, for any act done as a devotion was accepted by them, and the placing of a wreath of fern, flowers or scented leaves was a common form of devotion to any of the *Aumakua*. At *Polihali* on Kauai the *Limupahapaha*, a long green seaweed, is used in making sacrifice to the highest gods, and here stood an immense *Heiau* or temple, on which at times even human sacrifice was offered. My informant, now dead, had himself seen four men sacrificed there during the wars of Kamehameha. And any one going with a band of native visitors will see them weeping and sobbing as they build a cairn of stones on the old stone-paved platform, wreathing each stone with a ring of wet green seaweed picked from the

rocks before the temple. As if afraid of having their beliefs sneered at, they seldom let a white man see these remnants of a once strong and active religious faith, which was destroyed but hardly replaced by a foreign creed. In fact Jehovah and his book are worshipped by some today as an *Aumakua*, with the old chants in the same spirit as of old; and what is the difference if you call on the spirit of God as Our Father, or as *Ku* and *Li* or *Kane*. In the following ancient prayer which was told me by Kapookapu of Kona, and which appears in full in a monograph on the Lesser Hawaiian gods, by J. S. Emerson, a change of name would not change its simplicity and beauty.

THE PRAYER.

E Ku e Li,
 E hee i kou honua
 Aina nei e hua.
 E hua i hea?
 E hua i ka kai,
 He'e ila ila,
 Ulua ila ila,
 Ke akule ila ila,
 Na ia ila ila.
 Kaina mai kou honua
 Aina nei e hua.
 E hua i hea?
 E hua i ka aina,
 Uala ila ila,
 Ke kalo ila ila,
 Ka niu ila ila,
 Ke ko ila ila,
 Ua noa

TRANSLATION.

Oh Ku and Li,
 Till this, your universe,
 That the land may be fruitful.
 Be fruitful where?
 Be fruitful on the sea.
 Bring forth squid,
 Bring forth *ulu*,
 Bring forth *akule*,
 Bring forth all fishes.
 Encourage this, your universe,
 That the land may be fruitful.
 Be fruitful where?
 Be fruitful on the land,
 Bring forth sweet potatoes,
 Bring forth *kalo*,
 Bring forth coconuts,
 Bring forth sugarcane,
 Amen.

Thus one could go on indefinitely and make his verse for the objects wanted, chanting in a monotonous sing-song. Not being a stenographer, many of these chants have been heard by me over and over again but never written down, and those who have done this deserve the gratitude of every lover of Hawaii. For the day is fast approaching when the stories told round campfires on mountain and sea-shore will savor no longer of the mysterious and vague spirits with which the simple Hawaiian peopled mountain and plain and ocean depths. In addition to those regularly worshipped there were a number of waifs and strays, familiar spirits without masters, *Lapu* (ghosts) and last but not least the brownies, the *Menehune*, who were pious and honorable beings and dwelt inside the rocks.

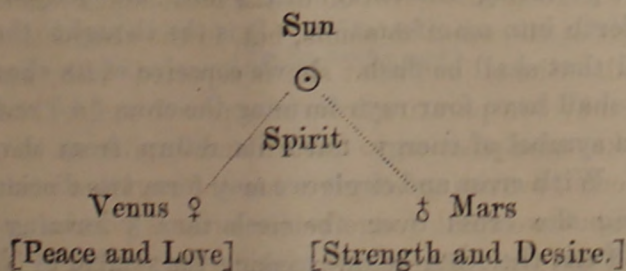
ALOHA AINA.

(To be continued.)

THE SYMBOLOGY OF ASTROLOGY.

TO the metaphysical mind there is a peculiar fascination attached to the study of the stars, that amply repays the student for any trouble he may take to unravel their mysteries. The science of astrology is the most ancient of which we have any conception, but its secrets have been lost, and so to-day we have what is *called* astrology, the shell or casket, not the gem. Yet there are some remains of the great truths lying at the back of this ancient science, in its symbology, and if we can gradually link, piece by piece, the golden chain of this time-honored wisdom, we shall do a service to humanity unthought of by those who are now content to let this Divine wisdom lie sleeping in the dust of ridicule and abuse. There is something so charming about a symbolism that is as true as the stars that are shining, it being founded upon the very stars themselves, and placed where no mortal hand can destroy. Mapped out in the blue expanse of heaven is the history of all the soul may, and all it has accomplished—silent witnesses of our fate and destiny, they mark out to-day, and to-morrow. Each hour brings forth its blessing or its curse. We may accept one and reject the other, just as we will. We may use the influence of a star to fly on the wings of aspiration to the very highest devotion, and taste of the bliss of immortality, or bring it downward into force that may break, as passion, upon terrestrial objects; and just as we vibrate to one impulse or the other, so will our future pathway be strewn with thorns or roses. Before dipping too deeply into this symbology we will do well to study the relative value of each of our symbols. Some of them are well known to Theosophical students, and others may be but different forms of expressing the same idea. At the back of all symbology there is the same fundamental idea of unity in diversity, and the value of any symbol is just in accordance with its power to lead us up to the one behind it, so that our best plan during this study will be to commence with the main symbol of perfection. This has always been symbolized by a perfect circle \bigcirc , without beginning or ending, starting everywhere and nowhere, being in itself perfect unity. All astrological calculations commence with the Sun \odot , the centre of the solar system, and it is from this Sun that the symbols of the planets are produced. The dot in the centre of the Sun is the pulsating life-energizing point, the propelling energy which issues forth into manifestation. It is the thought that is to become the word that shall be flesh. If we conceive of its shooting out of the centre we shall have four rays forming the cross (+) and this + will ever stand as a symbol of energy until its return from diversity into perfect unity. With cross and circle we may form two distinct symbols; one by placing the cross over the circle thus \dagger forming the symbol of the planet Mars, the other below, making the symbol of Venus. We

have then three distinct symbols and ideas, and in considering them we may obtain a clue to the principle lying at the back of the symbols, ♂. ☉. ♀.....It is not difficult for us to associate Mars (♂) with strength. This planet has always been considered as the god of war. Neither is it difficult to think of Venus as the goddess of love. So here we have pure spirit, force and love. An arrangement of the symbols will give the astrological value of each and a careful consideration of each principle will make the foundation upon which astrology is built, simple to comprehend. First then we have pure spirit, the essence of all, in which the potentiality of all the manifested universe lies concealed, being in itself everything and nothing, and acting only in accordance with the attributes of itself that it may aspect or come in contact with. Being in itself the primordial essence of our solar system it must needs have something upon which to shed its effulgence, and being all love in itself it must have an object to love, and so it sheds its rays upon the attributes of itself, and reflects back the love it gave, revivifying the principle it aspects and making it respond to the particular key-note with which it is endowed. If Mars is the planet receiving the ray, then its strength will be increased and its energy transmitted through the rays of the Sun to those other principles whose mission lies in other directions. While building up the perfect law of harmony it is the WILL. ♂ Mars alone will be pronounced energy, force and strength, and in this principle we shall have all the attributes of courage, and when manifesting in harmony with the principle, the circle behind it, it will go forward, dauntlessly forcing its way through all obstacles, but when in discordant relationships with the other members of the solar family, then discord, war, strife and passion will be the result. We may in one word sum up the nature of Mars as DESIRE. ♀ Venus is the symbol of experienced love. The will has overcome desire, and love is free, unfettered, and pure. It rises and takes its place beside its parent, the Sun; for Venus was once a Mars but through the evolution of the universe the circle which had been surmounted by the + has worked its way through, and has reversed Mars, or exchanged force for Love, and now manifests the purest rays of the Divine essence; and just as Mars worked through from blood-red to scarlet, so will Venus become a paler blue until it merges into the pure white light of itself, the Divine ray; and this is why Venus is opposed to Mars; the one is going out, the other returning: virtually they are one, in essence certainly, but while in manifestation we only see that colour which is on the surface. Our symbols will now stand as follows—



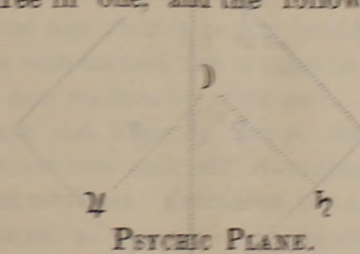
SPIRITUAL PLANE.

These three symbols will represent the positive or spiritual side of our nature. In reality, there is no Mars for it becomes absorbed in Venus; strength becomes Love; and the spiritual side of our nature is all Love, but as a means of expressing the first emanation or the descent of spirit into matter, Mars affords a fitting symbol. Before love could manifest itself it needed strength: in itself it did not become subdued, but it subdued the animal upon which it descended, and not until this is accomplished will the symbol disappear, and Venus stand as a manifestation of embodied love.

