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A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIII., NO. 7. APRIL 1902.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXX
(Year 1892).

THE present chapter brings us to the close of the year 1892, which as it will have been seen, bristled with interesting events. As, at the present time of writing (1902), just a decade has passed, it will be instructive to make a brief comparison of figures which show the growth of the Society within that period. Take, for instance, the number of Charters which had been issued from 1875 to the end of 1892, *viz.*, 310, and compare them with those issued up to the end of 1901, *viz.*, 656, and we find that our number has increased by 346 charters, which is thirty-six more than had been chartered within the first seventeen years of the Society's existence, a very striking fact to notice. Next, as to the number of countries in which we were then operating, *viz.*, 18—India, Ceylon, Burma, England, Scotland, Ireland, France, Austria, Sweden, U. S. America, Greece, Holland, Belgium, Russia, West Indies, Australasia, Philippine Islands and Japan—to which we now add 24 others whose names have been enumerated in my Presidential Reports of the past two years. Then the Adyar Library, in which we then had in the Oriental department 3,381 manuscripts and printed books and in the Western section about 2,000 volumes, in all 5,381: our report of last year shows that we had in the Oriental department 2,754 manuscripts and 3,356 printed books, while the number in the Western department has risen to 6,016 volumes. Glancing at my Buddhist work in Ceylon we find Mr. Buultjens reporting that he has "about, 3,000 boys and 1,000 girls in the different schools connected with

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

the Society," while in his report for last year Mr. D. B. Jayatillaka, B.A., the present General Manager of Buddhist schools, reports that he has under his management 150 schools with a total attendance of 19,000 children, excluding those under the control of our Galle branch, which are not properly reported, and some fifty-odd Buddhist schools under private management. As to our total membership it has more than doubled.

Although attention has been called before to the fact that the history of our Society proves that its strength is quite independent of personalities, I think that it is profitable to emphasize this instructive truth from time to time on occasions like the present, when we are engaged in historical retrospection. Our ever-to-be-revered H. P. B. died in 1891, yet, despite the foreboding of our Cassandras and Jeremiahs, the strength of the movement does not appear to have been lessened in the slightest degree thereby. Take the charter statistics of 1890, 1891, 1892, and what do we find but that up to the close of the first of these three years 241 charters had been issued, up to the close of the next—the year of her death—279 and up to the end of the third year, 310. This shows that even under the staggering blow of her sudden removal the Society went on its way as unimpeded as the stately frigate is by the ripple that spends itself against her bow. For my part, the knowledge of this law gives me constant pleasure, for I thus know that my when time, or even Annie Besant's, comes to leave this plane the only shock that will be felt will be in individual hearts and not in our corporate entity.

On the 3rd of December I relieved my mind of the burdensome sense of the risk we were running in keeping the Society's property standing in my individual name and so making room for unpleasant legal complications after my death. The Trust Deed, which for several years I had been asking my legal colleagues to draft, was finally completed and on the day in question was signed by Messrs. Keightley and Edge, two of the Trustees, and myself. By the next foreign mail the document was put into circulation among the other Trustees and ultimately, after some months, returned to me fully signed.

On the 10th of December an interesting visitor arrived in the person of Mr. Alexander Russell Webb, F. T. S., who had resigned his office of Consul General U. S. A. at Manila, on being converted to Islâm and had now definitely taken up missionary work. On the next day he gave an excellent lecture on Islâm to an audience comprising many of the leading Mahomedans of Madras. Although importuned by them to take the chair, I refused because, as I represented to them, it was a very poor compliment to a man who had made such large worldly sacrifices to join their religion and had come so far to see them, to put a non-Mussalman into the chair at his first public meeting in India: the least they

could do was to select for that office their most respected co-religionist. Mr. Webb did not make a success of his propaganda. A well printed and illustrated newspaper, the *Moslem World*, which he started in America, came to grief after a short existence; he quarreled with important men, and at the Chicago World's Parliament of Religions aroused great indignation among American women by giving currency to some not very complimentary Muslim views of woman's status in society. A curious feature of his case is that, up to within a few months of his acceptance of Islâm, he had been a strenuous advocate of Buddhism at Manila, and when I asked him at Adyar to explain the discrepancy, he said that although he had become a Muslim he had not ceased to be an ardent Theosophist, and Islâm, as he understood it, was distinctly in accord with our theosophical views; as, also were Buddhism and the other religions. In short, his Islâm was that of the Sufis. I fancy that the cause of his failure in his new field was that very thing, for the Sufis are in the minority in the world of Islâm, and the esotericists among them are not the ones who carry the heaviest purses and are most concerned in the practical direction of religious affairs.

His position after his adoption of the Islamic faith must have been a very unpleasant one, since his new co-religionists are notably suspicious of outsider converts, while in repudiating the faith of his own people he cut himself off from them pretty effectually. His *Moslem World* during its very short career was a most creditable specimen of typography and its pictorial illustrations highly artistic. But it soon became evident that his hopes of Eastern sympathy and support would not be fulfilled and so his paper had to stop.

My time during the rest of the month was largely given to the gathering of materials for my "Old Diary Leaves," in addition, of course, to the usual office business, and nothing of a sensational kind occurred until the 22nd, when Mr. Walter R. Old, of the London working staff, arrived and joined our Headquarters organization. Almost immediately there was an interchange of confidences between us which, for the first time, opened my eyes to the treacherous policy that Mr. Judge had been following up with regard to the Society and myself in the matter of his relations with the Masters. I cannot tell how shocked I was to discover his lack of principle and to find that my previously more or less vague suspicions fell far short of the reality. Without making any pretensions to exceptional goodness I certainly never did anything to warrant him in making, in a forged letter, my own Teacher and adored Guru seem to say that, if Mrs. Besant should carry out her intention of visiting India, she might run the risk of my poisoning her! Let any of my honourable colleagues picture to themselves how they would feel if such cruel and baseless imputations were made against their character. Well, the poor man, with his wicked hopes all baffled and his plan of universal

control come to naught, has gone to his account and the laws of Karma will settle it with him. Mr. Keightley and Mr. Edge were taken into our counsels and helped to compare the documents mutually submitted by Mr. Old and myself. On the arrival of the delegates to the Convention at the usual time, we submitted the papers to our respected colleague, Judge Khandalvâla, of Poona, who decidedly advised me to prosecute the case as it was too serious a menace to the Society's prosperity to allow it to go on.

The case of W. Q. Judge is one of the saddest I ever had knowledge of. If he had only been content to go on like the rest of us workers, doing his best for the upbuilding of the Society and abstaining from vain pretences of special divine commissions which drove him into a course of deception, he would have left a name behind him that would have adorned our register. His brain was fertile in good practical ideas, and to his labours almost exclusively was due the rapid and extensive growth of our movement in the United States: the others, his colleagues, but carried out his plans. And to think that while writing in a forged script and under a borrowed name, to Mrs. Besant that I might try to poison her, he had the audacity to say in his official Report to our Convention of 1892, in the name of the Executive Committee of the American Section T. S., when referring to my withdrawal of my resignation of the Presidency: "I can say from my knowledge of this Section, which is intimate, that no one in the whole Section regrets your decision. The American Section therefore offers to you the reiterated assurances of its loyalty and its determination to co-operate with you and every other member of every Section in carrying forward the work of the Society, until we shall have passed away and others arisen to take our places in the forward movement." Alas! and alas! that the "passing away" of himself and some others was out of the light of our Society's splendid aura into the darkness of Secession, amid the fogs of ingratitude, treachery and deceit.

At that year's Convention there were representatives of the United States, England, Ceylon and nearly all parts of India. In my Annual Address the cancellation of my resignation and my resumption of official duty was, of course, announced and with a premonition of what the future had in store for us, I uttered the following warning: "Now that our mutual interest in the movement is once more identical, I feel myself obliged to warn you against entertaining the foolish belief that, because all outward prospects seem bright and encouraging, we need not keep ourselves braced up to meet other staggering blows from unexpected quarters. Do not let us imitate the fatalistic indifference of the *vignerons*, who forget the titanic energies that work far beneath the surface because the grape ripens on the sunny slopes of Etna. So long as human beings group themselves together in bodies like ours, to help

the race to struggle upward towards the noblest ideal, so long will the success of those efforts be limited by the less or greater moral imperfection of the aggregate membership. Knowing my own failings and to some extent those of my chief colleagues, I count upon nothing less than the occasional recurrence of these crises of which we have had several in times past. The one necessary thing is for each true man to stand firm and keep steadfast, whatever betide. Our cause is good, our ideal high, our work brings us present joy and future hope, and we are co-workers with the Greatest Sons of Man."

The fact is that from the beginning of our Society we have had obstruction from both pessimists and optimists among our colleagues; time alone will educate us to follow the middle course and work for success in perfect confidence.

In the same Address I announced with a protest in the name of the whole Society, that the General Secretary of one of the Sections had neglected to send in his official Report, thus making a break in the continuous history of the movement which was productive of present, and would be of future, annoyance. As one of our younger and most active Sections sent in an incomplete Report for the Convention of last December (1901) I think that it will be profitable to repeat in this connection something that I said on that occasion: "My Annual Report, therefore, assumes a special historic value and great importance, as it is the only means by which the members and Branches of the Society have brought before them a complete view of the Society's work as a whole. Its reading at our present gathering has been continued in accordance with the precedent of former years, but is merely a preliminary to its formal issue. For it must be remembered that the gathering I am now addressing is a purely personal one, and in no sense a Representative Convention of the whole T.S. To-morrow you will be organised as the Convention of the Indian Section: to-day, it is simply a gathering of Theosophists to whom I am reading my Annual Report before despatching it to all parts of the world.

"Hence it is of the utmost importance that the General Secretary of each Section should furnish me with a full official Report to be incorporated in my Annual Report of the whole Society. . . . *It is only by viewing our work from the standpoint of the Federal Centre, the real axis of our revolving wheel, that the nett loss or gain of the year's activity can be estimated.*"

The close of the year 1891 and the succeeding year ushered in a period of great literary activity. During this time appeared Mrs. Besant's first and second Manuals, H. P. B.'s Glossary, Mr. Mead's "Simon Magus," Mr. Old's "What is Theosophy?" Mr. Fullerton's admirable "Indianapolis Letters," M. Edouard Coulomb's "Le Secret de L' Absolu," Mr. H. S. Ward's "A.B.C. of Theosophy" and "Karma," Mr. Brodie-Innes' "True Church of Christ," and

eighteen translations of works into Urdu, Swedish, Dutch, Spanish, French, etc. It is fair to say that this was the commencement of that condensed and popular presentation of the profound teachings of Theosophy which has brought them within the reach of the world's great reading public. While some of the works were simple and elementary, others, like Mr. Mead's "Simon Magus" and "Pistis Sophia," were marked by critical research and scholarship. The author, moreover, thus began to lead the way of thoughtful Christians into those ancient green fields and pastures of primitive Christian culture where alone can be found the real beginnings of modern Christianity. However prejudiced orthodox Christians may be against the name Theosophy, nothing is more certain than that, long after his death, the name of Mr. Mead will be cited as one of the most trustworthy authorities with regard to the Christian origins.

Anglo-Indians are very fond of amusing themselves at the too prevalent habit among Hindus of promising large things but forgetting to redeem them. This is often noticeable in the matter of public subscriptions, but I have been fortunate enough to encounter very few examples of bad faith. One, however, which I laid before the Convention of '92 was very disagreeable. Our colleague and President of the local Branch, the late Maharaja of Durbaugha, had telegraphed me during the Convention of 1886 a promise to give the Society "Rs. 25,000 in hard cash," in lieu of the annual subscription of Rs. 1,000 he had been making to us; but for some unaccountable reason and without vouchsafing an answer to official letters and telegrams, he had both failed to give the promised lump sum or even his annual subscription. It was to prevent the idea taking root in the public mind that we had been thus substantially helped that the matter was now brought to the notice of the Convention.

Mr. Old, known by the *nom deplume* of "Sepharial," has a very widely-spread reputation as an expert Western astrologer, so I was anxious to arrange, if possible, an experiment on a large scale to test the respective merits of Western modern astrology and the Eastern ancient system: Mr. Old to handle the one and some English-knowing Indian astrologer the other. My plan failed, however, because—would it be believed—I could not persuade any Hindu expert to give his services without pay! The ultimate fame and great profit he would derive when his abilities had been conclusively proven none could see, and so, as I had no money to spend I had to leave this really important problem to be taken up later by somebody who is more fortunately situated.

The Convention of 1892 is notable for the first appearance at Headquarters of that dearest and most respected colleague, Dr. English, who attended as Delegate for the Women's Education Society of Ceylon. He had arrived at Calcutta shortly before that in a sailing ship, he, his daughter and their old friend Miss Allison, and coming on by steamer to Colombo had offered their services,

free, to Mrs. Higgins in her Buddhist Girls' School. Mrs. English, whose sympathetic heart had long been beating for the neglected girls and women of Ceylon and India, had started with her husband but, unfortunately, died on the way out, leaving him to mourn her irreparable loss. He has at least had the consolation of knowing that he has won the respect and friendship of all the colleagues who have come into touch with him.

Dr. English, Mr. Old, Mr. Buultjens, of Colombo, and Judge N. D. Khandalvala, whose testimony was freely given that "His own religion he had found simpler and more easily understood by the study of Theosophy, and that since he first met the Founders in 1880, he had found them earnest, devoted, sincere and frank," were the speakers, with myself, at the Anniversary celebration in Pacheappa's Hall on the 28th December, and the whole Convention was as successful as the friends of the Society could have asked or expected.

And so closes the story of the doings of 1892, which passes into the Book of Judgment of Chitragupta, Record-keeper of the Akâsha.

H. S. OLCOTT.

CONCERNING OCCULTISM.

[*Concluded from p. 338.*]

THE priesthood of ancient Egypt were long noted for the possession of occult powers; and while they exercised them justly, their country was one of the greatest of the antique world; celebrated for the vastness of its power, the extent of its knowledge, the grandeur of its architecture, the prosperity of its people, and the glory of its name among the nations. But as prosperity gradually corrupted the people, and the same failing began to extend to the priestly caste, so the latter began to lose their spiritual power, and the greatness of Egypt waned and fell. So was it also in India, where most of all has the secret knowledge been preserved; though only among the very few of its people. Originally it was a nation peculiarly fitted for the development of occult knowledge, and unstintingly was it dealt out to them; but in the end the same things occurred to it as had happened to Egypt. Then India ceased to be great, became politically degraded, lost its independence, and fell completely.

In ancient Chaldea and Persia also, there were originally men of immense knowledge and spiritual power amongst the priesthood; but as these nations fell into corruption, their leaders were in similar measure dragged down with them, and so lost the true occult philosophy. Yet among all these nations we find, by the literature which has come down to us, that they had each possessed their own versions of the one fundamental religion, science, and philosophy—one in origin, however diverse in the manner of its presentation. In the Egyptian papyri and monumental inscriptions we find what

appears to be the same story of the creation of the world and of man as we obtain from the Babylonian tiles taken from the buried libraries of Akkad ; while in the Persian Zend Avesta we may trace the same in another form. And all these are but different versions of the more complete theme which may be derived from the Purânas, Upanishads and Vedas of India.

But in earlier as in later times there were many who, aspiring to occult knowledge, reached but a very little way on the road ; and then branched off into some specialised aspect of it which, for the time being, filled the measure of their aspirations. Some were contented with, or had not the power to exceed, the sciences of Astronomy and Medicine as taught by the priests ; and then amplifying these along almost purely physical and metaphysical lines, they evolved such branches of semi-occultism as that which was afterwards known as Judicial Astrology. By prolonged research, as also with the aid of analogy and the Hermetic rule as to the greater and the less, they assigned all parts of the human frame to the various planets and signs of the Zodiac ; and in like manner they mapped out the incidents of daily life, fortune, and destiny. It seemed a grand and solemn thought that the solitary and silent mystic, alone in some old tower afar from the haunts of men, with but the shining stars and the illimitable heavens as his teachers, could trace thereby the inexorable decrees of destiny—the fates of men, the rise and fall of empires, and the future history of the world. The basic idea of Astrology is to be found in the fundamental principles which bind up the whole universe in one compendious system of mutual interdependencies. In later times the priests of Babylon and Chaldea, who were so widely renowned for their occult knowledge, acquired this vast reputation principally on account of the transcendent skill they are said to have exercised in the art of divination and reading the future by the aid of the astrologic art. Indeed, so great was their skill in this direction supposed to have been, that it has become proverbial to attribute the invention of this art to them ; and in some places the terms Chaldean and Astrologer have become synonymous. But though some of the Roman authors, in their treatises on the subject of soothsaying and divination, attribute this paramount excellence to the Chaldeans, and intimate that to these ancient priests the origin of the astrological art is due, yet it is, by far, more ancient*—for it is said to reach back to a time long anterior to the date when Plato's Atlantis disappeared under the waters.

Then there was the art afterwards known as Alchemy, a mystic application of chemistry, by aid of which its adherents sought to transmute the baser metals into gold ; and to distil an elixir which should ward off all human ills, and prolong life indefinitely. But had

* Cf. " Art Magic," pp. 283-6.

its later adherents known the power which existed within the recesses of their own being, perhaps they need not so devotedly have made resort to the furnace and the crucible, the retort and the chemicals; because he who has truly mastered the great Arcanum scarcely requires these things; nor seeks what gold can buy and length of days enable him to enjoy.

Many were the branches of semi-occultism which were thus developed, besides those already mentioned; and they had their value, for many an earnest student, pursuing these, has been led onward to much higher things. And in the dark period of the middle ages of Europe, these mystic arts served as a bond which united together those devoted seekers of spiritual science, and as a means of recognising each other, and of disseminating their ideas under the cover of Alchemic and other mystic treatises, and a code of symbolism known only to themselves.

But, setting aside these by-ways and side-issues of occultism, we return to the main theme; and in this we must take notice of the two great divisions—the occultism of the right hand, or White Magic, and that spoken of as of the left hand, or Black Magic.

