

THE THEOSOPHIST.

OPINIONS OF THE PRESS.

IT looks elegant in its new shape and may in appearance compare favourably with the British Magazines. There is much variety in the matter too. We wish our metamorphosed contemporary a long and prosperous career.—*Tribune (Lahore)*.

The new size is that of the generality of Reviews and Magazines, and is certainly more agreeable to the sight, as also more handy for use than the old one. The journal with this (October) number enters upon its seventh year. Its prosperity is increasing with the spread of Theosophy. We wish the magazine continued success.—*Mahratta*.

It appears in a new and more handy form, which is a decided improvement on the preceding numbers, and contains some purely literary articles that will well repay perusal. Besides these there is the usual number of contributions on the mystic sciences and other cognate subjects.—*Statesman*.

The proprietors of the *Theosophist* have adopted a new and convenient size for their magazine. No. 73, Vol. VII contains fourteen articles, some of them being very useful and well written, besides correspondence and reviews on various subjects, and essays. It is altogether a very useful publication.—*Nydia Sudha*.

We are glad to see our friend the *Theosophist* appearing in a more handy and attractive garb. The new size will be found acceptable to all readers. The contents of the last issue also appear to be more varied.—*Indian Spectator*.

THE *Theosophist* has come out in a new and much more handy form, and, as usual, is bristling over with good reading. We congratulate the accomplished conductor on the success which the journal has so soon achieved.—*Indian Echo*.

THE new (October) number of the *Theosophist* appears in a handy form, and contains, as usual, several studied articles by learned writers. We cannot too highly praise the ability and intelligence with which it is conducted. It is the only journal in India on which we can honestly depend for Oriental philosophy and literature.—*Indian Selector*.

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THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 76.—JANUARY 1886.

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No anonymous documents will be accepted for insertion. Contributors are requested to forward their MSS. in the early part of the month, so as to allow the Editor plenty of time for correction and arrangement. Writers of contributed articles are alone responsible for opinions therein stated.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OCCULTISM IN MODERN LITERATURE.

PART V.

THE late Mr. F. J. Fergus,—more generally known by his *nom-de-plume* of Hugh Conway,—was perhaps in no way a believer in the occult, but it is nevertheless true that he looked upon occult psychology as his most valuable source of romantic inspiration. His pen,—alas! all too soon fallen from his hand—first won him fame in his widely successful novel "Called Back;" but before that it had made him known to the readers of Blackwood's Magazine as the author of some of the most deeply interesting tales of the supernatural and weird kind ever written. So much did his dependence on that source predominate, that in "Bound Together" no less than five out of his twelve shorter tales published under that title are grounded upon incidents wholly psychological; and to them I first wish to draw the attention of my readers.

It may be remembered that in the first paper of this series,—in speaking of "John Inglesant,"—a slight reference was made to clairvoyance "being excited by the charmed sound of music," and to "figures that live in sound, and pass before the eyes, only when evoked by.....melodies." Conway's story of "The Secret of the Stradivarius" to which I am now about to refer is in some sort an example of this power of music. But it may be as well for me to attempt, in preface, a few words of explanation as to that power.

Most of our members are aware that the effect of a Mantra, or of a so-called magical incantation, is to produce by a rhythmic modulation of syllables or sounds a series of sound-vibrations which so act upon the molecules of the astral light, that a current of power is induced (through the elemental forces residing therein) of sufficient strength to effect the required purpose; so—though many of my European friends seem to think differently—Mantras

and magical runes or incantations must by no means be looked upon as mere syllabic nostrums propounded as an easy mode of inducing *auto-trance* through their long continued repetition.

There are specific formulæ known to all initiates of a certain grade; (and even to many who have not attained that grade, a number have become known and are used,—sometimes in ways that result in no good to the insufficiently instructed user), some one or other of which is specially adapted to produce nearly every possible effect that can be imagined. Among others, there are those used to excite clairvoyance in all its phases; and even one powerful enough, when properly adjusted, to summon by aid of a determined will the astral form of the person against whom it is directed, while that person may never know more of the operation than that on a particular occasion he slept very soundly; or, if waking, had a (to him) unaccountable fainting fit, accompanied in some cases by the sensation of having dreamt of being in other places, and seeing persons there, &c.

Well may "Isis Unveiled" (p. 514) tell us that "sounds and colours are all spiritual numerals;" nor is that all, for odours, metals and planets are equally spiritual numerals. Each planet (or spiritual plane) has relation to a metal and a colour. These again are in co-relation with a corresponding odour and sound.

The sphere of *aura* that surrounds every human being has one very important "fold" or "layer," which invariably bears the colour of the metal and planet to which that particular individual has most affinity; and it is on this layer that the magnetic part of odours and all sound-vibrations impinges.

Perhaps there is scarcely a living person who does not find, on hearing music, that certain notes affect him more than others, that some particular sounds "set his teeth on edge," or that certain tunes,—apart from mere association with or liking for them, picture more or less vividly to his mind's eye scenes in his life or places and persons he has known. There are people on whom the simple touching of a particular note on the piano for thirty or forty consecutive seconds has the effect of exciting severe nervous pains, resembling "tic douloureux." But if those persons were only aware of it, there is always a note which, if touched in a similar way, would have directly the opposite effect. In a more extended application the power may be thus exemplified:—A friend of the writer, when a boy of six or eight years of age, used, when asleep, to be attracted from his bed in the somnambulant state to the room where the piano was, like a moth to a candle,—on a certain tune being played. But when awake, the same tune if played in his hearing, made him turn pale, and either run from the room or roll upon the floor endeavouring to cover himself: he complained that *it made him see frightful animals flying through the room*. It may be conjectured what the result would have been if this had been projected against him with a will.

The violin by Stradivarius, on which the tale of "The Secret of the Stradivarius" was founded, was in possession of an Italian violinist,—an excitable and superstitious man, who had obtained it through an agent in London. This agent in accounting for its

history, traced it back to an old house that at one time had been a lodging-house: but nothing more could be learnt regarding it.

The Italian, who was called Luigi, was one day going over his collection of instruments,—for he was a collector as well as an artist,—when his friend, the teller of the story, came into the room, and by chance took up this old violin, but was told rather abruptly to put it down. He then asked several questions about it, and elicited the statement that the musician "dare not play upon it again"—why, he would not explain. Again taking it up, he peeped through the *ffs* to ascertain if any maker's name appeared inside, but could distinguish nothing; if one had ever been there, it was completely obliterated by a dark stain which covered the greater portion of the inside of the back. Now, a strange thing occurred. After holding the violin for a few minutes, he felt a wish—an impulse—growing stronger each moment, till it became almost irresistible—to play upon it; he was not a musician, he had never learnt to play, but somehow he was filled with the conviction, odd as it was, that all at once he was possessed of the power of bringing forth rare music though the strings were cut, and, heedless of Luigi's presence, he fell into position, lifted a bow, and—noticed the cut strings. At this juncture, Luigi, who had been watching him attentively, sprang up, and snatching the fiddle from his hands, replaced it in its case and closed the cover; remarking, "Oh, so you felt it also, my friend?"

"Felt what?" "The—I don't know what to call it, the power, the sorcery of it." He felt, though he knew nothing about music, that he could have drawn exquisite harmony from that fiddle. Luigi then told him there was something so strange about the instrument that he had only played it twice, and the second time he drew his knife across the strings, that he might never be tempted to play it again without due consideration. "And if it were not for the varnish, that fiddle would be stained both outside and inside. That stain is from a man's heart's blood. And the fiddle can tell you how and why he died." And then Luigi promised to play it some day, to see if its music would move his friend as it had moved him.

Some weeks after, Luigi invited his friend to dinner to hear that violin played. Dinner over, the friend lay down on a sofa, and prepared himself to listen. Before playing, Luigi said that he must not be interrupted, and he asked his friend not to blame him if the playing agitated him (the listener); for, after beginning, he must continue to the end, because in doing so he ceased to be his own master. The player soon began; the music was weird and eccentric, and Luigi played as one in a trance, and his eyes were ever directed with a fixed look towards the end of the apartment. At last, with a sort of impulse, the listener turned his eyes from the player, and looked in that direction. Fully awake and conscious as he was, he found himself looking into a strange apartment,—even as one looks into the representation of a room on the stage. Then, with the music continually telling him the story of what passed, he saw, first, a music-lesson; secondly, the writing of a challenge; thirdly, a duel; and fourthly the suicide

of a young man who had been the hero of these scenes. The young man was a musician, the Stradivarius had been his, and it was his story it told. In the final scene the musician, hopeless and despairing, tore up the score of an opera he had been composing, opened a vein in his arm, and, seizing the violin, played until he fell dying on the floor. And the violin falling under his wounded arm, received the last drops of his blood.

The listener fainted, and when he recovered he found Luigi in the act of sponging his forehead, and assuring him that the violin would tell its story no more, as he had destroyed it.

These few lines, conveying the gist of the story—but omitting all the author's beautiful descriptions—serve but to tell us of a old instrument of music that exercised a certain impulsive power over any one who handled it for a few minutes: if held long enough the holder was impelled,—musician or not,—to draw from its strings a series of sounds which produced clairvoyance in a set direction. The story, however, gives no hint as to whether the man whose blood and *Aura* had impregnated it had endued it with that power intentionally: so, as far as the occult interest is concerned, there is a link in the story wanting.

We may suppose that, as the young musician played himself to death, he was identifying the notes he played with the tragic scenes which had filled him with despair and impelled him to *felo-de-se*. In all likelihood Luigi (and perhaps his friend) may have been at least psychometrically sensitive; and Luigi's playing did for his friend the same office as the touch of a second-sighted person is said to have done often, in conveying the scenes passing before him at the moment to the inner vision of non-sensitives.

In the same volumes, "The Bandsman's Story" also brings in music used in an uncommon way. A tune composed by a young man is made after his death to torment his murderer, and lead his friends to where his body had been concealed. This story with two that follow it,—"*My First Client*," and "*Our Last Walk*,"—are all founded on the performances of that class of elementaries that have been denominated 'earth-bound spirits.' The *Linga Sarira* of the 'First Client' appeared about the moment of death at the lawyer's office, and there spoke, and signed an important codicil to his will before a number of witnesses. In "*Our Last Walk*," the ghost of a husband who had disappeared leads the bereaved widow in a semi-somnambulant state to a rock whence he had fallen, and where his body was found. Of these latter cases I have only to remark that in two of them the deaths were violent and sudden, which from an occult point of view greatly increases the probability of such events taking place; and the natural anxiety of the sweetheart and the widow induced in them a state very suitable for receiving impressions from such entities: so that it is not surprising that there are a number of very similar real cases on record. With regard to "*The Bandsman's Story*," it is not to be denied that earth-bound spirits sometimes do very curious things, and there seems no reason to doubt that such a thing is possible, or even—if we may take séance room records as evidence—that it is a comparatively common occurrence.

My readers may like, after seeing how the music of the Stradivarius evoked and interpreted clairvoyance, to read a case where a series of sounds were employed *with a will* by a living person in order to bring about a wholesale murder. For this purpose I prefer to quote a European story which I discovered some time ago in an old journal. My reason for this preference is that at present a number of students of Occultism seem to incline to the idea that no occult lore exists, or ever did exist, save in the East. The writer believes that should this idea be persisted in many valuable facts and clues to facts in the native languages of those students will be scornfully passed by, and the facts, if learned at all, will have to be learned by the unnecessary expenditure of much time and trouble, and through the medium of difficult foreign languages. The story is as follows:—"About thirty years ago a woman of the parish of Dunrossness, known to have a deadly enmity against a boat's crew that had set off for the Haaf, took a wooden basin called a "cap," and allowed it to float on the surface of a tub of water; then, to avoid exciting suspicion, went on with her usual domestic labours, and, as if to lighten the burden of them, sang an *old Norse ditty*. After a verse or two had been recited, she sent a child to the tub, and bade him tell her if the cap was "whummilled" (capsized). The little messenger soon returned with the news that there was a strange swell in the water which caused the bowl to be sadly tossed about. The witch then for the second time sent the child to the tub to report the state of the basin, and he hastened back with the information that the water was frightfully troubled, and that the cap was whummilled.

The enchantress, on hearing the fate of the cap, ceased her song, and said, with an air of malignant satisfaction, "The turn is done!" On the same day news came that a fishing yawl had been lost in the roust and that the whole of the crew had been drowned."

The last story in "*Bound Together*" to which I wish to refer is "*The Daughter of the Stars*;" and in it the author soars for his inspiration into quite another plane. Here, too, he approaches the occult from an entirely different side, and instead of illustrating the doings of elementaries, as in his last mentioned tales, or in showing "psychic powers" at work, as in "*Called Back*," he describes, among other interesting things, his idea of an adept. This adept, it is quite clear, is not any of those with whom some members of the Theosophical Society have the honour to be more or less intimately acquainted. The only person with whom I am at all able to compare him at present is Mr. Laurance Oliphant, before he was delivered of "sympneumata," and at that period of his residence in the Himalayas—narrated in his "*Sisters of Thibet*,"—when he had become an adept and only required a lady adept like the fair Ushas, to complete his bliss.

Mr. Philip Beauvais was a young man of a solitary disposition and a dreamer of dreams. He had just taken his University degree, and had settled down to live the life of a recluse in his country house, which rejoiced in an unusually well stocked library. One day while botanising in the neighbourhood he met with a gentleman who, in introducing himself, said that he lived close by. After

some conversation, Beauvais asked his new friend to spend the evening with him, and see his library. He was much struck with the brilliancy of his guest's talking powers; each and every subject seemed alike to him, and "my interest and wonder at his resources grew and grew, till they culminated when, as the night wore on, our talk turned upon supernatural subjects and the mystical relation between body and spirit. Then it seemed to me that his eyes dilated, his intellectual face glowed more brightly, whilst he spoke as I have never heard human being speak before or since."

"One of his lighter diatribes, I remember, was in ridicule of the so-called spiritualism of our day. 'Not,' he said in conclusion, 'that its disciples are without an inkling of the truth. Take away the absurdity of tables and tambourines, and the bare fact of a spirit being summoned by a more powerful spirit-force is reasonable enough.' 'You believe then in the power of will?' I asked. 'I believe in the power of strong will over weak will, as I believe in the power of strong body over weak body. If by physical force I can make a body captive, why by excess of spirit power should I not enthrall a spirit? You look incredulous, but I may perhaps give you a proof. But now, Beauvais,' he continued with a rare smile and a complete change of manner, 'I am sure I have tired you with my wild talk; let us turn to lighter subjects.'

"Recalling the conversation of that evening, I can see now that he appeared to prompt me in what I told him concerning myself, and shortly he knew as much as I could tell him." In bidding his host good night, he exacted a promise that he would pay a return visit on the morrow, when they might resume their conversation. "And you can give me the proof you promised of the power of will, or spirit as you term it?" "Nay, I can give you that now. See, it is just twelve o'clock; at one o'clock you may retire to rest, not before."

"As he spoke, he fixed his deep, lustrous eyes on mine. It seemed to me that his glance only rested on me for a second, but I saw the courteous smile fade from his face, which became calm and stern. I suffered no inconvenience: I did not even, I believe, lose consciousness, for I remember I fancied I heard him close the door as he left the room, and then, in a second, as it seemed, I turned in my chair, and the clock on the mantelpiece struck one." He found his watch recorded the same time; and, greatly puzzled, he retired to rest. The address left by his guest bore these words: "Pedro Cardenas, the Hermitage."

Beauvais found on inquiry that Cardenas had lived at "The Hermitage" for about five years, was reputed rich, and nothing was known about him except that he lived in the strictest seclusion. On visiting "The Hermitage" he found it a small sized villa surrounded by an extensive garden; he spent the evening with Cardenas, and in the course of conversation did not fail to ask about the trance or whatever it was that he had been thrown into the night before. Cardenas smiled and said, "That is nothing; I will show you greater wonders than that, some day. That is," he added, as though speaking to himself, "should I find you worthy." Several other sayings like this, whether dropped intentionally or by chance,

served to raise the curiosity of Beauvais to the highest pitch. But for the present he could not learn or guess anything.

That visit was the commencement of an almost daily intercourse, and they became very intimate; "in short he was my instructor, my counsellor, my all but father. I cannot say our confidence was reciprocal. He told me little or nothing concerning himself; and upon my asking him some questions as to his early life, and how he had obtained his wonderful accumulation of wisdom, he replied 'Some day—soon it may be—you shall know all, but the time is scarcely come yet.'" Beauvais was now convinced that this wonderful man had some strange revelation to make when he might think proper.

Sitting together one summer evening, and looking more through the open window at the star-studded and cloudless sky than conversing, Beauvais fell into a reverie, and Cardenas appeared to fall into "a strange mood, and as he looked upwards to the heavens, was whispering words in some language unintelligible to me—I fancied it was Arabic. My placid reverie was at length broken by my companion, who thrilled me by saying in deep impressive tones:—

"Philip Beauvais, the time has now come when I choose to tell you why I sought you, why I have made you my friend and companion,—I, who have spoken to few men for many years. To-night," he continued, "at my bidding a new life opens to you. Moreover, to-night you shall see one who is destined to share it with you—the being who shall hold the love of your body through this life, and the love of your spirit for ever."

Beauvais' surprise at this mysterious communication kept him from speaking. But the thought flashed through his brain that the man was a charlatan after all, and would probably produce a magic crystal or some such device. Cardenas then rang a bell, and a lamp was brought. When the servant left the room, he pressed a button in the wall which rang a bell that they could hear in the distance. "Wait," said Cardenas, "and say nothing until you behold what I would now show you." He appeared to be labouring under some unusual excitement. Beauvais fixed his eyes on door, with the intensest feeling of curiosity, and kept silence as commanded.

The door opened, and a maiden, more beautiful than ever poet dreamed, entered. Cardenas advanced, and, taking her by the hand, said "Astræa, my daughter, know him and speak to him even as you would to me."

What struck Beauvais most "was the unearthliness of her beauty," and he promptly fell in love with her. In about half an hour she left them, and Cardenas extinguished the lamp, announcing that he was going to tell the history of her birth. What follows is the principal part thereof:—

"Years ago, Philip Beauvais, I stood among the mountains of Spain, my native land. Night after night I gazed alone at the stars. I watched them from their first faint gleam at eve till their last faint gleam at morn and I, who by that time had proved that my spirit—my will—was stronger than any mortal's, said, as I

watched, 'amid that shining space there are myriads of spirits, free or embodied, and among those myriads there may be one whose power is not equal to mine; as I have swayed the spirits of men, so may I perchance influence one spirit in the outer space and draw it unto me.' The thought may have been the thought of a madman, but nevertheless it took full possession of me, and day and night I concentrated every faculty of my mind to compass this one desire. To all objections my sober reason raised, I said, 'as there are weak minds with mankind, so there may be weak spirits in space, whose powers, although far above the average of mankind, may be below my own, and one of these I may command.' So I waited and watched, until one night, when—having sent my will forth with such a sustained effort that I had well nigh fainted,—a thought spoke to my thought and said, 'I am here. What wouldst thou have with me?' I knew I had conquered, and that one of the spirits of the stars was at my command. Then, in thought, I said, 'Come unto me in earthly shape, take the garb of mankind, and we will be for ever together.' And I knew that the spirit said, 'I obey!' and left me for the time.