This will complete the first set of symbols, the three in one. The next symbol will be constructed from the half circle and cross. As the cross bursts through the circle we can imagine its splitting the circle into two halves, but as this is pure imagination, so will the principles it represents be illusive and unreal; real enough to answer the purpose of manifestation, but unreal so far as its permanent existence is concerned. We have only to consider that we are now judging from a limited standpoint an aspect of the real; for instance, the circle contains all in itself as we have seen, but to consider it in two halves will, for the purpose only of deduction, give us some idea of the whole. It is day and night. The Theosophical conception of this is a lower and higher mind; in reality, one mind but dual in its manifestation, the half that descends to earth being Kama Manas, and the half that stored up the experience, the Higher Manas. Now from an astrological standpoint this is the Moon going out from the Sun, the emissary who goes forth to sow and reap. Sowing the harvest as it goes from the Sun and reaping on its return the fruits of its labours. We can consider this as the half circle, and this will be a fair illustration, for it is never in itself complete until it is made whole by its union with the Sun. Taking then the Moon as the half circle, we can with the cross make two other distinct symbols by placing the + over the ☾ in one case to form Saturn, thus ♄ and by placing the + under the half circle producing Jupiter in the other, thus ♃. Now these three symbols will remain facts in nature if we associate them with the visible planets, Moon, Saturn and Jupiter. Now let us consider the principle at the back of the symbols. Astrologically speaking, Saturn is the greater infortune and Jupiter the benefic. Why, no astrological book appears to have ever explained, but considered in the light of symbology we can obtain a clue. All astrologers are agreed that the Moon rules or governs the animal soul and mind to a great extent. Upon the good configuration of the Moon and Planet, the clearness or grossness of the mind depends, but, in the abstract, the Moon is entirely neutral. She is just what she is aspected with, and is colored by any star she may be separating from or approaching to. The fact is, she holds exactly the same position to Saturn and Jupiter as the Sun would to Mars and Venus, providing we give her the negative position instead of the positive; but we shall judge better after a careful consideration of Jupiter and Saturn. These two ponderous planets, are the great

forces of electric and magnetic currents, and as opposite in nature as the poles. Saturn is cold and limiting, narrow and binding, and is the supreme master of metaphysics. Subtle and majestic he is: indeed and very truth the keeper of the keys of Hell and Heaven. No mental conception could imagine a more perfect devil than Satan or Saturn. To pass him must be the first work of the Neophyte, and his last the great Renunciation. On the other hand, Jupiter will be warm and expanding, electric and inspiring, but we will first consider the half circle apart from these two mighty forces of relative good and evil. We have seen that the circle is positive and pure spirit, the cross is force or matter, the half circle will then be a medium between these two—a missionary, as it were, between spirit and matter. In itself the Moon (it will simplify the reading by naming the symbol) will represent the great ocean of mind, and stand as a symbol of rarefied matter; but of herself she will be nothing, and only by her aspects will she be colored bright or dull. In one month she will pass every planet in the zodiac and impress upon those who respond to the vibrations, a definite color for the time being. At each lunation she will go forth cleansed as it were by the purifying rays of the Sun, but on her way to the full she will meet a variety of influences that may allure her into a false condition, one of seeming reality, and she may forget her origin and link herself to the changing elements that she will pass over. But we will suppose she has freed herself from the meshes of the most alluring color, say red; then as she passes on she may recognise her power and refuse to return to her original home—not that it is possible, being fated to return to the source which sent her forth—but some portion of herself may be torn away in her efforts to escape, for she is vaporous and not firm and positive like the Sun. Now I want to consider her arrival at a point where the progress is not so rapid; a point where winter slowly binds the earth in its cold embrace; the part ruled by his satanic majesty. It is here where she may become entangled in the meshes of matter so much that she may solidify such a large portion of herself that her weight may sink even beneath the +, and this brings me to a consideration of Saturn. Cold and dark he is, the result of the lingering round the point called Makara. The Moon had reached her limit here and it was the turning. That crystallized the experience it had gained upon the journey; and this is just what Saturn is composed of, crystallized mind stuff; a limited concrete storehouse of the world's past; and this is why he is termed lower Manas, for he is the God of intellect, and the fifth race worships intellect—cold, dry, limited intellect—mind concerned with what has been, not what will be: always going over the records of the past and, like Lot's wife, by looking back it is turned into a pillar of salt—a monument of stagnation and folly. And this is what bars the way; the mind is held beneath the cross and we hug the cross—grand illusion. At the foot of the cross we kneel when we should rise and mount it. Saturn is called the solitary star, the melancholy planet, and it makes one feel sad

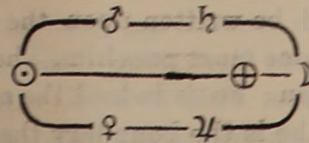
at the thought of the birthright that has been sold for the mess of pottage. Volumes could be written upon the mysteries of Saturn, the ringed planet, for every one must pass him. The mind must have tasted of the fall to realize Saturn; he is indeed the astrologer, black magician, the greater in fortune: he is the boundary that marks the turning point to involution. But is the devil half so black as he is painted? Let us see. Those who have got the right side of Saturn he favours with many gifts, the chief of which are meditation and contemplation, patience and endurance, firmness and stability. In the path from light to dark he is the shadow, the final dweller upon the threshold. He is the Angel of the Sun; the first to issue forth and the last to return. Those who have conquered him are sure of his aid to the end, for they are free. But we can get a full and better idea of the best side of Saturn by a study of Jupiter whose symbol is the half circle over the cross, for here mind has freed itself from matter, or rather let us say it is no longer bound by matter and is free to recognize itself while on the journey doing the master's work. We can associate with this symbol, pure love and compassion. It is the great God, Jehovah, who walked with men. Having passed Saturn, the half circle or Moon rises supreme and beholds itself from the foot of the cross. It has learned how to be free while in manifestation, and so this symbol is the greatest joy on earth, and signifies the hope of the future. It marks the completion of a cycle, for its period is just 12 years—the number of the signs of the zodiac. The metal of Jupiter is tin, of Saturn lead, and just as tin is the centre of lead, so when it which was conceived in Saturn, works through to the surface, its polished brightness reveals the hidden storehouse of Saturn's mystery. We have now three more symbols, but not like the first. These are not the three in one, and the following will represent these three.



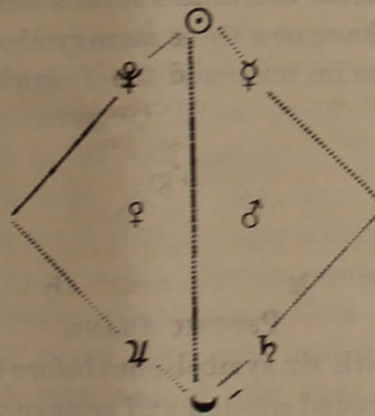
We have now dealt with six symbols, but before dealing with the seventh we must go over the ground covered and arrange our ideas. The first group being of the spiritual Will, forming the never changing individuality, the Sun standing as its great symbol. The second group being of the psychic nature, will represent the personality, and will have for its central symbol the Moon; and, like the Moon, it will have no light of its own, but only that which it borrows from the Sun, its fountain head and impelling centre. Let us now review our symbols and obtain a definite idea of the materials we are to work with—

| | | |
|----------------|------------|-----------------|
| ☉ Sun | ♂ Mars | ♀ Venus |
| Individuality. | Desire. | Love and Wisdom |
| ☾ Moon | ♄ Saturn | ♃ Jupiter |
| Personality. | Intellect. | Purified Mind. |

If we arrange these symbols as follows—



we shall find the moon in her circuit round the zodiac forming a conjunction with each planet in turn, thus getting all the experience the solar system offers, so far as the planets alone are concerned; but when we come to consider that each sign of the zodiac has an influence of its own, irrespective of the color given to it by a combination of the planets that may be in the sign at the time, we shall see what an enormous kaleidoscope is formed by the solar system, and how it would be impossible to see every picture in one incarnation. But before going into the symbology of the zodiac, we will consider our seventh symbol, Mercury—winged messenger of the gods. Mercury is made of three symbols in one, thus $\text{♁} \ominus + = \text{♃}$ the key to the principle behind it is the circle in the centre, spirit imprisoned between mind and matter. It is wisdom as considered apart from love: but to understand Mercury, duality is again needed. Just as we found Venus the opposite of Mars, and Jupiter the opposite of Saturn, so shall we find the mystic Uranus the heart of Mercury. This is the new influence that is coming into force, and the new Mercury of our sixth race, for their spirit will burst through mind and rise supreme in wisdom. The symbol of Uranus is thus ♅, and now a further arrangement of our symbols will make the ideas clear as follows—



Theosophy in all Lands.

EUROPE.

LONDON, 30th April, 1897.

I have not been able to get any very recent news to send in this letter, of Mrs. Besant's progress in her new undertaking in America. She was to start from New York where her work commenced, on the 5th instant, for St. Louis, and would go from thence to Kansas, Topeka, Deaver, Colorado, Leadville, Salt Lake City, and Ogden, on her way to Los Angeles. It is hoped that the result of her labours will bring about a great revival of interest in Theosophy in America, and that many more Lodges will be formed there.

The Countess Wachtmeister, who accompanies Mrs. Besant on this tour, has been working bravely for the cause of Theosophy for some time past in the States. Her work has done much for the American Section and has resulted in the formation of thirteen new Branches, and in the bringing in of many new members to the Society. It is pleasant to know that she has the support of her son, Count Axel Wachtmeister, who is at present the acting Editor of *Mercury*. This magazine, under his direction, is said to be becoming more valuable, and is greatly extending its circulation.

Mrs. Cooper-Oakley has gone to visit the new Lodge lately formed in Rome, of which Mrs. A. C. Lloyd is President. Previous to this there had been no Italian Branch, though a Lending Library of Theosophical books has been established for some time in Rome, at 40, via Lombardia.