In all human action there may be observed two courses, which correspond to the good and evil sides of character. The first, under the various phases of the practice of altruism, takes little heed to the self, and considers almost exclusively what may be the effect of action upon others—making it a rule of life to have no thoughts and do no acts which may in any way cause injury or sorrow to them. This is the course which has been laid down and marked out by all the Avatâras—the Buddhas, Krishnas, Christs, of the world—and it is the only one which is compatible with the attainment of true spiritual power. The other is the course which, at present, has by far the larger number of adherents in the world, and is that called selfishness—the worship of the personal self as the god of its idolatry; in which every action and thought has self for the first consideration.

These two principles run side by side in the world, and both meet with a certain measure of success; although the one leads to the greatest heights of enlightenment and joy, while the other eventually leads to destruction. And occultism, or the science of spiritual magic, is capable of serving both sides in equal measure with their success in the direction adopted. For though the training which is needed in order to acquire such powers is severe, yet up to a certain point it is said that there is no difference between that which is imposed by White and by Black Magic. And after that point is passed, the progress which is made will depend wholly upon whether the student determines to use his power for beneficent and altruistic purposes, or merely for his own selfish gratification. He has then arrived at the junction of the Two Paths; and his after career will depend upon which he intends to take. If he

adheres to the Right Hand Path, there lies before him an endless progress upward—beset, it is true, with enormous difficulties and temptations, but giving added strength to overcome these at every forward step. He has long since become cognisant of other planes of being besides the merely physical, and can consciously function thereon; but all he does there will be on behalf of the sufferings of the world; such as in easing pain, and in making less difficult the path of those who have met with trouble. He has become an active co-worker with those who are spoken of as the Masters of Compassion; and in due course he will become one of them himself. When that is accomplished, there will be sphere after sphere of spiritual progress open to him, and an evolution which knows no cessation, and in which with every advance he opens up new fields of labour and opportunities for service.

But should he elect wrongly, and become a follower of the Left Hand Path, though he will still progress up to a certain point in the acquisition of magic powers, yet these will be of far less scope and force than they otherwise would be. Devoted, as they in that case become, to the gratification of self, with every exercise they must meet with more and more resistance; and progress, in place of becoming increasingly rapid and far-reaching, must instead become slower and slower; until at last the wretched entity, isolated from all others, cut off from every help, begins by degrees to lose all that it had acquired. Nor does this gradual degradation stop at the point of progress he had reached when he voluntarily left the true Path, but goes on gradually forcing him backward and still further back—until at last the natural powers of his mind begin also to decay, and incarnation after incarnation he goes on getting mentally weaker. The true Self—that higher Self which is the Deity within each of us, the one Divine Spark which cannot be degraded by any act of the personality, has long since left the personal self of the lower man to its own devices; and hence, the principle which urges forward the evolution of the man being thus withdrawn, the remainder of him cannot do otherwise than recede in intelligence—for nature allows not of any standing still, and that which will not go forward must go back. Then from stage to stage of the wretched downward grade the being becomes gradually brutalised—his faculties weaken by degrees, until at the last there remains but a poor idiot bereft of every noble faculty which adorns humanity; left to perish from off the face of the earth, and vanish out of the memory of men.

Such are the awful consequences of endeavouring to turn spiritual powers to selfish ends, the pursuit of the occultism of the dark powers and of the Left Hand Path, which has been known as sorcery and under other names, and has rightly been execrated in every age and clime as the greatest of all the sins against nature and humanity.

Turning from this sad picture, let us now see what is the modern aspect of occultism.

On every hand it begins to be more and more evident that the spirit of the age is in favour of some advance along different lines from those hitherto pursued. We can no longer rest satisfied with blind faith in regard to things spiritual, or content with the limitation of our consciousness to the physical plane alone. The things it can offer us do not satisfy; and on every hand there is a straining forward, so to speak, in search of something not hitherto a part of our daily lives. The press teems with matter which, some few years back, was an almost unknown rarity; we find that hardly a novel is successful unless it is of a psychological character, or deals in some measure with things spiritual or occult. And further, a class of magazine literature has arisen which is solely devoted to the satisfaction of this craving and has, on the whole, a sufficient circulation to show that it meets a public want. Go into any public library, and amongst the most well-thumbed works it contains, you will find the theosophical journal, the occult novel, or the books upon occultism as it is at present understood. Look into the second-hand book-shop, and you will either find that there are no such works to be obtained there—because the owners, willing to sell almost any others, are in no hurry to part with these—or else you discover that such as may be on sale are few and precious, and quoted at the highest prices of any books on hand. Examine the catalogues of these second-hand dealers; and if by chance you see an occult work named therein, it will rarely be seen twice, for it is always snatched up with avidity, at almost any price the dealer asks. One might understand this if such works were as rare now as they were some thirty years ago; but seeing that all the noted books on the subject have gone through new editions, and that there are now hundreds of thousands where before there were not even dozens, the facts become quite sufficiently significant.

This public feeling arises because, in the cyclic course of events, the great Masters of occultism have directed their efforts towards the revival of its public activity during the past 25 years or so; as they are said to do in the corresponding part of every other short cyclic period besides our own. It is from Them that we obtain all our knowledge of the occultism of the present day; and those who have shown themselves willing to take up the work of spreading this knowledge, have organised the Theosophical Society, and carried it into all parts of the earth accessible to the foot of man; or at least in so far as conditions permit.

The world has hitherto been saturated with what has been called religion, but which is in reality a mass of man-made creeds that have long since degenerated into the merest formalism and completely lost the spirit which ought to animate them. Therefore one of the first objects of the Masters has been to revive the true spirit of religion—

to make evident the useless accretions which have for so long obscured it, and to show that there is one fundamental basis which is the radix wherefrom every formal religion has sprung. Like the votaries of the Left Hand Path in occultism, the supporters of religion have turned aside from the true way; and so made it the instrument, not of true spiritual enlightenment, but all too often of worldly aggrandisement and sordid gain. These preach that by faith, however small, we may remove mountains; but are at the same time quite ready to admit that nothing will now do so except the tools of the engineer and the explosives of the chemist—for the ministers of religion have long since lost all pretensions to that exercise of spiritual power which by their calling ought to make itself manifest in them, but does not do so. If, however, it shall once become thoroughly understood that this power does not lie in the making of bibles and prayer-books, in the wearing of black coats and white ties, but in the inward consciousness and powers of man; that the true way is not to be found in houses built with hands, having stained glass windows and other apparatus, including rates and taxes of various sorts to support the same, then all these things will drop away into the limbo of the obsolete toys and forgotten fancies of past ages. Hitherto the supporters of different religions have been willing to fight with and destroy each other about worthless points of meaningless doctrines; but in so doing they have only made themselves the tools of designing persons, political or otherwise—and in return have gained not one scintilla of true light upon the things they fought over. But if it becomes once fully understood that no particular religion has any special claim to be considered above all others—that all are but so many different aspects or manifestations of the same thing, only that they have individually ceased to present it as they should do—then the strife will cease, for there will no longer be any cause for discord. For true religion evidently consists in the development of the powers latent within us, so that we may take our full share of the great work of serving humanity; and unless we do this, all other kinds of religion are but so many temporary crutches, which will not be of any permanent service.

The philosophic aspect of occultism is not less far-reaching than its religious phase; for it appears as though it would eventually enable us to fill up all the existing gaps in our present knowledge. At this epoch our geologists are in a maze of confusion as to the past history of the earth; they do not know what is its actual age, nor in what sequence the life-waves have followed each other upon it. They appeal in vain to the astronomers, for these do not know the age of the Sun, the true order of the evolution of the planets, nor in what exact way these things are connected with each other. Some assert that the Sun is not nearly so old as certain geologists have made the earth to be; others that it is about the same age as

our globe, and in matters chronological, all are floundering in the wildest confusion. The only point upon which they are agreed is that the age of the earth, and the period for which man has existed upon it, are not such as Christian revelation has asserted. But it may be that occultism can give numbers about these things which, whether they are acceptable or not to western nations, will at least have the merit of consistency, and are not, so far as we know any of them, contradicted by modern discoveries. It affirms that the history of man and of all the worlds is inextricably bound up together; so that one cannot be properly understood without the other. Accept the occultist's basis, and the road will lie open to an harmonious adjustment of all the seeming contradictions of science and philosophy; but there is no other road, so far, which seems likely to lead to such a result.

The effect of occultism upon modern science will be scarcely less apparent than upon religion. There has long been a growing feeling that all the great prizes of scientific discovery have now been exploited; and that all which remained to do was to find ways in which their results might be worked up in a commercially profitable manner. But just as this stagnant point begins to be reached, behold there sets in a deluge of all sorts of phenomena which, under the names of Mesmerism, Spiritism, Thought-reading, and many another title, seemed so utterly incompatible with scientific dogmas that the exponents of science could do no otherwise than ridicule or ignore what they could not explain away. But this policy of ridicule and of obscurantism has been of no avail; the world has accepted the new and strange things as being in some way based upon facts, and there has been nothing for it but that Science must at last apply her own rule, experiment in the new directions thus indicated, and swallow her former dogmas as best she may. The result has been that those who have pursued these new lines of investigation have, as the occultists long predicted they would, got a new range of facts under view; and think that they have at last found satisfactory proof that human life does not terminate with the death of the body, but continues beyond that point—a conclusion which, agreeing with occult data, flatly contradicts the current scientific ideas of only some few years ago. And if our scientists will only stick to their own principles, fearlessly carry on experiment, as fearlessly say to what conclusions those experiments point, and exclude all mere hypothesis and conjecture from the region of accepted knowledge, they will then obtain still greater and more far-reaching triumphs than any they had previously made their own. A strictly impartial investigation of nature, with no other object in view but the discovery of absolute truth, is in itself the only form of worship for the Deity of nature which occultism can acknowledge; and it appears to be the only field for the exercise of the scientific tendencies of man.

If we exclude from our view the things which occultism points to, the present outlook for mankind would indeed be a dark one; for the race for life has now become so hard that the conditions of our civilisation seem no longer adequate to meet them without bringing immense misery upon all. But if we accept the true knowledge, it will be seen that a great many of the things we strive for are not worth the effort—which had therefore better be expended in some different direction. So long as we go on making gods of our personal selves, and wasting our lives in search of the chimeras and phantoms which appear to be so necessary to the enjoyment of our lives, just so long we shall go on piling up misery and pain for the future. If, on the other hand, we cease to make ourselves the gods of our idolatry, and set up instead an ideal of service to the race, then will all the shadows which oppress us begin to fade away; and in place of them we shall have the sunshine of true progress, and the glory which attends an evolution we shall then be working with, and not against. Until then, we shall not know whither we are going, nor towards what goal our efforts tend; for those things we can only discover by means of the pursuit of occultism.

S. STUART.

THE TEMPLE OF GOD.*

OUR present attempt is to find out the seat or temple of God. By 'God' I mean The Supreme Light, The First Cause, from Whom has sprung this universe, into Whom this universe is destined to merge, and without Whom it can never be, He being the life of its life. It is the temple of *such* God that we have to discover, and after making the discovery, we shall examine that temple. Who supplies the plan for the building of the temple? who is its builder? who endows it? who is in management of it? what is the object of management? what is proper management? and what improper management? what are the results of proper and improper managements respectively? how is the result of improper management rectified, if at all? what is the nature of the relationship between God, the occupier of the temple, and the temple itself? how far is God affected by the nature of management or by the condition of the temple? these and similar questions naturally arise in the course of such examination.

(2) In searching for the seat of God we have to study the universe we are in. It is in the universe that we have to make the search. It is the minute knowledge of the universe that will take

* In attempting to deal with the very fundamentals of the philosophy of religion, especially of Hinduism, I realise my incompetency. Still, it is hoped that my effort will have its own use, however little that may be. I shall feel most thankful to the reader if he would kindly point out to me any error of judgment or fallacy of argument or suggest any amendment in the views expressed in the following pages.

us to the divine seat. In all its various aspects the universe has to be studied. True wisdom, which is the fruit of real knowledge and which alone makes this search successful, can arise only when such study is complete. By wisdom I mean the discrimination of truth and untruth; it is the true understanding of the laws of the universe; it is the right knowledge of the nature of Self as distinguished from the garb in which that Self appears. It is the thorough comprehension of life and its object, and of the true relationship between the individual life and the rest of the universe. Without such wisdom, no idea of life is complete and no fragments of imperfect knowledge can reflect Truth in its natural splendour. It is *the* one ladder reaching up to the divine goal.

(3) Let us therefore enter on the study of the universe. The universe presents itself as composed of differentiated objects. Everywhere we see forms, everywhere appearances; and ceaseless changes are going on on all sides. What is it that is ever changing in appearance? What is it of which these are the forms? There must be something real and substantial which bears these forms, which puts on these appearances. There must be something ever changeless that underlies these changing phenomena. These changes, forms and appearances are impermanent and therefore unsubstantial, but *that* is real which is behind these manifestations, and of which these are representations. Underneath the floating phenomenon there must be a stable noumenon. The universe has therefore to be studied in its two aspects, the noumenal and the phenomenal.

(4) The science which deals with the universe in its noumenal aspect is called 'The Science of the A'tman,' or 'Brahma Vidya.' The knowledge of the phenomenal side of the universe has reference to two classes of science, the one being the science of material manifestation, that is, of gross matter, and the other class the science of thoughts, their resources, their development and their decline. I shall call the former Material Science, the latter Mental Science and both together Phenomenal Sciences. In these phenomenal sciences the manifestations are considered real and their properties are treated of accordingly. In 'Brahma Vidya' however, or, if I may call it so, the noumenal science, the appearances are considered as appearances and the 'essence' is dealt with as under these manifestations. This latter science shows how the original, the unmanifested, the all-pervading, the one absolute existence gradually puts forth manifestations after manifestations, ranging from the subtlest intelligent Self-consciousness to the grossest material, and how that absolute Reality, thus appearing to be imprisoned within the walls of appearances, again shows forth its real nature more and more by the gradual removal of the sheaths of manifestation, finally shining in its original radiant purity.

(5) Now let us consider the relative value of these different

also the fundamental principles and discoveries
sciences have helped men in arriving at, so far as
d for our present purpose. The sciences of matter

I maintain, auxiliary to the noumenal science.

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of Brahma Vidya, is attained only

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Or, again, can it be that matter itself, not being energy or life, has energy for its property? What is the result of the modern scientific investigations on the point? Such investigations have led to the inevitable conclusion that every particle of so-called matter is, *in itself*, energy or life. There is nothing like dead matter. All that we see, hear and otherwise sense, is nothing but some representation of life. If the animal exhibits life by movement, and the vegetable by growth, the gross mineral does the same by crystallization, attraction, repulsion and selective action. Not only does matter *exhibit* life, but matter is identical with life, and life with matter. Matter is but life in its gross appearance, and life is but matter in its subtler form. If life or energy should not be as material in substance as the so-called matter itself, neither could the former influence the latter, nor the latter be successfully acted upon by the former. If all our conceptions of energy are subtracted from our conceptions of matter, nothing appears to be left behind. Let us examine this position. The characteristic features of matter are considered to be 'inertia and extension,' and by some is also added 'resistance;' but resistance, if examined closely, can be analysed into force and extension and nothing more. If you study the nature of force or 'energy,' you find extension present in it also. Not to speak of the idea of extension being psychologically but the result of the idea of movement or moving force, extension in force has reference to the scope of its operation. For instance, an electric current in nature, which results in flashing of lightning and loud thunder, is certainly more extended than the current which guides the tram-car. When you say 'one force is more extended than another,' you, in fact, admit the presence of extension in force itself. Perhaps this view may be objected to by saying that, in such cases as the above, the difference is due not to any difference in the degree of extension in force itself, but that it depends in the difference in the extent of matter affected by such force. But this objection cannot stand if we bear in mind that, as a matter of experience, the same given force is not able to influence or affect a larger quantity or volume of matter in the same way and to the same extent as it influences a smaller quantity. You require greater, or, in other words, more extended, force to influence more matter, and less to influence less. Hence, it is clear we find different degrees of extension as much present in force as in matter. If the modern scientist says extension is the exclusive or characteristic property of matter, force is as much matter as matter itself. Again, with regard to the other property called inertia. I hold that it is present neither in force, nor in matter, nor in anything else. Nothing in the universe is really inert. If you can call centralization of forces inertness, inertia is but a property, though an accidental property, of energy itself. The appearance of so called matter is but the appearance of forces

meeting together producing a comparatively stable phenomenon. If you are a good scientist, you can analyse matter into forces and forces alone, and you can create matter by bringing forces together in particular ways. The modern investigations of material sciences amply indicate such possibilities. Thus, you find that to a scientific eye, matter and force are in reality not different from each other. It is worth mentioning in this connection, that both of them are, as will be admitted by all scientists, equally subject to the law of time. The classification of physical nature into matter and force is therefore a classification based upon the difference in the *modes* of physical manifestation. All that we see is energy or life taking a visible form, and our idea of matter as distinct from life is illusory.

(8) If, then, every object should be a representation of life, are there as many distinct lives as there are objects in the universe? No. The total number of distinct objects or bodies in the universe does not remain the same for one moment. The processes of separation and consolidation are eternally going on in the universe and what we call one object is given not to remain such for all time. Again, it cannot be said, adopting the atomic theory, that this universe can be reduced to ultimate atoms, and that there are as many distinct lives as there are such atoms in the universe. Physical matter, having the property of extension, cannot be analysed into ultimate atoms having no extension. Whatever may be the minuteness of the atom, it must have some length, breadth and thickness, however small. If it should have these properties, it cannot be said of it that it is incapable of further division. Though any such further division, if actually made, may take away the divided portions of the atom from the category of matter, in its popular sense, and transfer them to a subtler region, to the realm of energy or force, further sub-divisions of such portions are not impossible. This process of subdividing may be continued till the end of time, slowly and gradually transferring the constituents of matter to region after region in the several ascending gradations of subtlety of matter. What we call an atom in the physical world is a compound object in the world of forces, and an atom in this latter is a complex phenomenon in the region of mind, and so on. So, you cannot reduce manifested nature into ultimate atoms, such atoms being incapable of further subdivision. The theory of distinctness or separateness of life for each atom or object is therefore not intelligible. In fact, one life is distinguished from another life only on account of the difference between the ways in which those seemingly separate lives manifest themselves. If you direct your attention to life and to life alone, without considering its appearances as matter, you find no distinction between the life of one object and that of another. What we call an object is but a tiny representation of *the one* universal life. It is that *one* life that shows itself forth as differentiated

matter. There is no separated life, confined, as it were, within each particular object. Life is not within matter, but matter has its existence *in life*. Thus the grand truth is discovered that there is one life pulsing through the whole universe, and that the differentiated objects of this universe are but different manifestations of that universal life. This is exactly the conclusion that is required for our progress in the study of the science of the A'tman. Why this one universal life put on different garbs will appear clear later on.