Two nights afterwards there came to me, as I sat alone in my room, a beautiful woman, dressed after the manner of the peasants of Spain. She stood before me, crossed her hands upon her breast, and said, 'Master, I am come.' And I said to her, 'You will be mine, and abide with me for ever, and teach me many things.' Then the woman wreathed her arms round me, and said, 'Not for long, O love, but until this earthly frame is fretted away by the spirit it imprisons—till then I am thine.'"

Cardenas' spirit-wife did not live long, but before she departed she bore him a daughter. He regarded this event as an era in the history of the world, and he brought up his daughter in utter seclusion, with the divine thoughts given by her origin as companions. He resolved when she grew up to marry her to a man of pure and spotless character, free from worldly taint, and clear of crime or bloodshed; and their offspring were to be the salt of the earth that was to leaven the whole.

After enjoying the acquaintance of Miss Astræa for some time, Beauvais asked her father to allow their marriage. But he was told, "You must wait a year at least, and during that time be my pupil." Beauvais objected every strongly to this delay, and, after some argument Cardenas said he would "wed them in spirit,—a bond that is stronger than any earthly marriage or tie that man can make." So that night the young couple were taken to a curious room at the top of the house, a portion of the roof of which had been removed and replaced by a sheet of glass, through which the stars were visible. At one end of the room was a small altar, and at the other a couch, a lamp on a bracket being the only other article of furniture. Astræa was seated on the couch, and Beauvais on the floor beside her, his head resting against her arm, and their fingers interlaced. "Cardenas then extinguished the lamp, and placed a chafing dish on the altar; it threw only enough light to make the outlines of objects visible.....I saw him sprinkle something on the flame. This, whatever it was, made little difference

in its brilliancy, but soon a sweet odour gradually permeated the air, and Cardenas turned and fixed his eyes upon us with the same calm, stern glance that had so strangely affected me on the night when we first met. I felt the maiden's fingers close with a soft pressure round mine; I seemed to be sinking into a delicious sleep—nay, I can even remember closing my eyes; when suddenly all grew radiant around me, and I knew as if by inspiration that my spirit and my thoughts commingled with another spirit and another's thoughts. Words fail in giving an idea of the blended existence. It seemed that we were near the altar, yet had the power of seeing the whole room in one glance; and there, as I live, I could gaze upon our bodily forms lying as Cardenas had placed them, and wrapped in the deepest and most placid sleep. I heard marvellous strains of music; I heard mighty words of song meet for those harmonies; I saw the heavens above teeming with brilliant stars—stars as yet undreamt of—and it seemed that above the music and song a deep voice said, 'For ever and for ever.'"

When Beauvais came back to his bodily senses, he found himself in the same position, the strange smell of the incense in his nostrils, and Cardenas bending over them waiting for their awakening. "Children," said Cardenas, as he joined our hands once more, "remember that your spirits are as one. You may be parted on earth, but not in space. Sin by one is sin by the other. One cannot rise or fall without the other."

"I saw her now less than before, as Cardenas insisted upon my company for some hours every day. He was engaged, he said, in developing the full powers of my mind, and everything this strange man taught me at this period seemed to tend to one goal, the improvement of the human race. If his ideas were erratic, they were colossal; if his theories were false, they were magnificent. Men were eventually to become a race of demi-gods. Time he counted as nothing." Among other things he expected that the descendants of this marriage were to alter the whole tone of mankind, and be the poets, statesmen and thinkers of the future.

After some months, Beauvais was obliged to go abroad on family affairs; and there he had a duel fixed upon him in which he had the misfortune to kill his antagonist. When he returned to England and to his home, he found Cardenas waiting for him in the library; and much to his astonishment the latter refused his hand, saying "There is blood on it; you have shed human blood in anger. A man's life lies at your door, and with that life passes the lot for which I had destined you; you are no mate for the daughter of the stars."

Finding all other pleading useless, Beauvais reminded him of the spirit-marriage, "Our spirits are one, linked together by your power, and your own lips said that nought could ever sever them."

"I think not," said Cardenas, "my power may be waning with increasing years, but it may yet be strong enough to keep your souls apart."

After this rupture Beauvais found that Cardenas, to avoid him, suddenly gave up his house and went abroad with his daughter, leaving no trace behind them. Beauvais spent much money in

employing detectives, and travelling about himself with a view to finding them. The search was fruitless, till one day Beauvais met Cardenas in a street in Rouen. The latter made no attempt to avoid him, and after some conversation was persuaded to admit Beauvais to an interview with his daughter. But though unchanged in appearance, she did not know him, and said she had never seen him before. At the end of the interview, Cardenas explained as follows:—"Listen, Philip; when I found you were no longer fitted to be my son, I bade you leave me, and I bade her forget the past. You who know my power of old will believe me when I say that at my command that portion of her life vanished from her memory; that all those months we spent together are a blank. Do you doubt?"

"No," I replied, "but give me oblivion likewise." "I cannot," he said. "I have not power over you to that extent." "But our spirit union?" I asked. I fancied he looked troubled as he replied. "All nonsense; a mesmeric trance, they call it, in which no doubt you dreamed strange things."

That night as Beauvais lay sleepless, the recollection of the mysterious ceremony came vividly to his mind; he even seemed to smell the perfume of the strange incense, and as the scene rose before him he cried, "Oh sweet! my bride, come to me, for are not our souls for ever united?" And then I knew that her spirit was with me, and mine went forth to meet it. We were together once more, her thoughts my thoughts, and my thoughts hers. Let our bodies be far apart,—our spirits, free from the trammels of the flesh, could meet and wander forth at will.

"Let science now or hereafter attempt to explain the mystic intercourse we held; for me it is sufficient to know that in the depth of that night her soul sought mine, and in some mysterious way I read each thought of hers, and as I read it knew that my answering thought was clear to her."

He was unable to tell how long their intercourse lasted that night, but he knew it was no dream. And he wondered if he had the power to summon her at will, yet he was afraid to try; she might suffer if a stronger will than his withstood her. On his going again to the house they had departed.

This visit was only the prelude to many others, and Beauvais began to think that the power which parted them was waning, for she paid him frequent visits at all hours of the twenty-four. "And then I am told that I have lain for hours in a trance, motionless and scarcely breathing, and men look upon me as one that death may claim at any moment—I, who laugh at their fears and pray that the same sweet trance may be mine again tomorrow."

This extraordinary story—the most extraordinary perhaps of all Conway's productions, seem to have two leading ideas; the first to give shape to what his musings lead him to think the adept,—or perfected man—ought to resemble; and secondly, to illustrate in a manner the working of a certain occult axiom, that 'the perfect soul is bisexual.'

Cardenas is the most curious figure ever invested with the character of an adept. There is no oriental sage to whom he can

be compared, and even the quasi-European character of Zanoni has little about it to which Cardenas bears any likeness. Wherever Conway may have caught the suggestion for his picture of an adept, it can scarcely have been where the groundwork of Cardenas' peculiar mode of obtaining a wife came from; for it is a mere change of locality to make him summon a spirit-bride from a star, instead of from one of the higher grades of elementals, as the Rosicrucians are said to have done, or from a similar state of existence, like the Leanna-in-shi (fairy-sweethearts) of the Scottish highlanders. It furthers the resemblance to the latter to read that "these mistresses are believed to be very kind to their mortal paramours, and to reveal to them the knowledge of many things both present and future which are concealed from the rest of mankind." However, if any of such tales be true, there was no need of Cardenas' excessive care in the choice of a husband for his daughter; because the results of hundreds of such unions must have long before filled the rather ambitious place he desired for his descendants. But it may be that the star his wife came from was a "sun;" and as a solar angel—at least in the estimation of "the recorder" of "Angelic Revelations,"—I fancy there is nothing impossible or even unlikely in such a union, nor in the expectation that the descendants of it would mentally dominate mankind. This may give the readers of that aforementioned voluminous work a little food for reflection thereon, and they will perceive—not perhaps without some slight surprise—that Mr. Conway has provided them with the seeds of a scheme of 'ultimation,' which, however much contemplated by the author of the said "Angelic Revelations," has not yet been promulgated by them in this form, either as a suitable mode of renovating society, or as one of the easiest, and altogether most desirable ways of investigating the 'love-spheres' in particular, and the 'arcana of life' in general.

It will be noticed that the description of the soul becoming bisexual is worked out on the lines of a theory which does not correspond to that of Indian occultists on the subject.

It was the theory of certain Rosicrucians that the androgynous entity, having become differentiated by the descent into matter, could only accomplish perfection, or reascend, by actual union with a differentiation of the opposite sex. If we take "The Daughter of the Stars" as an allegory, that seems to be what it is meant to illustrate. And it is no doubt the theory adopted by most Christians who know of the axiom.

An Indian theory holds that the soul re-attains its androgynous powers through experiencing successive incarnations in bodies of different sexes. And yet another theory is that the soul becomes bi-sexual or dual when, in the course of self-development, it can divide its power into two currents, both active at the same time. To the writer the latter appears to have the merit of being the most practical.

In Hugh Conway's best known story, "Called Back," there is one scene I shall mention, and then I shall bid adieu to the writings of one, who, had he survived for some time longer, had all the inclination and much of the intuition necessary to give us other and

more beautiful and correct tales of how "spiritual law" acts "in the natural world."

Was it only a coincidence that "Called Back"—itself depending on a psychic incident,—should have been the precursor of a daily increasing shoal of shilling novelettes, two out of three among which have a like dependence? I may mention that some of Conway's shorter tales, such as "The Bichwa" and "Paul Vargas," are worthy of attention for the same reason.

The scene to which I wish to draw your attention is perhaps from an occult point of view the most accurate effort of his pen. It is in Chapter VII of "Called Back." The hero had entered the room where the murder had been committed with his wife, who there fainted or become entranced. He says:—"I held my wife's hand for a few seconds, and then a strange undefinable feeling crept over me—the kind of feeling sometimes experienced in a dream in which two persons appear, and the dreamer cannot be certain with which one's thoughts and acts he identifies himself. For a while I seemed to have a dual existence. Although perfectly aware that I still occupied the same seat, still held Pauline's hand in mine, I was also seated at the piano, and in some way gazed through the half-opened doors into the other room, and that room was full of light!

"Light so brilliant that in a glance I could see everything the apartment contained. Each article of furniture, the pictures on the walls, the dark curtains drawn over the windows at the end, the mirror over the fireplace, the table in the centre, on which a large lamp was burning—I could see all this, and more: for round the table were grouped four men, and the faces of two of the party were well known to me.

"And the object at which they all looked was a young man, who appeared to be falling out of his chair, and whose hand grasped convulsively the hilt of a dagger, the blade of which was buried in his heart,—buried I knew by a blow which had been struck downwards by one standing over him.

"All this I saw and realized in a second. The attitude of each actor, the whole scene surrounding was taken in by me as one takes in with a single glance the purport and meaning of a picture. Then I dropped Pauline's hand and sprang to my feet.

"Where was the lighted room? Where were the figures I had seen? Where was that tragic scene which was taking place before my eyes? Vanished into thin air! The candle was burning dimly behind me, the front room was in dusk. Pauline and I were the only living creatures in the place."

Again and again he took her hand, and each time after a few seconds the same scene became visible in equal intensity. It is the same effect of the auto-clairvoyant's touch that I have mentioned in another place. The law I cannot explain, but its action seems to be that the polarized aura of the clairvoyant, seconded by the will of the non-sensitive, mingles with the latter's aura, and for the time excites in it a like polarization.

This effect is one that might be easily made the subject of experiment, and I hope the experimental committees of Branches will take it into consideration, as, if found successful, it is almost

needless to say its value would be manifold. Should two or three successful and attested experiments in this direction be soon reported to the *Theosophist*, the writer will begin to think that this series of papers is being of some use to students of practical occultism,—the section of the Theosophical Society with which he avows the strongest affinity.

MIAD HOYO-RA KORA-HON, F. T. S.

THE BHRATRI-DWITIYA.

THIS Hindu holiday is the second day after the new moon in the month of Kārtik. Yama, Yamuná and Chitra Gupta are worshipped on this day, and in order to propitiate these deities (especially Yamuná,) it is the custom for sisters to put *toluk* marks on the forehead of their brothers, and also to give a feast to the latter; the brothers in return gratify their sisters with presents of cloths and money. This is one of the most joyful holidays in the Hindu year, and I wish now to point out some probable significations of the ceremonies of the day.

Yama is the deity that presides over death, Yamuná is his sister, and Chitra Gupta is the record-keeper of Yama. Through the worship of these a Hindu endeavours to conquer death, to make the passage out of this life smooth and easy, to transform the horrible idea of death into a beautiful and a pleasant one.

Bhratri-Dwitiya tells brothers and sisters to unite in fraternal love, as Yamuná will be pleased thereby and death will be smooth. Man floats along the river Yamuná, and is very often drawn into its violent currents without power to control them, until at last he is dragged headlong into the gulf of death.

Yamuná means the currents of the Akás, which present themselves to man in the shape of feelings.

One impulse in the Akás brings a man to one state of existence and another impulse brings him to a second state. Death is nothing but a sudden change from one state of existence to another. Tāl and Rāgini in music correspond with the impulses and currents in the Akás. Man is able during his life-time to produce minor impulses in the Akás through his will, but owing to his ignorance he generally produces such as are not in harmony with the primary impulses that divide the period of his existence into different states, hence the change from one state into another becomes sudden, and this change is called death. Free will is the fruit of

That forbidden tree whose mortal taste
Brought death into world and all our woe.

That power in the Akás, owing to which the karma of man are impressed in it, is Chitra Gupta, the secret recorder.

If any man wishes to penetrate into the mysteries of these three deities, i. e., into the mysteries of Akás, and thereby to conquer death, he must always remember that he is the brother of his sister,—that the relation between man and woman is that between a brother and a sister.

Since the development of free will man has become a creator; he then tastes the sweets of conjugal love and begets sons.

Through ignorance he divides himself amongst his sons, and hence all the sorrows and miseries of this world. Conjugal love splits a man into many parts, while fraternal love unites many into one.

If any man wishes to know the mysteries of the universal Akás, he must realize that he is sum of all living beings in this universe; and the cultivation of fraternal love is the means by which he may attain this end. This is the teaching of the Bhratri-Dwitiya.

KRISHNADHAN MUKERJI, F. T. S.

SOME ASPECTS OF MEMORY: ASTHAVADHANAM.

WHAT is Memory? Will some one who can speak with authority be good enough to give us an answer in terms that we can all understand, so that we may learn his book by heart, and never be compelled to open any other upon the same subject? "I have," says Mr. J. S. Mill, "the susceptibility of being poisoned by prussic-acid;" and this most of us may supplement with the confession that we are also susceptible of being driven mad by metaphysics. Mr. Mill contradicts Sir Wm. Hamilton; Mr. Huxley, M. Comte; and so on to the end of the chapter. Without going to the lengths of Shelley's despair, who found German philosophy

"A world of words, tail foremost, where
Right, wrong—false, true—and foul and fair—
As in a lottery-wheel are shook,"

the common practical reader is so upset and confused as to be almost ready to draw a parallel between the metaphysicians and those Catholic theologians of whom Draper relates that the great critics who appeared at the Reformation "brought them to their proper level, and taught us to look upon them all with contempt"* by the simple process of comparing their works with one another. This is certainly the feeling of Asiatic occultists, who know experimentally that the basis of the mind can never be comprehended save by the development of a certain percipient faculty that is not part of the Physical Intelligence (*Manas*), and hence not limited by it. Without that, metaphysics is but clever guess-work. The truth can never be reached upon a theory of mental unity, nor even of mental duality: there must be a set of cognitive faculties adapted to each plane or state of conscious existence. How many of these there are, only the Eastern esoteric adepts can teach us. Hamilton, Mill, and all the Western metaphysicians at least agree that there are mental hoards of stored-up knowledge, of which but a fractional portion is at any given moment in use, and the remainder latent. So far all is easy, but their contention is as to the nature of the state of latency of these past mental impressions, and its relation to the mental energy resulting in active consciousness. Whither sink the recollections of this very instant when superseded by those of the next: what is this 'latency,' and how does one pigeon-hole, as it were, keep all facts relating to one subject apart from all which relate to every other? "Is.....memory," asks Draper, "the Mind contemplating such pictures of past things and events as have been

* Conflict, p. 66.

committed to her custody? In her silent galleries are there hung micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part? Are these abiding impressions mere signal-marks, like the letters of a book, which impart ideas to the mind? or are they actual picture-images, inconceivably smaller than those made for us by artists, in which, by the aid of a microscope, we can see, in a space not bigger than a pinhole, a whole family group at once?" The sensory organs in vigorous operation are constantly bringing in new impressions, which speedily—sometimes instantaneously—pass into the state of latency—are forgotten: yet never obliterated—for, under favourable conditions, any one or a whole sequence of them may be recalled in a flash, in utmost vividness and with every detail complete. Recalled from whence? Ay, there's the rub. Professor Draper's words, as above quoted, are as beautiful and appropriate as any writer's, but after all what have we learnt from them? What are these "silent galleries," these "micrographs," these "picture-images" of past mental states? It is all very well to call the 'never-sleeping' mind, "that pensive, that veiled enchantress," but occultists are not afraid of sorcerers, enchanters, and magicians, and would like to see propounded some theory of Mind and Memory that will cover all observed facts of human consciousness. They are more likely to-day to be gratified than they were awhile since, for the Positivist D'Assier and the Buddhistic Von Hartmann, to silence the Spiritualists, have both accepted the hypothesis of a clairvoyant or somnambule memory and consciousness, while the former actually concedes the existence and separability of the conscious human Double. The Asiatic philosophers have only to wait patiently, and they will see the ablest of the Western metaphysicians, after vainly struggling within the 'vicious circle' of Theory, return once more to the old Esoteric Doctrine, as the only firm ground upon which to plant their feet.