By the death of Mr. Staples, the General Secretary of the Australian Section, the Theosophical Society has lost one of its most devoted and loyal workers, and many of its members one of the most sympathetic and helpful of friends. He had suffered so grievously during the past few months of his life, that it was a relief to know that "death" had released him from his suffering body. Some time ago when in perfect health, he wrote of "death" as the *benefactor*; we may rest assured that it came to him as such, and that in a far happier state he now realizes his great gain. Those who knew even a little of Mr. Staples are not likely to forget the charm of his kindly manner, and those who knew him well, will remember him as the gentlest and kindest of friends and advisers. Courteousness and kindness were his natural gifts. Such a word as sorrow is misplaced when applied to his passing from our midst; sorrow for the dead is essentially a selfish feeling and ought not to exist amongst us, Theosophists. There can be no sorrow for this one who has entered into a state of joy, and whom we believe to be blessed indeed.

Some of the recent lectures in the Blavatsky Lodge have been of extreme interest. In one given by Mr. Leadbeater, on the 18th March, he broke new ground in taking for his subject the "Christian Creeds." Pointing out that Christianity as a religion was practically unique in its definite formulation of a creed, he first gave a brief historical sketch of the three creeds of the English and Roman Church, viz.:—the Apostles, the Nicene, and the Athanasian, and then indicated three sources as having contributed to the various clauses of these several confessions of faith. These were:—firstly, the formulæ of the secret Schools of Occultism—perhaps especially the Essenian; secondly, the reading into these originals, by the early Church, the incidents recorded

in the life of Jesus; thirdly, the accounts current of the Egyptian system of initiation into the "Mysteries." The chief clauses were then taken in detail and, comparing one creed with another, it was shown what were probably original, and what were later interpolations. The main interest centred round the earlier clauses dealing with the nature of the three *Logoi*—the "Father," "Son," and "Holy Ghost;" and incidentally the Theosophical teaching as to the three great outpourings of Divine Life, and their sources in the several "persons" of the Trinity—a point on which there has been hitherto much obscurity—was made abundantly clear. Of much interest, too, was a reference to the original meaning of the condemnatory clauses. These were primarily statements of the fact that all evolving monads, who have not before a period in the middle of the 5th Round (see "Esoteric Buddhism"), reached a certain stage of development which would involve the intellectual realization of certain spiritual truths, would be compelled to fall out of the present cycle of evolution, in order to take up the work of development in some later manvantara, for which their backward stage would be more fitted; a very different doctrine indeed from the monstrous "eternal punishment" idea that has grown out of it!

The clauses referring to crucifixion, death and burial, resurrection, etc., were, he said, specially due to the influence of the Egyptian system of Initiation into the "Mysteries," where death and re-birth are symbolised in the ceremonies through which the neophyte passes.

On the 22nd instant, Mr. Bertram Keightley lectured in place of Mr. Leadbeater, who had been compelled to take a rest. He dealt with the "Voice of the Silence," partly from notes made by Mr. Leadbeater, and partly from recollections of a lecture given by the latter to the *London Lodge* on this subject. Firstly, he said that the book from which the three treatises of which the "Voice of the Silence" is composed, actually exists in a Lamasery on the borders of Tibet, and that it is written in one of the dialects of that region, not in Sanskrit or Pali. It appears to consist of notes taken down by pupils of Aryasanga, a Buddhist monk and a great teacher. H. P. B., cannot be said to have translated the "Fragments" in the ordinary sense of the word; the originals being in a language with which she was not familiar. What she wrote down came by occult means. By inner vision she saw the contents of the book in the language in which she required them—in this case in English. Modification is necessary also with regard to the statement that the book forms one of the same series as that from which the *Stanzas of Dyzan* are taken, for the treatises in the "Voice of the Silence" are Buddhistic and even sectarian, and are recent, compared to the immeasurable antiquity of the *Stanzas*. Moreover the latter were not written down in any language, they consist of ideographs only. These ideographs have within them an occult force which would produce a picture on the mind of a student permitted to examine them.

Mr. Keightley said that it was an impossible task to connect the three "Fragments" as though they described definite progress on the Path of Discipleship. He then took up the subject of the lower *Siddhis*. He explained that the term 'walker of the sky' did not refer to levitation of the physical body, but to the power of moving consciously on the Astral and Devachanic planes, and said that this power might be gained temporarily by the practices of *Hatha-yoga*, but to have it as a permanent result needed the training and discipline which led to real spiritual growth, when it could

be carried over from incarnation to incarnation, for the power which was attained by the ego remained with him to impress the next body which he used.

The term "Great Bird", *Kala Hamsa*, was explained as a symbol of the Great Breath or Pulsation of Life—the going-out of the stream of Divine Life which is seen on Higher Planes. The word "Aum" was referred to as the sacred word of the 5th Race—the Aryan; and the word "Tau" as that of the 4th Race—the Atlantean.

E. A. I.

THE WORK IN AMERICA.

April 6th, 1897.

The past ten days have been remarkable for the quantity and variety of work compressed into them.

On the evening of the 26th, Mrs. Besant spoke at Brooklyn, in the Hall of the Y. M. C. A., on, "Suffering and Evil, their Causes and their Cure." The audience was a very sympathetic one and a number of those who were deeply interested were received by Mrs. Besant and the Countess Wachtmeister the next evening in the parlour of the same fine building, when a Lodge was formed.

The good results of the lectures in New York, Brooklyn and Newark were apparent when, on Sunday morning, March 28th, a number of earnest people met in the Jefferson Hotel and formed a new lodge of the American Section of the Theosophical Society. Mrs. Besant then addressed the new members of the Brooklyn and New York Lodges and remarked that the Lodges, to successfully perform their duty as centres of the Theosophical Society and points of contact with the outer world, must extend to each individual member a perfect freedom of thought; the uniting idea being the belief in Brotherhood.

Chickering Hall, on the evening of the same day, again contained an attentive audience; the subject of the lecture was, "Materialism Undermined by Science."

On Monday, Mrs. Besant and the Countess went to Washington, D. C., where they were received by members of the Society and were the guests of Mrs. Johnston, who gave a well attended reception in their honour in her large and commodious room, about 200 people being present. At the close of this ceremony, Mrs. Besant was asked to speak, and delivered a short address on Theosophy. The next day the lecture hall was crowded and all were interested in the pictures of Thought-Forms which were thrown upon the screen by the lime-light. These illustrations of the lectures have so far proven very useful and are much appreciated. Mrs. Besant received, each afternoon, and intelligent and searching questions were put to her.

The next day, when Mrs. Besant left for Philadelphia, the Countess formed the members into the Washington Lodge of the T. S., and on Saturday she addressed a meeting at the house of Mrs. Lockwood, who had invited a large number of friends.

On Sunday, the Countess lectured at the People's Church which was crowded, in the morning, and gave another lecture in the Society Temple in the evening.

In Philadelphia the hospitable home of Dr. Emma-Brooke had already welcomed one of the party; a number of interested visitors gathered there in the afternoon to talk Theosophy with Mrs. Besant and after she had given her lecture in the New Century Club, before a full house, universal regret was expressed that she could not devote more than one day to this promising field of Theosophic labour. Two meetings were held the following day and a Lodge of earnest workers was formed here, ere Mrs. Besant and Miss Willson left. It was touching to find one or two old, personal friends of Madame Blavatsky, coming forward to tell of the help that she had given them, and to express their pleasure that her work was being carried on.

The return to New York was on Saturday, April 3rd. The third meeting of the New York and Brooklyn Branches was held on Sunday morning, to assist the future studies of the members. Mrs. Besant explained some of the workings of the three great life-waves of evolution and their action on the different planes. In the afternoon she spoke before a crowded assembly in the large hall of the Brooklyn Theosophical Society on the proof of the existence of the soul. The adverse remarks of some materialistic speakers at the conclusion of her address drew forth an answer, in Mrs. Besant's well-known style, in which she gently cut the ground from under her critic's feet and showed that the latest discoveries of science were strengthening the Theosophical position.

A lecture to a good audience in Chickering Hall concluded a very busy day, and the following afternoon the Countess joined us as we passed through Philadelphia on our way to St. Louis and the West.

April 14. In New York we had heard of floods along the Mississippi Valley, and as we advanced towards St. Louis, which is built at the junction of the Missouri and the "Father of Waters," more and more flooded ground and traces of recent heavy rains could be observed from the railway. The papers had been full of the panic caused by the rising of the river, and from this and other causes we had received a telegram that no lecture would be given at St. Louis; we were sorry, for the sake of the people there, and the work that might have been started. We passed on to Kansas City where two lectures were given by Mrs. Besant in the Academy of Music. Although the audiences were small, the papers on the whole gave good reports. Mrs. Besant and the Countess received each afternoon at the Midland Hotel, and when we left, a small group of people had gathered who would meet and form a Lodge in order to study together.

At a little before 10 o'clock, on Monday morning, we left Kansas City and went on to Topeka, where we arrived soon after noon. We were told that we were the first Theosophists who had visited this pleasant little place, and the interest in Theosophy was shown by the many visitors who came to the National Hotel to see Mrs. Besant and the Countess. In the evening the Library Hall was half filled by a superior audience, when Mrs. Besant spoke on, "Theosophy and its Teachings." The morning of the next day was spent in receiving the numerous enquirers and, before we left, Topeka had a Lodge of the T. S., with twelve members, and showed promising signs of future active work and study. We are now at La Junta waiting for the train to take us on to Denver.

W.

AUSTRALASIAN SECTION.

This Section held its Third Annual Convention at the rooms of the Sydney Branch, 42, Margaret Street, on Good-Friday, April 16th.

The President of the Sydney Branch, Mr. Geo. Peel, was unanimously elected to the chair. Delegates were present from Brisbane, Adelaide and Melbourne; the branches of Hobart, Maryborough and South Yarra being represented by proxies.