(9) Let us then consider the other classes of phenomena. This universe, in its complicated manifestation, is composed not only of physical matter and force, but also of phenomena much subtler than they. Though in the physical condition the subtlest phenomenon is energy or life, physical life is but gross when we look at it from regions just higher than the physical. The functioning agent in such superphysical regions is the mind. Mind is also matter though in its subtlest form, and is equally subject to the laws of extension and time. On this point the western psychologists may not go with us, for they maintain that mind is unextended, while matter is extended. They study mind from the point of view of matter, and they find, comparing mind with matter, that the former is not subject to the law of extension. It is true, the conceptions of space and time appear, if superficially observed, to be more intimately connected with physical matter; but still, if you study mind from a higher platform and with closer observation, you will find such conceptions not the less connected with mental states. However rapid our thoughts may run, there is a succession of one mental state after another, and simultaneous experience of a variety of thoughts, so long as the individuality of the thinking entity is preserved, is not psychologically possible; and this shows that mind is subject to the law of time, the idea of time being nothing but the result of succession of experiences or states of consciousness. Again, let us consider the applicability of the law of extension to thoughts. What is thought or mental state? We will do well to discuss this subject, adopting the definition and the analysis of mental states given by the western psychologists, who hold that thought is unextended. According to Dr. Bain, the definition of mind—mind meaning the sum total of mental states—is the same as its divisions. Each mental state can be analysed into and defined as the total of feeling, intellect and will, though in actuality, any of these three cannot be experienced apart from the other two. What is feeling then? It is the consciousness of being affected by something external to what is affected. The idea of externality and internality, therefore, forms part of feeling. A line of demarcation is, as it were, drawn between the external and the internal. The external has its existence outside the internal, and the internal outside the external. In other words the internal cannot extend beyond its internality into the

external, and the external cannot extend into the internal, if really feeling is to be had. In the same way, you have the notion of externality and internality, that is, the notion of extension, in a particular aspect of it necessarily present in intellect and in will. The chief feature of intellect is the perception of similarity and difference. The perceiving intellect is necessarily cognized as being outside the phenomena whose similarity or difference between each other is perceived. Intellectual perception is possible only when the subject and the object are realised as existing each outside the limit of the other, the one not extending into the other. Hence, the notion of extension forms an integral portion of all intellectual experiences. The same argument holds good in the case of will, will having reference to the prompting to secure or avoid something outside the volitional principle itself. Hence, you find that, without the notion of extension being present, neither feeling, nor intellect, nor the will is possible to be in existence. Again, the presence of extension in mental states may appear clear when we study them from another point of view also. Extension, in the region of mind, has also reference to the strength and the comprehensibility of thoughts. For instance, the general feeling of sympathy for human beings alone is less extended than sympathy for all creatures, human and sub-human. Similarly, an intellect which can grasp only a small number of ideas in a given time must be considered as less extended than the intellect which can receive and store up a comparatively much larger number of ideas in the same period. The mighty will of Napoleon or Hannibal is decidedly more extended than the will of a man to secure his neighbour's house. Our western psychologists may object to this position of ours by saying that, with reference to these instances, extension does not appear to be a necessary property of a mental state in itself, but that it arises in the operation of mental states. But I am not able to see wherein lies the difference between a mental state and its operation, nor whether there can be in existence any mental state at all apart from its so-called operation. A mental state without extension is as inconceivable as physical matter without it. In fact, extension, which necessarily implies limitation, is the basis of manifestation in nature. Phenomena, of whatever kind, physical or psychic, have, as their common source, extension. Where there is no extension, there manifestation cannot be. Dr. Bain would point to extension as marking the difference between matter and mind. But, on closer examination, you would find that extension marks the difference, not between matter and mind, *inter se*, but between matter and mind on the one side and Spirit pure and simple on the other; between the relative, the manifested or the phenomenal on the one side, and the absolute, the unmanifested or the noumenal on the other side. Hence we find that matter, force and mind, all possessing the same

characteristic element, extension, are not different from one another in substance. As physical force is subtler than physical matter and yet equally material in substance, so mind, though subtler than both of them, is as much matter as they. This identity of substance is further made clear by the fact that all the three are capable of mutual influences, though, generally, the subtler among them controls and guides the grosser. The subtler is, in fact, the life of the grosser. Force is the life of matter, mind is the life of force, and spirit of mind, as will be shown later on.

G. RAMACHANDRA RAO,

(To be continued.)

THE HAWAIIAN CREATION MYTH.

THOSE who are interested in the question of comparative religion are beginning to perceive more and more clearly the important bearing of myths and folklore upon their studies. The attitude of explorers of strange lands, and of collectors of legends has materially changed of late years. Any one who will compare the tone of the books written on these subjects, thirty, forty, fifty, or a hundred years ago, with modern works, cannot fail to be struck by this, and the dawning of a yet greater change is to be observed in the tone of a few careful students of these and kindred subjects; they are beginning to speak more sympathetically, more respectfully, and are waxing less materialistic in their thought.

All students of such matters, and especially those who are also members of the Theosophical Society, owe a debt of gratitude to Her Majesty the ex-queen Liliuokalani of Hawaii; * she has preserved for the world an ancient tradition which was in the possession of the royal house of Hawaii, and her English translation gives the impression of being very life-like and able, possessed of a swing and strength which reminds the writer of the Norse *Edda*, and the Finnish *Kalevala*.

The writer recently contributed a paper to the *Theosophist* upon the "Glooscap legends of the North American Indians;" the resemblances between these stories of creation and the Norse legends struck Mr. Leland (their collector) very forcibly; the writer has been greatly struck by their resemblance to this Hawaiian legend, † and also by the points of contact of the latter with the Zuni Creation Myths translated by Mr. Frank Cushing, with the symbols of ancient Mexico, with the Pengapchants of the Sea Dyaks, and also with certain of the teachings contained in the "Secret Doctrine."

* "An account of the Creation of the World, according to Hawaiian Tradition, translated from original Manuscripts preserved exclusively in Her Majesty's Family by Liliuokalani of Hawaii." Lee and Shepard, Boston U.S.A. 1897.

† The similarity of the symbolism of the Hammer of Thor to an axe symbol found among the Maoris has been noted.

In Queen Liliuokalani's introduction to her work she tells us that this chant was sung to Captain Cook by the High Priest who offered to him divine honours as the God Lono, one of the four chief gods of the Hawaiians, occasionally incarnating upon earth. This legend of the incarnate God who takes human form to teach and rule the people is found in every quarter of the globe; it is found in the myths of the ancient Mexicans and Peruvians, among the North American Indian tribes, and among the Australian aborigines.

Queen Liliuokalani also tells us that this chant is not only an account of creative processes, but it also traces the genealogy of the Kings of Hawaii down to the present day. She gives the translation of the names of these ancient rulers, so far as is possible; in some cases the true meaning has been lost, for, to quote the introduction, "The ancient Hawaiians were astronomers, and the terms used appertained to the heavens, the stars, terrestrial science, and the gods."*

This statement leads me to a conclusion which I put forward tentatively; I would by no means controvert the fact that in this chant is contained the records of the Royal House of Hawaii; but I think this record is also something more; I am disposed to say with the Sea Dyaks, "So many men on earth, so many *Petara* (gods) in heaven;" in other words, though I do not question the fact that the line of Hawaiian Kings is traced in this chant, though I do not question that they bore these names and ruled on earth as is here stated, yet I believe the names are also used to indicate hierarchies of celestial beings who were the living forces bringing into manifestation the evolving universe.

This chant, in telling the tale of creation, divides the evolutionary process into sixteen eras. The first age begins with the universal symbol—darkness.

"Then began the slime which established the earth,
The source of deepest darkness.

"Of the depth of darkness, of the depth of darkness,
Of the darkness of the sun, in the depth of night,

"It is night.
So was night born."

The second verse begins:

"Kumulipo was born in the night, a male.
Poelē was born in the night, a female."

These male and female powers give birth to the whole order of Cosmos. From the male powers comes "man;" from the female, "woman;" these "births" are processes of creation over which the dual Powers preside; they are evidently not births in the ordinary

* Introduction, p. 5.

sense of the word. There is an oft repeated refrain which is worthy of note ; after recounting the beings (or the prototypes of beings) brought forth by the evolutionary process, there come the words,

“ A night of flight by noises,
Through a channel ; water is life to trees ;
So the gods may enter,* but not man.”

The refrain shows that the “ man ” born “ in the night ” is not humanity as we know it. I think the earlier portions of the chant deal with the evolution of the archetypes of the vegetable and animal kingdoms, before they appear on earth as plants, fish, reptiles, birds, etc.

In the twelfth verse of the chant which tells the tale of the “ Fourth Era,” is a very striking account of the creation of loathsome and monstrous forms in the early stages of evolution ; it is reminiscent of portions of the “ Stanzas of Dzyan ” and even more akin to the account of the creation of monsters in the darkness of the Four Wombs of the World, which is given in the Zuni Creation Myths.

In the fifth era of “ Night ” a marvellous birth takes place ; the chant deals with a stage of world-history so extraordinary that of it we can form no conception for lack of knowing anything analogous : “ A being was born, half pig, half god.” Something very like this occurs in some of the “ Glooscap ” legends ; “ men and the creatures were nearer alike then,” say the “ Glooscap ” stories.

To return to the Hawaiian story : there comes a period in which strange beings like the Zuni “ Ancients of the Ka-Ka ” made their appearance ; in the seventh era is an account of the beings “ born in the night of the crash.”†

At last in the eighth era comes the announcement: “ ’Tis day ; ” and apparently another stage of creation is reached ; yet even now it does not appear to be the stage of humanity as we know it ; perhaps it is the tale of the appearance on this globe of that which represented humanity throughout the earlier races and rounds. We are told :

“ These men that grew naked were the men of the day ;
’Tis day.”

In the ninth era, the chant tells of the “ children of Kii that were born from the brain ; ” it is worth noticing that this is not only identical with Indian symbolism, but also with Norse and North American Indian tradition. The accounts of the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth eras, are chiefly composed of lists of names. Some of these are the names of gods ; others professedly tracing the genealogy of the Hawaiian kings ;

* May enter the Kingdoms of “ inanimate ” nature in the evolving Cosmos ?

† Is this an allusion to the convulsions consequent on the shifting of the earth’s axis, mentioned in the “ Stanzas of Dzyan ” and the commentary ?

but, as aforesaid, there are indications that they are more than a genealogical tree of human rulers ; it must always be remembered that in all ancient nations the tradition lingers that the Royal House is of divine lineage, linked with and descended from the gods. The Zuni Creation Myths also branch from cosmogony to historical records of races and their rulers.

In the chant dealing with the eleventh era is an account of convulsions shaking the earth :

“ Polaa (sacred night) was born.
Then Storm was born, the Tide was born,
The Crash was born, and also bursts of bubbles.*
Confusion was born ; also rushing, rumbling, shaking earth.
The sea became calm and mountains rose.....
Second night was born in the presence of Wakea.”†

In the thirteenth era a most remarkable passage occurs :

“ Haumea was discovered,
Haumea of mythical form, Haumea with eight different forms,
Haumea of several forms, Haumea in the form of a shark.”
* * * * *

“ This woman that gave birth from the head,
Children were born from her brains.”

The whole account of this stage of evolution is couched in a symbolism which the writer cannot understand ; it speaks of a condition of affairs which it is impossible to image, unless one has witnessed it.

In the tale of the fourteenth era a myth occurs dealing with the naming and hanging of the stars in space ; the account ends with the words :

“ The heavens did swing,
The earth does swing
In the starry space.”

We must conclude that the ancient Hawaiians knew that the earth was a globe hanging in space ; how did they know it, against and in spite of the evidence of their senses ? Galileo would have fared better in Hawaii than in the Europe of the middle ages. To the writer the peculiar interest of the whole account of the hanging of the stars lies in the fact of its remarkable likeness to the Pengapchants of the Sea Dyaks, in which the star gods are hymned under their various proper names, and under the universal title of Petara.

Throughout the whole chant are allusions to strange and monstrous races akin to the mis-shapen and “ crazed ” Zuni ancestors,

* In the Zuni legends a “ foam cap ” on the waters is impregnated by the sacred “ ray ” at the beginning of manifestation ; after which evolution is guided by the Sacred or Beloved Twain.

† Is “ second night ” a world pralaya or temporary obscuration ? Wakea is said to have been the first “ man ; ” I think he represents a race, or hierarchy of powers ; he may have had also an earthly representative.

to the Zuni "toad and water people," and to the "water men, terrible and bad" of the "Stanzas of Dzyan." There is also an allusion in the account of the fifteenth era which seems to refer to the "egg born" races of early days; the passage is as follows:

"The mats with which Akalona girded his loins,
From which Hina became pregnant, and by fire
brought to life a fowl,
An egg was that child, which Hina brought forth.
Her husband was not a fowl,
Yet a chicken was brought to life.
When the child cooed, Hina asked:
I have no husband, yet a child is born,
A brave child is born to Hina of the fire."

Though the writer is not competent to explain this account of stages of evolution of which it is impossible to form a conception, yet the conviction is forced upon her that the original composer of this creation myth selected his extraordinary symbolism because it was as graphic an illustration as he could give of a state of affairs of which he had knowledge; knowledge of some of the inner and mysterious processes of nature in days long, long ago. There is some obscure meaning lying behind these songs and sayings; and the writer's opinion would be the same on this point had she never read the "Secret Doctrine," and even if she did not know the similarity of tradition which links the Maori mythology with the Indian, Norse, Mic-Mac, Zuni, Iroquois, Mexican, and Malayan; and, to some extent, with the Greek. Whatever view may be taken of this ancient chant of Hawaii—and the view of the writer will almost certainly be entirely different from those of all recognised experts in folklore—every student of such subjects will agree as to the debt of gratitude they owe to Queen Liliuokalani for her admirable work.

I. HOOPER.

JESUS, CALLED THE CHRIST.

THE CRISIS—THE MARTYRDOM.

IF, in the foregoing sketches, we have in any due measure grasped the significance of the life and teaching of Jesus; and if the inferences we have drawn therefrom are in the main just and correct, we shall be naturally prepared for the catastrophe which terminated His life and teaching in the world. Knowing something of the spirit which "ruleth in the children of disobedience," we expect as a necessary consequence, that the spirit of truth and love, of loyalty to conscience, which dwelt so preëminently in Him, will provoke the hostility of those who were strangers to its ruling power; of those whose selfish instincts bound them to the order, or disorder rather, of the then prevailing régime in Church

and State. Such was in fact the case ; let us in spirit follow the dear Master to the final ordeal.

In the first place it will be of interest to trace as far as may be, the temper, the tone of mind in which He approached the trial. We have several intimations that He foresaw the issue and duly prepared Himself for the emergency. The most profoundly absorbing in its incidents is that which we owe to the genius, the inspiration of the writer of John's Gospel. That the discourses to the inner circle of His disciples, given in Chaps. xiv. to xvii., contain a true reflection of the inner consciousness of the great Teacher, we accept as correct. They reveal to us the well balanced harmony of a perfected nature. "I glorified thee on the earth, finishing the work which thou hast given me in order that I may do it. And now glorify me—Thou, Father ! with Thyself ; with the glory I was having before the world's existence, with Thee." As a result of the perfect harmony which He had attained, and which ruled a full-orbed nature, He possessed His soul in that 'peace which passeth understanding.' To the sorrowing ones He is represented as saying—"Peace am I leaving with you : peace—that which is mine—am I giving to you ; not according as the world gives am I giving to you." There would doubtless be, accompanying this peace, an inward joy, that notwithstanding the tragic end awaiting Him in the forcible deprivation of the physical instrument, He had accomplished the purposes for which it had been assumed.

While we have strong reasons to question the elaborated accounts of the four Gospels regarding the details of the death of Jesus, on both critical and occult grounds, yet as regards the general elements of the story, the part played in the tragic event by the diverse parties concerned in it, and the motives which prompted them, are scarcely open to doubt, but are I think pretty clearly discernible. We have already seen that while He took no part in the political agitations which were rapidly developing the tragic end of the Jewish polity ; and although He announced firstly, that "the kingdom of God is within," yet the entire genius—if we may so say—the clear-cut and incisive nature of His utterances went to demonstrate that if the kingdom within was a vital, living force, it would not, it could not remain 'hidden ;' to use His own words, "Men do not light a candle to put it under a bushel, but to set it on a table to give light to all within the house." The giving light to all within the house—in the present instance the Jewish Church and Nation—can have but one interpretation, namely, that it was intended to transform men in their inner selves, and all their relations, religious, social and political. And it was His powerful presentment of these verities which raised the ire of the world-powers to white heat, which nothing would satiate but the shedding of His blood.