Our theme being Memory, we are interested in the solution of the problem whether Professor Draper's 'silent galleries' of the mind are intra or extra-ganglionic. Are they latent cerebral impressions of past experiences, awaiting the favorable instant to re-enter the domain of consciousness, micrographic picture-images upon our brain-stuff; or are they imprints in larger size upon the person's psychic aura and the astral light, with a practicable, sympathetic connection with our mental thought-mechanism? Buchanan's imperial science of psychometry has already, in his hands, (and still more clearly in those of the two Dentons,) revealed to us the awful fact that we shall find, not in the perishable pictures in the cerebral matter of a man's brain, but in the eternal folio of the astral light, the imperishable registration of our every action and thought. "The oracles"—says an ancient fragment of the *Chaldean Oracles**—"assert that the impression of thoughts, characters, men, and other divine visions, appear in the æther. In this the things without figure are figured." Professor Jevons supports the theory that the evolution of thought displaces the particles of the brain, scatters

* "The Chaldean Oracles," Cory: also see "Isis Unveiled," Vol. I, p. 178 et seq., for very valuable hints.

them throughout space, and hence that each particle of existing matter must be a register of all that has happened.* But how then can Draper's idea of ganglionic pictures be true? If brain-atoms are thrown off in thought-birth, brain micrographs are improbable; and if existing-matter registers all the past, then the silent galleries of the mind must be in the everlasting astral light and not in the brain at all except as excitable nerve-centres. Any other deduction is impracticable! Fortunately for us, psychometry is discovered—or re-discovered—and we can experimentally demonstrate the truth of the above hypothesis. Memory, then,—when it is not the mere repetition of a past impression under the law of “association of ideas”—must be exactly what it is described as being by the author of “Isis Unveiled”—“merely a name to express that power which man unconsciously [why not also consciously?] exerts, to look with inner sight into the astral light, and there behold the images of past sensations and incidents.” [Vol. I., p. 179]: Besides the metaphysical aspect of the case, there is a seeming common-sense view to take of it. Does it not appear absurd to postulate the materialistic idea of turning the cerebral ganglia into a compacted mass of photographic negatives, when one recalls what a bewildering multitude of nerve-energies the thoughts of an ordinarily intelligent man's life-time represent; and especially how incomparably more numerous must be those of the men of phenomenal memories whom the world has known? Lord Macaulay, for example, who could recite the whole of *Paradise Lost*, “re-wrote the bulky novel of Sir Charles Grandison from beginning to end without a single blunder,” and after a leisurely walk down a crowded London thoroughfare tell you the name and trade of every shop he had passed and merely glanced at.† Porson could repeat thousands of lines from the Greek poets, entire plays of Shakspeare, very long English poems, and huge masses of English and classic prose. Carneades could recite the contents of a book after reading it through once. The great Napoleon is said to have been able to repeat the name of any one whom he had once met, and his memory for details was so remarkable that he said his mind was like a chest of drawers, any one of which he could open at will, remember all the contents, and, when he shut it up to open another one, lay by all recollection of that subject until he chose to recur to it, when everything would come up fresh again. I have met several persons of prodigious memories and shall describe one or two very recent examples; but the most singular instance of the kind I ever had the opportunity to study was that of Mr. Sidney Woollett, a gentleman of English birth and a professional “recitationist.” Not only was he able to recite at a moment's notice either one of seven entire plays of Shakspeare, including the whole dialogue and the stage business, but his *repertoire* includes—if I recollect aright—more than two thousand five hundred poetical compositions, among which were such extended works as *Evangeline*, *Miles Standish*, *The Hanging of the Crane*, *Lalla Rookh*, *Manfred*, etc. I asked Mr. Woollett

to describe, if possible, the mental process of memorizing. He said that whenever he read or heard read anything that pleased him much, without effort the next morning upon awakening he would find a portion of the composition “coming back to him;” the second morning he would recollect most of it; the third, he would have it all and, once fixed clearly, he would never forget it. Now this is a very suggestive case. Does it not show a great capacity for receiving into the external consciousness (*Manas*) unusually deep and permanent impressions from the “latent memory,” as Mr. Mill terms it, the “masked somnambulic memory” of Herr Von Hartmann? The partition-wall between these two chambers of human consciousness must be very thin here, for one might almost say there was a double mental *osmosis*, or transfiltration, going on: as though this mind were objectively as tenacious as others are subjectively.

There is a memory largely if not mainly dependent upon an association with visible objects, and another connected with abstract ideas. Of the former, perhaps the most astonishing example was that of Magliabecchi, the Italian scholar of Florence, librarian of Cosmo III; who, though his “library was large, and always in such disorder, that it was often necessary to remove a hundred books to get at one, yet if any person came to consult him about a passage, he could both tell the very page of the work where it was to be found, and point out the very place in the pile where the volume lay buried.” He was termed, “the universal index and living cyclopædia.” On the other hand, my old teacher of classics, Mr. Wm. McGeorge, recollected his scholars neither by their names nor personal appearance, but by the qualities of their minds—as I found upon visiting him many years after I had left his school. One of the most interesting works of Mr. Francis Galton, F. R. S., who occupies a front rank among the most original and able scientific experimentalists of the day, is his “Inquiries into Human Faculty and its Development,”* and I should be glad, were I near enough London to ask his permission, to copy one or more of his diagrams, illustrating the association of ideas in certain minds with forms and colours. There are persons, for example, who whenever they hear a word immediately see mentally either a geometrical figure, in outline or shaded, or a patch of colour. He quotes from a letter the experiences of Baron Von Osten Sacken respecting the association of numerals with colours. “In my mind's eye” says the Baron “the figures appear in front of me, within a limited space. My peculiarity, however, consists in the fact that the numerals from 1 to 9 are differently coloured; (1) black, (2) yellow, (3) pale brick red, (4) brown, (5) blackish gray, (6) reddish brown, (7) green, (8) bluish, (9) reddish brown, somewhat like 6. These colours appear very distinctly when I think of these figures separately; in compound figures they become less apparent.”† (p. 146.) Many other examples are given in the work, which I highly commend to all students of mental phenomena. Sometimes (see the case of Miss Stones, p. 149) the vowels appear as possessing certain colours, while conso-

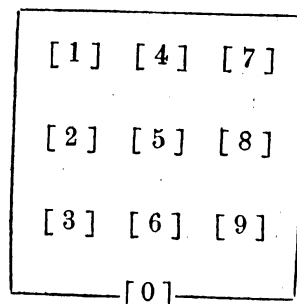
* “Principles of Science,” Vol. II., p. 455.

† See an interesting article in *May Fair*, for 30th July, 1878: also Stokes's “Rapid Drawing,” 3rd Ed., Pref. xxii.

* Am. Cyc. Vol. XI, p. 57.

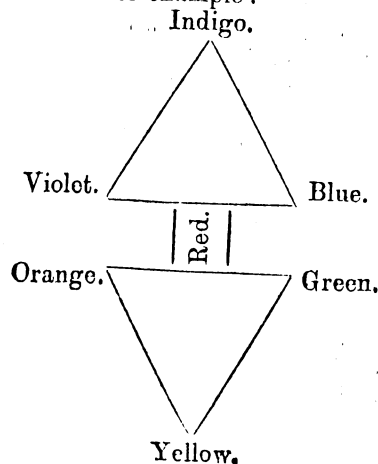
† Macmillan and Co. London, 1883.

nants, if standing alone, seem of a purplish black, but when thought of as parts of a whole word "the colour of the consonants tends towards the colour of the vowels." Colour and word associations vary with each individual, but the same individual always retains the same set of associations. Of individuals who mentally and spontaneously associate form but not colours with numerals or sounds of any kind, the number is so large that Mr. Galton puts it roughly at one in every thirty adult males or fifteen females. This is very striking, and I shall be glad to hear from any of the readers of this article who have any such experiences to communicate. "It consists in the sudden and automatic appearance of a vivid and invariable 'Form' in the mental field of view, whenever a numeral [or other thing] is thought of, and in which each numeral has its own definite place. This form may consist of a mere line of any shape, of a peculiarly arranged row or rows of figures, or of a shaded space." (p. 119.) Without copying either of Mr. Galton's real forms, I may illustrate the fact thus:—



An individual habituated to associating the above form with the idea of each numeral, might, upon thinking of, say the number 5, always see it as occupying the central point of a square inclosing the nine numerals, each bracketed, and arranged in columns by threes, with the cipher, also bracketed, in the centre of the lower side of the frame.

Or this might be another example:—



Here the person, upon thinking of either of the prismatic colours, would invariably picture it mentally to himself as occupying its particular angle of the six angles in the two triangles, or, if red, in the bar which connects the two triangles.

Or, again:—We have here sixteen equal squares, each containing a letter of the alphabet. These letters may either stand in the

A	B	C	D
E	F	G	H
I	J	K	L
M	N	O	P

subject's mind for the letters themselves, or be form-associations for sixteen different subjects, say as many different languages, or countries in which the person has travelled, or departments of his factory, shop, warehouse, or bank; or anything else. By habit, he instantly calls up to his mind some one of these squares when he has to think of the thing with which it is mentally associated, and never either of the others.

Thus, if square K is associated by him with the steam-hammer room in his engine-works, the mention of a Nasmyth hammer will immediately make him see a square with K in its centre, and occupying the third place, vertically, in the column headed by square C, and the third, horizontally, in the line which begins with square I. The square K then becomes in his memory the steam-hammer room, and every detail of the picture comes out into "the antechamber of consciousness," as Mr. Galton pertinently terms it, from the penetralia of latency where it lay hidden behind the *purdah*. Fit any form-picture you choose to any idea or group of ideas, and as soon as you hear that "memory-peg" mentioned, there will rush into the plane of consciousness the entire group of ideas to which it belongs.

We have been here describing the automatic or unpremeditated association of form or colour with certain thoughts. But the same thing may be done with design; and this is what is called "artificial memory," "mnemonics," or "mnemotechny." It is an art whose origin is lost in the night of time, and in some form or other has, doubtless, been practised ever since mankind began to have any teachings worth transmitting from generation to generation. The Vedas were orally transmitted for ages—so the Orientalists say—upon guess-work—and the teachings of Gautama Buddha now collected into the *Tripitaka*, we are told, were not reduced to writing until the time of king Devanāma Piya Tissa, or about four centuries after the Master's death. The light thus thrown upon

the resources of memory may be estimated by the fact that the Buddhist scriptures contain about 1,752,800 Pali words—nearly double the number in the Bible—and that if rendered into English they would make a volume containing four times as many words as the Christian Scriptures. There are many living Sanskrit pandits who are able to start with any word, in any *sloka* of a Veda, and repeat the whole work forwards or backwards, as you please: I have had it done for my own edification. The Rik Veda contains 10,000 verses, and the other three Vedas about as many in all. Prof. Rhys Davids truly says* that

"Even at the present time, if all the printed copies of the Vedas were destroyed, the Vedas would still be preserved in the memory of the priests, as they have been for certainly more than 3,000 years, and those priests look upon the Veda, thus authenticated, as the test to which all printed or written copies must give way."

The Koran has, of course, been a veritable scripture, or writing, from the first, yet the written text is sedulously guarded against alteration, not only by the precise enumeration of its very words and even letters, but also by its oral transmission from master to pupil, after the Oriental fashion. Mohammedan Moollahs are to be found by the hundred who can repeat the entire Koran, with its 77,639 words, without a mistake.†

I have not yet discovered that there is in India any comprehensive system of mnemonical artifices such as are known in the West, for packing rapidly away into the memory these huge masses of Oriental literature. It is otherwise however in the construction of a 'magical square,' an arrangement of figures in sixteen adjacent squares so distributed that the sums of each vertical column and horizontal line shall be identical; so also, for the sequence of moves of a knight that must be observed to make it occupy every square on the chessboard contained within the figure of a rearing horse whose ears, feet, and tail touch the four sides of the board. From an unknown antiquity there has been handed down a separate Sanskrit couplet, or 'peg,' for each of these mnemonical feats. Possibly other things of the same kind may exist, in which case we may hope to hear of them from our correspondents. I have often heard Hindu gardeners while drawing water from a well or tank chanting a rhythmical refrain, and this, as I am told, enables them at any moment to know just how many bucketfuls they have drawn.

The Greeks, true to their Aryan blood, personified Memory in their goddess Mnemosyne, daughter of Cœlus and Terra (Heaven and Earth), and mother of the nine Muses. To her, according to Diodorus Siculus, is ascribed the art of reasoning, and of giving suitable names to things, so that we may describe and converse about them without seeing them. And she is also said to have been the originator of helps for the memory.‡ Simonides of Cos (500 B. C.) is credited by Cicero with the first suggestion of a regular system of mnemonics, and both the latter and Quintilian recommended and improved it. The artifice put forth by Petrus

Ravennas, of Padua, in the year 1491, was to make the most beautiful maidens of the town to symbolize in his mind the letters of a mnemonic alphabet; and his success was so great that "under the head of but nineteen letters of his alphabet he preserved ready for quotation 20,000 passages of civil and canon law, 7,000 of scripture, 1,000 from Ovid, and many others from various authors." The plan of John Romberch de Krypse (*Congestorium Artificiose Memoræ*, 1533) was to divide the walls of a series of rooms into separate spaces, each of which was to be marked with numerical, literal, and symbolical alphabets. "Thus for learning grammar he had a naked man to typify the singular number, and each of the cases was to be placed on a particular part of his body. A clothed man personated the plural with a similar disposition of the cases." Many other curious and more or less fantastic devices have been and are still resorted to as aids to memory. Marafortius (1602) grouped all necessary reminiscences around the palms of the two hands. One teacher of the same century made his pupils construct a series of imaginary theatres with walls variously coloured, and into each put a distinct group of subjects, not necessarily associated. But I cannot venture further into details; those who care to read them can easily be gratified by consulting the "Encyclopædia Britannica," or any other similar authority; or they may enter themselves as pupils under Mr. Stokes, Monsieur Loissette, or some other reputable teacher of Mnemonics.

Every one of us Anglo-Saxons, no doubt, constantly thinks of that blessed doggerel of his school-days, when he is in doubt as to the number of days in the current month:—

"Thirty days hath September,
April, June and November;" etc.

There is also a capital thing of the same sort that makes grammar as easy as singing, but I have forgotten it, and now the parts of speech are hopelessly jumbled together in my memory. According to Herbert Spencer, the revivability of past feelings varies inversely as the vividness of present feelings. Thus some sudden shock of sight, sound, smell, or taste can always be recalled with the greatest vividness; and if with that shock be associated a certain group of ideas, they will naturally come back to the mind with the recollection of the thing which gave the shock. For example: a crowd in the pagoda or theatre is assisting at some ceremonial or spectacle, when a man in a red turban or coat shoots another dead. Thenceforth, in the cases of the more impressible spectators, throughout the whole life either the sight of a red garment or the report of a fire-arm at an unexpected moment will bring the whole scene of the shooting—the building, the colours, the crowd, the ceremonial or play, the pistol-crack, and the murderer and victim—to mind. This is the principle of artificial memorising—that the more latent idea shall be recalled by the more external suggestion. A simple system of helps to memory is of the highest value in every walk of life; so high in fact, that thousands of cases might be found in history where not merely fortune but even life has been at stake upon the recollection of things by eye-witnesses. To the student of esoteric perhaps more than to the

* "Buddhism," p. 234-5.

† Sale's "Koran," p. 45. Others reckon them at 99,465, and 330,113 respectively. Reland de Rel. Moh. p. 25—D'Herbelot, Bibl. Orient. p. 87.

‡ Lempriere "Dict." Am. Ed. p. 520.

student of exoteric science is a tenacious memory indispensable; for what he must learn is not so much written in books as conveyed by the living voice, and if forgotten will not be repeated, but must be fished out of the waters of Lethe by oneself.

The above general consideration of certain aspects of memory serves as an introduction to the narratives now to be related.

Though, as above remarked, no fixed system of mnemonics is current in India, yet there is and has ever been great attention paid to cultivating the memory. In the *tols*, or private schools of Brahman pandits, the training of pupils is very strict and arduous. From the earliest age they are obliged to commit to memory hundreds of *slokas*, the number being graduated according to years and capacity. In the strictest schools it was—and may still be, for aught I have heard to the contrary—the custom to attach the *çikha*, (in Hindi, *choti*) or long scalp-lock left on a Brahman's head (the rest of the scalp being close-shaven), by a cord to the exposed rafters of the low-roofed room in the evening lesson, to prevent the pupil from falling asleep or nodding. Only after this memorising has gone on for a certain number of years, does the master begin to expound the text and show its applications: the sensible theory being that it is but a waste of time to reason with an empty head. Naturally, therefore, one finds throughout India more examples of book-learned men among the Brahman caste than could be found in an equal number of educated persons in any other country. There was a time—before foreign conquest had interfered with Aryan tastes and customs—when the land was full of pandits who thought as well as memorized; and when the names Pandit and Brahman had a far nobler significance than in these degenerate days. Now, we may be astounded by their displays of book-learning, but few command reverence for their spiritual insight and psychical powers.

Among the acquirements now exhibited by Brahman pandits is that of *Asthâvadhânam*, literally, the art of fixing the mind upon eight things at once. We elders all recollect the sensation caused throughout Western countries by the feats of Paul Morphy, the Louisianian youth, who played eight games of chess blindfolded with an equal number of the best chess-players of the world. It was regarded as something so phenomenal as to provoke great discussion upon the possible resources of the human brain. Whatever amount of general intelligence Morphy may have had, I believe his whole mind was seriously weakened by excessive indulgence in this exhaustive cerebral overstraining. The same result is found to happen among the Brahmans who practice *Asthâvadhânam*, as I am told by two of their number who have kindly shown me their powers. There lives at Bombay the blind Vaishnava poet-pandit Gatulaljee, one of the greatest of living Sanskrit scholars, who gave, on the 15th of October, an exhibition of this sort in the presence of Sir William Wedderburn and a large and distinguished company. As his feats did not materially differ from those of two pandits whom I shall presently mention, I shall simply refer my readers to the detailed reports in the *Bombay Gazette* of the 19th October, and other local papers, and proceed. On the 14th of Sep-

tember the progress of my late official tour had brought me to the Nizam's Hyderabad, and among my visitors was a Brahman gentleman who was said to be a proficient *Asthavadhani*. My request for an illustrative example was complied with, and the results are embodied in the following certificate, which the participators in the experiment gladly handed him:

HYDERABAD (DECCAN):
the 14th September 1885.

The undersigned have much pleasure in certifying to the following remarkable intellectual achievement by Vedanta Dasigacharya, of Theruvellur, Madras Presidency, of which they were eye-witnesses:—

The Acharya, having arranged ten of us in two lines, simultaneously kept in mind and did the following eleven things:—

- I. Played a game of chess, without seeing the board.
- II. Carried on a conversation upon various subjects.
- III. Completed a Sanskrit sloka from the first line given him.
- IV. Multiplied five figures by a multiplier of four figures.
- V. Added a sum of three columns each, of eight rows of figures.
- VI. Committed to memory a Sanskrit sloka of sixteen words—the words being given to him out of their order, and at the option of the tester.
- VII. Completed a "magic square" in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.
- VIII. Without seeing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.
- IX. Completed a second "magic square" with a different number from that in the above-named.
- X. Kept count of the strokes of a bell rung by a gentleman present.
- XI. Committed to memory two sentences of Spanish, given on the same system as No. VI, and correctly repeated the same.

As a study in mnemonics this was a most instructive experiment. The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves. It is well worth the while of all who are interested in the study of mental phenomena to engage the Acharya's services.

(Signed) H. S. Olcott, P. T. S., Bezouji Aderji, F. T. S., G. Raghoonauth, F. T. S., J. M. Raghunayekaloo, F. T. S., A. T. Muthukistna, F. T. S., Darabji, F. T. S., Hanmunt Rao, F. T. S., Bhimaj Raojee, F. T. S., Iyaloo Naidu, F. T. S.

There are men who can do fifty things at once, and while we lived at Bombay an exhibition was made at the house of a Hindu gentleman of rank, by a pandit who was credited with the power to keep no less than one hundred things in mind simultaneously. But those who know assure me that only twenty-four actually different things can be thought of by a person, all beyond that being cheating—i. e., the exhibitor merely repeating verses, etc., that he already knew, not composing new ones or taking in from dictation sentences or verses until then unfamiliar.