Cairns, Rockhampton and Bundaberg were unrepresented.

The Chairman announced with sincere regret the death of our esteemed General Secretary, Mr. J. C. Staples, and various representatives spoke of the debt of gratitude which both themselves personally and the branches they represented generally, owed to him, for his unceasing help, sympathy and guidance freely extended to them.

It was decided to appoint an Honorary Acting General Secretary until a successor could be found to fill the vacancy, and as Mr. T. H. Martyn who had occupied that position for the previous eight months, is leaving shortly for England, Mr. J. Scott, M.A., was elected to that office, with Mr. H. A. Wilson as Assistant Secretary.

It was also decided that the offer of Miss L. Edger, M.A., General Secretary of the N. Z. Section, to help this Section in its need, by giving a series of lectures in the different Branches of our Section be accepted, and that she be asked to come as early as convenient.

Much discussion took place as to the best means of increasing the usefulness of the Section, by establishing systems of Correspondence between members; Lecture Bureaus for the supplying of typewritten lectures to Branches whose members, from lack of time or other causes, are unable to produce their own; and a Lending Library to supply branches with books, quarterly, for their members; but for want of funds not much could be undertaken.

After the formal business was concluded and the Convention adjourned, *sine die*, the meeting became an informal one, and discussed several points of disagreement in some of the later manuals and other Theosophical publications. On Saturday evening a conversazione was held, so that members might become better acquainted with the visiting delegates, and on Sunday evening, public addresses were given to a large and interested audience on "The Theosophical Movement," by Mr. T. H. Martyn, Vice-President, Sydney Branch; "Masters of Wisdom," by Mr. N. A. Knox, President of the Adelaide Branch; and on "Invisible Helpers," by Mr. H. W. Hunt, President of the Melbourne Branch.

H. A. W.

 THE SEVENTH SECTION OF THE THEOSOPHICAL SOCIETY.

We are glad to announce that in compliance with an application made by the President of the different Branches of the T. S. in the Netherlands, a Charter has been forwarded to them by the President-Founder, authorizing the formation of THE NETHERLANDS SECTION of the Theosophical Society. The application, and Mr. Mead's letter referring thereto, may be found in our Supplement.

THE PASSING OF J. C. STAPLES.*

Last autumn our colleague, Mr. J. C. Staples, the General Secretary of the Australasian Section, came back to England for a brief visit. He had decided to return to the work he loved beyond all else, by the boat of January 18th; but January found him confined to his bed, suffering most cruelly from pains in the head and lapses of memory, the cause of his sufferings at first escaping the detection of the most skilful physicians. As time went on, however, it became evident that the trouble arose from a deep-seated tumour, which gradually led to the paralysis of the optic nerve and the total blindness of the patient. The disease drew on, and finally all hopes of restoring the brain to health had to be abandoned. It is, therefore, with gladness that we have to announce that our friend was permitted to abandon his worn-out body on April 1st, and pass on to that rest which he has so well won, and which will be illumined with the ever present aid of those who know not the name of ingratitude. When he comes again to resume his work on earth, let us hope that he will return to a better age than the unpropitious time in which we are at present labouring.

John C. Staples was a man respected and beloved by all who knew him. We have never heard a disparaging word spoken of our colleague, for he was courtesy and gentleness itself in all his words and deeds. Though his name was not so familiar to the general Society as the names of our most prolific writers, he was nevertheless personally known and esteemed by many in this country, and by all in his own Section in Australia.

It seems almost regrettable that when a body has been trained for such admirable theosophical work as our colleague was engaged in, it should have to be given up; but it needs must be that the right has befallen, and so we cannot be permitted to express regret.

Indeed in any case *that* would be foolish. Theosophy has long convinced us of the absolute certainty that "there is no death"—to use a hackneyed phrase. J. C. Staples is not only as much alive as, but more alive than, we are, as far as his continued consciousness is concerned; he is merely shut off from the murky interludes of the externalities of this unsatisfactory state of affairs called earth-life.

"Poor Staples!" we heard some one remark, thus bringing into his thought an idea totally foreign to theosophical realities. Why, indeed, lip-believers in Christianity should almost invariably speak of the "dead" as "poor so and so" is beyond our comprehension. They clearly do not believe that "poor so and so" has been taken to "the arms of Jesus," as the hymn has it; still, on the other hand, they can hardly believe that their departed friend is gone to eternal damnation, for one generally makes an exception of one's own friends. Is it, then, that they think that "so and so" is to be commiserated for being deprived of the "joys of life," meaning life down here? Then, are the joys of heaven inferior to earthly delights?

But, all ideas of the generality, not only in Christian lands, but in every other land of to-day, concerning "death"—(mark the stupid word itself)—are absurd and contradictory; and the hideous funeral trappings and signs of woe in which Christians rejoice are a ghostly affront to the idea of a benign Providence, who is even at the lowest estimate an "All-merciful Father."

* [We are sure that this obituary, which is reproduced from April *Lucifer*, will be appreciated by our readers.—ED.]

Why should we grieve for the "dead"? Surely we ought to rejoice; unless indeed the person has been very evil! Thousands of years ago the ancient Thracians, of whom Herodotus tells us, used to sit round the lifeless bodies of their friends, and rejoice to think them at last free of their prison house. Are we then so far behind the common sense of thousands of years ago?

We should ever remember that in reality we are not sorry for the "dead" but *for ourselves*. This *selfish* grief hinders and does not aid the soul of our beloved on its journey to rest between two lives.

Let us have flowers and white horses, and happy music at funerals, and not that eternal black for everything, which would damp the enthusiasm of a martyr, and is an insult to nature.

If the Theosophical Society could but bring about the overthrow of the black fetish of death which the people hug to their bosoms, what a great work would be accomplished!

The Platonists of old—mere Pagans of course—did not refer to death in such an ignorant fashion. They did not say of one of their friends, "Poor A. is dead;" or, "It is so sad; poor B. breathed his last yesterday—" they recited to each other triumphant declarations of the soul's immortality, and of its real nature, saying, "Agathocles is now blessed," "Melita is at length truly happy."

Therefore, too, we say that John C. Staples, not our *late* colleague, but our colleague still, is now happy, nay, even blessed.

Fair offerings of flowers were sent by the European Section in the name of the whole Society, by the Australian, from members of that Section in England, by Mrs. Besant and the Blavatsky Lodge, and by other friends. The General Secretary represented the Society when the body was buried at Brighton on the 6th; Mrs. Parker and Miss Minet, late officers of the Melbourne Branch, represented Australia; and Dr. King, the President, and a number of members of the Brighton Lodge, by whom Mr. Staples was well known and loved, were also present.

G. R. S. M.

NEW ZEALAND SECTION.

The General Secretary has again gone on a lecturing tour throughout the Colony. Leaving Auckland on April 3rd, the first place visited was Gisborne, where she gave two lectures, the first on "The Meaning and Purpose of Re-incarnation," the second on "The Masters of Wisdom," both being well attended. Mrs. Draffin lectured in Auckland on April 11th, on "Invisible Helpers," to a good audience. The subject will be continued in her next lecture. The increased activity in Christchurch still goes on. In Dunedin, Mr. A. W. Maurais lectured on April 8th, on the "Septenary Universe." The various classes and Branch meetings continue; the H. P. B. classes are proving very useful.

Reviews.

DEMON POSSESSION AND ALLIED THEMES.*

By REV. JOHN L. NEVIN, D. D.

(For forty years a missionary to the Chinese.)

A book like this has been long waited for by students of Occultism and Folklore, for they have always known that among the Chinese, psychical experiments and researches have been prosecuted from the most ancient times. Even in the open streets the medium has followed his calling and given for a few coppers, to the casual way-farer, "communications and mysterious writings by means of a self-moving reed stylus which traces letters in sand spread over a little board.†"

Lovers of the occult will find this book to be a veritable mine of mystery and, had it not been written and introduced by Christian D. D'a., it might have been taken for a work on the phenomena of modern spiritualism, except that the influences are all considered demoniacal, notwithstanding their efficient aid in healing the sick (see p. 25). Dr. Ellinwood, in his introduction (p. vii), while alluding to the power of hypnotism, which by a "strong and magnetic human will may so control the mind and will of its subject as by a mere silent volition to direct his words and acts," adds this pertinent question: "Who shall say, then, that a disembodied spirit may not do the same?" In referring to the Chinese practice called "*Kiang-lan*," the author says in a foot-note: "This is nearly equivalent to *Planchette*." Compare proceedings of the Psychical Society, 1866, and Espe Sargent's book, *Planchette*." Dr. Nevins has been a careful observer and a voluminous reader and has collated a remarkably copious array of facts which cannot fail to be scientifically useful, in the field of the occult, and which materialists can ill afford to ignore.

Ten chapters are devoted to the narration of different cases of obsession witnessed in China and other places.

With due respect for the Christian faith, it may be stated, concerning the efficacy of prayer to Jesus, in removing obsessing powers, that collective hypnotic influence on the medium, or even the strong will of a single individual would be sufficient to account for the results stated by the author.

The book has been heartily welcomed by the press and the pulpit. One clergyman writes that the work "should be made a text-book in the Theological College." *The Nation* (New York) says of the work:

"Dr. Nevins's book is one of the best contributions to the natural history of the subject, and a stepping-stone towards that not-yet-existing book which some day will treat this class of phenomena in a thoroughly objective and unprejudiced

* With an Introduction by Rev. F. F. Ellinwood, D. D., Secretary of Presbyterian Board of Foreign Missions, U. S. A., and an Index—Bibliographical, Biblical, Pathological and General. London, George Redway, Price 7s. 6d. net.