In an attempt to investigate the causes, the principal contrib-

uting factors which led to the death of Jesus through legal formularies, we are confronted with difficulties which have led to different theories. This is most natural on a subject which is enveloped in myth, and unto which a stupendous scheme of human salvation has been linked. Some critics having analyzed and set forth the materials supplied by the gospels and supplemented by the historic setting, have contended for the wholly political nature of the trial and death of Jesus ; while others see in it as a chief element, the bigotry, the fanaticism and the spite of religious hate. It may be that both views are correct within certain limits ; that each supplied its quota to the sad result. The latter view is lucidly stated in a review article in the *Theosophical Review*, February 1901. "Was Jesus an Essene?" As it is a most valuable aid in presenting this phase of the problem, we venture to quote the substance of the argument :—

"But as to Jesus, we argue that if Jesus belonged to any sect of Jewry He must have belonged to the strictest, most holy, and most learned of the time—namely, the Essenes ; that though Sadducees and Pharisees are taken to task in the traditional Sayings and Doings, no word is ever breathed against the Essenes. Now it would be a grave mistake to imagine that the Essenes were a single community—that is to say, that the whole of Essenism was centred in the Monastery of Engeddi. There were presumably many such retreats in which the "Rabbis of the South," the most pious of the Chassidim, sought refuge ; but also in the towns there were communities, and, most important of all, to these inner circles were attached pupils who still lived in the world, married men who lived the life of householders. Again, members of the communities and lay members were scattered abroad throughout the Dispersion of Israel, at Alexandria, at Antioch, in fact in all the great centres of the Empire. Essenism was just the very engine to be used to spread a new spiritual impulse abroad in the world. For it was the spiritual heart of Jewry and the Jew was the news-carrier of the Empire.

"Now it is not necessary to assume that because Jesus was in every probability a member of the Essene community, He therefore derived His spiritual illumination from the teachings of Essenism. Essenism was but the preparatory school. Just as the Buddha and other great teachers first of all essayed the best means available at the time in their youths, so it is lawful to think that Jesus owed his early training, up to the time of the ministry or shortly before it, to Essene teachers. At this time, however, some greater thing happened, and he was filled with a spirit which could instruct and illuminate his teachers. And even the Buddha preached the Law that the Brahman was not the man born into a certain caste and performing certain rites, but everyone who truly worshipped God and did righteousness, so did the Christ preach the gospel that the Essene, the

servant of God, was not the man born into a certain grade of a certain race and the observer of certain ceremonial laws, but the man who loved God with all his heart and kept His commandments:

“This was too hard a saying for the average conservative Essene ; and when the Master found that He was not understood among these Pharisees (of whom the Essenes were the strictest sect, according to Ginsburg), He went forth to the people and taught the mysteries of holiness to the Ame-ha-areutz, the impure, ignorant and defiled. What wonder then that the conservatives, the orthodox, the established hierarchy, as has ever been the case all the world over, and as is the case to-day, should have Him accused of “blasphemy” and have Him slain. For the fanatics of the School, his illumination had left Jesus and he had a devil. He ate with the unclean, and with all those whom to touch even was an abomination to the purist.”

While allowing the above full weight as an important contributing cause we must not overlook the evidence to be gathered from the Gospels. But we would suggest in passing that the betrayal, which occupies so prominent a place in all the Gospels, may supply us with the key to the mode of action of the bigoted Essene purists, who, as stated above, appear to have been a section of the Pharisees. Judas, one of the inner circle, betrays the Master. The contradictory accounts regarding Judas, with the prophetic references which are applied to his actions, suggest the presence of colouring, of mythic accretions ; it is not necessary to think that he was actuated by low, paltry, personal considerations, such as the thirty pieces of silver suggest ; but he may have been the sympathetic instrument of the party who accused Jesus of “blasphemy.”

While finding place for all these considerations, I think that they are subsidiary to the main issue ; and also that the general impression left by the Gospel accounts is, that reasons of state, of national policy were the principal causes which led to the sacrifice of the life of Jesus. This side of the problem is very cogently stated by Dr. Herron ; he says : “It is the fact that the four extremely antagonistic parties concerned in Jewish politics—parties which had never been able to agree on anything else—found a meeting-ground and common interest in the putting to death of Jesus. There were the Pharisees, or Puritan party ; there were the Sadducees, or party of the national aristocracy ; there were the Herodians, or party of the existing and usurping dynasty ; there were the Romans, interested in maintaining their conquest, and in subjecting all parties to the perpetuation of their power. These parties watched each other with bitterest hatred, and day and night plotted for each other’s destruction. Yet each party believed itself driven by self interest to destroy Jesus. All parties alike, whether social or religious, economic or political, agreed that there was no safety for their interests so long as Jesus was left alive. Of each it may

be said, 'They had little concern for his claims, only for their own safety. They know Him at once as the enemy of their order.' "

This one fact comes prominently to the fore: the world-powers were unanimous, each from its own standpoint, that Jesus must die. Their united feeling was, "Away with such a fellow from the earth;" "Crucify him, Crucify him" was their united verdict.

THEOPHANIES OF THE MASTER.

The dogma of the resurrection of the literal body of flesh, so universal an article of faith among all sections of Christians of a past generation, has been very much relegated to the background, of recent years. So fully is this the case now, that it is no longer necessary to attempt the impossible feat of reconciling the contradictory stories to be found in the Gospels regarding the resuscitation of the body of Jesus. What became of the physical tenement is a matter of small moment; the Master is living, and hath manifested Himself to this and that favoured disciple, was the gladsome fact which thrilled the souls of the company of the faithful whom the divine message of love had drawn so closely to Him. Some of these stories are very tender and beautiful and no doubt contain reminiscences of facts: as that of the two friends journeying from Jerusalem to Emmaus, to whom the Master drew near and engaged in converse with, until their "hearts burned within them as He opened to them the Scriptures." The time given in the Gospels for the continuance of these theophanies is very limited: it is variously stated, forty days being the apparent limit, and this period can hardly be taken literally, there being an allusion to the forty days' fasting of Jesus, Elijah, Moses, etc. After these brief days He vanishes from the scene. In other books of the New Testament we have the appearance to Paul on his way to Damascus and the glowing picture in Rev. I. Paul refers to the first named in the epistle to the Galatians, where he says: "God who set me apart from my mother's womb, and called me, through His favour, was well pleased to reveal His Son in me that I might be delivering the glad message regarding Him among the Gentiles. And he further says that he was taught the message he proclaimed to the world "through a revealing of Jesus Christ." He claims to have received privately, particular teaching and instruction immediately from Christ Jesus; and the whole tenor of his life confirms the reality of the claim he makes. It is interesting to note that these statements of the Apostle are in full accord with what we find in later Gnostic MSS. such as the "Pistis Sophia." The writer of the introduction to the book of Revelation, Chaps. I. to III., who prefaces the seven Epistles to the Asian Churches, which he places in the mouth of Jesus, with a grandiose picture of the glorified Christ, is not by any means so reliable as our

Apostle. The detailed account of the appearance of Jesus is highly artificial, and recurs again in its various parts in the Epistles which follow. And these Epistles contain matter and allusions, and also develop a hostile spirit toward certain parties, which is quite foreign to what we know of the spirit and aim of the revered Master. So with regret we pass it as containing little or nothing of moment to us in our present enquiry, however interesting it may be in revealing a phase of the early Church.

Taken altogether the Theophanies of the New Testament are extremely meagre, they reveal no new teaching, and as regards the personality of Jesus they are vague and unsatisfactory. Let us now turn to the early traditions of the Church in order to gain a few scattered items.

One of the numerous branches of the Gnostic family of Asia Minor who are known as Ophites, and of whose Christology we have a summary, held that Jesus Christ was composed of two persons, Jesus and the Christ; Jesus the son of Mary, the most righteous, wisest and purest of men, who was crucified: Christ the heavenly Aeon, who came to unite Himself to Jesus (an allusion to the baptism in Jordan), quitted Him before the passion, sent from heaven a Virtue which made Jesus to rise, with a spiritual body, in which He lived eighteen months, giving to a small number of chosen disciples a higher instruction.

Another tradition names three or four years as the time during which Jesus continued His secret instructions to His disciples. One of the early Fathers, I believe Irenæus, states that the age of Jesus was about fifty years! This would allow a much longer period for His ministry than what we are able to gather from the Gospels.

In Mr. Mead's new work, 'Fragments of a Faith Forgotten,' at page 426, he introduces some notes on and quotations from a recently discovered fragment of the 'Acts of John,' from which he deduces that, "After His death the Christ did return and teach His followers among the inner communities, and this was the part origin of the protean Gnostic tradition of an inner instruction. He returned in the only way He could return, namely, in a "psychic" or "spiritual" body; this body could be made visible at will, could even be made sensible to touch, but was, compared to the ordinary physical body, an "illusory" body—hence the term "docetic;" again, "That the Christ was possessed of spiritual powers of a very high order is easy of belief to any student of occult nature. That He could appear to others in a *mâyâvarûpa*, as it is called in India, and change its appearance at will, is quite possible of credit." This is in accord with all the appearances given in the Gospels.

For the incidents we must refer the reader to the work named above, but we cannot refrain from quoting the opening paragraph of the summary of the contents of the *Pistis Sophia*, see, pp. 456 *et seq.*

“ The treatise begins by informing us that Jesus, after rising from the dead, had spent eleven years with His disciples, instructing them. So far, however, He had taught them the mysteries of the inner world up to a certain point only, apparently up to the outermost realms of the Light-world only, and yet even so far with omissions of many points which they were as yet incapable of understanding. But so wonderful had been the instruction imparted that the disciples imagined that all had been revealed to them, and that the First Mystery—the Father in the likeness of a dove—was the end of all ends and the gnosis of all gnoses. They did not know that this First Mystery was the lowest of a vast series of still higher mysteries.

It came to pass therefore, in the twelfth year, that the disciples were assembled with the Master on the Mount of Olives, rejoicing that they had, as they thought, received all the fulness. It was the fifteenth day of the month Typi, the day of the full moon. Jesus was sitting apart, when, at sunrise, they beheld a great light-stream pouring over Him, so that he became lost to view in the ineffable radiance which stretched from earth to heaven. The light was not one radiance, but its rays were of every kind and type, and in it the Master soared aloft into heaven, leaving the disciples in great fear and confusion as they silently gazed after Him..... At the ninth hour of the morrow they saw Jesus descending in infinite light, more brilliant by far than when He had ascended ; the light was now of three degrees, glory transcending glory. The disciples were dismayed in great fear, but Jesus the compassionate and merciful, spoke unto them, saying : ‘ Take courage, it is I ; be not afraid.’ At their prayer Jesus withdraws His great light into Himself, and appears in His familiar form once more, and the disciples came to worship, and ask Him, saying, ‘ Master, whither didst thou go, etc. ? ’ ”

With this delightful picture we leave the subject with one confirmatory item as to time : We are informed that Apollonius, the anti-Montanist, at the end of the second century affirms having heard by tradition that Jesus had forbidden His apostles to leave Jerusalem before twelve years after His death.

Visions of Jesus the Christ may be said to comprise an entire literature of its own ; every Christian century, nation, church and sect have had them ; varying in type and character in consonance with the age, the nation or the Church. The last that has come under the writer’s eye appearing in the *Theosophical Review* so recently as Feb. 1901.

As we at present know so very little of the psychological laws which governed, or of the varied motives which suggest this mode of communication between high orders of Spiritual Beings and ourselves, it seems impossible, as a general rule, for a third party to receive full satisfaction regarding them. We have to connote them

with our intuitive sense of their fitness ; in doing which we appraise them as of extremely diverse value. It is lawful to conclude that very frequently the loving and faithful soul has created its own ideal in objective form, fashioning it with the material supplied by the Christian community to which the seer is attached. In other types fanaticism or still lower motives may create forms altogether illusive ; while in the higher realms, to the spiritual whose labours as disciples of the Christ called for help on these lines, the Divine Master may deem it good to reveal Himself in very deed, and in such a manner and form as may be suited for communicating the help and blessing needed by the recipient, or others associated with him.

W. A. MAYERS.

THE WEIRD SNAKE-DANCE OF THE MOKIS.

(Concluded from p. 368.)

TO return to the men with their bags of snakes ; they descended the ladder, which is the only means of entering the Khiva,—and the peculiar chanting resembling the moaning of the wind before the storm, mingled with the pattering of rain-drops, which was kept up by the priests guarding the snakes, continued.

* Probably the original meaning of their regard for snakes or for what in all lands has been symbolized by serpents, has been forgotten, at any rate it is not revealed to the public.

The present explanation is, that the snake-dance is a prayer for rain, and as all prosperity, even life itself, is dependent in those desert regions, upon the rainfall, one realizes how earnestly a wet season is desired. The birds of the air as well as the serpents on the ground, even the elemental nature spirits and the shades of their ancestors are entreated to petition the great Nature gods for rain and abundant crops. The snake's tail striking the cloud is lightning, and the report of the blow is thunder ; rain the result. Prayers are offered to the earthly representatives of the flashing, quivering electric form in the sky, and the snakes, after their release, are supposed to convey the supplications to the proper divinities.

Dr. Fewkes, in the article previously quoted, gives the following as the Snake Legend.

“ The Snake-dance is an elaborate prayer for rain, in which the reptiles are gathered from the fields, entrusted with the prayers of the people and then given their liberty to bear these petitions to the deities who can bring the blessing of copious rains to the parched and arid farms of the Mokis.

* Matt. x, 16. Isis, I. 157, 552—557.
Isis, II. pp. 484, 489, 490.
S. D. II. pp., 141, 218, 220, 221, 438.

" It is also a dramatization of an ancient half-mythic, half-historic legend dealing with the origin and migration of the two fraternities that now celebrate it, and by transmission through unnumbered generations of priests has become conventionalized, and possibly the actors themselves could not now explain the significance of every detail of the ritual.

" The story is of an ancestral snake youth, Ti-yo, who, pondering the fact that the water of the river flowed ever in the same direction past his home without returning or filling up the gorge below, adventurously set out to ascertain what became of it. He carried with him, by paternal gift, a precious box, containing some eagle's down and a variety of prayer-sticks for presentation to the Spider-woman, the Ancient of the Six Cardinal Points, the Woman of the Hard Substance (such as turquoise, coral and shell), the Sun, and the Underworld divinity who makes all the germs of life.

" The Spider-woman was propitiated and cordially became his counsellor and guide. She prepared a liquid charm, to be taken in the mouth and spurted upon angry beasts and snakes for their pacification, and perched herself, invisibly, on his ear.

" Then through the ' Sipau,' they plunged to the Underworld. There, following floating wisps of the eagle's down, they journeyed from place to place, safely passing the great snake Gatoya, and savage wild beast sentinels. visiting Hi-canavaiya, who determines the path of the rain clouds, and Hi-zrüingwicti, the ancient woman who every night becomes an enchanting maiden; had a smoke with Tawa, the Sun, and went with him to inspect the place where he rises, meeting Muiyingwuh on the way and receiving friendly assurances from that Creative divinity. He rode across the sky on the Sun's shoulder and saw the whole world and learned from his flaming charioteer that the possession most dearly to be prized was the rain-cloud. So he returned to the Khiva near the great snake, and from the Antelope-Snake-men there, learned what songs to sing, what prayer-sticks to fashion and how to paint his body, that the rain-cloud might come. The chief gave him much important paraphernalia and two maidens who knew the charm * preventing death from the bite of the rattlesnake.

These maidens Ti-yo took home, giving one to his younger brother, and the youthful couples took up their abode in separate Khivas. At night low clouds trailed over the village and Snake-people from the Underworld came from them and went into the Khivas. On the following morning they were found on the valley, transformed into reptiles of all kinds. This occurred for four days. Then (ninth morning) the Snake-maidens said: ' We understand this; let the younger brothers (the Snake-Society) wash their heads after having brought them all in and let them dance with

* Isis, I. pp. 281, *et seq.*, also " Cuttings and Comments " in this issue of *Theosophist*.

you.' This was done, and prayer-meal sprinkled upon them, then they were carried back to the valley and they returned to the Snake Khiva of the Underworld, bearing the petitions of all the people."

It is only the ninth day's ceremony, the dance with the snakes, which is publicly performed. The priest-astronomer determines the date of the celebration by the position of the moon, and the nine days' ceremonies begin at once, by swift runners, carrying the prayer-sticks* ornamented with Turkey feathers, who make the circuit of all cultivated ground, leaving the sticks at frequent intervals. The next day a smaller, inner circle is described, and so, day by day, the enclosed space becomes smaller and smaller until, on the ninth day, only the village of Walpi is embraced.

Our second trip, the next morning, to the mesa, familiarized us with the domestic arrangements of the people and the interior of some of the houses. A heavy shower of rain, accompanied by thunder and lightning, fell, which was joyfully accepted as an indication that the prayers had been favorably received.

Everywhere great preparations for the feast, following the dance, were in progress. The sacred blue corn was ground, and, mixed with charcoal, made a dough deep blue-black in color; this was evenly spread by hand, on the hot flat stone, quickly turned and loosely rolled like a sheet of paper. White bread was also baked in ovens and great kettles of meat stew, containing, probably, rats, mice, prairie dogs, goats and rabbits, were sending forth a pleasing odor.

No effort was made to induce us to buy the brilliantly colored, strongly made baskets and plates, or the rather crudely decorated modern pottery. If we saw any object in a house which we wished to purchase, a coin was offered, if satisfactory the money was taken and the article was ours. Should the owner refuse that amount, one either increased it or left the article for some one willing to pay the price expected.

The sudden shower caused us to seek shelter in a house where we saw a so-called Moki albino. The Mokis are said to have stolen white children long ago, and tenderly cared for them, so probably these light-haired, fair-skinned contrasts to the brown Indians, are the descendants of these whites. This woman was not a true albino, for pigment was not entirely wanting. She had weak light blue eyes and hair that might have been golden, before faded by sun and dust. There are a number of these people, but they are rarely seen by the stranger.

The afternoon was now far advanced and the people began to assemble for the Antelope-dance. We climbed two or three ladders, to the flat roof of one of the highest houses, overlooking the oblong

* "Some Strange Corners of our Country." By C. H. L., pp. 63, 64, 248.

space, where the dance was to occur. This might almost be called a rehearsal for the serious dance of the following afternoon ; melon-vines, corn-stalks, etc., were used instead of the snakes.

Very, very early the next morning, one must be astir and climb to the mesa, if the opening ceremonies of the great day are to be witnessed, for the fleetest runners have already gone forth and as the pale light of the dawn strengthens, they are distinguished dashing towards the mesa ; the winner reaching the entrance to the Snake-Khiva just as the sun rises and at the conclusion of the performance of the sixteen dramas, which have been enacted in the Khiva during the running of the Snake-race.

The runners bring more melon-vines, corn and various products from their cultivated ground, depositing them at the Khivas while the victor's reward is the honor of winning.