The other example to be described is a performance made in the library of our Society on the 1st of November last. The exhibitor was Sriman Sreenivas Acharya, Head Pandit of the Theosophical Society's Sanskrit School at Triplicane, a gentleman of course thoroughly well known and trusted. Seven persons, besides the Pandit, took part in the experiment, and three or four more dropped in while it was going on. The programme drafted by Judge P.

Sreenivasa Row and handed me before we commenced, showed that the Pandit was to do the following things simultaneously:—

I. Write a sentence of about twelve English words on a paper; number each word consecutively; and then give to the Pandit one word at a time *out of order* (for instance, give him first the word No. 9, then 2, then 5, then 1, and soon, skipping here and there at your pleasure) at different intervals. At the end of the performance, he will give you the sentence complete, repeating the words in their proper consecutive order.

II.

Ditto.

Latin sentence.

III.

Ditto.

Sanskrit sentence.

IV. Let some one take some fixed number of grains (say 32 or 40), and continue to throw each grain, at different intervals, upon the Pandit's back, so hard as to make him feel the same upon his skin. He will mention the total number, at the end of the performance.

V. Give the Pandit any fixed number (say 32 or 40) at once. He will form a diagram of some squares, with a number in each square, so arranged that when the numbers in each line of squares, from any point to any point, are added up, the total would be the same and correspond with the given number. This diagram he forms mentally, and gives out at the end of the performance.

VI. Ask him to compose a Sanskrit verse *extempore* upon any subject you shall select then and there. He will compose the poem mentally, and dictate the same to a writer, bit by bit, at different intervals; and when those bits are read at the end of the performance, they will form one beautiful poem upon the subject indicated.

VII. He will mentally do a sum in addition of four lines of figures with six figures in each line; giving you the total at the close of the performance.

VIII. While the Pandit is thus occupied in receiving words and figures, constructing "magical squares," and keeping count of the number of grains or seeds that hit his body, another gentleman is to engage him in a running conversation upon different subjects, so as to prevent, if possible, the concentration of his mind upon the work he is doing with the other persons or either of them.

Note.—These are the several parts of the proposed impromptu mnemonic performance, but if only a few day's time were granted, the Pandit would be ready to undertake more things and the routine of the whole series might be varied.

A large draft, this, upon the memory, and the sort of thing to break it down utterly in the long run. We must make our Pandit read the sage counsel of old Thomas Fuller, himself renowned in his day for uncommon powers of memory: "Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load." But the sage doctor at least agrees with the Pandit in one respect, that of methodising one's learning. "Marshal thy notions into a handsome method," he remarks. "One will carry twice more weight trussed and packed up in bundles, than when it lies untoward flapping and hanging about his shoulders. Things orderly fardled up under heads are most portable."

Our Pandit had been out of practice some eight or nine years, having discovered that indulgence in these titanic tests was impairing his working mnemonic capacity; so he begged us to excuse any failures that might occur on this occasion. Avoiding details, which so general an article as the present does not exact, I shall summarize results by saying that, while he made one or two mistakes in nearly all of the separate tests, yet these were plainly attributable to want of practice, and the company were satisfied that he actually did about ninety per cent. of the work set him. It must be added

that this result was the more striking, since the gentleman whose task it was to keep him in conversation did his part so well that the Pandit was frequently in a roar of laughter at the questions put to him, and we outsiders thought his head must be like a looked burglar-proof safe to keep in all the incongruous bits of this kaleidoscope of memory.

H. S. OLCOTT.

PERSONAL RECOLLECTIONS OF ELIPHAS LEVI.*

ELIPHAS LEVI was the son of a poor shoemaker in Paris, who naturally was unable to give the boy any education, but his aptitude for learning and his avidity for picking up stray bits of knowledge were so great, that at last the neighbours used to talk of him as "the clever lad." The Curé of the Parish hearing of this appellation sent for the boy, and after questioning him on many subjects was much surprised to find him so intelligent. With the consent of his parents he placed him in the Séminary of Saint Sulpice in Paris, where he was brought up to be a priest, and became well versed in Latin and Greek, as well as a first-rate Hebrew scholar. As he advanced with his studies great doubts presented themselves to his mind; he penetrated into the mysteries of occult science and felt that he could not with a clear conscience embrace the tenets of the Catholic Church.

Before his last vows were taken he was sent as a punishment to an old out-of-the-way monastery, it having been discovered that he had on several occasions, while preaching in some country villages, given expression to opinions which were not considered consistent with the Catholic faith. He was kept a prisoner in this monastery for some months. His food was very scanty, consisting of little more than bread and water. He had a large room allotted to him on the ground floor; the roof was vaulted, bare cold stones formed the floor, and the furniture consisted of a pallet bed, one chair and a table.

This part of the monastery was said to be haunted, and he once related a very curious anecdote in connection with it. One night being in the dark (for he was not allowed a light) he heard sounds as if an immense number of people were marching across the end of the room; they seemed to come in at one door and go out at the other, though in the day-time he had never found any second mode of ingress or egress, no trace of a door being visible.

After passing many agitated and unpleasant hours he slept, and on awakening towards dawn saw the figure of a monk sitting by his side. He was startled, thinking it was a ghost, when the apparition said to him, "Do not fear; I am not a denizen of the other world, but a real living man." This monk proved a good friend to him, for from that day he was better treated, received sufficient food, was given a smaller and more comfortable room, and had even books lent to him and writing materials placed at his disposal.

On leaving the monastery he returned to the world, where he made the acquaintance of a beautiful young girl of sixteen, with

* Alphonse Louis Constant.

whom he fell in love. Her parents of course would not hear of her marrying him, as he was looked upon as an apostate priest. Young Louis Constant cut the matter short by running away with her. On hearing of the escapade of the young couple the parents relented and gave their consent to the marriage. The union unfortunately was not a happy one; they lost their two children at an early age; and one morning Eliphas woke up to find that his wife had left him for ever. He sought consolation in books and gave himself up altogether to the occult sciences.

I met Eliphas Levi in Paris when he was living in a small apartment in the Rue de Sevres. He was of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which covered nearly the whole of his breast. His apartment resembled a bric-a-brac shop, with specimens of the most beautiful and rare old china, tapestry, and valuable paintings. In one of the rooms there was an alcove in which stood a bed covered with a gorgeous quilt of red velvet heavily embroidered with gold; the curtains were also of red velvet bordered with massive gold fringe, and a red velvet step stood before this magnificent couch having a soft cushion also of red and gold laid upon the top.

Eliphas Levi lived a quiet and retired life, having few friends. Those who had the privilege of constant intercourse with him were his devoted admirers, and deemed themselves most fortunate when they could prevail on him to come out of his retirement. His habits of life were simple, but he was no vegetarian. In fact he was almost an epicurean, and this weak point, which shewed itself on many occasions, was often to me a matter of wonder. When I knew him his health was already broken and he was suffering from dropsy, which eventually killed him. Personally, I knew but little of him, our intercourse being principally carried on in writing, although I tried to make a point of visiting him twice a year. He always received me as a daughter, for he was of a kind and genial disposition. I found in him what I have never met in any other individual since—a profound knowledge on occult subjects; I believe there was not a book on mysticism that he had not read. He had a wonderful memory and a marvellous flow of language, his expressions and illustrations being of the choicest and rarest character. One could sit for hours listening to his eloquent discourses on the occult side of nature. With all these wonderful gifts he combined a benevolent, noble, and truthful nature. Never did I leave his presence without feeling that my own nature had been uplifted to nobler and better things, and I look upon Eliphas Levi as one of the truest friends I ever had, for he taught me the highest truth which it is in the power of man or woman to grasp. He had a horror of spiritualism, and used to say that mediums and spiritualists were like children playing with lighted matches near a barrel of powder which any moment might explode and destroy them.

His death occurred in 1875, and he was deeply regretted by the few friends and pupils who had learned to love and admire him.

MARY GEBHARD.

HAVE ANIMALS SOULS?

I.

"Continually soaked with blood, the whole earth is but an immense altar upon which *all that lives has to be immolated—endlessly, incessantly*".....
—COMTE JOSEPH DE MAISTRE. (*Soirées* 1. ii, 35).

MANY are the "antiquated religious superstitions" of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. *Flesh-eaters* cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few milleniums between ourselves and our cave-dwelling forefathers who sucked the blood and marrow from uncooked bones. Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden feathered pheasants. All this is only as it should be in our era of Krupp cannons and scientific vivisectors. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity—"the tyrant's plea!"—among Western nations; if hosts of victims in every city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men "whose God is their belly:"—if all this and much more cannot be avoided in our "age of Iron," who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without *any* good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their "younger brothers," however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the so-called civilized world, or even those daily enacted during the "shooting season." The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of

suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy, when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—*might* remains unto this day the synonym of *right*. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, “the mighty hunter before the Lord.” Christian ethics are as conveniently turned into paradoxical syllogisms as those of the “heathen.” The writer was told one day by a sportsman that since “not a sparrow falls on the ground without the will of the Father,” he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father’s will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The *rational* soul of the human being seems born to become the murderer of the *irrational* soul of the animal—in the full sense of the word, since the Christian doctrine teaches that the soul of the animal dies with its body. Might not the legend of Cain and Abel have had a dual signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called “vivisection rooms.” Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called “the learned butchers of the Institute”—at his ghastly work. I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the *modus operandi* of those “executioners,” a well known French author:—

“Vivisection”—he says—“is a speciality in which torture, scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It (torture) makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one *works* on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day’s work, in laying bare the whole of the living carcass they had been ordered to *chisel* out, and that in the evening, is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (*loi*) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow.”*

And yet these gentlemen boast of the *grand* object pursued, and of the *grand* secrets discovered by them. “Horror and lies!”—exclaims the same author. “In the matter of secrets—a few localisations of

faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of torture eternalised, beside which the terrible natural law of *autophagy* (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher’s knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!”*

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas Aquinas. Even De Mirville, that ardent defender of the rights of the church, calls such texts—“Biblical tolerances, forced from God after the deluge, as so many others, and based upon the decadence of our strength.” However this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisectionist—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in Genesis, in which God gives *dual* Adam—“dominion over the fish, fowl, cattle, and over every living thing that moveth upon the earth”—(Ch. i., v. 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer; “Not so. Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN;” and to this the student of occult philosophy may say “Amen,” and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question—“Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?”—he will reply:—“Because man is created in God’s own image and looks *upward* to his Creator and to his birth-place—heaven (*os homini sublime dedit*); and that the gaze of the animal is fixed *downward* on its birth-place—the earth; for God said—“Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind,” (Genesis I, 24). Again, “because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death.”

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man’s birth-place is in heaven any more than that of the last of creeping things—quite the contrary;

* *De la Resurrection et du Miracle.* E. de Mirville.

* *De la Resurrection et du Miracle.* E. de Mirville.

for we find in Genesis that if God created "man" and blessed "them," (Ch. I. v. 27—28) so he created "great whales" and "blessed them" (21, 22). Moreover, "the Lord God formed man of the dust of the ground" (II.—7): and "dust" is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in Ecclesiastes (Ch. III) which ought to have settled by this time every dispute upon the subject. "The sons of men...might see that they themselves are beasts" (v. 18)... "that which befalleth the sons of men, befalleth the beasts...a man has no pre-eminence above a beast,"—(v. 19) "all go into one place; all are of the dust and all turn to dust again, (v. 20)... "who knoweth the spirit of man that goeth upwards, and the spirit of the beast, that goeth downward to the earth?" (v. 21) Indeed, "who knoweth?" At any rate it is neither science nor "school divine."

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so. For, if it is quite true that God gave dual Adam—the "male and female" of Chapter I of Genesis—who has little to do with our henpecked ancestor of Chapter II—"dominion over every living thing," yet we nowhere find that the "Lord God" commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the vegetable kingdom and the "fruit of a tree yielding seed"—God says very plainly: "to you (men) it shall be for meat." (I, 29).

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In *Octavio* Tertullian writes to Minutius Felix: "we are not permitted either to witness, or even hear narrated (*novere*) a homicide, we Christians, who refuse to taste dishes in which animal blood may have been mixed."

But the writer does not preach vegetarianism, simply defending "animal rights" and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to regard physical man merely as the recognized paragon of animals, and the spiritual Ego that informs him as a principle midway between the soul of the animal and the deity. It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole Bible in the light of esoteric philosophy, which reconciles the whole mass of contradictions and seeming absurdities in it—he will never obtain the key to the truth;—for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter XXIV of Leviticus is full of it. Instead of the verses 17 and 18 as translated in the Bible: "And he that killeth a beast shall make it good, beast for beast" in the original it stands:—"life for life," or rather "soul for soul," *nephesh tachat*

nephesh.* And if the rigour of the law did not go to the extent of killing, as in Sparta, a man's "soul" for a beast's "soul"—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In Exodus (Ch. XX. 10, and Ch. XXIII. 2 *et seq.*) rest on the Sabbath day extended to cattle and every other animal. "The seventh day is the sabbath..... thou shalt not do any work, thou nor thy...cattle;" and the Sabbath year... "the seventh year thou shalt let it (the land) rest and lie still..... that thine ox and thine ass may rest"—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occasions on a par with man himself. The whole question rests upon the misconception that "soul," *nephesh*, is entirely distinct from "spirit"—*ruach*. And yet it is clearly stated that "God breathed into the nostrils (of man) the breath of life and man became a living soul," *nephesh*, neither more or less than an animal, for the soul of an animal is also called *nephesh*. It is by development that the soul becomes *spirit*, both being the lower and the higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

This statement will startle those good men and women who, however much they may love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. "The irrational soul of a dog or a frog divine and immortal as our own souls are?"—they are sure to exclaim: but so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows the animal *hoping for*, and *living in the expectation of the same* "deliverance from the bonds of corruption" as any good Christian. The precise expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

* Compare also the difference between the translation of the same verses in the Vulgate, and the texts of Luther and De Wette.

The fact that so many interpreters—Fathers of the Church and scholastics,—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency will be shown in this particular. But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal *amende honorable*. Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says: "The aim of all creatures is the service of man. Hence, together with him (their master) they are waiting for their renovation"—*cum homine renovationem suam expectant*.^{*} "Serving" man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word "renovation." Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The students of the Secret Doctrine explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward.....

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of that which people are pleased to call the "Word of God." The sentence "cursed be Canaan; a servant of servants shall he be unto his brethren" (*Gen. IX. 25*),—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed *Bible in hand*. Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because "the majority in the ancient world were slaves," as Geyer justly remarks. But so terribly imbued at all times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

"God gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over man
He made not lord; such title to himself
Reserving, human left from human free."

—says Milton.

But, like murder, error "will out," and incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern *philozoism* thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

^{*} *Commen. Apocal., ch. v. 137.*

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The "soul in animals" is, in the opinion of Bossuet, "the most difficult as the most important of all philosophical questions."

Confronted with the doctrine of the Church that animals, though not soulless, have no *permanent* or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

Though but a feeble attempt—one more elaborate would require volumes—the present Essay, by showing the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body for ever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us "soul," or neither the one nor the other is so endowed.

H. P. BLAVATSKY.

(To be continued).

ZOROASTRIANISM.

THE Avesta of the Zoroastrians is the only document they possess in which one may expect to find the true principles upon which the Zoroastrian philosophy is based. The Pehelvee and the Pazand texts of later days contain little, if any thing at all, to elucidate the esoteric interpretations of the Avesta; on the other hand, they appear to have been composed without any knowledge of the true philosophy, and much more with a view to make Zoroastrian theology plainer and more easily understood than the other perverted systems prevailing at the time of their composition. There is some reason to suppose that the Pehelvee Bundaish, which professes to be an exposition of the original revelation, namely, the Avesta, contains writings which can be made, to some small extent, to throw a little light on difficulties of the Avesta, but the rest of it appears to be too mystical and hence too unintelligible to be comprehended without a key. Even if such a key be found, it is not certain that it will explain the *true* Zoroastrianism and not the perverted Zoroastrianism as affected by subsequent doctrines at subsequent stages.

The Dabistan of Moshan Fani and the Desatir represent the doctrines of the Iranian Platonists, which do not appear to be materially different from Hinduism, Buddhism, Platonism, or Christianity as interpreted in that well-known book "The Perfect Way." But the books belong to the sect called the Sabceans or the star-worshippers, and they, therefore, cannot assist much in explaining the Zoroastrian mysteries.

There is no English translation of the Avesta save that by Bleck from the German of Spiegel, which is strictly literal. In Spiegel's version there may be many errors; but on the whole it may for the present be taken as the safest book for esoteric students, inasmuch as it has been compared with the Huzvareh and the Goojeratee translations. Such a book is the only one from which we can infer what the Zoroastrian translators and believers understood the meanings to be, and it is from such alone that one can expect to trace out a proper key. But to be carried away by those translators who have tried to force out meanings by bringing philological skill to bear upon them, will be tantamount to whirling round the world to no purpose. It would take pages to explain at length the reasons of a fact now admitted to be true and which we can but briefly mention, viz., that although Oriental scholars have rendered invaluable services to Aryan literature, they have not been able to understand Aryan philosophies in their true light. Some have written under the conviction that Christianity, as explained in the current Bible, is the only true doctrine and hence none others contain any truth, and that Aryan doctrines must therefore either be false or else formulated in a haphazard way, without any knowledge on the part of the formulators of the science of existence which we call Philosophy. Other writers have been guided by various views,—rationalistic, theistic, philological and philosophical. Their minds have never been disturbed by the thought that there existed any truth underlying the apparently absurd doctrines, and they have therefore taken no trouble in that direction, but have given out opinions in favour of one view or another as their fancies directed them. Such being the case, their writings have no practical value for students.

The Avesta is divided into parts as under:—

I. The *Vendidad*, which contains precepts for bodily purifications from impurities. These purifications do not appear to be inconsistent with the requirements of other mystic schools, and cannot be so with Zoroastrianism,—the ceremonies and the writings of which contain similar mystic principles. The *Vendidad* is capable of being interpreted by the aid of the science of animal magnetism, and by admitting that agency of astral beings which is recognized by all schools. There is much in the *Vendidad* as well as in all other parts of the Avesta which is not likely to be satisfactorily interpreted for some time, but a little perseverance ought to remove those difficulties.

II. The *Vispered*, the *Yasnas* and the *Gathas*. The two former are invocations, and appear to be intended for the lesser ceremonies, while the *Gathas* are for the greater ceremonies.

III. The *Khordeh Avesta*. This may be divided into two parts; the smaller *Khordeh Avesta* and the larger *Khordeh Avesta*. Both these contain some portions written in Pehelvec. These are distinctly marked in Bleck's translation of Spiegel. These Pehelvec writings in the *Khordeh Avesta* are composed, as stated above, in agreement with the Pehelvec and the Pazand books; not in harmony with the altered doctrines of subsequent periods. A student therefore, ought always to be careful not to confound these doctrines with the Zend writings of the Avesta.

The only proper prayer book for the laity is the smaller *Khordeh Avesta*.