† See pp. 48 and 69.

way, bringing it into comparison with all the other features of the 'sublime' life of which it is one modification."

The *American Journal of the Medical Sciences* (Philadelphia) gives the work a long and scathing criticism, closing with these words: "The influence of the book cannot but be wholly bad." It is safe to say, however, that the book will be widely read and judged on its merits rather than on the opinions of any editor, even though he may have a half-dozen medical diplomas.

It is not to be wondered at that some errors have crept into the above work; for instance, the statement that Mary Roff was insane, and "died in an insane asylum" is entirely false, as we are personally informed by a physician who knew the family well.

E.

MAGAZINES.

Lucifer—April 1897. The Watch-Tower refers to the French translation of a second treatise on the Platonic solids by the young scientist, Arthur Soria of Maza, and observes that the author "has re-discovered a science of endless possibilities and the true origin of world-construction and every subordinate species" and that the work "is of such importance that every effort will be made to have it translated into English." It is hoped that this will be done early and the work made accessible to the large number of English-knowing readers who are ignorant of French. Mrs. Besant gives us the first instalment of a very instructive article on "Re-incarnation," wherein she expounds in her own lucid manner that Re-incarnation should be regarded as universal in principle and not as peculiar to human evolution. Dr. A. A. Wells writes on "The wish to believe" and states that in expounding the Wisdom-Religion one should take care, not merely to express the ideas clearly, but to show "how far they are compatible with the conceptions which already occupy the field" and thus to dispose the "hearers to give the new learning a favorable hearing—to make them wish to believe." He is followed by Miss Cust with an article on "The end of Faust." The interesting articles—"The Phædo of Plato" and "Among the Gnostics of the First Two Centuries"—are continued; those headed "On some remarkable passages in the New Testament," "Our relation to Children," and "The Saikhya Philosophy" are concluded. It is to be hoped that the last (Saikhya Philosophy) will be issued in book form. Mr. Ernst Horowitz writes on "The Metaphysics of Vegetarianism," contrasting Vedantism with Christianity in this respect. The "Reviews," page 173, show that a revised edition of Mrs. Besant's translation of the Bhagavad Gitâ has appeared, wherein several passages which remained obscure in the previous edition have been rendered clearer. The new edition will be welcomed by many.

Mercury for April 1897, opens with an interesting contribution on "The Eye, the Mirror of the Body," followed by an article on "The Vedas" which aims at showing that the oriental scholars have no correct conception of them. The writer maintains—

- (1) that the Vedas are co-eral with the universe, being its basis and foundation;
- (2) that they did not originate from any individual; that the Rishis did not compose them but saw them and gave them out;
- (3) that in the Vedas, the sounds and the intonations are of importance—nay, of much more importance than the verbal form;

(4) and that they originate from and are contained in *One Word*."

"The Theosophy of Tennyson" gives a number of quotations from the poet's works, illustrating his belief in the doctrines of Karma, Re-incarnation, the existence of 'Higher Intelligences' otherwise called Mahatmas, and several other teachings of the Wisdom-Religion. The Forum Department, Reviews, and Children's Corner complete the number.

Theosophy in Australasia, comes out as a neat-looking magazine containing interesting articles in addition to the usual reports and other matters—a great improvement on the former issues. We extend our congratulations.

Borderland:—Mr. Stead is making his grand quarterly better and better with each fresh issue. Of all the publications devoted to the elucidation of psychic research, it possesses the deepest interest for the general public. Our own magazines appeal more directly to an educated *clientelle* of Theosophic students, while *Borderland* under the direction of its brilliant editor spreads a feast for all who have had a quaint dream, heard an inexplicable noise in the house, or given an hour's thought to the world behind the veil. Mr. Stead, I am glad to learn, is still keeping himself aloof from the stream of idling visitors, who used to invade his writing-room at Mowbray House and waste his precious hours. He is domiciled—as he has been for many months—in his charming cottage, on an island off the English coast, where the fresh air of ocean is the best of pick-me-ups for a working thinker. The leading article in the April number is a "Message from Julia," the contents of which astounded Mr. Stead far more than they will any student of Raja-Yoga, even though but little advanced in his acquaintances with Patanjali's system. For she simply avers that one who would develop controllable spiritual sight—that which the late Major Buckley called "Conscious Clairvoyance" (*vide* Gregory's "Animal Magnetism," 4th Ed., Redway, 1896, p. 159, *et seq.*) and which is called *Dhyadriakti*, in Sanskrit—could do so by retiring to a private place from which intruders can be excluded; sitting passive; allowing the effects of external things to pass off, and fixing the consciousness upon the person one wishes to see or the thing one wishes to know. The facts are as old as Aryan time, and the only wonder is that Mr. Stead should be learning them at this late hour. However, his is a mind whose appropriate motto would be, *Be bold and Persevere*, and we need not doubt but that he will push ahead in the realm of the Debatable Land until he catches up with Mrs. Besant, Mr. Leadbeater and their associate students.

Mr. Stead, it appears, took Mr. Leadbeater's opinion on Julia's message before daring to publish it, and that brother's views are laid before the readers of *Borderland*. As might have been anticipated, two weak points in Julia's teaching are pointed out, *viz.*, that passivity carried too far, begets mediumship by extinction of the power of self-control, and, secondly, that carnal intercourse and a promiscuous diet need not, of necessity, be avoided. The whole body of adept teaching, from the earliest times until the present, are against this view. Only the other day, when I was going over the proof-sheets of the forthcoming 3rd Edition of the *Buddhist Catechism*, at Colombo, with the learned High Priest Sumangala, he pointed out to me that the transcendental powers of the would-be adept (Arahat) can only be permanently kept when the latter has extinguished the last vestige of human passion and appetite for physical enjoyments (*Klesa*): the powers may be actively exercised by an unpurified, unspiritualised person, but after a while,

the temptation to use them selfishly and not for the general good inflames the passions, tempts the proficient to use the powers criminally, and he ultimately falls a victim to the savage elemental and elementary entities whom he attracted about him. Actæon is devoured by his dogs, Faust borne off to hell. My friend, the Baroness de K., F. T. S., told me that she had it from first hands that a certain very famous and successful *somnambule* could see almost nothing clairvoyantly at her meameriser's public séances unless she had had the marital conversation before leaving the house for the public hall. That is a very weighty fact, one never yet spoken of, to my recollection; and a good deal like the divine acting of the drunken tragedian, the imaginative writing of Poe, in his state of alcoholisation, and the best efforts of votaries of opium being made when physically paralyzed by the drug. But Julia's message is almost like a chapter out of the Yoga Shâstras, and Mr. Stead ought to give her every opportunity to continue.

H. S. G.

Col. Olcott having had to go, on the very shortest of notices, to New Zealand and Australia, his associate continues the notices of this highly interesting issue of *Borderland*.

The "Message from 'Julia,'" is of considerable importance, as it shows that clairvoyant vision should not be regarded as a rare gift, but rather as an inborn inheritance which all may come in possession of by a perfectly normal course of development of our inherent powers, so that we can, when we so will, see beings and things "normally invisible to the naked eye," those realities which surround us on every side. This article is followed by a biographical and critical sketch of Professor W. Crookes; Miss X. has a paper on fairies entitled "A Meditation among the Hills." Next we have Professor Lodge's admirable address before the London Spiritualist Alliance; followed by "Ghost" stories; "The Prayer Telephone"; "Marvels of Indian Magic"; and, "The Immortality of the Soul," as demonstrated by Emmanuel Kant. But *Borderland* should be read—a review of it is unsatisfying.

Le Lotus Bleu.—This excellent organ of the Society in France has been coming regularly, and very worthily represents our movement in that land of culture and pleasure-seeking. We deeply regret that no one at Headquarters can read our continental exchanges in the editor's absence. And, since he has been hurriedly called away to the Antipodes, to make one of his tremendously long tours, we beg our valued and respected colleagues, Captain Courmes and Dr. Pascal, to pardon us if before his return no one should turn up who would be competent to write the editorial notices which the *Lotus Bleu* so richly deserves.

L'Âge Moderne.—We have heard with deep regret, that this new and sparkling Theosophical review has had to be suspended, in consequence of illness and other troubles in the family of our friend M. Bally, F. T. S. We wish it were in our power to subsidize a certain number of really good Theosophical magazines in different countries, so much depends upon the maintenance of good channels through which the reading public of the world can be reached.

We acknowledge with thanks the receipt of a six-page pamphlet on the treatment of Scourison Bora, by Mr. V. S. Balasandra Mudaliar, M. D., a gentleman of high standing in the Madras Medical College, and a member of various Medical Associations. The contents of this pamphlet are republished from

the columns of the "*Indian Medical Record*" and contain the methods of cure most in use by the Medical profession in Europe and India, and will be found very serviceable. Price four annas.

Lotusblüthen, for April, contains "A Glance into the Kabala" and a continued article on "Karma," besides a study of the Occultism of the Bhagavad Gītā, all interesting articles. The *Journal of the Maha-bodhi Society* is out with its usual list of readable matter.

A neat little pamphlet has been received with thanks, from *Mercury Publishing Co.*, San Francisco, containing two excellent articles—one on "Joining the Theosophical Society," by Alexander Fullerton—the other on "How the Divine Nature Reveals itself through Physical Nature," by Count Axel Wachtmeister.