The hours that intervene between the race and the dance are busy ones for those washing the snakes and preparing the costumes for the all-important event, as well as for the women, whose preparations for the feast must be completed, the houses put in order and their best clothes donned. The curious sight-seer is kept busy also and the suppressed excitement of the people is felt by all. A few of the Snake priests are noticed pounding some tough, fibrous substance and mixing it with water ; instantly a little crowd of white people surrounds them, eagerly watching, for perchance it may be the mysterious medicine taken by the dancers, which gives immunity from fatal results, even though the rattle-snakes bite. Amused disappointment follows the discovery that it is only the soap-root shampoo for washing the beautiful long hair of the priests, and the crowd disperses to seek some new point of interest.

Amongst the hundred white people present are several who have repeatedly visited the Mokis during this season, prompted either by personal interest or as representatives of the Smithsonian Institution, or of various journals devoted to archæological matters ; and with great interest, those who are present for the first time listen to the explanations of what is soon to occur. Early in the afternoon the strangers take possession of the choice places on the roofs, selfishly crowding out the good-natured, rightful owners. There are no reserved seats and all come early ; as at Wolpi there are houses on one side only of the dance plaza, the opposite side is the ragged edge of the cliff, with a sheer drop of several hundred feet to the sheep and goat pens below. Whilst waiting, one's gaze rests upon the curiously shaped Snake-rock, directly in front of our seats. It is about fourteen feet high and worn away at the base, so that the top looks like the cap of a great mushroom. There is a faint resemblance to the coils of a snake's body on the supporting column. A board was placed from a house-top to this rock and several white men secured the most desirable positions for viewing the dance. About midway of the open space is arranged a clump of cottonwood

trees, against the wall of a house and here, in the "kisi," as it is called, the snakes will be placed and handed out to the dancers. A hole has been dug in the ground directly in front of the "kisi" or "Si-pa-pu" and a name so sacred is Si-pa-pu, the great "Black Lake of Tears," whence, according to the common belief of all south-western Indians, the human race first came, that few Indians will speak it aloud. A board is placed over this hole and during both the Antelope and Snake dances, every performer stamps with all the strength of his bare foot on this plank, to inform those ancestors in the nether-world, that he is *on earth for the fifth time* and has not forgotten those who will come back again at a later period.

The sun is sinking lower and lower, precluding the possibility of our taking any good pictures. There is in existence one photograph which clearly shows the dancers with the snakes in their mouths—and only one. Once a lucky reflector of dense white cloud came up just before sunset and threw light into that dark corner, so that Mr. Wittick got the only perfect picture extant of the Snake-dance.

Then a priest enters with the snakes—a large grain sack filled with the squirming forms—and places them within the bower of cottonwood. A few minutes later the thirteen Antelope-priests march solemnly in and circle to the left, four times about the Snake-rock, finally lining up in front of the kisi. Then, with an impetuous sweep, the Snake-men appear, a fierce determination expressed by the proudly lifted heads—such as one imagines the martyrs displayed when brought out for some *Auto da fé*. Their long loose hair reaches almost to the waist, veiling the splendidly developed bodies, which are painted a dark lake red, the faces are black to the mouth—as a sign of silence—and white from that to the neck. Beautiful red fox skins hang from the belt behind over the short buckskin kilt; eagles' feathers ornament the hair and strings of shell and turquoise are about neck and ankles. The rattles, made of a cluster of antelope hoofs attached by leather strings to a tortoise shell and fastened back of the knee, respond promptly to the mighty stride, as the men swiftly make the four circuits of the plaza, before stopping in front of the Antelope-men. The peculiar sound from the gourd rattles held in the hands of the Antelope-men—resembling the warning note of the snakes—is accompanied by a deep chanting murmur, growing louder and faster; the two lines of Antelope and Snake-priests sway to and fro with serpentine grace. Suddenly the snake line separates into groups of two, and one kneels in front of the kisi, rising with a snake held firmly in his mouth, the head and six inches of the body projecting from the right side, towards the second Snake priest, whose left arm encircles the carrier's neck while the right hand holds the snake whip, composed of three eagle feathers, with which the snake is stroked to prevent its coiling. This is the only protection the man carrying the snake is granted.

Around the plaza the couples dance or rather shuffle and hop, hippety-hop-hop, hippety-hop. Just before reaching the kisi again, the snake is thrown to the ground by a quick shake of the head to the left and a new one (sometimes two or three) taken for the next circling. Another attendant brushes the discarded reptile to the foot of the snake-rock, where all are gathered when the last snake has been danced.

Some of the women, both old and young, stand on the ground near the rock and sprinkle the dancers with the sacred blue meal as they pass. (This sacred meal and corn-pollen charm serpents).

One snake escaped and ran towards the women, whose screams of fright and hasty retreat proved that they did not share the men's feeling of security. Soon the centre of the plaza is a writhing mass but still the dancers pass on the edge until all the snakes have been taken from the kisi; then the priests gather as many snakes as their arms will hold and dash down the precipitous trails to the plain below, liberating the "Messengers to the Gods" to the four points of the compass; then, without a pause, they run back to the mesa and enter their now empty snake-khiva, where the dance costume is removed.

The dishes for the feast are ready but the fasting men have one more ordeal to undergo and, to those of the spectators acquainted with sea-sickness it seems a question which is the worse. A bitter tea, *mah que-be*, has been brewed with mystery, for only the head snake-woman of the Moki Pueblos knows the herbs and spells used in its preparation; bowls and pitchers, ollos and tea-kettles are filled with it and the panting, fasting runners swallow it by the quart—one old priest drank the contents of his tea-kettle from the spout. Before a minute had passed the scene might have been on the deck of a small steamer, just as choppy channel water was struck. Some of the white spectators were so sympathetic, that they joined the emetic takers without having tasted the liquid. This purification having been accomplished, the men returned to the khiva and every woman of the village hastened to bring trays piled high with bread, snowy white loaves and rolls or blue-black translucent shavings; dishes of meat and corn puddings as well as various unknown dainties; for most of the snake-men have fasted these nine days and an attempt seems made to furnish them with all the lost meals in one.

So rapid was the action, that the anticipated feeling of horror, naturally aroused by the sight of deadly reptiles and human beings in such proximity, had no opportunity of realization.

There was such sincere dignity and devotion about the ceremony that one felt capable of joining with them, so great was their fervor and fearlessness. If only the snakes could express their sentiments, the account would be more complete and interesting.

Two or three rattlers quickly fled from our path the next day, evidently fearful of being recaptured.

Back to nineteenth century civilization we rode, after a glimpse of another age, almost of another world.

“SIRRA.”

THE NATURE OF GRAVITATION CONSIDERED AS A
FORM OF ENERGY.

PART II.

[The following is in continuation of the article on “Gravitation,” etc., which appeared in our December issue. It should have appeared in March *Theosophist*, instead of No. III. of the series. We beg pardon of the author and of our readers, for the mistake.—ED. NOTE.]

IF a ball were to be made to *rise* from the centre (*at* the centre of any large mass like the Earth, there is no “below,” only “above” in every direction) to the opposite side of the globe, we would either have to place there another mass, equal to the first, to make it *fall* towards that, or start the ball at the surface (of the former) with the highest velocity it can attain by falling from the rest which is about 6 to 7 miles per second. If the falling ball were projected with double this speed at the surface, it would quit the opening at the opposite side with the above speed, having lost one-third of the initial speed at the centre, and another by *rising* to the opposite side. Then it would fly with gradually decreasing rate to the limits of the globe’s gravitational attraction, *i.e.*, that of the difference between that of the large globe reduced by the square of the distance, and that of the projected ball, but no further (for, strange to say, even the largest material masses have no weight at infinite distance from each other, and float in the ether, as oil-globules of the same specific gravity would in water). This is therefore the other zero point of gravitation if we consider our globe or Earth as fixed in position. What those velocities indicated are, in figures, some of my mathematical readers with sufficient leisure could perhaps compute and report results, want of time not permitting me (to my regret) to do so. In that case, however, I would suggest *not* to proceed on the usual assumption (for the passage of the ball to and beyond the centre) that the Earth be homogeneous or densest at the centre, for reasons shown later on. On the above assumption they would find that the ball would not stop *at* the centre, but *rise* to the opposite side, as a friend of mine (Prof. H.) assures me. The calculations would have to be made on the assumption that by far the greatest and densest mass is within the first half or third of the radius, not forgetting the rule of the square of distances re-

specting the starting point of fall. The first and usual assumption only holds good for the surface and beyond it, *i.e.*, outside cosmic masses.

One of the laws of motion is, that the rate of the speed of bodies in ethereal space is continued unabated forever in the same direction, unless modified or arrested by some other force or body. This we alone regarded in our preceding reasoning. But there is another law which enacts, that if any body be propelled from a *moving* base it will move not only in the direction it is projected, but also in that of which its former base (say a railway carriage, a bombshell, or the Earth) possesses, hence it really moves in the direction of the "diagonal of the parallelogram of forces," and either with the sum or the difference of the two velocities.

If therefore our globe or Earth be not fixed, but be—as in fact it is—revolving and rotating, it follows that both these motions would be likewise impressed upon our ball in its passage through the former, and would continue to operate as long as it remained within its sphere of attraction. In respect of the revolving motion of the large mass, it would depend upon the direction of the motion of the ball, whether the former would act as an accelerating or retarding force, or fix its zero position intra—or extra—orbitally for the primary. If the ball quitted the surface in the same direction as the primary moved, the ball would move with the sum of the two velocities; if in the opposite direction, its own speed would be reduced and be equal to the difference between it and that of the primary, while if the direction were at right angles, the motion would be converted into a diagonal one, if both forces were equal and uniformly constant. As only one, that of the primary, is so, the motion of the other—the ball—assumes a curving path.

The effect of the rotatory motion of the main mass will be separately discussed later on, but it may be mentioned that it would tend to divert the direction of the ball's flight much more yet from an approximately straight line, and to convert it into a permanent elliptical orbit before the ball could attain its zero point and its freedom with it. If our shaft were situated upon the equator, the orbit of the new satellite would be equatorial; if upon any other parallel, it would cross the equator at a corresponding angle.

As bodies gravitate towards each other directly as their masses, and inversely as the square of their distance, it follows that the effect upon each other is not measured by the *sum* of the energies of any two masses, but by their *difference*. It might or would be the former if an elastic string were attached to each and a resisting base given, as when mechanical or muscular force is applied. Gravity is not of that nature, being merely a tendency of the weaker to yield to the stronger and of the former to *fall* upon the latter, and more of the nature of will-power or "hyp-

notic" influence between freely floating cosmic masses. As the stronger will can make the weaker do its behests without any mechanical means, but not an *equally* strong one, so two equal masses cannot impress attractive or repulsive motion upon each other, but when once set in motion by some other force, continue the same until a third again interferes. They could thus revolve around each other or rather around a point midway between them, but their pulling or attractive tendency would be neutralized; neither would tend to "fall" upon the other, each having its own centre for its only "below," and everything else above it. Nor could any smaller body, *midway* between them and in line with their centres fall to one in preference to the other, but be held there as in a vise, forming the common centre of the two large equal masses around which they would revolve. The greater the difference in mass the farther must cosmic bodies be separated by distance to attain to balance of power. Our 16 ounce ball would, therefore, have to pass far beyond the orbit of the moon, before it could get free from the Earth, and much further still to escape from the sun.

In establishing an orbit for itself by any cosmic body the element of time in the action of gravity has also to be considered. For if gravity acted instantaneously, their bodies, when coming within the attractive influence of a larger mass, would be suddenly and angularly diverted towards the centre of the same at whatever rate and in whatever direction they were moving; besides which, their "fall" would be at a uniform, not an accelerated rate, it seems. The latter, however, being invariably the case, as also, that all attracted (*i.e.*, "perturbed") bodies are gradually diverted and approach paths, denotes that both time and speed are factors in gravitation.

Bodies passing tangentially, *i.e.*, outside of large masses, are only affected by the whole external surface energy, which acts as if the whole power were concentrated at the centre, and are not affected by the central obliteration of gravity. They are influenced (1) by distance; (2) by their own mass, direction of path, and velocity; (3) by the magnitude, direction of path, and velocity of the larger mass; and (4) by the direction of the rotational motion of the latter at the time of meeting. The greater the difference in mass of the two, at the greater distance will the smaller body be deflected, *i.e.*, made to "fall" towards the larger. The greater the velocity of the smaller body, the less will it be affected. It will therefore make a vast difference in the final result, whether the two move in the same direction, more or less transversely to each other, or in opposite directions.

If a small body move in the same direction as the large one, but with greater speed, thus overtaking it, its relative speed will be the difference of the two velocities'. If this relative speed were less

than double that attainable by freely falling from surface to centre of the large mass (= 16 ft. + 16×3 + 16×5 feet, etc.), the path of the small body would be converted into a curve, whose form would be determined by the distance from the large mass, and be either hyperbolic, elliptical or heliacal (spiral). In the first case the body would pass beyond the sphere of influence with only a change in direction. In the second case it would remain within that sphere at a fixed distance (*i.e.*, where the respective powers of gravity balance each other), and assume thus gradually a permanent, closed orbit, after, perhaps, some nutatory circuits. In the last case the small body would gradually approach the large mass—now its primary—with accelerated velocity, and finally “fall” upon it in an oblique direction.

In the case of a closed orbit being imposed upon such a passing body, either as a new permanent or ephemeral satellite, the question arises—What conditions would be required to cause it to revolve either (*a*) in the same direction as the primary; or (*b*) contrary to it; or (*c*) in some intermediary direction.

In all probability this would entirely depend on which side and in what direction the smaller mass approached the larger. If it overtook the latter on the extra-orbital side, the satellite would revolve in the same direction as the primary; also, if it *met* the primary on the intra-orbital side, while approaching the Sun, and on the opposite side while passing away. In the alternatives it would revolve contrariwise. In both cases it is assumed that the paths of both be approximately in the same plane; if they were not so, very divergent orbits would be the result.

In the above hypotheses gravity alone has been assumed as the motive power, and especial, repulsive, centrifugally acting forces have been disregarded, as apparently not required to explain the phenomena treated. There *may* be such, however, to explain why so comparatively few collisions occur between meteorites and the Earth in the plane of her orbit. One of such forces may, perhaps, present itself in the form of electro-magnetism, if the Earth, and cosmic bodies generally could be regarded as “Leyden jars,” but the discussion of this aspect of the subject must be deferred.

SUPPLEMENTARY REMARKS.

(*a*) The statement in the paper on Gravitation, that *two equal masses near each other but at infinite distance from any other bodies, exert no attraction upon each other*, having been objected to by several friends as not in harmony with accepted theory, the following remarks are offered in justification.

To me it seems that the above conclusion follows naturally and logically from the strict application of the generally accepted law that “bodies attract each other directly as their masses,” or

rather affect each other in direct proportion to the difference in their masses. In accordance with this an infinitely large mass will attract an infinitely small one with infinite force, *i. e.*, the *maximum* of gravitational energy conceivable. But where we conceive of a maximum, we must admit a minimum; where can we find it?

By gradually reducing the difference in the magnitude of the masses, we reduce likewise the effect upon each other, that is, if a mass ten times greater than another, attract the latter with a certain force at a given distance, then one only five times larger will exert half the energy of the first, while a third only one tenth larger, will only affect the smaller by one tenth as much. Expressed in figures we get the proportions (1) 10 to 1; (2) 10 to 2 (or 5 to 1); (3) 10 to 9; and consequently two *equal* masses of the size of the first would gravitate towards each other as 10 to 10, that is 1 to 1, meaning exact equilibrium towards and away from each other or 0:0, and therefore no effect of motion. Equality of mass, therefore, represents the minimum at any distance, just as infinity of difference in size does the maximum.

The following is the best concrete illustration of my meaning I can think of. If we substitute living muscular force for gravitation and imagine two men suspended by long ropes in seats facing each other and some distance apart, then each, when left alone, would remain immovable, the ropes remaining perpendicular and parallel. If then the ends of a rope were placed in their hands and they were bid to pull with all their strength *steadily*, the stronger would pull the weaker considerably—the weaker the stronger less—out of the perpendicular, and this in exact proportion to their strength; while on the contrary if they were equally strong (and of the same weight) no displacement could occur. Pull or no pull, no motion, no approximation could take place; all the energy expended would only set up a *strain* in the rope, which, being equal could not result in *motion*.

The assumption of the opposite is presumably through conceiving gravity similar to electro-magnetism, but the latter possesses polarity, the positive attracting the negative, etc., of which gravity shows no trace. It is, therefore, quite different notwithstanding the employment of the term "attraction" for both, and better comparable with muscular energy, or will-power in the widest sense.

(*b*) All gravity, weight, and pressure, being directed downwards, that is, towards the centre of the Earth and all other masses (or to each other), and none exerted in the opposite direction, that is, upwards towards ethereal space, which is all around them, the conclusion appears to be forced upon us, that cosmic bodies as cosmic masses have no weight, that is, do not press upon the ether, and a human "Atlas" could as easily bear up and guide the globe of the Earth as we, a bladder of hydrogen, provided he were non-material.

The "Ether," although physically imperceptible, being right!

considered and proved logically as incompressible, the largest suns as well as the densest meteorites float as securely and firmly in and upon it, as oil globules do in an aqueo-alcoholic solution of equal specific gravity. The difference between cosmic masses and the ether would simply be that the former possessed the quality of cohesion, and the latter practically none in this respect.

(c) In all text books on Astronomy, it is stated—and no doubt correctly—that the sun does not stand still, but travels in a certain enormously large orbit itself. That “central body” around which it revolves is, however, not known. Now, in conjunction with the preceding remarks, it is conceivable that no such physical central body is absolutely required. All we need assume is, that the ocean of ether, in which the solar system is immersed, be itself in rapid steady rotation, either in a closed ring or spirally, and carrying the Sun with her planets and their satellites along, as a cork is carried around a whirlpool. Gravitation may then merely play its part in respect of the Sun’s attendants.

J. G. O. TEPPER.

THOUGHTS ON THE WORD ZOROASTER.