The larger *Khordeh Avesta*, which consists mostly of the *Zashts* and of writings in *Pehelvec*, is of no practical use. The *Zashts* appear to be enlargements of the doctrines contained in the second part of the Avesta, but they are allegorical and mystical, and have no force either as invocations or as prayers, and consequently must be considered as a sealed book with no prospect of ever being rightly interpreted. Those Zoroastrians who make use of the *Zashts* as prayers are very much mistaken in so doing. No doubt there are passages to be found in the *Zashts* which may prove useful to students, but here their importance ends. One may ask whether the above remarks are also applicable to the *Farvardin Zasht*, which is intended for the invocation of the *Farvaslies*. It may be said in reply that the invocations contained in the *Vispered* and *Yasnas* appear to be the only proper invocations requisite in ceremonies, and that therefore the *Farvardin Zasht* has no significance. On the other hand, this *Zasht* is, in common with the others, an enlargement of an invocation, and it is not easy to say that the original principles have not been overstrained in the *Zashts*. But, as said above, these have no practical value, as they are too allegorical ever to meet with a solution.

In the absence of other books, the *Vendidad*, the *Vispered*, the *Yasnas* and the *Gathas*, combined with the knowledge of Hinduism, Buddhism, and Platonism, must of necessity be considered as sufficient for the purposes of students of Zoroastrianism.

No religion can be true which is not founded upon sound principles of the science of existence. Buddhism, Hinduism, Platonism and Christianity, although varying in outward forms, have one and the same philosophy underlying them. This science of existence, explaining how the universe came into existence, how it will end, whence man has come, whither he goes after death and what guides his destiny, was known to all the mystic schools, but it was kept secret and sacred under the garb of mystic ceremonies. The founders of religious doctrines were persons thus initiated and perfected, and not the so-called wise men of the world, who, merely by exercising their imagination, framed such doctrines as best suited their fancies. Buddhism, Hinduism and Christianity are not based upon such absurd imaginations, and while Plato and a host of his followers are stated to have derived their knowledge from Zoroastrianism, it would be the very height of absurdity to say that Zoroastrianism has no sound philosophy as its base. This absurdity becomes more evident when one understands the esoteric meaning of the Avesta and of the Zoroastrian ceremonies.

Eubulus affirms that Zoroaster "consecrated a natural cave, in the mountains near Persia, in honor of Mithra, the King and Father of all; and by the other things disposed within it, at right distances, the elements and quarters of the world." The cave of Mithra is mentioned by many others.

"In the Mithrean rites the two-fold motion of the stars, fixed and erratic, was represented, and the passage of the soul through them. To symbolize this there was set up a high pair of stairs

having seven gates, each of different metal, signifying each one of the seven planets."

The above description is very imperfect, but it will enable one to see that the cave and its internal organization were meant, like other mysteries, to symbolize the truth of the science of existence.

The doctrines of the Mah-Abadians, as related by Moshan Fani, are generally in agreement with the other philosophies. The doctrines contained in the Chaldean philosophy and in the Zoroastrian Oracles, and the doctrines of the Platonists (who make constant references to Zoroastrianism) are similar, and what reason is there to suppose that the Zoroastrianism of the Avesta alone had no philosophical basis or had one of a different kind? But those who rightly understand the Avesta and the Zoroastrian ceremonies can see plainly that Zoroastrian philosophy is not different.

As the object of this paper is to enable Zoroastrian students to know what literature they must study to obtain the most fruitful results, I may add that such students should study, over and above the entire Theosophical literature, the following: "The Perfect Way;" "The Rosicrucians," by Hargrave Jennings; "The Eleusinian and Bacchic Mysteries," by Thomas Taylor; "The Platonic Philosophy."

It will be asked, what necessity is there for Zoroastrian students to study the Platonic philosophy after they have read the Hindu and Buddhist philosophies? The answer is, that Plato and his followers appear from their writings to have derived their knowledge more from Zoroastrianism than from any other source. They make constant mention of Zoroaster and of his writings. Another reason is that the books of Plato carry a student through a very rigorous exercise of mental powers, raising difficulties of all sorts and then solving them all by strict adherence to his dialectics. By an exercise of this sort the student is taught to overcome very subtle difficulties, ultimately arriving at the truths of the science of being, or philosophy.

There is no translator in English, save Thomas Taylor, who rightly understood Plato. Taylor is not a very clear writer, but his extensive introductions to his translations of Plato's dialogues are a key to the philosophy of Plato, without mastering which one cannot expect to understand that prince of philosophers. Taylor's works are out of print, but his masterly introductions to the Parmenides and to the Timæus tempted me lately to reprint these two dialogues. These two introductions, if properly understood, will go a great way towards giving one a very satisfactory idea of the Platonic philosophy. In connection with Taylor, the Platonist magazines published in the United States of America should be read from the beginning.

It is a matter of no small regret that there is so little Zoroastrian literature to fall back upon, yet I have been convinced from long and continuous study that, if we are not able at present to put forth a completely satisfactory interpretation of the little that remains of the Avesta, the difficulties in the way are not so insurmountable as those presented by the too allegorical character of the Zashts and of the Bundaish, and will perhaps not require a

very lengthy period for solution. But much will depend upon the earnestness and the perseverance of those who take up the study.

It is a matter of no small wonder and surprise that not only is there no metaphysical book in Zoroastrian literature, but that there is no indication of there having ever existed a Zoroastrian metaphysical philosopher since the establishment of the religion. This is more evident from the Pehelvie writings of the Avesta, the writers of which even appear to have had no knowledge of the real doctrines, and to have been guided by very rough modes of thinking. We may suppose that the Zoroastrians have been as a rule warriors, hunters and agriculturists, but seldom philosophers. In spite, however, of the past, I am confident that great metaphysical geniuses will come forward at no distant date to save Zoroastrianism from being wrecked on the shores of bigoted ignorance, and put it abreast of Hinduism, Buddhism and Platonism. In what words can be expressed the extreme regret one experiences at the supine indifference of the Parsees towards the rehabilitation of their religion? Is it very difficult to realize the fact that, as at present existing, the days of their religion are numbered? Do they not see that the thousands they have hitherto spent have not enabled them to secure the co-operation of those educated Zoroastrians upon whom depends the life of their religion? But if they are still unable to see beyond the popular ignorance—if they still go on enriching sycophants and favouring books which can do nothing towards placing their religion upon a sound philosophical basis—if they still continue to waste money upon superstructures while the foundations are sandy and unsafe—if they still persist in their indifference to removing the burdens of those who are labouring on, though at considerable disadvantage to themselves—let them bear in mind that by their so doing their responsibility has not been lessened, and posterity will make them answerable. Fortunately, however, Zoroastrianism does not appear destined to die.

DUNJIBHOY JAMSETJEE MEDHORA.

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's Viveka Chudamani

(continued from page 65.)

THE pupil said:—

50. O Lord, in mercy hear! I am proposing a question, and when I have heard the answer from your own mouth, I shall have accomplished my end.

51. What is bondage? Whence is its origin? How it is maintained? How is it removed? What is non-spirit? What is the supreme spirit? How can one discriminate between them?

The Master said:—

52. Thou art happy, thou hast obtained thy end, by thee thy family has been sanctified, inasmuch as thou wishest to become Brahm by getting rid of the bondage of *Avidyá*.

53. Sons and others are capable of discharging a father's debts; but no-one except oneself can remove (his own) bondage.

54. Others can remove the pain (caused by the weight of) burdens placed on the head, but the pain (that arises) from hunger and the like cannot be removed except by oneself.

55. The sick man is seen to recover by the aid of medicine and proper diet, but not by acts performed by others.

56. Brahm must be perceived by the eye of knowledge (spiritual intuition) not by the teachings of a wise man; the form of the moon must be known through one's own eye, how can it be known through (the medium of) others?

57. Who but oneself (*atman*) is capable of removing the bondage of *Avidyā*, *Kama* and *Karma* (ignorance, passion and action) even in a thousand million of Kalpas?*

58. Liberation cannot be achieved except by the direct perception of the identity of the individual with the universal self, neither by *Yoga* (physical training), nor by *Sankhya* (speculative philosophy), nor by the practice of religious ceremonies, nor by mere learning.

59. The form and beauty of the lute (*vina*) and skill in sounding its strings are for the entertainment of the people and not for the establishment of an empire (in the hearts of subjects through the good government of the king).†

60. Good pronunciation, command of language, exegetical skill and learning, are for the delectation of the learned and not for (obtaining) liberation.

61. If the supreme truth remains unknown, the study of the scriptures is fruitless; even if the supreme truth is known the study of the scriptures is useless (the study of the letter alone is useless, the spirit must be sought out by intuition).

62. In a labyrinth of words the mind is lost like a man in a thick forest, therefore with great efforts must be learned the truth about oneself from him who knows the truth.

63. Of what use are the Vedas to him who has been bitten by the snake of ignorance? (Of what use are) scriptures, incantations, or any medicines except the medicine of supreme knowledge?

64. Disease is never cured by (pronouncing) the name of medicine without taking it; liberation is not achieved by the (pronunciation of the) word Brahm without direct perception.

65. Without dissolving the world of objects, without knowing spiritual truth, where is eternal liberation from mere external words having no result beyond their mere utterance?

66. Without the conquest of enemies, without command of the treasure of a vast country, by the mere words "I am a king," it is impossible to become one.

67. Hidden treasure does not come out at (the utterance of) the simple word "out," but there must be trustworthy information,

* One day of Brahma, i. e., one period of cosmic activity.

† To understand the purport of this sloka it must be remembered that the etymological derivation of the Sanskrit word for king (*Rājā*) is from the root *rāj* to please. The king was the man who pleased his subjects most. A comparison of this derivation with that of the word king from *cunan*, to know, will bring out a striking difference between the old Aryan and the Teutonic minds.

digging, and removal of stones; similarly the pure truth, itself transcending the operation of *maya* (*maya* here meaning the force of evolution) is not obtained without the instruction of the knowers of the supreme, together with reflection, meditation, and so forth, and not by illogical inferences.

68. Therefore wise men should endeavour by (using) all efforts to free themselves from the bondage of conditioned existence just as (all efforts are made) for the cure of diseases.

69. The excellent question now proposed by thee should be asked by those desirous of liberation, like a sage aphorism it is in agreement with the scriptures, it is brief and full of deep import.

70. Listen attentively, O wise man, to my answer, for by listening thou shalt truly be freed from the bondage of conditioned existence.

71. The chief cause of liberation is said to be complete detachment of the mind from transitory objects; after that (the acquirement of) *sama*, *dama*, *titikshā*, and a thorough renunciation of all *karma* (religious and other acts for the attainment of any object of personal desire).

72. Then the wise student (should devote himself) daily without intermission to the study of the scriptures, to reflection and meditation on the truths therein contained; then (finally) having got rid of ignorance the wise man enjoys the bliss of Nirvana even while on this earth.

73. The discrimination between spirit and non-spirit which it is now necessary for thee to understand, is being related by me; listen carefully and realise it in thyself.

74, 75. The wise call this the gross body which is the combination of marrow, bone, fat, flesh, blood, chyle and semen and is made up of feet, breast, arms, back, head, limbs and organs. It is the cause giving rise to ignorance and the delusion "I" and "my." The subtle elements are *akasa*, air, fire, water and earth (the higher principles of these elements are to be understood here).

76. By mixture with one another they become the gross elements and the causes of the gross body. Their functions are the production of the five senses and these are intended for the experience of their possessor.

77. Those deluded ones who are bound to worldly objects by the bonds of strong desire, difficult to be broken, are forcibly carried along by the messenger, their own karma, to heaven (*swarga*), earth and hell (*naraka*).

78. Severally bound by the qualities of the five (senses) sound and the rest, five (creatures) meet with their death, viz., the deer, elephant, moth, fish and black bee;* what then of man who is bound by all (the senses) jointly?

* It is said that music exercises a powerful fascinating effect on the deer. We are told that ancient Indian hunters used to take advantage of this fact and attract deer by playing soft music on the flute and thus lure the animals to their death. The elephant is constantly surprised and killed by hunters while in a state of stupefaction caused by the pleasure the animal derives from rubbing its forehead against the pine tree. Sanskrit writers frequently mention this circumstance. The moth, fish and bee are respectively attracted by sight, taste and smell.

79. In point of virulence sensuous objects are more fatal than the poison of the black snake (*Naja Trapidianus*); poison only kills one who imbibes it, but sensuous objects can kill (spiritually) even by their mere outward appearance (literally: by the mere sight of them).

80. He who is free from the great bondage of desires, so difficult to avoid, is alone capable of liberation; not another, even though versed in the six systems of philosophy.

81. Those only sentimentally desirous of liberation and only apparently free from passion, seeking to cross the ocean of conditioned existence, are seized by the shark of desire, being caught by the neck, forcibly dragged into the middle and drowned.

82. He only who slays the shark of desire with the sword of supreme dispassion, reaches without obstacles the other side of the ocean of conditioned existence.

83. The mind becomes turbid of him who treads the rugged path of sensuous objects death awaits him at every step like a man who goes out on the first day of the month (according to the saying of the astrologers);* but whoever treads the right path under the instruction of a guru or a good man who looks after his spiritual welfare, will obtain by his own intuition the accomplishment of his object; know this to be the truth!

84. If the desire for liberation exists in thee, sensuous objects must be left at a great distance as if they were poison, thou must constantly and fervently seek contentment as if it were ambrosia, also kindness, forgiveness, tranquillity and self-control.

85. Whoever attends only to the feeding of his own body, doing no good to others and constantly avoiding his own duty, and not seeking liberation from the bonds caused by ignorance, kills himself.

86. He who lives only to nourish his own body, is like one who crosses a river on an alligator thinking it to be a log of wood.

87. For one desirous of liberation, desires pertaining to the body etc. lead to the great death; he who is free from such desires is alone fit to gain liberation.

88. Conquer the great death—desire for the (sake of) the body, wife, and so on. Having conquered it the ascetics (*munis*) attain the supreme state of bliss (union with the Logos).

89. This gross body which we condemn is made up of skin, flesh, blood, nerves, fat, marrow and bones, and is filled with filth.

90. This gross body, produced out of the five gross elements, themselves produced by the quintupling process, through previous karma, is the vehicle of earthly enjoyments. In the waking state of that body gross objects are perceived.

91. The ego embodied in this through the external organs enjoys gross objects such as the various forms of chaplets of flowers, sandal-wood, woman and so forth.† Therefore it is conscious of the body in its waking state.

* There is here a play on the word *pratipada*, which means both "the first step" and "the first day."

† Typical of all sensuous objects.

92. Know that this gross body, on which depend all the external manifestations of the *purusha*,* is but like the house of the householder.

93. The products of the gross (body) are birth, decrepitude, and death. Its stages of development are childhood † and the rest. To the body, subject to diseases, belong the innumerable regulations concerning caste and condition, ‡ as do also honour, disgrace, adulation and the like.

94. Intellect, hearing, touch, sight, smell and taste (are called) senses by reason of their conveying perceptions of gross objects. Speech, hands, feet, etc., are called organs of action because through them acts are performed.

95, 96. The *manas*, *buddhi*, *ahankriti* and *chitta*, with their functions, are called the internal instruments. *Manas* is (so called) by reason of (its) postulating and doubting; *buddhi* by reason of (its) property of (arriving at a) fixed judgment about objects; *ahankriti* arises from egotism, and *chitta* is (so-called) on account of its property of concentrating the mind on oneself.

97. Vitality (*prāna*, the second principle), by the difference of its functions and modifications becomes like gold, water§ and so on, *prāna*, *apāna*, *vyāna*, *udāna*, *samāna*.

98. The five (faculties) beginning with speech, the five (organs) beginning with the ear, the five (vital airs) beginning with *prāna*, the five (elements) beginning with *akāsa*, *buddhi* (intellect) and the rest, *avidyā*, (ignorance) whence *kāma* (desire) and *karma* (action) constitute a body called *sukshma* (subtle) body (fourth, fifth, and sixth principles).

99. Listen! This body produced from five subtle elements is called *sukshma* as also *linga* (characteristic) *sarira*; it is the field of desires, it experiences the consequences of *karma* (prior experience); it (with the sixth principle added) being ignorant, has no beginning, and is the *upadhi* (vehicle) of *atman*.

100. The characteristic condition of this body is the dreamy state; this state is distinguished from the waking state by the peculiar manner in which its senses work; in the dreamy state mind itself revives the conditions created by the desires of the waking state.

101. This body having attained the condition of the actor manifests itself. In it shines the absolute self (seventh principle) which has as its vehicle intellect (higher fifth principle) and which is unaffected by any *karma* as if an independent witness.

* This word is not to be understood here as the absolute self, but merely the embodied self. *Purusha* literally means the dweller in the city, that is in the body. It is derived from *pura* which means the city or body, and *usha* a derivative of the verb *vas* to dwell.

† According to the Hindus the body passes through six stages,—birth, existence, growth, change, decline and death.

‡ There are four conditions of life: *bramacharya*, houseless celibacy; *grihasthya*, family life as a householder; *vanaprastha*, religious life in the forest; and *bhauikshya*, mendicancy. Hindu legislators have prescribed rules applicable to persons in each of these conditions.

§ As gold is transformed by modifications of form into bracelets, earrings, etc.; and water, by change of function, becomes steam or ice or modifies its form according to the vessel in which it is contained, so vitality receives different forms in accordance with the different functions it assumes.

102. Because it (seventh principle) is free from all union it is unaffected by the action of any *upadhi*. This *linga sarira* performs all actions as the instrument of *atma* just as the chisel and other tools (perform the actions) of the carpenter; for this reason the *atma* is free from all union.

103. The properties of blindness, weakness and adaptability exist on account of the good or bad condition of the eye; similarly deafness, dumbness and so on are properties of the ear and are not to be considered as belonging to the self.

104. In-breathing, out-breathing, yawning, sneezing and so forth are the actions of *prāna* and the rest, say the wise men; the property of vitality is manifested in hunger and thirst.

105. The internal organ is in communication with the path of the eye and the rest, and by reason of the specialising (of the whole) the ego* (*ahankara*) is manifested.

THE TRUE PRAYER.