The Thinker of 15th May 1897, has among other things an editorial on "Parasas."

The Brahmavadin of 8th May 1897, begins as usual with the pithy "Sayings of Sri Ramakrishna Paramahansa." The editorial raises the question whether it is possible for man to produce any objective result by means of prayer, and answers it in the negative. This position seems inconsistent with the *Brahmavadin's* belief in the Law of Karma, according to which each man reaps precisely what he sows, and prayer being but a species of karma, must produce its result.

The Prabhuddha Bhārata, for May 1897, has several articles of general interest.

The Dawn, for May 1897. The translation of Vedānta Sūtras is continued amidst other contributions.

Theosophist—Holland—and our numerous other foreign and local exchanges are received, but lack of space prevents our noticing them in detail.

The Goal is received with thanks.

A NOTE ON THE ANCIENT GEOGRAPHY OF INDIA

QUOTED FROM VALMIKI RAMAYANA.

BY NIBEN CHANDRA DAS, M. A.

This is a description of the Geography known in the time of Valmiki, as described in the fourth book, *Kishkindhākānda*. The author reproduces the passages from Rāmāyana, from Mr. Griffith's poetical translation, and dedicates the work to the above named gentleman.

In the Appendix I, Mr. Das discusses whether the Rāmāyana is a historical book or not and concludes that the book has a historical basis. As a matter of fact, learned scholars have not yet formed any definite opinion as to whether Rāma, the hero of the Epic Poem, was a historical personage or a pure mythological one. There are words in the Rāgveda, such as, Gītā and others, which mean agricultural implements there, from which, in the opinion of some scholars, the present story is built up. To corroborate the above statement they say, the theory of the conjunction of the five constellations under which Rāma's birth took place, as stated in Rāmāyana (I. Book) will not stand, for astronomers declare that the above five nakshatras can never meet, such an occurrence being quite against the nature of their movements. From this and some other things they conclude that the statements in the Rāmāyana are based on mythology and are not true history.

Mr. Das says, concerning the possibility of Ravana, the Rākshasa king, having ten heads, that the passages relating to the above fact might have been interpolated.

The book contains a map drawn according to the description in Rāmāyana, is printed on thick paper and contains 77 pages—paper covers.

R. A. S.

PARASKARA GRIHYA SUTRAS

WITH

FOUR COMMENTARIES; AND THE PURUSHNIA SUTRAS WITH A COMMENTARY.

We beg to acknowledge, with thanks, the receipt of a copy of the above work for the Adyar Library, from Babu Govindadasa of Benares. The Paraskara Grihya Sūtras were translated into English a decade ago and appeared in the Sacred Books of the East series, as Vol. XXIX. The present book covers nearly 700 pages of large size. The following commentaries on the Grihya Sūtras are added in this book:—Karkopādhyā's, Jayarāmachārya's, Harīharāchārya's and Gadādharaḍikshita's. In Parisiṣhta Sūtra, Kīmadevaḍikshita's Bhāshya is added. The book will be very useful to Vedic scholars.

R. A. S.

FIRST ACQUAINTANCE WITH THEOSOPHY

By M. TERSTRA.

Our thanks are due to John W. Boujerman, of Amsterdam, for a copy of this neatly bound and nicely printed little book, of 85 pages. The author is a young literary student and has endeavored to prepare something interesting and instructive for beginners. The chapters are as follows—(1) First Reports; (2) A Little Information; (3) The Theosophical Society—Reincarnation; (4) Discourses on the Foregoing; (5) Theosophical Contemplation of Life. As it is printed in the Dutch language, we are unable to speak further concerning its merits but hope the author will be able to accomplish the work for Theosophy which he desires to do.

E.

CUTTINGS AND COMMENTS.

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

The Theosophical Society has received from
 "Light; more light." W. H. Oakes, Esq., of the firm of "Oakes and Co.," a beautiful and very serviceable hanging lamp for lighting the main hall of the Adyar Head-quarters. The generous donor will please accept the sincere thanks of the Head-quarters' staff of the T. S.

Can sound
 be
 photo-
 graphed?

The *New York World* announces that Dr. J. Mount Bleyer, a noted medical specialist of New York, assisted by Mr. K. L. Dickson, formerly photographic expert at Thomas A. Edison's laboratory, has discovered a method of photographing sound, and

have exhibited many pictures to substantiate the assertion. The explanation is as follows:—

“The idea is an elaboration of that wherein the voice is recorded on the cylinder of the phonograph. Instead of the vibrations being imprinted on wax, they are caught by the camera in the shape of the geometrical figures they produce. Across the larger end of a tin cone is tightly stretched a piece of rubber. Upon the surface is placed a small quantity of light powder. The cone is placed upright and a mirror is hung at an angle over it. Every movement of the powder is reflected in the mirror, and a camera placed opposite the mirror records the movements of the powder. The sounds to be set down are made at the smaller end of the cone. The vibrations put the particles of powder in motion. The powder dances and scatters, forming the strange figures that afterwards appear on the negative plate.

Within a few days the biograph is to be brought into use, when 300 continuous pictures will be made of one example, say a bar of “Home, Sweet Home.” These pictures can then be thrown on a screen, when the music will be shown in what will appear to be reproductions of marvellously pretty submarine vegetation, intermingled with reefs and spidery forms, orchids and other plants, and tracings in new and strange patterns.

One remarkable feature of the experiments is that the sounds have been found to take the form of things familiar. Thus, a sharp, staccato tone gave a picture like a snake coiled as if to strike. Sometimes the reproductions are as if a beautiful flower had been photographed. These will make most interesting pictures when they are magnified and thrown upon a screen.”

Frank H. Sprague writing in *The Metaphysical Wholesome Magazine* on the power of thoughts and emotions to “Healing Philosophy.” effect changes, first in the psychical centres and next in the physical body, by reaction thereupon, says :

“Our bodies are reservoirs of expressive energy. They may be made either invaluable allies or obstinate opponents. Thus we may surround ourselves with “body-guards” of willing friends or determined foes. If we cultivate states of anger, worry, fear, morbidity, or discontent, the psychical centres of our bodies become charged with the resultants of these emotions, and they will surely re-act upon us sooner or later. We may be suddenly seized with a fit of anger that attacks us from the ambush of this bodily store-house of psychic forces, where we have long harboured if unawares. But, if we live habitually in the higher realms of consciousness, where love is the supreme law, the psychical centres of our bodies become so permeated with vital and beneficent energy that their reflex influence tends to strengthen and confirm our very attitude. ‘To him that hath shall be given’...Every hateful thought returns like a boomerang; but friendly thoughts create for us friends, both within and outside our bodies.”

We notice in this paper of April 17th an account of a discussion on the soul between members of the Brooklyn Free-thought Society and Mrs. Annie Besant at the close of one of her lectures. It gives its champion's remarks but leaves out Mrs. Besant's answers. Evidently they were afraid to give them to their readers. Free-thought appears to be only allowed to the Editor. Truth-seekers must take what he sees fit to give them and be thankful that the exertion of thinking for themselves is avoided. The editor says, Mrs. Besant “was seen at her best,” in her rejoinder, attacking her critics “with confidence”; also that, “Her peroration was a matchless piece of oratory, holding the audience spell-bound.”

SUPPLEMENT TO THE THEOSOPHIST

JUNE, 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 27th April to 25th May 1897.

| HEAD-QUARTERS FUND. | Rs. | A. | P. |
|---|-----|----|----|
| Mr. C. Sambiah, Mylapore, Subscription | 1 | 8 | 0 |
| „ Alexander Fullerton, New York, Further Sectional Dues ... | 163 | 7 | 0 |
| „ N. G. Cholmeley, C. S., Rangoon, Donation | 100 | 0 | 0 |

| LIBRARY FUND. | Rs. | A. | P. |
|---|-----|----|----|
| Mr. C. Sambiah, Mylapore, Subscription | 1 | 8 | 0 |

ADYAR, MADRAS, }
25th May 1897. }

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

MOVEMENTS OF THE PRESIDENT-FOUNDER.

The President of the T. S., is on his way to Australia and New Zealand to till the theosophical fields. He may be addressed, c/o Acting General Secretary, Australian Section, 42, Margaret St., Sydney.

The President-Founder, just previous to his departure for Australia, received the following letter from the General Secretary of the European Section T. S. enclosing an Application for a Charter to constitute a new Section of the Theosophical Society in the Netherlands.

LONDON, 23rd April 1897.

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

DEAR MR. PRESIDENT,

I have the honour to herewith forward the application of the Presidents of our seven Dutch branches for a full Sectional charter.

As General Secretary of the European Section I would most fully endorse this application which has the approbation and good wishes of all of us.

The formation of a Dutch Section of our Society is not only an honour to the whole European Section, but will greatly simplify all details of organization. Needless to say that the cordial relations which have ever existed between the Dutch and European Head-quarters will continue uninterrupted. And the same is the case with the older Scandinavian Section and our Head-quarters, several members of which are to visit Sweden in the near future.

AMSTERDAM, April 1897.

To the President-Founder, Theosophical Society, Adyar.

DEAR MR. PRESIDENT,

We, the undersigned Presidents of the Dutch Lodges of the Theosophical

Society, hereby make application to have our Branches constituted into a Section and beg you to grant us a Charter for this purpose.