THERE is hardly any prophet, except Zoroaster, the derivations and roots of whose name are so various, so different, so disagreeing. Its real meaning is so much veiled under the mask of Orientalism, philology and the science of languages, that to a student or a reader of the Avesta and the life of Zoroaster it becomes a matter of doubt whether to believe in the reality of the personality of Zoroaster or not. On the one side Mahomedan and Persian writers give the meanings of the word from the spiritual point of view, appealing more to reason and common sense; but on the other side the Orientalists and the philologists say that the method of giving meanings by the Persian writers is unscientific and wrong because they gave these attributive meanings of the word Zoroaster looking to his prophetic achievements and greatness later on.

They sought the meanings from the then current Persian word. They had no knowledge of different languages so as to find out what the same word meant in other languages; at the same time they knew not from what original language the word was derived. Hence, their conclusions were mere happy guesses, anything but reliable and scientific. The learned savants have brought out the science of languages, and however degrading, unreasonable, absurd, different and varying meanings they may derive, still they are derived by the help of the science of languages, therefore they are scientific and real. An occultist or a theosophist has nothing to quarrel with or condemn—neither the Persian authorities or the Orientalists—but like the happy bee he has to find out the essence of sweetness, *truth*, from both sections find out the unity and reality from

such disagreeing views and opinions. Some such attempt of unifying all the various and divergent meanings of the word Zoroaster, I mean to make in this article. I do not claim myself as any authority. Simply, I lay my thoughts, rather happy guesses, before the readers, inviting their criticisms, suggestions and careful study, so that more light may be thrown on this ambiguous and most mysterious word, and by co-operative help and study we may come nearer and nearer to the real meaning.

In order to arrive at this result it is necessary to give all the various meanings of the Persian and European writers, and to examine each meaning in the light of the Wisdom Religion ; for many a thing which is absurd, fantastic and foolish, when examined in the Light of Theosophy appears full of most profound wisdom and philosophy.

But even before taking up this it would be highly demonstrative to consider in what light the word Zoroaster is used in the Avesta itself, and then to find out whether the Avestic meanings tally with the Persian and philological meanings.

In the Avesta, Zoroaster is called an Avatâr or a Prophet, the Messenger of God, Spirit, the Greatest Guru, Temporal and Spiritual Lord, an Ameshaspend and a Yazad, and the First Religious Teacher of mankind.

In the first line of the " Ahunvar " it is said : " By His perfect Astoi, both as Ahu and Ratu, Zoroaster is independent."

" None is found of perfect Ashoi, oh Zarathushtra, Ahu and Ratu, like Thee " (Gatha XXIX., 6).

" And in this Zoathra, with this Baresman I desire to approach Thee, the Lord, with my praise, thou who art Ahurmazda, the spiritual Lord and Regulator of the spiritual creatures (the Lord and Regulator of the spiritual creation, *i.e.*, Ahu and Ratu)" (Vispard, II., 4).

From this it will appear that the attributes of Ahurmazda, Ahu and Ratu, are applied to Zoroaster too. These are the highest attributes and are not given to any one except Hoam and Zoroaster, not even to a Yazad or an Ameshaspend. (Are then Hoam, Zoroaster and Ahurmazda synonymous terms ?) In the above, Ahurmazda appears as Ahu and Ratu of the macrocosm ; and Zoroaster of the Gaeti, microcosm. This is clear to show that Ahurmazda is the spirit, Paramâtma, of the macrocosm, and Zoroaster, A'tma, spirit of the microcosm, either the world or man, as H. P. B. uses for Ahurmazda—the Maker of the material world—in the Vendidad.

" And I offer the Hoam and the Hoam juice for the propitiation of the Fravishi of Zarathustra Spitâna the saint, Yazad of the spoken name " (Yasra VII., 21).

Here Zoroaster is called a Yazad. Further on, offerings are given to Fire, the son of Ahurmazda, but it is a question why

Zoroaster is placed before Ader, Fire, the son of Ahurmazda. Is it because he is the son or even above him? In the "Khurshed Niyaesh" Zoroaster's Fravashi is invoked before the Ameshaspentas. This too goes to prove Zoroaster as something very much higher than a mere perfect man.

In the "Ahurmazda Yashta" it is said, in the enumeration of the various names of Ahurmazda: "My first name is Holy Zoroaster." We find here a distinct reference that Zoroaster is Ahurmazda Incarnate, a perfect Avatâr.

In the "Bundehish" it is said: "In the first of the human species, Gayomard was produced, brilliant and white, with eyes which looked out the Great One, Him who was here Zarathushtrötum." Commenting upon this Mr. N. F. Bilimoria says, "Zarathushtrötum: the Chief High Priest, even before the first man Gayomard." Zadsparam says that Gayomard was one-third the height of Zarathushtra while the sweat was produced. If Gayomard were the first man, how comes Zarathushtra before him? Granting Zarathushtrötum, the Chief High Priest mentioned above, to be a title of Ahurmazda, we confront another problem about the Holy Zarathushtra, whom Dastur Zadsparam holds as higher than Gayomard. May this name signify only a title or may it be the First or Original Zarathushtra, as there were said to be about thirteen of that name according to the Dabistan? Compare also the Vendidad: "O Holy Zarathushtra, he (the fair Yima) was the first mortal before thee, with whom I, Ahurmazda, did converse; whom I taught *the law of Ahur, the law of Zarathushtra*—teaching the law to Zarathushtra to the same Zarathushtra!" The Secret Doctrine hints that by Original Zoroaster we mean the Ameshaspent called Zarathushtra, the Lord or Ruler of the Vara, made by Yima in that land (Airyanam-Vaejo).

The corroboration of this statement is found in the "Khurshed Niyaesh" also. "Obeisance to Ahurmazda, obeisance to Mithra of the wide regions; obeisance to the Sun with swift Aspa; obeisance to the Eyes of Ahurmazda; obeisance to the holy Fravashi of Zarathushtra Spitam; obeisance to the pure (heavenly) Existence which was, is, and which is to be."

Not only in the above passage we find that Zoroaster's Fravashi is invoked with Gayomard's, but the word Gensh throws new light on the word Zoroaster, corroborating our statements above. The word Gensh means cow, tongue, earth, life or jiva, the soul of the universe, the image of the sacred word Aum. If we take Gensh as jiva, the Zoroaster and the pure (heavenly) Existence which was, is, and which is to be, must all mean one and the same thing, otherwise we see no use of the sequence followed, if the three have not some connection.

Having examined the meaning of the word Zoroaster from the

Avestic standpoint let us apply it to the Persian and philological meanings.

Setting aside the meanings given by the Mussalman historians, I give below a number of meanings of the word Zoroaster given by Farjan-e-Behram, the author "of Sharestau-e-Chahâr-Chaman:"

1. First-born; Akl-e-Aval * * * * (Divine mind, the second Logos).
2. Spirit (A'tma).
3. The Planet Mercury, Buddha.
4. Azâd Nur. (Pure Light, Emancipated Soul or Light, Jivanmukta).
5. Lord of the Moon (Soam Deva, Hoam).
6. Lord of the World (God).
7. Perfect Truth (Sat).
8. Reflection of God (or Manifested Logos).
9. Pure Gold.

These meanings, though, appear imaginative in the eyes of the philologists, still they appear nearer to truth to an occultist who tries to find out the inner meanings of the Avesta, and throws the very light of the Avesta on them.

To the original Zoroaster, the Being, the first meaning is quite appropriate. The second meaning, Spirit or A'tma, too, is not far from truth, because what Ahurmazda is to the macrocosm, Zoroaster is to the microcosm (man). Buddha, Mercury, is the third meaning. Now Mercury is Sarosh, Gabriel, the Messenger of God in the Universe; similarly, Zoroaster is the Messenger of God on the Earth to give the Divine Message to the humanity for which purpose he incarnated. Pure Light, Emancipated soul, Jivanmukta, is also true because Zoroaster was a Jivanmukta, and from time to time, according to the needs of the times, he showed his Pure Light below. The epithets Ahu and Ratu which are applied to Ahurmazda are also applied to two persons only, Zoroaster and Hoam, so both must be identical. Perfect truth is the Sat aspect of God; therefore this too is appropriate for Zoroaster. Just as A'tma is the reflection of Paramâtma, Zoroaster is the reflection of Ahurmazda. The last meaning is Pure Gold. Now Gold is the most precious and best metal, and the spiritual alchemy lies in converting the lower nature into pure spiritual nature, so Gold, meaning spirit too, is a proper meaning of Zoroaster.

Turning, now, to the philologists we find that the following meanings of the word Zoroaster are made by them:

1. Burnouf divides the word in two parts—Zarath (yellow) and Ushtra (a camel), a yellow camel.
2. Lassen too divides the word in two parts but different; Zar (Golden) and Thushttra (a star), a golden star.
3. Weindichmann agrees with Lassen in dividing the word

into Zar and Thushtra, but of Thushtra, instead of a star, he makes the meaning a manufacturer, and calls Zoroaster a goldsmith.

4. Haug differs from all above and says Zaratha is from Sanskrit, Jarath (old) and Usitra (a camel), meaning, an old camel.

5. Zarath, Sanskrit Jaradh (Heart), and Ustra (noble), the noble-hearted or Master of Love.

6. Zarath, Sanskrit Garat, (old) and Ushta (best), the best and the greatest Guru.

7. Zarath (capture) and Ushtra (a camel), one who seizes camels or a camel thief.

8. Zaru (seed), descendant and Ishtar (Venus), seed of Venus.

Now let us examine each of these meanings in the light of esoteric philosophy. The majority of the meanings have reference to the word camel, so if we assign some meaning to the word camel all similarly derived meanings will be quite clear. In Sufism we often meet with the descriptions of the beloved riding on a camel. "Oh camel driver! drive the camel slowly, for the solace of my heart (beloved) is riding on it. The heart which I had with me rides with the ravisher of my heart" (Sadi Tayabat). Those who give the Sufistic meanings of the various terms such as beloved, kisses, roses, eyebrows, etc., say that in Sufism the beloved stands for the Almighty. The beloved rides on a camel in her journeys; that means it is her vehicle, and what can be the vehicle of God, A'tma, but Buddhi? If camel stands for Buddhi, Zoroaster means the Lord of Buddhi, the sixth principle, which is appropriate to his rank as a Spiritual Guide and Leader, one who had attained divine illumination. Now the camel has yellow colour, so has Buddhi, and the A'tma is shown riding over it in the "Secret Doctrine." Again this interpretation tallies with the meanings of Buddha, Christ, Krishna, etc. Avesta too supports this meaning. In Yasna XLIIIV., 18, Zoroaster says: "(And having gained Thine audience and Thine Order's sacred chieftainship) then I ask of Thee, O A'tma! and tell me, aright, how shall I acquire that Thy Righteous Order's prize, ten (costly) mares, male-mated, and with them the *camel* (those signs of honour and blessing for Thy chief)?" What can be a greater honour to a Spiritual Leader than the attainment of his sixth principle, for spiritual dignity is never attained by the possession of animals? The number of horses asked here is ten, and this may mean the ten Asvirs, the Kumaras, the bestowers of the mind, and if it can be taken so, camel must mean something higher than the Higher Manas.

We saw, before, that gold stands for the spiritual nature, the purest and the highest aspect of Man. A star is often taken as a beacon of light, that which guides the path of ships, men tossing here and there in the dashing waves of the mighty ocean of samsara; therefore this meaning too is appropriate for Zoroaster, our Higher-self, the Golden Star which sheds its serene lustre on the

high and low unceasingly with equal brightness. This and the former meaning of a camel differ not in the least in the inner meaning. If Zoroaster is taken as a goldsmith, that is one who forges, makes our spiritual nature ; this too means the same thing as the above meanings. Again, if we take Zoroaster as noble-hearted, best-hearted, master of love, it does not differ from previous meanings, for love, compassion, all are the aspects of Buddhi, and at the same time they are the highest attributes of a perfect man, an adept, a bodhisatva. Another meaning of Zoroaster is the best singer. We know that the Universe is created by the Great Harmony ; number, sound and colour are mutually related and everything is created by the inter-relations of these. It is essential for one who acquires adeptship to acquire the perfect knowledge of number, sound and colour, without which mastery he cannot properly perform his spiritual work from the higher planes. The meaning, the best and the Greatest Guru, needs no comment, for the Higher Self of man is his greatest and best Guru ; and one who has united himself with his Higher Self, by virtue of this attainment, deserves such a high rank.

The last meaning is the seed of Venus. Venus is aphrodite, Mary, Mother, Virgin, Holy Ghost ; so just as Christ the Son, one of the Trinity, is the Son of the Holy Ghost (Mary), similarly Zoroaster is seed or Son of Venus, and in the human principles he may be taken as the Triad, A'tma-Buddhi-Manas.

Thus it will be seen that under various divergent meanings of the word Zoroaster, there is the underlying unity if it be found out by the Light of Theosophy. I do not lay any claim to my thoughts being absolutely true. They are mere happy guesses, but if other students too will try to study Zoroastrianism in the Light of Theosophy, the benefit of the collected study will throw greater light on the religion which is entirely shrouded in darkness and mystery. May the Mighty Lord shed this spiritual Light on the followers of His Faith !

C. E. ANKLESARIA.

INSTITUT PSYCHOLOGIQUE INTERNATIONAL.

M. YOURIE'VITCH, General Secretary of the new but highly important society which bears the above title, has sent us a copy of an official circular announcing the formation of a Group or Committee for the study of psychical phenomena, with the request that it be given circulation. We have pleasure in doing so. It says :

“ The organising council of the Psychological Institute decided at its meeting, of 3rd December last, to form various groups or ‘ research committees ’ ; among others, one for the study of psychical phenomena. This group, whose creation had been, from the beginning, one of the chief projects of the Psychological Institute, is now constituted. Its members are :

M. d'Arsonval, Member of the Academy of Sciences, Member of the Academy of Medicine, Professor at the College of France ;

Bergson, Member of the Academy of Moral and Political Sciences, Professor at the College of France ;

Branly, Professor of Physics at the Catholic Institute ;

Brissaud, Professor at the Faculty of Medicine ;

Duclaux, Member of the Academy of Sciences, Member of the Academy of Medicine, Director of the Pasteur Institute ;

Marey, Member of the Academy of Sciences, Member of the Academy of Medicine, Professor at the College of France ;

Weiss, supernumerary Professor at the Faculty of Medicine.

It has chosen as President, M. Duclaux.

Its task will be to explore that region, situated on the borders of psychology, biology and physics, where it is believed that manifestations of hitherto undefined forces have been noticed. Between the credulity of some and the indifference of others, between an *a priori* mental acceptance of astounding hypotheses and a systematic refusal to admit the possibility of facts which do not come within lines already traced or within laws already known, there is place for a strictly scientific research without the attempt to either affirm or deny, without other policy than that of putting the following question : ‘ What part has objective reality and what subjective interpretation, in the facts described under the names of mental suggestion, telepathy, mediumship, levitation, etc.’

The object in view cannot be reached save by the application of methods of close observation and rigorous experiment like those which are adopted in laboratories. Until the Psychological Institute has secured a special place for the investigation of these phenomena, the Committee will use, in case of need, the special laboratories where its members work.

“ The section (committee) by the present note, appeals to all those who may think themselves qualified to point out persons able to produce phenomena such as those above enumerated, or, better still, to the individuals themselves. Persons coming before the Committee will be free to prescribe the conditions under which the experiments shall be made.

“ The section earnestly hopes that its appeal will be heard. If the facts in question deserve to be admitted into the scientific domain, it is of paramount importance that they shall be studied to the bottom.”

Signed : d'Arsonval, H. Bergson, E. Branly, Brissaud, E. Duclaux, J. Marey, Weiss.

Communications to be addressed to M. Youriévitich, Secrétaire General, 28, Rue Serpente, Paris.

Editor's note : In accepting the invitation to become a member of the Psychological Institute, Col. Olcott made his retention of the same contingent upon the fair and unprejudiced enquiry into these psychical phenomena, and was assured that this would be the policy adopted. The above circular is a good beginning and we hope that French savants will avoid that narrow-minded bias which has so greatly lessened the value of the researches of the S. P. R.; a spirit identical with that shown by the French Academy in its treatment of the discovery and phenomena of Mesmer. To the Asiatics these psychical researches are of small interest because they pertain to the lowest levels of the posthumous human world, and the Oriental who knows his ancient philosophy, whichever it may be, mounts in thought to the realm of pure spiritual existence and leaves it to low-caste people to dabble in these psychic phenomena. With the Western student, the case is entirely different, for so vague and unsatisfactory an idea has been given of *post-mortem* conditions, and so infinitely little is actually known of human survival after death, that every practical experiment of the classes above enumerated is distinctly valuable. So, we wish every success to the project set forth by the Committee in the foregoing circular. Col. Olcott will be pleased to answer enquiries.

Theosophy in all Lands.

Our London Letter had not come to hand when this forme went to press.

THE LOTUS LODGE OF THE THEOSOPHICAL SOCIETY, LONDON.

It is with much pleasure that we announce the definite formation of the Lotus Circle into the Lotus Lodge of the Theosophical Society. This Lodge will make it its special object to spread Theosophical Teachings among young people, while at the same time it will endeavour to continue the work of a Lotus Circle for children. Its meetings will be open to young people under 24 years of age and will be held at 28, Albemarle Street, London, on Sunday afternoons at 3 P.M., in a room kindly lent by the General Secretary.

It is a good many years since the Lotus Circle was founded at 17, Avenue Road, and its history, if it ever comes to be written should prove not uninteresting reading. On several occasions its existence was very seriously in danger, but those who had it in hand were persevering and hopeful, and now, when we have been duly granted our charter as the Lotus Lodge of the T. S., it is fitting that we should think very gratefully of those who carried us along to this point.

Hitherto the Lotus Circle has been a class to which theosophical teaching has been most patiently given, but, from perfectly natural causes, it has not been able to assist very much in the passing on to others of these great Theosophical truths which have been brought again to the Western World. Now, however, as many of its members are quite, or nearly, grown up, it becomes possible for them to begin to co-operate more definitely to this end and so the purpose of the Lotus Lodge is thus expressed in its fourth and most important rule: "The object of the Lodge is to be a centre of Theosophic thought and life for young people under 24 years of age."