THE necessity of prayer has almost been denied by many writers in the columns of the *Theosophist*, but I venture to think that it is from the standpoint of the Christian or Mahomedan form of prayer that it has been condemned. The "Upāsana" or prayer of the Hindus is certainly not what it is ordinarily supposed to be—a flattery to a personal God for his kindness in bestowing either earthly or spiritual benefits. To know what we are and what relations we bear to the Infinite is the ultimate aim of all sorts of Hindu prayer. The acquirement of this knowledge is called *Brahma Gnyanam*. To know God man must himself be a god. So long as he considers himself a separate individual apart from the supposed personality who, he considers, has created him, he cannot attain this end. To consider that all objects are in him and he himself is in every thing, is the only way of acquiring this knowledge, and all the Hindu ceremonies known as prayer are intended to foster the development of this idea of universal brotherhood. Krishna said to Arjuna: *Sharva Bhutasthamātmānam Sharva Bhutīnīchātmani Ikshate yogayuktātmā Sharvatra Shamadarsana*; (Bhagavad Gita) "The true Yogi sees everything with an equal eye in the idea that *Atma* is in everything and everything is in *Atma*." To pray therefore is not to mutter a collection of words or hymns or to ask a god to deliver us from sin or not to lead us into temptation, but to be active, and positive to all sorts of malignant influences, the passions and emotions of the mind. It is in other words the strengthening of the will for the subjugation of the earthly desires connected with self-interest. To pray is

* The corporeal eye by itself is incapable of seeing, otherwise it would not cease to see at the death of the body. In reality the eye sees by reason of its connection with the self through the egotism (*ahankara*) by the concept or object which may be described as "I am the seer." That this object is different from the egotism itself is clear from the fact that there exist other objects of a similar nature strung together or connected by the egotism such as "I am the hearer," etc.; here it is plain that the abovementioned concepts are none of them the egotism itself, for the disappearance of the concept "I am the seer" does not involve the disappearance of the egotism which manifests itself through other similar concepts.

not to be negative and helpless and ask the mercy of a mighty being to save us, but to regulate our own actions by our own exertions so that all evil thoughts and selfish material desires may gradually vanish, leaving the mind in that perfectly peaceful state in which alone the true knowledge of what "I am" signifies can be obtained.

The ceremonies of Hindu prayer commence with the worship of 'devatas'—not as personal deities, but as forces of nature that regulate the karma of a man. To pray to the goddess *Saraswati* is not to place a collection of flowers on the feet of the image of the goddess, but to practice such duties of life as will tend to render a man wise and learned. One who devotes his undivided attention to his studies is the true worshipper of the goddess of Learning. We in our worldly life are only the worshippers of *Lakshmi*, the goddess of Wealth, for in all our worldly duties our principal aim is the acquirement of riches; and although we do not actually construct the image of the goddess and worship her with flowers and incense, we are in reality her true devotees. A man addicted to carnality is similarly a worshipper of 'Kandarpa deva-mara' or Cupid. These devatas are thus both good and evil, and we ought by our daily actions and thoughts to try to be the devotees not of the malignant deities, but of the good ones like *Dharma*, &c., and so we shall be led gradually to our goal. The so-called prayers to these good devatas are nothing more than regulating our duties in life and freeing ourselves from lusts of all sorts, whether selfish or material, and unless this is accomplished the worship of the true God, *Brahma*, cannot be performed. To worship God is not to ask the mercy of a personal God for our evil deeds, but to free ourselves from the bond of *Avidya* (illusion or ignorance of self) and so gradually to arrive at the true knowledge. There is no word which signifies a personal God in the whole of the Hindu vocabulary. What we understand by *Iswara* is then merely a collection of attributes ascribed to the Infinite, and thus we hold *Iswara* to signify, not the first cause but a conditioned self-existent Being, like the *Dhyanchohan*, the first conscious and intelligent being who commenced the works of creation at the beginning of this *Manwantara*. This typical idea of the godhead is only assumed in order to worship him, that is to approach him, or in other words to develop all the good qualities we can conceive as belonging to an *Iswara* (*Shaguni*), our highest ideal of true manhood in its perfected condition. The highest *Jivan Mukta* *Yogi*, or *Mahatma*, like *Buddha* or *Sreekrishna* is, therefore, the only *Iswara* we have to worship. The form of prayer that has been adopted by our *Brahmo* friends is after the fashion of the Christian prayer, and is therefore no *Upāsana* at all as defined by the Hindus. To the Hindus such a prayer is unnecessary; but what we call prayer is the only way of obtaining the *Brahmagnyanam*, the knowledge of the absolute truth; theosophy, or the idea of universal brotherhood.

K. P. M.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras.

(Continued from page 113.)

Section III. Clause 3. (Continued.)

I SHALL now attempt to show how Aura endowed with colours emanates from human bodies, and how colours represent the character of human actions.

Form is an essential property of matter. All bodies—even the elementary particles of which the commoner substances are composed—are extended in space of three dimensions, that is, they have length, breadth, and thickness. "Quantity," says Kânâda, the great author of the *Nyâya* Philosophy, "is the universal quality common to all substances. It is fourfold; great and small, long and short. Extreme smallness and shortness are eternal; and extreme greatness and length—termed infinite—are likewise eternal. Within these extremes is the inferior magnitude or finite quantity, which is non-eternal; and this is of various degrees from the mote or tertiary atom, upwards to any magnitude short of the Infinite. The finite magnitude of products or effects results from number, size or mass. Infinity transcends the senses; i. e., an object may be too great or too small to be distinguishable."

Now, almost every body that has form, has also colour. Colour, it must be remarked, is not a distinct principle, existing separately from the body whence it is thrown off; but it is the inherent property of reflecting particular rays of light, which property is possessed by the constitutional elements of the body. "Colour," says the *Nyâya* of Kânâda, "is a peculiar quality, to be apprehended by sight; and it abides especially in earth, water and light; and it is a characteristic quality of the last. It is perpetual in the primary atoms; but not so in their products."

So we find that colour is present throughout Nature, animate as well as inanimate. The earth is clothed with a mantle of delightful green, interspersed with the brilliant hues of flowers and fruits. In like manner fire and water have colours of their own. Indeed colour is an essential requisite in every world inhabited by sentient beings. Were the objects of nature destitute of colour, or were one single unvaried hue alone spread all over the face of the universe, we should be at a loss to distinguish one object from another. Hence, by a peculiar adaptation of nature, all bodies are so constituted as to reflect one or more classes of rays of light and colour; and the eye is so exquisitely formed as to be differently affected by the different kinds of reflected rays, and is thus the faithful organ of the mind in discriminating between them and thereby giving rise to all the delights and benefits of vision. But all bodies do not reflect all colours, nor do all those reflecting the same colours do so in equal proportions. One body, for instance, absorbs all the rays of colour except the green one, which it reflects; and this body is consequently green; another body reflects the red

rays, absorbing all others, and is therefore red; and so on. And sometimes the colours apparently possessed by a body are not natural to it, but are borrowed from other bodies. "The blue colour of a clear sky is derived," according to Patanjali, "from the southern peak of the great mountain Mêru, which is composed of sapphire. On the other sides of the Mêru, the colour of the sky is said to be different, being borrowed from the hue of the peak which overlooks that quarter. Others suppose that the black colour of the pupil of the eye is imparted to the sky, (blue and black being reckoned tinges of the same colour) just as to a jaundiced eye every object is yellow." Some of the Western scientists attribute the blueness of the sky to the fact that particles of air and the minute globules of moisture constantly floating among them, reflect blue rays. And it is also suggested that of all the rays reflected from the earth into the atmosphere, the blue ones being the most refracted, have the least momentum, and are consequently more liable to be reflected back to the eye. In the same way the colour of the ocean is said to vary considerably from local circumstances. Its generic colour is generally believed to be dark blue; but in different places the sea is known to be green, and even red and yellow; this discoloration being due to the nature of the bottom, the weeds and insects on the surface, and so on.

The colour thus perceptible in bodies is a source of beauty and utility, and has therefore two significations. First, it expresses that feeling of the mind which accompanies the sensation produced by the action of coloured objects on our organs of sight; and secondly it denotes the peculiar quality of the coloured object, in virtue of which a certain feeling is excited in the mind. In either sense the subject of colour demands our careful attention. The sparkling lustre of the universal sunshine, the lurid glare of the thundercloud, the crimson streaks of the morning, and the rich and ever-varying glories of the sunset, successively call forth our admiration and contribute to our delight, while the quality of objects and the character of actions as indicated by colour are so many precious gifts of nature, which every human being ought to appreciate and utilise as he moulds and directs his conduct with a view to the attainment of the final goal. It is in this last mentioned sense that I propose to discuss the subject of colour in the following pages.

This subject is one of utmost difficulty, and can only be treated successfully by one who has made some fair progress in the study of occult science. Nevertheless, as it is the duty of every one to investigate and try to understand all that he can for himself, I have endeavoured to collect various passages bearing on the subject from such books as are within my reach, and these are here given in a condensed form, leaving the reader to make further investigations for himself with the help of the Upanishads and other works of esoteric science, together with treatises on anatomy, Eastern as well as Western.

"From THAT (*Tat*), which is the cause of all (*Kâranam*); which is not the subject of senses (*Aryaktam*); which is eternal without beginning or end (*Nityam*); and which is existing,

as well as non-existing, *i. e.*, in other words, which is manifested and unmanifested, (*Sat* and *Asat*), was produced *Purusha*." (*Mānava Dharma Sastra*. I. 11). This is the *Purusha* spoken of in the famous *Purusha Sūkta*, which really forms a part of the Rig Veda, and is not merely a recent interpolation, as some Orientalists seem to consider. Their views have been satisfactorily combated by one of themselves, namely, Dr Haug, the great Sanscritist, in his work on the origin of Brahminism.

From the union of *Purusha* with *Prakriti* (both of which are eternal; see *Bhagavat-Gita* XIII. 20), that is, from the direction and influence exerted by *Purusha* upon *Prakriti*; and from the inherent character of *Prakriti* itself, the material particles of the latter combined with one another, and assumed the form of one entire unity, composing the mundane Egg. (*Vishnu Purana* I. II. 1 to 56; *Manu* I. 27). In this egg, the Great Power, *Purusha*, sat inactive during a whole divine year; at the close of which, by virtue of his sole will, he caused the egg to divide itself (*Manu* I. 12; *Chandogya Upanishad* III. XIX. I.); and then divided himself,—becoming half male and half female. (*Manu* I. 32; *Brihat-Aranyaka Upanishad* III. IV. 3; *Satapatha Brahmana* XIV.—4-2, &c.). He is the same that is called *HIRANYAGARBDHA* in the Rig Veda, (X. 121—1 to 10), where he is described as being the first divine incarnation; the one that remained as an embryo in the water; and the one by whom the universe has subsequently been evolved. From this "first-born Lord" (*Prathamaja*), as declared in the *Taittiriya Upanishad*—(*Bhṛigu Valli*, X. 6), proceeded *Viraj*, otherwise called *Virat* (*Manu* I. 32). This is the *Virat* spoken of in the hymn of the *Purusha Sūkta*; and from this *Virat* proceeded mankind, and the rest. (*Manu* I. 33, &c.).

Now let us understand that the Supreme Lord,—the God,—the first manifestation of *Para-Brahma*, above spoken of, is described as being full of Glory, Light, Light of lights, Light without smoke, and so on (*Jyoti*, &c., see *Rig Veda* VI-9—5; *Chandogya Upanishad* III. 13—7 & III. 17—7; *Katha Upanishad* IV. 13; *Swetasvatara Upanishad* III. 8); and He is also said to be of golden (yellow) hue. (*Hēmānga*, *Hiranmaya*, *Rukmavarna*, *Swarnamaya*, &c., see *Rig Veda* X. 121—1; *Brihat-Aranyaka Upanishad* VII-XV. 1; *Adharva Veda* X. VII-28; *Mundaka Upanishad* III. I. 3; *Maitrayanya Upanishad* V. I; *Manu* I. 9; *Vishnu Sahasravama Sloka* 92; *Yekakshara Upanishad* ch. I. *Vāyu Purana* VI. 3). The identity and unity of the Deity thus described as Light and as Golden, are proved by the *Taittiriya Upanishad*, which calls Him by the compound name of *Surarna-Jyoti*, Golden-light. (*Bhṛigu Valli* X. 6); and by the *Rig Veda*, (IV. 58—2), which ascribes to the Deity the colour of *Gaura*, which in one sense means that which is white, pure and brilliant, and in another sense yellow, saffron and golden; thus combining the two into one, which we may call the *bright yellow*. The sacred import of this bright yellow, or yellow light, or yellow fire, or whatever it may be called, is only known to occultists; and we may hold that this bright yellow was the original colour.

Next, the male and female halves of the Divine incarnation already spoken of, and whom we may take to be the representatives of

Purusha and *Prakriti*, in the sense in which those words are understood as meaning the active and passive principles, are said to be of the blue (*Sāma*) and red (*rakta*) colours respectively. (*Avyakta Upanishad*, Ch. VI.) The blue and red may therefore be styled the second original colours.

The ascription of these three colours, yellow, blue and red, is not arbitrary. They are significant representatives of the real character of the objects of which they are the attributes. For the yellow which is the seat of luminosity, represents the *jyoti-mayam* (glory and light) of *Purusha*; while the blue, which is soothing and electrical, correctly denotes His sublime benevolence and power; and lastly the red, which is the seat of heat and passion, expresses the qualities of *Prakriti*, as manifested by embodied souls.

We may therefore fairly hold that yellow, blue and red, are the primary colours, and the sources of all other colours, hues and tints.

I know that white and black are generally mentioned with reference to the respective qualities of purity and impurity, merit and demerit, and so on; but this is no reason for presuming white and black to be among the original colours. In fact they are not colours at all in themselves; they are the compounds of several colours combined in different proportions. But as white is the most positive of all the colours, and excels all others in luminosity, it very properly represents what is pure and meritorious; whereas black, which is diametrically opposite to white, indicates opposite qualities, such as impurity and demerit;—while red stands midway, and denotes a mixture of good and bad qualities. Hence it is declared that white, black and red colours (*Sita*, *Asita* and *Rakta*) are the representatives of the three general divisions into which human actions may be divided according to their character. (*Mantrika Upanishad*, Ch. I.)

The three general divisions of the quality of actions, are *Rajoguna*, *Satwaguna*, and *Tamoguna* (the mixed, pure and dark quality—see *Dhyāna-bindu Upanishad*, Ch. I. *Bhagavad-gita*, XIV. 6); and because these qualities arise from the union of *Prakriti* with *Purusha*, the qualities of *Prakriti* are accordingly designated under the same names, namely, *Rajoguna*, *Tatwaguna* and *Tamoguna*, bearing the colours of *Lohita*, *Sukla*, and *Krishna* (red, white and black) respectively. (*Swetasvatara Upanishad*, IV. 5; *Sandilya Upanishad*, Ch. II. *Pingala Upanishad*, I, &c.) Similarly the three energies of *Purusha*, namely, *Brahma*, *Vishnu* and *Rudra*,—otherwise called *Anirudha*, *Pradyumna*, and *Sankarshana*, (as described in *Vishnu Purana*, V—XVIII; *Karma Purana*, Ch. 49. verse 39; and *Markandeya Purana* Ch. IV, and 41), which have influenced the aforesaid qualities or forms of *Prakriti*, are likewise said to be red, white and black, respectively (*Dhyāna-bindu Upanishad*, Ch. I.)

Here it may be questioned, in passing, how *Purusha*, which is Purity itself, came to be combined with the qualities of *Prakriti*, such as darkness. But we must understand that the union of *Purusha* with *Prakriti* is not mechanical. It is the influence exerted upon *Prakriti* in the same manner as fragrance affects an

individual's mind. (Vishnu Purana, I. II. 1). In this sense it must be understood that *Purusha*, affecting the *Rajoguna* of *Prakriti*, became himself *Brahma* the creator; affecting the *Satwaguna* of *Prakriti*, he himself became *Vishnu* the preserver; and affecting the *Tamaguna* of *Prakriti*, he himself became *Rudra* the destroyer. (Vishnu Purana, I. II. 1, &c.) This organization of the Trinity in Unity is beautifully illustrated with pregnant brevity by the single syllable *Om*, which, when pronounced as one word, forms the sacred emblem of *Purusha*; and, when considered as a trilateral word, consisting of A, U, and M., indicates the triple energy of *Purusha*, mentioned above as *Brahma*, *Vishnu* and *Rudra*; and the *Ardha-mâtra*, that is the nasal sound which follows the utterance of this word, and which in fact is the real *Om*, represents the source of these three energies, viz: *Purusha* Himself. Furthermore, these letters A, U, M, and the *Ardha-matra*, constitute the four conditions of *Purusha*, namely, the *Viswa*, *Taijasa*, *Prâgna*, and *Atma*,—otherwise called the *Jagrata*, *Swapna*, *Sushupti* and *Turya Avasthas*, i. e., the waking, dreaming, sleeping and blissful conditions. For a further explanation of this subject, I beg to refer my readers to the following works:—Chandogya Upanishad, I. I. Mândûkya Upanishad; I, I to 12, and II, 13; Adharva Sikha Upanishad. Chap. I; Dhyânabindu Upanishad, Chapter I; Râmatapanya Upanishad, Chapter I; Maitri Upanishad VI—22, &c., &c.

Now, confining myself to the subject on hand, I find that *Brahma*, *Vishnu* and *Rudra*, represented by A, U, and M, like the corresponding forms of *Prakriti* which have been influenced by them,—are described as red, white and black or blue respectively—(Dhâya-bindu Upanishad Chapter I.)

But how, it may be asked, is all this consistent with the popular notion, supported by such works as Adharva Sikha Upanishad (Chapter I), which attributes the *blue* colour to *Vishnu* and *white* to *Rudra*. This attribution is, I think, true only in respect of certain incarnations, and not generally. These two deities are of *all* colours, and are often described as such. Further, the condition of *Taijasa* (or *Swapna*), which is ascribed to *Vishnu* is white at one stage and blue at another; and similarly the *Pragna* or *Sushupti* condition of *Rudra* is blue at one stage and white at another: So that *Vishnu* is sometimes said to be white (moon's colour, *Sasi Varna*), and sometimes blue (*Sama*); and also sometimes has a blue body and white or yellow clothing; similarly *Rudra* is sometimes said to be white and golden, sometimes black, and often reddish black (*Nilalohita* and *Krishna Pingala*); and also having a white body and blue vestures—(See Rig Veda, I, 435 and II. 33—8; Adharva Veda XI—2—18; Vishnu Purana V. XVII and V. XVIII, &c., &c.) It is true that the Deity mentioned in the Vishnu Purana as having a white body and blue vesture, is *Bala Rama*. But *Bala Rama* is an epiphany of *Rudra*; for it is declared that *Bala Rama* is an immediate incarnation of *Sesha*; *Sesha* is no other than *Sankarshana*, and *Sankarshana* is *Kâla* or *Kâlanatha*, who is *Rudra* himself—(Krishna Upanishad Chapter I; Vishnu Purana II. V. V. I; and V—36; Kârma Purana

Chapter 48; Mârkandeya Purana IV—122; Mahâbharata, Santi Parvam, Chapter 285, Section 23).

Thus we see that yellow, blue and red are the primary colours; and white, black and red, have come to be recognized as the principal colours indicative of the character of objects.

This is true as well of the macrocosm as of the microcosm. Colour is a peculiar quality to be apprehended only with the aid of light; and the source of light is the sun. (Rig Veda, I. 50-4). As the visible sun we see in yonder sky illumines the moon and other planets, and the whole universe, and removes the darkness of the night, so the Divine (or Spiritual) sun that abides in the lotus of the human heart, diffuses light in man, and removes the darkness of sin (Rig Veda, I. 50—10). That which dwells within the lotus of the heart is the same that dwells in the sun in the sky. Its lotus is the same as the ether; and hence ether may equally be called the lotus, whether it exists in the heart of man, or in the universe; and its petals are the four cardinal quarters and the four intermediate points of the compass. (Maitri Upanishad, VI—2.) This is not all.