We remain, dear Sir,
Yours Fraternaly,

| | | | | |
|----|----------------------|-----|-----|-----------------------------|
| 1. | H. B. FRICKE, | ... | ... | President, Amsterdam Lodge. |
| 2. | K. P. C. DE BAZEL, | ... | ... | " Vahana " |
| 3. | F. VAN TUIJLEU, | ... | ... | " den Helder " |
| 4. | J. P. STRIJBOS JR. | ... | ... | " Haarlem " |
| 5. | F. W. HAGENBERG, | ... | ... | " Rotterdam " |
| 6. | F. J. B. V. D. BEEK, | ... | ... | " den Haag " |
| 7. | D. DE LANGEU | ... | ... | " Vlaardingen " |

In compliance with the foregoing request, a Charter, authorizing the formation of a National Section of the Theosophical Society in the Netherlands was duly forwarded by the President of the Theosophical Society. The Charter-text will appear in a future issue of *The Theosophist*.

NEW BRANCH IN HOLLAND.

The General Secretary, European Section T. S., writes that, "A charter has been sent this day, April 10th, 1897, to the following members in Holland: W. B. Fricke, H. Wierts van Coehoorn, P. C. Mauleman van Ginkel, E. Windust, E. Mauleman, P. M. Perk Joosten and J. Wierts van Coehoorn-Stout, to be known as the Amsterdam Branch of the Theosophical Society."

NEW BRANCHES IN AMERICA.

On March 31st, a charter was issued to the Fidelity Lodge T. S., Buffalo, N. Y., with 8 charter-members. The President is Dr. Thos. P. C. Barnard, and the Secretary Miss Annie F. Hastings, 397, Goundey St., North Tonawanda, N. Y.

On April 1st, a charter was issued to the Englewood White Lodge T.S., Chicago, Ill., with 9 charter-members. The President is Mrs. Maude L. Howard, and the Secretary Miss Gertrude Longenecker, 7257, Stewart Ave., Chicago, Ill.

These Branches are due to the work of the Countess Wachtmeister.

On April 2nd, a charter was issued to the Mercury T. S., Brooklyn N. Y., with 9 charter-members. The President is Mr. Alfred A. Ury; the Secretary, Miss Ellen H. Hendrickson, 424, Franklin Ave.

On April 3rd, was chartered the Cleveland T. S., Cleveland, Ohio, with 12 charter-members, a result of the Countess Wachtmeister's labors. The President is Mrs. Amanda L. Cady; the Secretary, Miss Helen B. Olmsted, 1085, Prospect St.

On April 4th, was chartered the New York T. S., with 20 members.

On April 13th, was chartered the Washington T. S., Washington, D. C., with 20 members. The President is Mr. Azro J. Cony; the Secretary, Mrs. Anna M. Jaquess, 202, Indiana Ave., N. W.

These two, together with the Brooklyn, are due to Mrs. Annie Besant. There are now 28 Branches in the American Section.

A. F.

OBITUARIES.

Our learned brother, Rama Prasad, President of the Meerut Theosophical Society, informs us of the demise, on May 3rd, of Pandit Chandra Shekhara, for several years Secretary of the Meerut Branch, until transferred to Agra, as Head Master of the Normal School. While on a visit to friends in Meerut he was attacked by dysentery which proved fatal in spite of all efforts for his restoration to health. Our correspondent says:

"He was *literally the friend and well-wisher of every body*:—and that, I believe, is saying much of any man in this age of struggle. I have not had the good fortune of knowing another man of his type. He was aged 61 years; but he has left two young children behind, the eldest being about ten years of age.

My only comfort is in the belief that such a good man is sure to find a speedy passage to the abode of Bliss.

We regret very much to record the departure from this life of brother A. D. Ezekiel, and of Rao Bahadur Chintamem Narque Bhat. The former was a very old and well known member of the Poona Branch and the latter though a member of the Prarthana Samaj had been greatly attracted by theosophy and had of late devoted much attention to it. The Poona Branch has suffered great loss owing to the unexpected deaths of these two members.

WHITE LOTUS DAY

AT ADYAR.

The anniversary of the death of Madame Blavatsky was celebrated on Saturday, May 8th, at the Theosophical Society's Head Quarters, Adyar, with much enthusiasm. The distribution of rice and copper coin to a large crowd, (chiefly of poor fishermen) who filled the Western wing of the main hall, formed, as usual, the preliminary part of the proceedings. The Convention Hall was filled with the odour of white lotus blossoms and the life-size portrait of the remarkable lady was enwreathed with the same flowers. Colonel H. S. Olcott presided; and addresses were delivered by himself, Dr. J. M. Peebles of California, Mr. Knudsen of the Hawaiian Islands, W. A. English, M.D., and Messrs. V. C. Seshachariar and S. V. Rangaswamy Aiyangar. Miss Allison of Pennsylvania and Miss English were among the audience.

In the course of the President's remarks he said that those present had not come there to mourn over a lost friend and teacher, for they neither thought her lost nor withdrawn from service to humanity. He observed that her Karma required that she should have been born in a woman's body this last time for the sake of experience, but that she had already re-incarnated in the body of a male Hindu, and that in due course of time, after that body had been thoroughly trained and fitted, the entity would re-appear and continue this world-work. The vicissitudes which the society had surmounted within the past 21 years would have crushed it but for the unseen power massed behind it by the great teachers, the loving Elder Brothers of Humanity. Out of some thousands of members of the Society, a somewhat small minority had seen the true power and significance of the movement through the thin masks of its prominent personalities; the rest had neither grasped it, nor greatly profited by the connection. It behoved those present, therefore, and all other intelligent Theosophists throughout the world, to put into their lives, as an active force, the ideal of manhood figured in the teachings they had already received and were still receiving. Whatever had become of the H. P. B. entity, however it might now be clothed or hereafter known, it did not concern them at present. Colonel Olcott in conclusion eloquently impressed on his audience that they should loyally remember their debt for her services as H. P. B., and annually recall them by meeting together as they did on the present occasion.

Dr. Peebles, who is now on his fourth tour round the world, in a similar line of thought to the President, said that Fate or Fortune had taken him some twenty-three years ago to the Eddy Home in Vermont, where he met Colonel Olcott and Madame Blavatsky who were investigating the psychic phenomena connected with the Eddy Family. Though unique, exceedingly eccentric and Russian, this woman by her brilliant conversation and almost universal knowledge of countries, races and religions, produced upon him a marked impression. She was evidently an epoch-woman, a woman with a mission, a portion of which was to stem the inflowing tide of materialism, incite men to psychic study, and intensify the study of Universal Brotherhood. None would fail of admiring her courage, her industry and her towering intellect. Forgetting her eccentricities, he had great pleasure in recalling to mind her phenomenal gifts, her indomitable energy, and in doing honor to her memory on the occasion of her anniversary day.

According to the provisions of Madame Blavatsky's will, chapters were read from the *Bhagavad Gita* and Sir Edwin Arnold's *Light of Asia*.

With a vote of thanks to the President-Founder and to the ladies and gentlemen who had honoured the occasion with their presence, the proceedings of the evening terminated.

WHITE LOTUS DAY AT KUMBAKHONAM.

(FROM A THEOSOPIHIST.)

The White Lotus Day was observed by the Kumbakonam Branch Theosophical Society this year with great rejoicings. There were two things worthy of note in the celebration of this year, viz., the unusual number of white lotus flowers we were able to get and the choice of a worthy Chairman on the occasion. Having had a large number of white lotuses which are hard to be obtained here at this season of the year, we were able to decorate the spacious hall of the Theosophical Society with a good canopy of white lotuses. In the morning, the poor were given rice and cash, and in the evening, the usual meeting was held in the Theosophical Society Hall. Mr. C. R. Pattabiramier, Vakil of the High Court, was voted to the chair. After the 11th Chapter of the "Gita" and the 4th Chapter of the "Light of Asia" were read, Mr. K. Narayansami Iyer read a paper entitled "The Prophetic Character of H. P. B."; after which the Chairman made some personal remarks about his having been originally a Brahmo in belief and then an atheist and now a staunch Hindu through the efforts of the Theosophical Society. He proceeded to state that it was but the bounden duty of the Hindus to evince their gratitude to that noble lady in whose memory the meeting was held. The lotus, he said, was a perfect symbol inasmuch as it lives simultaneously in earth, water and the atmosphere above. Then he went on to say that he had the misfortune to belong to that class of persons who thought that the salvation of India lay through her religion and not through Politics or Social Reform movements, and that even politics and other departments should get their inspiration from religion and religion alone. He concluded by saying that underneath our Puranas and our ceremonies and customs, there lay an under-current of good thought which should form the real subject of study on the part of those who were interested in India's welfare. It was only then, he remarked, that they would become intelligible and they could do their rites, &c., properly. The Chairman said that he himself was making a regular study of the subject now and exhorted others to enter into the same field and do what good they could in the way of the regeneration of India.

BANGALORE BRANCH T. S.

A Meeting was held in the Branch premises on the evening of the 8th May, when resident members and sympathizers and several outsiders were present. The Secretary made a brief reference to H. P. B.'s works and her life. Extracts from the "Baghavad Gîtâ" and the "Light of Asia" were read, and a learned address in Tamil was given by a Pandit on "Tatwagnanam." The Meeting was conducted in a solemn manner befitting the occasion, and terminated with a recitation of a few of the divine verses of the celestial word "Thayumanavai." Clothing was contributed by a few members for presentation to the poor people in H. P. B.'s name.

At Madanapalle 1,000 poor people were fed, and the White Lotus ceremonies appropriately observed.

At Vayalpad, the only resident Theosophist observed the day and fed the poor villagers on his own account.