In the physical body the heart is a centre of life, as from it the life-blood is sent through the arteries to all parts of the physical body. In a higher way it is equally true that a group of students may be a centre of life in the world of thought, and Mrs. Besant has said that through all centres of Theosophical thought the Great Masters who founded and watched over this movement are able to send out into the world streams of helpful and holy influence. But while every Lodge of the T. S.—including the youngest one—has the privilege of being of use in this way to those who are Guardians of our race, it has also the definite duty of endeavouring to actively spread Theosophical ideas. This can be done in various ways—by holding meetings to which people may be invited in order to hear Theosophy explained, and by each member of the Lodge carefully thinking over theosophical teachings in order to be able quietly to suggest them to others on suitable and well-chosen occasions—and doing this always in the spirit of sharing with another

that which has proved valuable and helpful to him or herself. "Scanty fare for one will often prove a royal feast for two," one of our songs says, and so even a little store of theosophical information is not too small to share. These are the active methods of spreading a knowledge of Theosophy among our fellow-beings, but those who are older students say that, above all others, the best and surest way is to live a clean and well ordered life and to

" Have good-will
To all that lives, letting unkindness die,
And greed and wrath, so that your lives be made
Like soft airs passing by."

The series of papers of which this is the first and experimental one is intended to give some account of the addresses delivered by those who are so kind as to visit the Lotus Lodge; in order to keep those members and associates who do not live in London, in touch as far as possible with what takes place at Lodge meetings.

NOTES OF AN ADDRESS TO THE LOTUS LODGE

BY

MRS. HOOPER.

In the T. S. there is a tendency among those who study along one particular line to consider their way superior to that of other people who study along other lines. For instance, a person with some psychic gift or experience is sometimes apt to meet with a slightly unsympathetic reception if he raises this subject among some of his fellow students. We are all aware, of course, that these faculties should be treated with very great care, but at the same time it is hardly fair that those who are naturally psychic should be chilled in this way—if they *have* astral sight surely they are entitled to use it! These psychic gifts are natural and normal things as much as mental or moral gifts and should be so regarded.

There are three distinct paths along which people develop—the Path of Wisdom, the Path of Love or devotion, and the Path of Action. As yet few of us can claim to be definitely on one of these great paths, but if we consider we shall find that all fields of learning and ways of life are really branches of these same Three Paths and all lead to one or other of them, so that we cannot consider another person to be going wrong *because* he is not going *our* way. An artist, whose heart is his religion, who lives in a world of colour and beauty of form, might perhaps think that his is the best way to serve God. It is doubtless the best way for *him*, but some one else may prefer to serve God by action, by visiting the sick and poor or engaging in work of a noble or charitable nature, while a third person may prefer to study systems of philosophy and learn the laws which govern the world.

As a rule, people have not definitely chosen the path along which they intend to tread, but they wind along by paths which will eventually lead them to one or other of the three great main roads, which in turn lead finally to the shrine towards which all are treading. It becomes clear therefore that the true attitude of mind to our fellow-creatures is summed up in the word "Friendliness."

Reviews.

THE SCRIBE OF A SOUL. BY CLARA IZA PRICE.

This is a somewhat remarkable work with an introduction by Professor A. van der Naillen, the talented writer of "On the Heights of Himálaya."

The author of "Scribe of a Soul" is, if we credit her statement, controlled by the spirit of one who thousands of years since, ruled in Egypt, and who *claimed* to be her twin soul [?]. The earlier chapters are largely personal, and consist of a number of communications the object of which was to convince the author that the relations stated to have existed between her and the spirit were true. The writing is forceful and very interesting, but the value of the work rests in the metaphysical teachings commencing from page 106. There are, of course, great numbers of persons who deny the possibility of spirit communication, on the other hand there are perhaps as many who firmly believe that such communications can and do take place.

Certain it is that the teachings contained in "Scribe of a Soul" can result only in good. They are lofty in conception, clearly and powerfully drawn. The teaching regarding the character and power of will seems to us exceptionally good; we have seen nothing better. There is a passage on page 186 that seems to point to that remarkable personality, H. P. Blavatsky, whom all Theosophists love to honour:

"There was one who doubted not the decrees of the gods, and thus to her was given power to penetrate into the secrets of the earth."

There has been no woman within the last centuries to whom such a statement as this could so truthfully be made as to Madame Blavatsky. Certainly, "Scribe of a Soul" is a valuable addition to our literature and we gladly welcome it.

W. H.

ZARATHOSTI R'AHBAR OR A GUIDE TO ZOROASTRIANISM.

BY N. F. BILIMORIA.

This is a well bound original work in Gujarati covering over 300 pages, and is meant by the author, who is well-known in theosophical circles, to supply the want of a book that might place before a Zoroastrian the main elements of his ancient faith. It will achieve much more than the humility of the author has permitted him to expect, for it will bring home to the patient, unbiassed reader, the fact that, like every other religion, Zoroastrianism is based on spiritual verities, and that underlying allegory and symbol, ceremony and ritual, are fundamental truths of nature, which to the opened vision of the mighty Prophet that founded the faith, and the many seers that followed him,

* Published by Denny-Coryell Company, Seattle, Washington.

were as patent facts as to us, ordinary mortals, are those of the physical world. It will forcibly impress—at a time when the Parsi community is sorely in need thereof—the solemn truth that religion is the result of a wider, broader, deeper knowledge of Nature that is open to us and that the rules of conduct laid down by the Great Prophets of old were the result of a deep insight into the mysteries of creation and are therefore of perennial value and utility. It will convince an open-minded reader that it is possible by the aid of Theosophy and comparative religion to give a deep and rational explanation of many passages and portions of the Zoroastrian literature that would otherwise seem to be either “the babblings of an infant humanity” or the grotesque fancies of a dreamer of old.

To the student of comparative religion the portions dealing with cosmogony, the constitution of man, the Fravashi and Hôma will be of immense help and guidance, although to the lay reader, unprepared by study in that direction, these very portions will be found hard of comprehension. It has indeed been a hard task for the author to have struggled with the fragmentary hints thrown out in our scanty literature and to have thought out a rational meaning by comparison with the literature of Theosophy and of other religions.

The style is very fluent and racy and there is a natural elevation and dignity throughout the work that is quite in harmony with the sublime topics discussed. One of the best chapters in the book is that on Fire Worship which is very scholarly and thoughtful indeed. The Chapter on Ethics bristles with appropriate passages selected with great labour and skill, and Intuition, or the influence of the Divine Ego on the personality, is beautifully explained in the “Message of Sarôsh.” The first two chapters of the book make a very appropriate beginning and are very suggestive; and in dealing with ceremonies the author has made a creditable attempt to explain their rationale and point out their proper place in religion. The exposition of the Aura is well supported by texts and will open a new vista of knowledge to many Zoroastrians.

The book may well be recommended not only to all Zoroastrians but to all students of comparative religion, and we wish the author the success that by his unselfish labours he so richly deserves.

J. J. V.

MORNING THOUGHTS FOR THE YEAR.

The above is the title of a compilation of very brief but highly valuable extracts from the writings of Mrs. Besant—one for each day in the year, and a week's portion on a page—arranged by a student, and neatly brought out by the Theosophical Publishing Society, London, as a small pamphlet. It would serve as a very acceptable gift-book. The selections are from, “The Three Paths,” “Thought Power, its Control and Culture,” “The Ceasing of Sorrow,” “Ancient Wisdom,” “Karma,” “Re-incarnation,” “The Outer Court,” “The Path of Discipleship,” “Difficulties of the Inner Life,” “Dharma,” “The Place of Peace,” and “The Inner Purpose of the Theosophical Society;” and there are one or more pages of sentences from each of the above mentioned works. It will doubtless have a large sale.

The book shows what caskets of gems Mrs. Besant's Works are.

W. A. E.

" LIGHT FROM THE EAST." *

This is the title of a little work on Buddhism which, throughout, breathes an appreciation of the teachings of the great Gautama, and is another instance of the quickening interest in Buddhism that is now passing like a wave over Europe and America. To those in the West, who desire a concise exposition of the teachings of the Buddha, "Light from the East" will be of value. The work contains an appreciative foreword by Annie Besant, and deserves a place in every library.

The selections made from the sacred writings although short, are to the point, and are sufficient to show that the doctrine of the Buddha breathes a spirit of love and purity not excelled in the sacred writings of other religions. Under the heading of "A Summary of Buddhism," we think that it would have added interest to the work, if the 14 points of agreement had been included, which Col. Olcott induced councils of High Priests in Burma, Ceylon and Japan to adopt as the basis of a common platform for the Northern and Southern Schools; and we would suggest to the author, whose work we recommend cordially, that in a future edition this alteration be made. Surely such a generalisation of Buddhistic doctrine as this, carries infinitely more weight than the views of any single Bhikku.

W. H.

MAGAZINES.

The Theosophical Review for March opens with an article by James Stirling on "The Life of a Crystal," which shows conclusively that even in the mineral kingdom the workings of the universal life principle are plainly manifest. "An Eastern Saint of to-day," by Eric Hammond, touches briefly upon the life of Râma Krishna Paramahansa, and gives a few extracts from his sayings. In "No Religion Higher than Truth," Mr. N. A. Knox offers some criticisms on certain ideas presented by Mr. Fullerton in his article which appeared in the *Theosophical Review* of September, 1901, bearing the above-mentioned title. "Green's 'Spiritual Philosophy,'" by G. A. Gaskell, shows that Joseph Henry Green, F. R. S., D. C. L., who published a work on philosophy in 1865, was an earnest thinker whose conclusions, though aiming "to reconcile Christian doctrine with reason and nature," were much in advance of the age, yet somewhat in accord with the teachings of Theosophy which have, since then, become so widespread. Caroline Corner-Ohlmüs contributes her fourth article on "Black Magic in Ceylon." In "Women and the Wisdom Religion," H. D. Web questions the propriety of masculine "domination." Mr. Bertram Keightley next gives a summary of Dr. Rudolph Steiner's leading views on the German mystic, Meister Eckhart, gathered from the remarks of the learned Doctor in the course of his lectures to the Berlin Theosophical Society. "The Mirror of Wisdom," by Michael Wood, is an occult story of very considerable interest and value. Horace L. Congdon's article on "The Forgiveness of Sins," contrasts the primitive doctrine founded on the vicarious atonement, with that more rational idea which, as stated by Mr. Congdon, "places the responsibility for the sins of the world and their necessary consequences squarely upon ourselves, where

* By Edith Ward, George Bell and Sons, London.

it belongs, and involves the conclusion that it is for the human race as a whole to decide how long they will be in making a kingdom of heaven out of the conditions now surrounding us." "The ploughing of the Furrows," by G. R. S. Mead, uses the last Anniversary Report of the T. S., issued by the President-Founder, as a text for some extremely judicious remarks. It is by far the best thing of the kind ever published, as it brings out clearly the fact that the President-Founder's report is the only document which epitomises the history of the year. His allusions to the President's perennial activity and official impartiality are very kind. He says:—

"One of the main reasons why Henry Steel Olcott is the President of the Theosophical Society is that he has from the very beginning seen clearly that this liberty of conscience and freedom of thought is the all-essential condition of a sane evolution of mystic and theosophic ideas in the modern world. His duty has been jealously to guard the constitution of the Society from the sudden impetuosity of a too strenuous enthusiasm which is ever occurring in some form or other in units and groups of units of our corporate association. On the other hand he has also to guard the Society from the ambition of those who use the name of freedom as a cloak to cover the schemes of their personal ambition; and it is instructive to notice how those who in the past have raised the cry of freedom in the Society falsely for their own purposes, have departed from our ranks to become the dictators of an absolute tyranny over the minds of their credulous adherents. Our President is not a teacher and has never claimed to be a teacher, but his work is none the less most necessary for our common welfare, and it is to be doubted whether any of those whom we recognise as specially gifted for the exposition of doctrine and the increasing of knowledge, could have held the balance so evenly as he has done and, as we hope will do for many a long year to come."

Concerning the virility of our organisation Mr. Mead says:

"if any isolated member or Branch should ever feel a touch of solitariness, a glance at the long list of branches and their officers of many nationalities should at once dispel all sense of loneliness, and arouse a glad feeling of confidence that here are friends, men and women, scattered throughout the world, confessedly desirous of helping to the best of their power every unit of our Society who desires to open up communication with them; and not only every member of our body, but also every soul who sympathises with the noble and exalted ideals which we set before us. And this thought induces the further reflection that, large as our actual numbers are, they do not by any means represent our strength; it is known to all of us that it is a peculiar fact in connection with our movement, that for one acknowledged member there are at least ten sympathisers with the objects we have set before us as the goal of our endeavour." We think Mr. Mead's estimate of our outer sympathisers is far too low, and that fifty to each registered member would come nearer the true figure.

The Prabuddha Bhârata for February contains the following: "S'ri Râma Krishna's teachings;" "The immanent God;" "Leaves from the Gospel of S'ri Râma Krishna;" "Satva and Fine Arts;" "Christian Vegetarianism, *American*;" "Renunciation, *A Recluse*," and "Woman in Ancient India, (Contd.)."

The Dawn for March has the following interesting articles: "Principles of Social Progress;" "Lord Curzon's Address to the Rising Generation of Educated Indians;" "India's mission and the Indian's duty;" "Infant Marriage *versus* Deferred Marriage;" "Question of Legislative remedy;" "Refutation of Max Müller's views;" "The Industrial development of India (concluded);" and "Svârâjya Siddhi" (a portion).

The January Number of the *Brahmavâdin* has for its editorial "The Hindu Mind in Modern Science." For its Open Column it has the following articles: "Personality of God;" "Ancient Indian Education;" "The Response of Inorganic matter to Stimulus;" and the "A'tmapanchakam."

Theosophy in Australasia (February) republishes the larger portion of Mrs. Besant's article—"A Lodge of the Theosophical Society;" Mr. H. A. Wilson contributes some interesting ideas suggested by the perusal of Mr. H. G. Wells' book, "Anticipations;" and in Miss Kate Castle's paper "Daily Help from Theosophy," we are shown how we may constantly be gleaning from the various teachings derived from Theosophy, or the Ancient Wisdom—especially reincarnation and karma—truths which sustain us in our numerous trials and elevate and ennoble our lives.

Theosophia (February) contains in addition to an original contribution about "Theosophical Periodicals," by J. van Manen, translations from the writings of H. P. Blavatsky, Mrs. Besant, Mr. Leadbeater, Mr. Sinnett and Michael Wood.

Mind, our valued American exchange, has, for its February issue, the following interesting articles: "Some Life Thoughts;" "Ralph Waldo Trine: A Biographical Sketch;" "A Psychic view of Anarchy;" "Faith and Healing;" "The New Christianity;" "Ideals of Heaven and God;" "The Recluse—(*Poem*);" "The Path direct;" "Compensation;" "The Value of the Focus;" and "The Household of Soul: an Allegory."

The Metaphysical Magazine, which is always replete with articles which voice the liberal thought of the age, contains in its January issue, among other matter, "Readings from the Holy Koran," "Jainism, its History and Doctrines," "The moral nature of Animals," "The Panorama of Sleep," "The Wise Man and the Sea Urchins," "Occultism and Christianity," and "Re-Birth."

The New Zealand Theosophical Magazine—contains a continuation of "The Story of The Cross," by Helen Thorne; "How can we work for Theosophy," by Marion Judson; one of Ella Wheeler Wilcox's excellent poems, "Love Thyself Last;" "A Debt," by DARTH; chapter second of the Story—"And the Sins of the Fathers;" and a "Children's Story," by 'An old Bachelor.'

Charika Samhita, Parts XXV. and XXVI. which are received, treat of conception, embryology and other subjects anatomical and physiological, according to the ancient scientific conclusions of the Hindus. This series of translations is highly praised by leading medical professors of the East and West.

In the January number of the *Light of Truth* or *Siddhântadîpika* which has reached us very late, the Editor in his "Ourselves" offers an apology to his constituents for his increasing "double numbers" and the irregular, not to say long, intervals between one issue and the next.

This Journal is entirely devoted to S'aiva Siddhânta, and the Siddhânt-ins ought therefore to extend their help in every way to this unique undertaking. This number contains as usual a few translations as well as other interesting articles, with notes and comments.

Acknowledged with thanks:—*The Vâhan, Light, Review of Reviews, Harbinger of Light, Banner of Light, Phrenological Journal, United Buddhist World, Theosophisch Maandblad, The Astrological Magazine, The Brahmacharin, The Indian Review, The Christian College Magazine, The Indian Journal of Education, Theosophist Tidskrift for Skandinavien, United Buddhist World* and *The Buddhist*, which has been revived and is to be published by the Y. M. B. A., of Colombo. If came too late for review.

Also Pamphlets :—“The Four Noble Truths,” by Allan Mac Gregor; “Caste System in Bengal,” by Govinda Chandra Bysack, B.A., B.L.; “Isavasya Upanishad” (trans.) by Sris Chandra Vasu, B.A., F.A.U., and M. A. C. Thirlwall, M.D.

CUTTINGS AND COMMENTS.

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

The Effulgent Ant? A friend sends us the following interesting bit of observations, and we patiently await the possible confirmation.

“By a late ‘accidental’ observation of a non-scientific but trustworthy acquaintance of mine, it has become highly probable that ants possess the power to emit sufficient light at will in the dark, to enable them to work by, and thus explain how they can do their work in their most intensely dark underground dwellings. If confirmed—which is very difficult—it will prove them to be the original inventors of artificial lighting of dwelling places! What said Solomon and Ben Akiba?” The glow-worm or the fire-fly might have given some impetus to the idea of artificial illumination, but rapid combustion always gives light and probably fire always existed.