As the particular ray of yonder sun called the *Sushumna* is the most efficacious, and especially contributes to give light to the moon, (Nirukta, II. 6), so the particular ray in man (i. e., the artery) which bears the same name, *Sushumna*, is equally powerful, and illumines the soul and leads it on to the path of eternity, if it is properly attended to. (Yoga Sikha Upanishad, Chapter I, and Darsana Upanishad, Chapter I). Further this artery, *Sushumna*, is emphatically called the *Viswadhara* (the sustainer of all); it extends from *Mûlâdhara*, the navel circle, and passing through *Vinâdanda*, the spinal cord, reaches *brahma randhra*, the crown of the head; whence it diffuses a blissful *blue* light, which every sage beholds (Mandala Bramhana Upanishad, Ch. I, Sandilya Upanishad, Ch. IV.) ;—in the same way as the sun standing in the sky above us, gives out a *blue light* for the good of the world; for I may venture to affirm that the real colour of the sun is *blue*. And lastly, as the rays of the sun diffuse themselves in seven prismatic colours throughout the universe, so likewise the rays proceeding from the arteries in our body diffuse themselves in the ether that surrounds us. Indeed, both these classes of rays go by the same name *rasmi*. (Maitri Upanishad, VI. 30). Whatever colour and quality belongs to the external sun, belongs also to the internal one. The great Austrian author who was almost the first to discover the human aura in the Western world, viz., Baron Reichenbach, traces, by the experiences of himself and numerous sensitives, a great resemblance as to their direction between the colours of the aura around the human head and those of that which flows from a bar magnet, when turned vertically, thus showing the harmony between man and the outward universe. This harmony is thus expressed in the Chandogya Upanishad:—"The arteries of the heart exist, steeped in brown ethereal fluid; yea, in a white, a blue, a yellow, and a red ethereal fluid. Verily, the sun exists also as brown, as white, as blue, as yellow and as red. As the main road, with a village at each end, meets both this and that, so do the rays of the sun meet this region and that; from

that sun they spread; they then enter the arteries, and thence they spread out again" (Chandogya Upanishad, VIII. VI. 1 and 2).

This shows how intimate is the relation between the visible sun, and the sun within man; and let the reader note the fact that the prominent colours in both are yellow, blue and red, besides of course the white which is intended to represent the all-pervading light.

Let us now attend more particularly to colours observable in the human body under different conditions, and trace the nature of the qualities these colours indicate.

The five elements of which the human body is composed have colour. That the earth and water possess colour is obvious enough. The seven flickering tongues of fire, which represent the different stages or conditions of its blaze, are clearly mentioned in the books. (Mandakya Up., I. II. 4; Prasna Up., III. 5). Then *Vāyu* (air) which is in man, is fivefold, each division having a colour. Thus, the *Prana*, which is the air in the heart and which is ascending, is red (*rakta*); the *Apana*, which is the air located about the anus and which is descending, is whitish red (*indragupta*); the *Vyana*, which is the air in all parts of the body, and which may consequently be called the circulating air, is bright yellow (*archi*); the *Udana*, which is the air in the throat and which keeps down the food and drink which man partakes of, is white (*apandra*); and the *Samāna*, which is the air in the navel and whose function it is to carry the grosser portion of the food and drink to the lower bowel, and convey the finer portions to every part, and which we may call the equalizing air, is milk-white. (*Gokshīra-dhavalā*)—(See Maitri Up., II. 6; Amretanada Up., Ch. I; Prasna Up., III. 5.) And, lastly, the *Akas* (Ether) is likewise fivefold (*vyōma-panchaka*), namely, *Ākāsa*, *Para-ākasa*, *Maha-ākasa*, *Surya-ākasa*; and *Parama-ākasa*; each having a different colour, ranging up to "the indescribable blaze of pure light."—(Mandala Brahmana, Ch. I).

This is how the human body has come to be possessed of colours,—not merely the external but the most internal part of it also. The internal parts which now concern us most are the arteries and the heart. There are one hundred and one principal arteries in the body (Katha Up., VI. 16); and each of these is a hundred times divided; there are 72,000 branches of every branch of an artery; and within them moves the circulating air (Prasna Up., III. 6; Brihat Aranyaka Upanishad, IV. II. 20); and they are all steeped in colours. (Chandogya Up., VIII. VI. 1.) The arteries of the heart called *Hita*, extend from the heart outwards to the surrounding body. Small as a hair divided a thousand times, they are full of their fluid and coloured white, black (or blue), yellow, and red. (Kanshitaki Upanishad, IV. 20). The Brihat-Aranyaka Upanishad adds green to the said colours. (IV. III. 20); and the Commentator of that work remarks;—"food when digested becomes blue, if there be an abundance of the airy humour; yellow by an abundance of bile; white by an abundance of phlegm; green by a deficiency of bile; and red by an equal mixture of all the humours; and in this manner, even the vessels, through which these humours pass, assume the same colours. In

those five vessels abides the subtle body; and dependent upon this subtle body are all the impressions produced by the belief in the worldly attributes of a higher and lower state."—(See Maitri Up., VI. 30.)

Then, as to the heart itself, it (the *Hridaya*) is *ashtadala-padma*, or an eight-petalled lotus. These eight petals or angles represent the eight points of the compass: 1. The petal on the east is *sveta* (white); 2. The petal on the south-east is *rakta* (red); 3. The petal on the south is *krishna* (black); 4. The petal on the south-west is *nila* (blue); 5. The petal on the west is *sphatica* (crystal-like); 6. The petal on the north-west is *Manikya* (ruby-like); 7. The petal on the north is *Pita* (yellow); and 8. The petal on the north-east is *Vaidurya* (like Lapis lazuli). There are minor petals between these eight principal ones; and each of them has a colour. (*Dhyāna-bindu Upanish.*, Ch. I.)

Thus colour is connected with the physical, mental, and moral conditions of mankind; man's action is influenced by colour; and it manifests itself by means of colours. (*Mahā-bharata*; *Moksha Dharma*, 181 Chapter). The soul which abides in the lotus of the heart being dynamic, the character of human action varies and is good, bad, or mixed, according to the quality of the particular petal in which the soul may be resting for the time being; as for instance, if the soul's resting place be the first petal in the foregoing list, man's action will have a tendency towards virtue; if in the second, to slothfulness; if in the third, to anger; if in the fourth, to vice; if in the fifth, to pleasure; if in the sixth, to confusion; if in the seventh to contentment; if in the eighth, to mercy; and so on. (*Dhyāna-bindu Upanishad*, Ch. I). But it must be remarked that this is only a rough outline, and that the emanations of colour and the consequent display of character are not always the same as above indicated. The shades of human thought are various and innumerable, and the shades of colour-emanations resulting from the evolution of thought are therefore necessarily various and innumerable. These variations depend not only upon the quality of thoughts evolved, and the locality of the soul for the time being, but also upon a number of other circumstances, physical, mental, moral and spiritual, which are inevitably connected with human existence as a whole. So that no hard and fast rule can be laid down for the guidance of those who endeavour to read human character from the emanations of coloured Aura. Each person should trust mainly to his own study and experience of human nature; bearing in mind the broad general rules laid down in the *Bhagavadgita*, namely:—The *Satwaguna* is pure, clear, and free from defect; and entwined the soul with sweet and happy consequences. Its colour-emanation is white. The *Rajoguna* is of a passionate nature, arising from the effects of worldly desires; and imprisoneth the soul with corresponding consequences. Its colour-emanation is red. And the *Tamoguna* is the offspring of ignorance, and confounds and vitiates the faculties of the mind, and imprisoneth the soul with sloth and intoxication. Its colour-emanation is black (Chapter XIV, verses 5, &c.) See also Chapter XVII of *Bhagavadgita*, where something like an inventory

is given of the particular actions that may be said to appertain to particular colours in a general way.

Such colour radiations are being gradually recognised by the Western scientists. Baron Reichenbach, of Austria, proves, by means of personal experience and the testimony of numerous sensitives and others, that "a fine force (Aura) issues from all known elements and substances, and appears in beautiful lights and colours which can be both seen and felt." This view is fully endorsed by Edwin D. Babbitt of New York in his work on Principles of Light and Colour; and he quotes the evidence of numerous persons in support of this view. The following description of the psychic colour-emanations, as furnished to the last named writer by one Mrs. Minnie Merton will be found interesting: "In the base of the brain (the animal loves), the colours are a dark red, and in persons of a very low nature, almost black, while in the upper brain the colours assume a yellowish tint, and are far more brilliant. In a high nature, the colours over the moral and spiritual powers are almost dazzling with the yellow tint nearly merged into white, and far more exquisite than sunlight. In the higher front brains, in the region of the reasoning intellect, blue is the predominant colour, becoming lighter as it approaches the top brain, and darker as it comes down to the perceptive (over the brow), with a little touch of the violet in its outer edges. Benevolence emits a soft green light of indescribable beauty. Over firmness the colour is scarlet, and over self-esteem, purple. As you move down the sides of the head, from the moral powers towards the lower loves, it becomes orange, then red, then dark (at the bottom). Very low natures sometimes emit such a dark cloud from the base of the brain, that it seems as though I could scarcely see them. When a person laughs or sends forth happy thoughts it causes a dancing play of bright colours; but when in violent passion, a snapping and sparkling red is emitted." Here Professor Babbitt remarks that the above description nearly coincides with his own perception of the same phenomena; and that an eminent savant informs him that this is in harmony with the colours as he has seen them.

From all that has been said above, the reader will perceive that the coloured emanations of human aura are not merely imaginary, but real, and are thus proper subjects of observation and ocular demonstration, and are destined to yield permanent results affecting the life of man now and ever hereafter. True, those emanations vary according to the condition of different stages of life, and according to the quality of different thoughts evolved at every moment of individual existence; thus displaying the character of each isolated action as distinct in itself. But the effect of such isolated and momentary occurrences, good, bad or mixed, constitutes the sum total of individual existence, and makes up the character of the man as a whole; it survives the death of the gross physical body; inures to the soul, and adheres to it, during all its transmigrations, including re-birth in this world.

The general character of each man may be said to assume a peculiar colour, formed as it is by the composition and decomposition of different colours acquired and abandoned during the whole

period of his existence; and this constitutes the predominant colour in man, pervading all other colours of the Aura he is constantly throwing out during the subsequent stages of his existence. It is by this colour that the Karma of the individual is measured; and by it the extent of progress he may have made on the good or evil path is ascertained. The Mahâ-bhârata declares that the colour which indicates the general character of an individual is seven-fold, namely, black (*krishna*), 2 dusky (*dhuma*), 3 blue (*nila*), 4 red (*rakta*), 5 yellow (*haridra*), 6 white (*sukla*), and 7 pure white (*para-sukla*); and states that so long as man continues to be of an evil mind, the general colour of his Aura will be black; and he will be in the lowest stage; but when he strives for moral advancement, he passes through various stages of purity, and the predominant colour will grow gradually purer and purer; so that when he arrives at the first stage of meritorious progress his aura will be reduced from black to a dusky hue; and it becomes blue when he makes some appreciable progress in purity. Then, there arises a struggle between his higher and lower principles; and his aura becomes red. If he succeeds in the battle, and comes out victorious, the aura will be yellow; a further progress will render it white; and when the highest stage on the path of purity is reached, the aura will be perfectly pure and brilliant. (Mahâ-bharata, Saute-parva Mokshadharma, Ch. 181). The same idea is conveyed in the Mandala Brahmana Upanishad (Chapter I), which assures us that a neophyte, as he advances in the path of righteousness, perceives in himself streams of light of the colour of *nila* and *samua* (blue of different kinds); then of *rakta* (red); and then of *pita* (yellow of different hues) successively, until he attains to the brightest. And the whole subject is summarized by Patanjali in one single aphorism (No. 7 in the Chapter on Emancipation) in his work on the Philosophy of Yoga. He states that black is the aura of a bad man and white is that of a good man, while a mixture of black and white is the colour of a man who stands midway between them; and that the colour of an adept is neither black, nor white, nor mixed; for he generates no karma which can be understood in the ordinary sense as good or bad; he attains to that position in which unalloyed purity and brilliancy become his properties.

Here I must ask my readers to recall to memory what has been already stated, viz., that there is an intimate relation between light (colour) and sound. The seven prismatic colours correspond to the seven variations of *Nâda* (sound). *Na* means *Prâna*, the vital air; and *da* represents *Agni* or *Tejas* (fire or heat), which proceeds from the body when agitated by the vital air; so that *Nâda* has the same source as the *Aura*, (Rig Veda, I. 50. 8 and 9; Chandogya Upanishad, II. XXII; and Sangita Sastra). Again, the material emanations thus flowing out of our body are all odoriferous. So that the character of human action is disclosed by means of colour, sound and smell; and how this is done is stated in the Brihadarany Upanishad (III. III. 3); Maitri Upanishad (II. 7); Markandeya Purana (VI. 33) and so forth.

When the devoted disciple hears the sacred sound, *Anāhata-sabda* which proceeds from the innermost recesses of his person; listens to this blissful sound with an undivided attention; and perceives a *Jyoti*, light, amidst this sound; and when his mind becomes *enrapport* with this Divine Light, then he beholds HAMSA (the microcosmic sun) the all-pervading VISHNU, the highest manifested form of PARABRAHMA, in all His glory; and this is the end of the disciple's journey. (Yogasikha Upanishad, Chapter VI).

(To be continued.)

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series).

IV.

THE initiate should never tell another person even the degree to which he belongs, and this for imperious reasons that depend on inviolable laws of religion and of nature. The initiate should take the greatest pains to conceal his own powers and should live with the greatest simplicity. One single idea of ostentation, one single public act of thaumaturgy would be an abuse of power that would ruin its possessor for ever. He ought to submit to the vicissitudes of human life; and on no account should he ever, in order to avoid some inconvenience, employ a power which is only real so long as it is disinterested. He is the bearer of peace and wisdom; people feel better when they are near him; and yet he is but a very ordinary man, at least to all appearance. People see influences change, they see obstacles give way of themselves, they see good produced and evil got rid of, and all this seems to happen quite naturally and without any indication that the initiate has had any part in bringing it about; none know what dangers continually surround him, and what risks he runs at every moment of being devoured by the monsters whom he releases from their chains. He is always standing in the midst of terrestrial passions like Daniel in the lions' den; but on the other hand, how deep are the interior joys that fill his heart! At times he feels himself too weak to support them. The woes of the world cause more suffering to him than to others, for he suffers with all who are in sorrow. He is far from being impassible like the Mejnour of Lytton's famous romance, but he rather resembles Ulysses—bound to the mast of his ship, he listens to the song of the Syrens and is moved by their beauty, but he cannot throw himself into the water and swim towards them, for he is the captive of his science.

Science extinguishes none of the fires of life, it does not freeze the heart, it does not disenchant the mind, for it causes a man to know and to possess the true light, the perfect love, the truth wholly void of error. All this is the work of time, and is only to be accomplished through trials.

He who is the slave of nothing is able to dispose of all. The first thing then to be done by him who aspires to the power of the initiates is to render his heart and spirit entirely free. He must release the natural forces from the natural chains that cause them

to degenerate into passions, and to accomplish this he must absolutely refuse his consent to all weaknesses. Let us take an example: pride is a natural force if it be free, and it is a capital sin if it be a slave. What is legitimate pride? It is merited self-esteem, but we are not estimable if we are weak and unjust. To pretend to elevate ourselves by abasing others, to require that everything should give way to our caprices and that even our faults should be admired is both odious and ridiculous, and such conduct merits and obtains nothing but contempt. No one has the right to exempt himself from duty, and he who neglects his duty has no claim either to his own esteem or to that of others. We cannot always choose our duties, but by our knowledge of life we may be able to make them easier, and the very sentiment of our own dignity rigorously imposes them upon us.

The faults that we commit against reason or against the law destroy our moral equilibrium, and this destruction is the beginning of madness. It is for this reason that all initiators demand of their neophytes an expiation of the past and cause them to submit to trials. Whoever is capable of consenting in cold blood to an act for which honest men would have a right to reproach him, is a profane person whom the sanctuary refuses to receive. We often deceive ourselves as to the nature of sins, and certain actions seem innocent provided they are done in secret. For instance, suppose I had, unknown to anybody, taken a sum of money belonging to Rothschild, I should do him no harm by keeping it and it might be the means of saving me from a great danger. Should I be very culpable if I did not return it?

Not before the world, because the world would know nothing about it, but before my conscience I should be a thief, and I should feel the more guilty since my robbery had been attended with no danger and was thus a cowardly as well as a wicked action.

The magic priesthood requires a white robe that must be either new or else carefully washed, and this robe represents the soul of the initiate, into which nothing must find admittance that is evil or even imperfect.

During sleep the tired organs are like the strings of an instrument that goes on vibrating though the player has ceased to touch the notes. This mechanical vibration may produce sounds, but not a harmony, because it is no longer directed by intelligence.

It is the same with our perceptions in dreams. Our brain, through which all the nervous centres are connected with one another, is indeed a stringed instrument, but one that is very rarely in tune. Some of the strings are more sonorous than others, and there are some the tension of which has been so altered by the workings of some great passion, some great sorrow or some great sin, that the notes themselves are changed. Thus it often happens that joy calls forth tears, and that pleasures are followed by profound disgust and cruel bitterness. Again, a day full of happiness is frequently followed by a night of horrid nightmares. So too the excess of joy is often attended with danger to those who have deeply suffered. They are like the wounded who, after a perfect cure, still feel the pain of their wounds under the influence of certain atmospheric conditions. If our sleep

is not sound enough to overcome the vibration of the psychic instrument, or if that instrument has been thrown into disorder by excesses, it goes on vibrating spontaneously during our waking moments, especially at times when the mind is inattentive, and thus produces day-dreams; and these may further develop into apparitions or visions. The seer alone sees and touches the pleasing or terrible object of his dream—hence this object has no existence save in the workings of his over-excited organism. If the vision is seen by more than one person, it is because the nervous tremors are communicated by contagion. Those visions that are persistent and as it were continually pursue us, indicate that an organ is more deeply affected.

In the delirium of fever, the visions are hideous and mocking, mingled with mad extravagances; this arises from the inflammation of the blood. Hell as represented in the Middle Ages is a delirium of the monkish brain.

From what has been said it will be evident that visions are by no means desirable, and yet persons are continually endeavouring to procure them by the use of various magical practices. The above explains moreover why fasting and abstention from sleep are necessary preparations for evocations, and also why so many of the magical practices prescribed are intensely fatiguing to the brain. If after all no vision is produced, the reason is that the operator has not made himself sufficiently ill, and there is nothing to be done but to begin all over again.

There are moreover certain substances, narcotic and at the same time irritant in their effects, which immediately throw the brain into the necessary diseased state; it is needless to point out the folly of using such means to obtain visions, the consequence of which may be not only dangerous but fatal. Instead of trying to obtain visions when we are naturally free from them, we ought rather to try every means to dispel any that may appear. It is folly, believe me, to call the devils forth from their abode, and none may rashly read the forbidden page of Mejnour's secret book.

Reviews.