The day was observed in many other places, but space fails to record further.

A Theosophist in the Bengal Legislative Council. At a Meeting of the Calcutta Municipal Corporation held on 6th May last, Babu Norendro Nath Sen, the veteran editor of the *Indian Mirror* was elected the Representative of the Corporation, in the place of the Hon'ble Surendra Nath Sen, whose term expires in the Bengal Legislative Council, by a majority of 6 votes against 27 won by his opponent, Babu Kali Nath Mitter, who had once a seat in the Council. There was a consensus of opinions in his favour both in Calcutta and in the Mofussil, in the Press Metropolitan and Mofussil. As friends, well-wishers and brother Theosophists, we rejoice at the happy news.

This shows that a fearless advocacy of all truths, even one so unpopular as Theosophy has been considered by some, will ultimately win the esteem and gratitude of the public.

WHITE LOTUS DAY AT MADANAPALLE.

The local Branch of the Theosophical Society celebrated this anniversary on Sunday, the 9th instant 1897.

About 1,000 poor persons were fed in the Sree Venkateswara Swami Temple. The feeding lasted for nearly four hours, commencing from 2 P. M. The members, many students and sympathisers, took a great delight in serving the poor with food.

The spectacle of vast crowds of poor thronging at the gate and coming in surging numbers was pitiful.

MEETING OF BUDDHISTS:

THE TOOTH RELIC INCIDENT AT KANDY.

A general meeting of low-country Buddhists was held May 2nd at the Ananda College, the hall being crowded. Mr. D. S. Senanayeke Muhandiram was voted to the chair. Colonel H. S. Olcott was elected as vice-chairman and Mr. D. S. Wickremeratna as secretary. The following report of the deputation to Kandy, with the evidence the deputation obtained at Kandy and Matale, were read in English and in Sinhalese:—

Report of the Special Committee of the Buddhist executive committee—
The undersigned as a special committee, left Colombo for Matale and Kandy on the 26th April 1897, proceeding first to Matale, where they took the statement of Dullewe Adigar hereinafter recorded. A note was also written to Mr. T. B. Panabokke, requesting him to meet the committee and give his own version of the painful incidents of the visit of His Majesty, King of Siam, to the Dalada Maligawa, on the 21st instant, which have shocked the whole Sinhalese community, but he neither replied nor presented himself for examination. The committee left Matale on the following morning and examined the High Priest of Asgiriya and Malwatta Viharas, whose signed statements are hereunto prefixed. Mr. A. Ratwatte, Basnayaka Nilame, was invited to testify, but came for a few moments, made certain statements and went away, refusing to sign or formally testify.

The Government Agent, Mr. Bailey, was called upon by appointment, but said that he had been in an outer room adjoining the shrine room and had heard none of the conversation between Mr. Panabokke and His Majesty. The District Judge, Mr. Cameron, who was called upon, said, that he had overheard the whole conversation, and on questioning Mr. Panabokke why he had refused the two requests of the King about the Relic and Bana Book, had been told by that officer that he had only interpreted the wishes of the High Priest. "What could I do?" he said "I only interpreted for them." His Honour the Judge authorised the committee to make the above statement of fact. After lunch the committee accompanied by Kobbekaduwe Ratemahatmaya drove seven miles over a very bad road to the Walauwe of Mr. Nugawela, and found him entirely willing to make his statement. His very important signed declaration is submitted herewith. From the evidence collected at first hands it is evident; (1) That Mr. Panabokke and no one else is guilty of the offensive remark at the Dalada Maligawa on the 21st instant which so vexed His Majesty and caused him to change his benevolent intentions with respect to gifts to our temples and Bhikshus; (2) That his refusal to allow His Majesty to hold the Relic and take away the ancient book to have it copied, were unauthorised by either the High Priests or his colleagues of the Special Committee of three who were clothed with the official functions of the Diwa Nilame for that occasion, and that he alone is responsible for all the unpleasant consequences which have ensued; (3) That his statement to the District Judge that he was but interpreting the wishes of the High Priests is contradicted by their signed declarations to the contrary as well as by that of his fellow committeeman Mr. Nugawela-Ratemahatmaya, respectfully submitted.

(Signed) H. S. Olcott, D. B. Perera, and H. Don Carolis (Hevavitarna Muhandiram.)

The CHAIRMAN and Vice-Chairman addressed the meeting on the subjects to be considered. Mr. Dullewe Adigar made a long speech during which he strongly condemned the action of Mr. Panabokke in refusing the King his

wish. He stated that the tooth relic had been handled both by Christians and Buddhists high in authority, and the only Buddhist King now living should have been allowed his wish. He submitted that the Buddhist community should condemn the action and submit the true state of affairs to His Majesty the King. At the end of his speech he moved the following resolution:—"Whereas the Buddhist community of Ceylon have been deeply pained by certain acts of disrespect offered to His Majesty the King of Siam, while visiting the Dalada Maligawa on the 21st April, and whereas an inquiry made into the facts by the Executive Committee charged by the Buddhist community to organise the reception of His Majesty on his arrival at Colombo, has resulted in proving beyond question that the responsibility for the said acts rests on Mr. T. B. Panabokke, President, Provincial Committee, Central Province, under the Buddhist Temporalities Ordinance, and upon no one else, now, therefore, be it resolved that the Buddhists of Ceylon protest against and condemn his conduct as discourteous, uncalled for, and wholly unwarranted."

MR. SIMAN FERNANDO seconded the resolution. He also made a few remarks condemning the action of Mr. Panabokke. The resolution was then put and was unanimously adopted.

MR. MIRANDO moved the following resolution:—(1) "That the Buddhist community acknowledge their debt to the Executive Committee elected at the public meeting held at Maligakande Piriwena on the 29th March 1897, for their efficient management of the reception of His Majesty the King of Siam, and their enquiry into the tooth relic incident at the Dalada Maligawa, and that the proceedings of the Committee are hereby fully ratified, and the thanks of the Buddhist community unanimously tendered to all its members who have been active in the transaction of its business."

The resolution was put to the meeting and was carried.

MR. ANDREW PERERA moved and MR. D. C. PEDRIS seconded the following resolution:—

"That this mass meeting of the Buddhists of Ceylon do instruct their Chairman and Secretary to forward copies of these resolutions and reports relating to the tooth relic incident to His Majesty the King of Siam through the proper channel for his information, with the prayer that he will hold the Buddhists of Ceylon entirely innocent of blame in the matter and accept their unanimous declaration of personal respect and affection for himself and his royal house and of their love for the Siamese people, their co-religionists."

It was also resolved to forward the above resolutions to H. E. the Governor.—*Ceylon Observer*.

We learn that M. R. Ry. W. A. Krishnama Chariar Avergal, B. A., has been appointed Secretary of the Madras Branch, *vice* M. R. Ry. V. Venkateshiah who has tendered his resignation as he is to take permanent leave of Madras.

THE ADYAR LIBRARY.

The following books have been added during the last month:—

DONATED:—

A note on Ancient Geography of India; A memorandum on Hindu Female Education in the Bombay Presidency; Reports on Sanskrit MSS. in Southern India, No. II, from Government Press, Madras; Pâraskara Grihya Sûtras with commentaries, from Babu Govinda Das, Benares; Egyptian Magic; The beginnings of the fifth race; Chromopathy; Mysteries of Magic (2nd Edition); Karma; and Key to Bhagavad-Gîtâ, (a small pamphlet).

PURCHASED:—

Manmathanatha Dutt's translation of Mahâbhârata (9 to 11 parts); Moor's Oriental Fragments; Crabbe's Gipsies Advocate; and the Four Great Religions (by Mrs. Besant.)

R. ANANTHAKRISHNA SASTRY,
Librarian.

Advertisements.

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

NEW BOOKS.

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

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

Chromopathy or the Science of Healing Diseases by Colours, by Jwala Prasad. Re. 0-9-0.

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

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

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

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

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

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

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

The Theosophy of the Upanishads. Part 1. Cloth Rs. 3.

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

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

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

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

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

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

Orpheus. Rs. 3-15-0.

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

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

Old Diary Leaves. The true History of the Theosophical Society, by Col. H. S. Olcott, P. T. S. Mr. Stead notices this book in his *Borderland*, and calls it "A Remarkable Book about a Very Remarkable Woman. This is the real Madame Blavatsky." Cloth Rs. 7. Paper Rs. 4.

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

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(Or Hindu Boys' Journal.)

Is the organ of the Hindu Boys' Association, of which Countess Wachtmeister is the President, and Col. Olcott, the General Adviser. It is to be published punctually on the 15th of every month. The aim of the Magazine is to stimulate the moral and religious education of Indian youth, and to create a true patriotic and religious feeling among them. First number began in January 1895.

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Foreign subscription is 2 shillings or 50 cents per annum.

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor 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.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

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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.

In Europe, apply to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London; in Scandinavian countries to A. Zettersten, Nybrogatan, 30, Stockholm, Sweden. In India, to Bertram Keightley, Benares, N. W. P., India. In America, to Alexander Fullerton, 5, University Place, New York City. In Australasia, to J. C. Staples, 42, Margaret St., Sydney, N. S. W. In New Zealand, to Miss Lillian Edger, M.A., Mutual Life Buildings, Lower Queen Street, Auckland. In Ceylon, to Mrs. M. M. Higgins, Musæus School and Orphanage for Buddhist Girls, S, Brownrigg St., Cinnamon Gardens, Colombo, or to Mr. H. S. Perera, 61, Maliban St., Colombo.

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