* * *

It is most gratifying to find that the feeling of sympathy for the Panchama Education scheme is perceptibly widening and deepening. There seems every probability that it will have all needed support from this time onward. The President has in preparation a pamphlet to contain historical data about these unhappy people and the results already obtained in our schools: an engraving from a photograph, showing a large group of teachers and pupils of the Olcott Free School, together with Miss Palmer and Mrs. Courtright.—the past and present Lady Superintendents—and the Managers of the Fund, himself and Dr. English, is ready. By a recent Overland Mail, Miss Palmer received from Stanley Hall, Minneapolis, Minn., U. S. A., notice of a society among the young lady pupils, which had been formed as an evidence of their interest in the Panchama work and as a practical agency for the collection of money. Stanley Hall is one of the most important educational institutions with which Miss Palmer was connected before coming to India, and one where her memory is affectionately preserved. As a hint to

other generous friends who may like to organise similar helping bodies elsewhere, we give the following particulars :—

“ Constitution of the Sarah E. Palmer Missionary Society of Stanley Hall.

I. The Society shall be called the “ Sarah E. Palmer Society.”

II. The Members shall consist of all Stanley Hall people.

III. The Junior Class shall be an advisory board to frame plans for raising funds and to present work to the Society to be acted upon.

IV. The object of the Society shall be to aid Miss Palmer and her successors in the education of the Pariahs.

V. The President of the Junior Class shall be President of the Society.

VI. The Treasurer of the Junior Class shall be Treasurer of the Society.

VII. Miss Eaton shall be first Secretary.

VIII. Collectors from the whole School shall be appointed by the President each year.

IX. The Collections shall be forwarded———date——— each year.

X. Work of Society shall be presented to the School some time in October each year, and once a month thereafter some word of the work shall be given the Society.

An election being held, Miss H. G. Stanford was chosen President and Miss R. A. Berry, Secretary.” The letter to Miss Palmer enclosed a draft for two pounds eleven shillings two pence as the first fruits of their work.

How interesting it would be if one of these school girls should be instrumental in endowing this sublimely benevolent work in far away India !

* * *

At a recent meeting of the Royal Society the
Professor Prince of Wales was admitted as a member, after
Crookes at the which Sir William Crookes read a paper on
Royal Society. “ Radical Activity and the Electron Theory.”

Electrons Professor Crookes described as atoms of electricity—Lord Kelvin’s satellities—disembodied discharges of electricity, which were possibly the basis of matter itself. Some rare metals, he said, had been recently discovered, such as radium, which possessed the property of emitting electrons at ordinary temperatures, and capable of producing light which would pass through opaque bodies. As instancing the tremendous energy of the electron, Professor Crookes said that the power latent in a gramme of electrons would be sufficient to lift the British Navy to the top of Ben Nevis. The lecturer here exhibited two very beautiful experiments with a diamond and a ruby, which he caused to glow with extraordinary radiance inside a vacuum tube, while they were being “bombarded with electrons.” The electrons threw a shadow if allowed to fall upon an opaque substance, and if the shadow were prolonged, a curious permanent effect would be produced upon glass which would remain if the glass were melted and re-blown. Electrons falling from a piece of metal carried away particles of the metal as well, and gold was easily volatilised in this manner, while platinum, if allowed to arrest the abnormal velocity of the electrons, would be raised to an extremely high degree of temperature. In concluding, Professor Crookes said, “*I think we have almost reached the stage where matter and force seem to merge into one another.*”

* * *

Novel Plague Remedies.

A Bangalore correspondent writes to a Madras paper : Our Police Inspector, Mr. R.S. Nataraja Aiyer, has been taking a lot of interest in plague affairs, and advising people to take a small quantity of tender *neem* leaves ground into a paste with a little salt every morning. He is also freely distributing a wild root, known as *Fiaswari Beru* in Canarese. This root is ground into a paste with a little water and applied on the bubo, the *neem* bolus being consumed both morning and evening. In a small number of cases, where this treatment was given, the bubo subsided, and the patients came round in three or four days. The number of plague attacks decreasing just now, I am not in a position to give you sufficient statistics. I understand that the prickly-pear crushed into a paste, after removing the thorns and peeling off the outer skin, and applied *fresh* to the bubo, as a poultice, ripens the bubo, and opens it in about 36 hours. Another tip from Arsikere says that brandy, camphor, kerosine oil and turpentine mixed in equal quantities and applied as a lotion on the bubo, the bubo being kept always wet with this lotion, has had the effect of absorbing it in a couple of days. I am not aware that the latter two have been tried here.

* * *

Ordeals to detect crime.

Psychological ordeals—for that is what most of them are—are numberless, and in the majority of cases, efficacious. The physician who contributed the following account must have been extremely ignorant or prejudiced, to have ascribed the result of the ordeal in question to superstition: he should have detected the scientific reality underlying it. He writes :

The exposure of criminals in India by the aid of superstition is well known (writes a medical correspondent to *Cassell's Saturday Journal*), but the method employed by a friend of mine in Trichinopoly is fresh. There had been numerous household thefts for sometime, the delinquent being one of his servants, though no evidence really pointed to any in particular; so there was procured a cock, which is held in great veneration and regarded as omniscient. This was placed in a smoke-blackened iron cylinder in a darkened room. The numerous servants were sent through this room one by one, having instructions to touch the cage on their way through, and all were firmly impressed with the idea that the cock would crow when the thief touched the magic-cylinder, containing the bird. The fingers of all were examined on their exit from the room, and the one on whom no black marks could be found, *i. e.*, he who had not dared to touch the cage, was declared and afterwards proved to be the thief.

The effect on the culprit's mind, of the fear of detection, was what compelled him to expose his criminality. It matters not what he may have believed respecting the part to be played by the cock, any other hypnotic suggestion, properly conveyed, would have served the same purpose. Among other ordeals mentioned in the *Theosophist* at different times is that of the rice-chewing. Let us suppose that things have been stolen about the house and that the thief is to be detected by ordeal. The servants, in-doors and out-doors, omitting not one, are called in and made to sit on the floor in a circle. They are told that each must take into his mouth a spoonful of dry, uncooked rice, which they are to chew and spit out upon a plate that is held out to them ; nothing will happen to the innocent, but the guilty one, even though allowed five minutes for chewing, cannot moisten the rice with his saliva : it will be rejected perfectly dry. The ordeal may be applied by some man who is supposed to be connected with elemental spirits. The test, we have been told, never fails. The scientific explanations in this case and the

one of ordeal by touch are identical. The culprit's mind, hypnotically controlled by the fear of detection, makes the thief in the first case, shirk the ordeal, and in the second, inhibits the action of the salivary glands. This is not superstition but pure science. But there are ordeals where elemental agency is employed as, for instance, that of the rolling pot. The servants are seated as before, in a circle; in the centre sits the sorcerer. In front of him he has an ordinary Indian lota (water-pot) over which he recites mantras and performs a ceremony. After a while the pot begins to tremble, rocks to and fro, turns over on its side and begins to roll. Round and round it goes until finally it takes its direction, the sorcerer following it closely. It then rolls straight towards one of the sitting servants, if the thief be there, and stops at his feet. The poor wretch falls to shivering and confesses his crime. If the thief be not present, it rolls towards the door, out on the public road, winds its way through the lanes of the village and stops at a house. If the door be open it leaps over the threshold and plants itself over the spot where the stolen article has been buried or otherwise concealed. If the property be buried in a field, it rolls there and indicates the spot. If Cassell's "medical correspondent" had known about these phenomena he might, perhaps, have been more guarded in his language.

* * *

The Mystery of Snake poison. *The Bombay Gazette* notice of some recent research work made in that city is going the rounds of the press:—

Among the excellent work conducted at the Research Laboratory in Bombay, the advances made by Captain Lamb, I. M. S., and Dr. Hanna, in the study of snake poisoning and its treatment are entitled to more general attention than they have yet received. Although in India there are many varieties of poisonous snakes, four only are regarded as really dangerous to human beings. The four species of deadly reptiles to be met with in India are well known. The cobras and kraits belong to the colubrine class and the other two dangerous varieties are members of the viperine class—the *Ethiis Carinata* and Russell's viper. Along with the differences in structure which distinguish these classes, there is a considerable difference in the properties and toxic action of their poisons. The investigations of Captain Lamb have shown that a cobra weighing about 1 lb., that is a medium sized snake of this kind, will provide a quantity of venom which, when dried, weighs 200 milligrammes. Though this is a very small amount, it is yet quite enough to destroy five thousand rats; and it is calculated that an adult cobra will yield poison sufficient to kill eight or ten men. The experiments of Captain Lamb have further shown that the cobra poison acts mainly and first of all on the brain and central nervous system. The resulting effects are lethargy and a paralysis spreading from limb to limb until the respiratory centres are attacked and breathing entirely stops. The local symptoms around the bite are great pain and swelling, which set in an hour or two after the bite, while if no remedy be applied death ensues in about six hours. The symptoms in the case of a bite by Russell's viper are very different. In this instance the effects of the venom appear restricted to the circulatory system. Large doses of the poison produce a remarkable clotting of the blood within the arteries and veins, while if the amount of poison be small, a lesser coagulation of the blood is caused. There is no paralysis of the limbs, but in every case depression of the heart's action is produced in a more or less marked degree. In regard to the special action of the krait venom, though little is known about it, the Bombay experiments indicate that in large doses the poison of this snake causes clotting of the blood and in small doses it produces paralysis similar to that following on cobra poisoning only more prolonged.

So far so good, but now we would like to know how far the

views of Captain Lamb and Dr. Hanna would alter if they should read a pamphlet that is well known throughout Bengal and which bears the title: "Snakes, Snake-bites and their Treatment," by a Hindu. Possibly—if they have the usual Anglo-Indian contempt for their dark Aryan brothers—the mere statement that it was written by a Hindu would lead them to fling it aside as unworthy of notice. Perhaps not; at least let us hope so. And let us hope further that they, or some other white scientific researchers, may one day go to men of practical experience like this author, and ask them to put them in the way of seeing snake-bites cured in one or more of the ways known to the Indian peasantry. What a pity, for example, that some such person was not at Adyar a fortnight or so ago, when our head coachman, returning to his house at night, and followed by a man with a lantern, was bitten by a cobra upon which he had incautiously stepped with his bare foot. Within the next two or three minutes a Pariah messenger employed in some public office, and who lives an hundred yards or so from our stable, had been fetched to the wounded man and began reciting a certain charm which he knows and which he has proved the power of by its curing many snake-bitten persons in our neighbourhood. A medicated string was then tied around the man's neck, and some potion administered internally, after which, daily for seven days, another string was added to the first one on the man's neck. He was cured.

In the book above referred to, the first process of cure consists in applying the mouth (if the gums are sound) to the punctured part and sucking forcibly, to draw out the poison. This should be continued at intervals, as long as any bitter taste can be detected. As the aperture through which the poison is ejected is found to be about midway of the length of the tooth, some bites are not dangerous, being scratches or shallow punctures. A curious law which is mentioned in the book is this, that the two drops which are injected by the two fangs mutually repel each other, and flow *away from* the space between the two punctures. If the wound be on one of the limbs, one or more ligatures should be applied as speedily as possible, before the poison ascends—the first one being about two inches above the wound, and the second an inch or more above that. The cord or ligature should be about twice the size of a lead pencil and should be *tightly* twisted by means of a small stick, yet it should not be so tight as to injure the tissues much. Next, the skin should be punctured in many places just below the first ligature, and the poisoned blood squeezed out. It will be very dark coloured if poisoned. Salt should also be applied freely over these numerous punctures, to stimulate the flow of blood. Caution, usually from a red hot iron, should be applied after suction, if the wound be on the body, and is sometimes used when on the limbs. Pouring on hot water or applying continuous dry heat as hot as possible without burning is also useful. The only medicine recommended is a mixture of tamarind, mustard oil and sulphate of copper. The author says, "if medical men can invent a sucking instrument, at least as powerful as the mouth of a strong man, death by snake-bites will become almost impossible." This is just what we recommended in the *Theosophist* several years ago.

* * *

Life saved
by a sister's
phantom.

In a back number of the well-known spiritualistic journal, *Psychische Studien*, appeared an interesting story of the delivery of a young Russian midshipman from death by drowning by the sudden apparition of the astral body of his sister, whom he

passionately loved and between whom and himself existed close sympathy. The young man had gone for a short voyage of a month and the time of his return approached. The weather had been calm throughout until on a certain evening a violent tempest arose. Alone of the family the sister felt a paroxysm of fear. At bedtime the various members of the household retired to their beds and although the tempest raged without, all was quiet within the house. Suddenly a heartrending shriek issued from the girl's room; the family rushed there and found her writhing in hysterical convulsions. When she had recovered speech she told them she had had a frightful vision. She found herself out on the storm-tossed sea, the angry waves about her, the sky covered with rushing and clashing clouds and the thunder deafening her with its noise. Another instant the scene was lighted up by a flash of red light and she saw her brother struggling against the waves. Then the pall of darkness fell. After a little a flash of lightning burst through the clouds and she saw her brother lying upon a rock with his head covered with blood: horror and fright then awakened her.

The next day a telegram from the son to the father announced his safety and speedy return—the former, “thanks to Vera;” a mystery which was only cleared up on the return of the shipwrecked youth. His narrative told how the vessel was caught by the tempest and cast against a rock, the shock throwing him overboard. His attempt to get aboard the vessel again was fruitless, the angry waves baffling his best efforts, and so, resigning himself into the hands of God he let himself be carried away by the current. Suddenly he saw approaching him a light and clear mist which by degrees assumed the human form, and in this white apparition he recognised his sister Vera who smiled on him and stretched out an arm as if to show him whither to move: she going ahead as if to guide him. He followed the phantom but does not recollect how long nor where he swam. Suddenly he felt a violent pain in the head and lost consciousness.

The next morning some fishermen found him lying unconscious on a sandy bank, with a deep wound in the head. The spot was about thirty miles from the place of the wreck. A life-boat was sent for him and the vessel searched for was found still afloat, but abandoned; the crew, having taken to the boats, had all been drowned.

* * *

The *Rangoon Gazette* says:—The extraordinary success of the tour—a tour at times that suggests *The Revival of Buddhism*. a royal progress—of U. Dhammaloka through Upper Burma, is one of the most significant features of Burmese society in the last decade. It must be borne in mind that U. Dhammaloka, far from being a great national reformer, is a somewhat obscure European, who donned, a few months ago, the robes of the Buddhist priesthood. His success has been as startling as it has been instantaneous. There has been, noticeably of late, a general stirring of the dry bones of religious faith in Burma; perhaps the most significant feature of this feeling is to be found in the activity of Buddhist societies which have been founded throughout the length of Burma, and which have given signal proof of their existence in the eager welcome they have everywhere accorded to the propaganda of this reformer of the West. A second remarkable trait of this new movement is the evident and growing repugnance to the purely secular English education offered by the larger Rangoon schools and colleges to the younger generation of Buddhists. It has been the one great fault of the Indian Government in its dealings with Burma, that its represen-

tatives have throughout stubbornly refused to allow that Burma differs in any possible manner from India.

* * *

Who Originated Anæsthesia. A Chinese manuscript in the Paris Library proves that anæsthetics for surgical purposes were used in China 1,700 years ago. It states that when a surgeon conducted a serious operation he gave a decoction to the patient who, after a few moments, became as insensible as if he were dead. Then, as the case required, the surgeon performed the operation, incision or amputation, and removed the cause of the malady; then he brought together and secured the tissues, and applied liniments. "After a certain number of days the patient recovered, without having experienced the slightest pain during the operation."—*Madras Mail.*

* * *

Dr. Führer as an Archæologist. In Babu P. C. Mukherji's report of his latest Archæological explorations, Mr. Vincent A. Smith, B.A., in his Prefatory Note, claims that a number of Dr. Führer's alleged discoveries have been proved to have no other basis than that of falsehood. After quoting at length Dr. Führer's account of an "imaginary building," Mr. Smith says: "This elaborate description was not supported by a single drawing, plan or photograph. Every word of it is false." He says Dr. Führer's Monograph "has been withdrawn from circulation by the Government of India." He quotes other "equally imaginative" details and styles them "impudent forgeries," and says: "In the course of my official duty the whole case was investigated by me, and no doubt as to the facts is possible. I find that the reserved language used in previous official documents has been sometimes misinterpreted, and it is now necessary in the interests of truth to speak out plainly." Has Dr. Führer any explanation to offer before he presents himself as a candidate for ordination as a Buddhist monk? And does H. Sumangala know the facts?

* * *

Brain and Nerves. According to the discoveries of Ramon y Cajal and others, the human brain is not so much a generator of mental phenomena as their recipient and transformer. The true originators of mental action are, on the same authority, the nerves, which receive sensations from the outer world and transmit them to the cortex, whence they carry back a return message in the shape of motor impulses. It is even thought that the seat of this transformation can be identified within the brain cell as the "neuron," a little body which, according to this hypothesis, erects itself and enters into function only when stirred up by a message from the sensory nerves. Hence man, as has been finally said by M. Maurice de Fleury, "is a being afloat in an ocean of vibrations, and these vibrations form all we know of the world." Review of "Hollander's Mental Functions of the Brain." *Academy.*

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, ADYAR,

MADRAS, 24th March, 1902.

The undersigned has great pleasure in giving official publicity to the following notice of the unanimous action taken by the Executive Committee of the American Section T. S. :—

“ Resolved, that Mr. Frank P. Knothe of New York be and he is hereby appointed Assistant-General Secretary of the American Section T. S. and is empowered to transact such business as may be assigned to him by the General Secretary and, in case of the disability or death of the General Secretary, to assume charge of the duties of General Secretary until he shall have received from the Executive Committee further instructions.”

This action is both timely and judicious. Mr. Knothe is thoroughly qualified to perform the duties of the office in question; and by reason of his high personal character and long proved unselfish devotion to the Society, he commands the respect and confidence of all who have been favored with his acquaintance. It is to be hoped that our dear and loyal friend, Mr. Fullerton, may be long spared to continue in charge of his present office which he has filled so ably and acceptably. But when the time comes for his retirement we shall at least have the satisfaction of knowing that so capable a substitute will be ready to take the direction of affairs until the Executive Committee of the Section shall officially choose his successor.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st February to 20th March 1902 are acknowledged with thanks :—

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ADYAR, MADRAS, }
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No person's religious opinions are asked upon his joining, nor any 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 Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

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

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