SCIENTIFIC ROMANCES.*

THESE Romances, while they are what they profess to be—*scientific*, are at the same time a remarkable instance of the convergence of different lines of true thought, since they might equally well be read as *theosophical* romances, being full of suggestions of inner meanings and spiritual correspondences to one who looks for these.

"What is the Fourth Dimension?" was originally published in the now defunct University magazine. It has been revised and some new matter added in the republication. We will give some extracts from it, but the whole article is well worth a careful perusal.

"It is the object of these pages to show that, by supposing away certain limitations of the fundamental conditions of existence as we know it, a state of being can be conceived with powers far transcending our own. When this is made clear it will not be out of place to investigate what relations would subsist between our mode of existence and that which will be seen to be a possible one." In order to obtain an adequate conception of the limitation of the space in which we move, the author imagines beings existing in a space still more limited, knowing only one or two dimensions instead of, like ourselves, three. He shows what curious tricks it would be possible for us to play with a two-dimensional being, that is, one so circumstanced as to be confined to a plane. Having made it clear that beings can be conceived of as living in a more limited space than ours, he proceeds to suppose away the limitation of our space. He compares the dimensions of a figure with the powers of a number. The line, the square and the cube correspond with the first, second and third powers; by what figure correspond with the fourth power be represented? "It then, he inquires, shall the fourth power be represented? "It must not differ from the cube simply in shape. It must differ from a cube as a cube differs from a square. No number of squares will make up a cube, because each square has no thickness. In the same way, no number of cubes must be able to make up this new unit * * * For the sake of convenience, let us call the figure we are investigating—the simplest figure in four dimensions—a four-square * * * A being in three dimensions looking down on a square sees each part of it extended before him, and can touch each part without having to pass through the surrounding parts, for he can start from above, while the surrounding parts surround the part he touches only in one plane. So a being in four dimensions could look at and touch every point in a solid figure. No part would hide another, for he would look at each part from a direction which is perfectly different from any in which it is possible to pass from one part of the body to another." "Points bound lines, lines bound plane figures, planes bound solid figures. Solids then must bound four dimensional figures * * * If a four-square were to rest in space it would seem to us like a cube. To justify this conclusion we have but to think of how a cube would appear to a two-dimensional being. To come within the scope of his faculties at all, it must come into contact with the plane in which he moves. If it is brought into as close a contact with this plane as possible, it rests on it by one of its faces. This face is a square, and the most a two-dimensional being could get acquainted with of a cube would be a square." But although Mr. Hinton has not suggested this, it is quite possible to imagine a two-dimensional being who, through some accident of circumstances—perhaps because he was fond of exploring the limits of the known—had, in a fit of abstraction, slipped round the corner and thus become cognisant of a second face of the cube. How two planes—worlds they would be to him—could co-exist would be an insoluble mystery, as he would be altogether ignorant of the cubic content, but that they did co-exist he would have had ocular demonstration. There is something analogous to this among ourselves in the case of clairvoyants or others who have accidentally developed powers of cognizing the astral space, powers which are a mystery to themselves and which they do not understand how to use and control.

From thin sections in a microscope "the investigator going over each of these sections, noticing all their peculiarities, constructs in his mind the shape as it originally existed from the record afforded by an indefinite number of slices. So to form an idea of a four-dimen-

* No. I. What is the Fourth Dimension? No. II. The Persian King, or the Law of the Valley, by C. H. Hinton, B. A. London—W. Swan Sonnenschein and Co., Paternoster Square, 1884.

sional figure, a series of solid shapes bounded on every side differing gradually one from another, proceeding it may be to the most diverse forms, has to be mentally grasped and fused into a unitary conception."

Mr. Hinton, to illustrate by analogy the conditions of material existence, imagines a system of lines or threads passing through a plane, and tracing transitory lines and figures on the plane as they pass.

"It is needless to say that all the considerations that have been brought forward in regard to the possibility of the production of a system satisfying the conditions of materiality by the passing of threads through a fluid plane, hold good with regard to a four-dimensional existence passing through a three-dimensional space. Each part of the ampler existence which passed through our space would seem perfectly limited to us. We should have no indication of the permanence of its existence. Were such a thought adopted, we should have to imagine some stupendous whole, wherein all that has or ever will come into being, co-exists, which, passing slowly on, leaves in this flickering consciousness of ours, limited to narrow space and a single moment, a tumultuous record of changes and vicissitudes that are so but to us. Change and movement seem as if they were all that existed. But the appearance of them would be due merely to the momentary passing through our consciousness of ever-existing realities."

A four-dimensional being, Mr. Hinton argues, would be able to make but a part of himself visible to us. He would appear and as suddenly disappear, leaving no trace of himself in space, and there would be no barrier or confinement of our devising that would not be perfectly open to him. On the supposition that just as in our space there are centres of attraction whose influence radiates in every direction, so in the ampler space there might be centres of attraction whose influence similarly radiates. As water seeking the centre of attraction spreads over a plane, so it may be that gases and the more mobile liquids, when expanding in every direction in our space, are acting under the influence of a centre of attraction somewhere in the fourth dimension.

"If a fourth dimension exists there are two possible alternatives; one is, that there being four dimensions, we have a three-dimensional existence only. The other is that we really have a four-dimensional existence, but are not conscious of it. If we are in three dimensions only, while there really are four dimensions, then we must be relatively to those beings who exist in four dimensions, as lines and planes are to us. That is, we must be mere abstractions. In this case we must exist only in the mind of the being that conceives us, and our experience must be merely the thoughts of his mind—a result which has apparently been arrived at, on independent grounds, by an idealist philosopher. The other alternative is that we have a four-dimensional existence. In this case our proportions in it must be exceedingly minute, or we should be conscious of them. If such be the case, it would probably be in the ultimate particles of matter that we should discover the fourth dimension, for in the ultimate particles the sizes in the three dimensions are very minute, and the magnitudes in all four dimensions would be comparable * * *. Apart from the interest of speculations of this kind they have considerable value; for they enable us to express in intelligible terms things of which we can form no image. They supply us as it were with scaffolding, which the mind can make use of in building up its conceptions. And the additional gain to our power of representation is very great. Many philosophical ideas and doctrines are almost unintelligible because there is no physical illustration which

will serve to express them. In the imaginary physical existence we have traced out, much that philosophers have written finds adequate representation. Much of Spinoza's Ethics, for example, could be symbolized from the preceding pages. Thus we may discuss and draw perfectly legitimate conclusions with regard to unimagined things."

Since the first publication of "What is the Fourth Dimension?" a little story entitled "Flatland," founded on the ideas contained in it, has attracted considerable attention.

The second of the Scientific Romances is a sort of allegory, representing the laws of action and reaction and the conservation of energy. A king of Persia rides across a great mass of rock that bridges a ravine. Before his courtiers can follow, the mass falls crashing down and the king finds himself alone in a great valley. He searches for an outlet, but finds none. At night he stretches himself beneath a tree and sleeps. Suddenly he is awakened, and in the morning sees, on the opposite side of the chasm, an old man playing on a pipe. The piper tells him "I am he who appears only when a man has passed for ever beyond the ken of all that have known him. I am Demiourgos the maker of men."

This is very faithful allegorising. When a man ceases to live in the externals of the world and begins to contemplate the abstract reality, the unchanging noumenon that underlies the manifestation of ever-changing phenomena, he is for ever separated from his fellows by an impassable chasm, and undistracted by multitudinous effects he begins to perceive the harmonious law that underlies them, and in his action he becomes one with the action of nature.

"The old man lifted his pipe in both his trembling hands, and began to blow. It was a strange instrument, for it not only produced the shriller sounds of the lute, and the piercing notes of the trumpet, but resounded with the hollow booming of great organ pipes, and amongst all there came ever and again a sharp and sonorous clang as of some metal instrument resounding when it was struck. And then the king was as one who enjoys the delights of thought. For in thought, delicate shades, impalpable nuances, are ever passing. It is as the blended strains of an invisible orchestra, but far more subtle, that come and go in unexpected metres, and overwhelm you with their beauty when all seemed silent. And lo, as the strains sound outside—palpable, large as the firmament, or real as the smallest thing you can take up and know it is there—outside stands some existence revealed—to be known and returned to for ever."

So the king, listening to their music, felt that something was rising behind him, and turning, beheld course after course of a great building; almost as soon as he had looked it had risen completed, finished to the last embossure on the window, the tracing on the highest pinnacles. All had happened while the old man was blowing on his pipe, and when he ceased all was perfect, and yet the appearance was very strange, for a finished and seemingly habitable building rose out of waste unreclaimed soil, strewn with rocks and barren. No dwellings were near the palace to wait on it, no roads led to it, or away from it. 'There should be houses around it and roadways,' said the king; 'make them and all that is necessary for a state.' Blowing on his pipe in regular recurrent cadences, the old man called up houses close together, then scattered singly along roads which stretched away into the distance, to be seen every here and there perfectly clearly where they ascended a rising ground. And near at hand could be distinguished fields of grain and pasture land. Yet as the king turned to walk towards the new scene the old man laughed.

'All this is a dream,' he cried; 'so much I can do, but not at once.' And breathing peals of music from his pipe, he said, 'This can be, but is not yet.' 'What,' asked the king, 'is all a delusion?' And as he spoke everything sank down. Nothing remains but a single cottage in which the king finds two children lying in a sort of lethargy, for it is the law of the valley that in every action the pleasure and pain are equally balanced, and consequently there is no motive to activity. The piper explains how the king can stimulate the children to activity by himself taking a part of the pain so that the pleasurable elements may preponderate for them. The king receives from him certain luminous rays which proceed to and from every part of the valley, and through these he has the power of acting where he will. At first he bears a portion of the pain of each individual action of the children, but by degrees they are led on to perform whole series of actions in which pleasure slightly preponderates on the whole, and so the king economises his pain-bearing power and can use it so as to produce the best results. In course of time the valley is populated and divided up into tribes, the most favored position being the centre, for there the king's activity in bearing pain was the greatest and life most developed; at the outskirts dwelt the ruder people. But the king was lonely, for when he appeared among them they recognised his power and were afraid, and tried to lay hands on him, so he withdrew his pain-bearing for a little space and they sank into apathy again like the children at first, and a horrible report sprang up of a being who struck all who looked on him with torpor and death. Then the old piper counselled the king to give some of the rays to one among the beings, so that he might have, like the king, the power of bearing pain for another, and being like him would understand him. And the king communicated some of his rays to a prince, the one most perfect in form and mind in the whole of the valley, and he comprehended existence and saw that in reality the pleasure and the pain were equal, and the prince cried out for deliverance and longed to pass away into nothingness; yet all his life, his deeds were noble and he bore the burden and called forth the sleeping into activity.

The way in which the king arranged the routine of life for the inhabitants and combined pleasure with pain in such a manner that pleasure preponderated but in a slightly diminishing ratio is very ingeniously worked out. The government, customs, and the theories of science held by the inhabitants of the valley are full of suggestiveness.

There is a student in one of the colleges of learning who cannot see the truth of what is taught him as the law of existence. He asks inconvenient questions and is banished to the remotest part of the valley. There among the simple savage people he hears traditions of the being who formerly appeared to the inhabitants. He meditates much on these things and acquires true ideas of the king and his bearing pain for others. The student also acquires the power of bearing others' pain, and he saves an infant from perishing and gives life to his friend who is at the point of death; he communicates his ideas to his friend, and together they return to the metropolis to talk with the wisest and most learned there, and make known the new idea about the king. But no one of any position or power would listen to the student. They felt that there was a difference between him and them which made them feel as puppets. A charge of subverting the laws is brought against him—the people clamour for the extreme penalty—sentence is passed, and he is put to death.

Once more the king seeks the old piper. "Over the gulf floated the sounds of a pipe; the strains were low, winning the soul with the sweet-

ness of an unearthly melody, throbbing as with a call to a distant land away and beyond. And when the eye found the source of the sounds, there stood, once more, solitary in the untenanted vast, the king's devoted friend, the same old man who before had hailed him. Gradually the music sank lower and lower, till at length silence spread in folds unruffled. Then on the edge of the valley a form appeared. It came and seemed to gaze across the gulf, standing motionless and intent. At length a voice came; 'Art thou there?' 'Yea, O king, what wouldst thou! Art weary?' No answer came. Then the old man spoke. 'Behold the roads where they stretch gleaming white in the moonlight; behold the fields, the villages; see in the distance the great walls of the palace. Have not these risen up for thee, O king?' Then the king made answer; 'I am weary.' Suddenly the old man raised his pipe with both his hands to his lips. Wave after wave of triumphant sound pealed forth—great harmonies, such as marching nations might hear and rejoice, noble notes of unbounded gladness. Then crossing by an unknown way, he came and stood by the king's side. After a while the two moved on together, and by a secret path passed away from the valley—whither I know not. The inhabitants of the valley gradually sank into the same state of apathy as those whom the king had first found there; in the slow consuming course of time all was buried—houses, fields, and cities vanished, till at length no trace was left of aught that had been there. In other language the king, the perfected humanity, enters the Nirvana of Peace, and the rest-period descends upon the world, succeeding to the period of active manifestation. We think however some hint should have been given that in due time the valley would be reawakened to activity, as otherwise there seems to have been no object in the king's sacrifice of himself to give life to the valley.

In the latter part Mr. Hinton translates his parable from terms of pleasure and pain into those of the action and reaction of physical forces. It would be too long to follow out the arguments in detail or to follow the various lines of reflection which his thoughtful remarks open up. We must confine ourselves to the quotation of the following beautiful passages from the concluding pages.

"In algebra infinite series occur when the object which it is wanted to represent in algebraical terms cannot be grasped by algebra. When there is no single term or set of them in algebra which will serve, the object is represented by means of an infinite series. Thus we may say that in any calculus, when the object to be treated of cannot be expressed in the terms of the calculus, it is represented by means of an infinite series. Now, dealing with material consideration, going on in the calculus of matter, we have come to an infinite series. This indicates that we have gone as far as the material calculus will carry us. We have now to bring in an idea from a different quarter if we will simplify our expression. It may well be that within our experience there is nothing that will serve. But let us suppose that that which in material terms we represent as an infinite series is a will—a will in contact with all existence, as shown by the properties it had when we conceived it as an ultimate medium. For regarding it as an ultimate substance, we found that it would be affected by pulsations infinitely quicker than light and electricity; considered as a substance, it was such that distance to it tended to be annihilated. Hence as a will we must say of it that to it all that is present—a will which, by a fiat that to our notions is being acted on rather than acting, accepting pain rather than taking pleasure, sets the course of the world in motion, which holds all in one system, which creates all activities. For although we apprehend this

will relatively to the appearance which we suppose we know, mechanical energy and feeling, still we see that both are caused by it, and that the sum of both is nothing, save for that which this will is in them. Is there any other way of apprehending this will than through the material world? We have two apprehensions of nature—one of external things, the other of our own wills. Does this will not exist in those who are true personalities and not mere pleasure-led creatures? Have they not some of this power, the power of accepting suffering, and of determining absolutely what shall be? A creative power which, given to each who possesses it, makes him a true personality, distinct, and not to be merged in any other—a power which determines the chain of mechanical actions, of material sequences—which creates it in the very same way in which it seems to be coming to an end—by that which, represented in material terms, is the absorption of energy into an ultimate medium; which, represented in terms of sensation, is suffering; but which in itself is absolute being, though only to be known by us as a negation of negation."

It seems invidious to pick out a flaw in so beautiful a romance as "The Persian King," but there is perhaps in Mr. Howard Hinton's writings too great a glorification of suffering, a tendency to confound the means with the end and to speak as if painful sacrifice and love were the same thing. Doubtless we must go through sacrifice to love. Altruism is the intermediate country between the wilderness of selfish personality and the free kingdom of impersonal love—that state which is the highest known to man, and in which the suffering of the sacrifice is swallowed up and lost in the glad devotion of the unit to the unity. The same tendency is even more pronounced in the writings of the elder Hinton. In some of his smaller followers it becomes exaggerated into a fanatical idolatry of sacrifice, a sort of mania for self-slaughter which, instead of being true altruism, is in reality only an inverted form of selfishness.

L. S. Cook.

PATANJALI'S YOGA PHILOSOPHY.*

We have just received the second edition of this valuable work from the editor, Mr. Tookaram Tatya, who is also responsible for the expenses incurred in the publication. The first edition of this book was exhausted within a very short time after its appearance, and we have had enquiries for copies from many of our friends.

The Yoga aphorisms of Patanjali will be found a perfect mine of information for all those who are interested in the study of psychology; the method he recommends is a sort of compromise between the raj and hatha yog systems; but we would warn our readers that the practice of the postures and restraints recommended by the latter system is liable to be attended with considerable danger, and indeed cannot be undertaken with advantage by any who do not commence when quite young and under the care of a competent guru. Wonderful as are the powers that may be attained by this method, equal and greater ones may be gained in other ways, and the greatest living adepts do not encourage the practice of hatha yog.

For the benefit of those unacquainted with the philosophy of Patanjali, we may say that the work under review is a sort of manual for those who desire to attain liberation from the trammels of the lower nature and so hasten their higher development. In the explanation of the pro-

* The "Yoga Philosophy": being the text of Patanjali, with Bhoja Raja's commentary. With their translations into English by Dr. Ballantyne and Govind Shastri Deva, an introduction by Colonel Olcott, and an Appendix.

gressive path to be followed the various faculties of the mind are submitted to a searching analysis which will be found most instructive and suggestive to all students of psychology. The introduction and appendices will be found useful in elucidating some of the more obscure and difficult points touched upon by Patanjali in his treatise. The wonderfully condensed slokas in which the aphorisms are embodied are given in the original Sanskrit, thus rendering the work all the more valuable to students who are acquainted with that language. The book is excellently got up, and we may mention that the proceeds of the sale will be devoted to the Bombay Theosophical Fund. We recommend any of our readers wishing to purchase copies to make early application for the same, as there is every likelihood that the edition will be soon sold out.

Literary Notes.

THE theosophical literati are busy just now in Paris. The Duchesse de Pomar has written a pamphlet upon Esoteric Buddhism and another upon Esoteric Christianity, both of which are being translated into French by Madame de Morsier. Mr. Sinnett's *Esoteric Buddhism*—already published in German at Leipzig—will appear shortly in the French language. Marion Crawford's *Mr. Isaacs*—a theosophical novel—has just been issued in French. The forthcoming publication in the same language of Colonel Olcott's Lectures was noticed last month, and now we learn that a new edition of the French version of his *Buddhist Catechism* has been published by M. Carré, the well-known bookseller of the Boulevard St. Germain—who has also accepted the agency of the *Theosophist* and of the Society's publications. Besides all this, M. E. Schuré, F. T. S., has just contributed to the *Revue des Deux Mondes* an important article on Edwin Arnold's *Light of Asia*, which is said to have made a very favourable impression.

Correspondence.

ISIS UNVEILED AND THE VISHISTADVAITA.

SIR,—“R. P.” attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Vishishtadvaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think “R. P.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii. 216—17; and 153; and pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and

show what an educated Brahman and a Buddhist might answer to Prof. Max Müller's affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii, p. 153,) is a defence and explanation of the inner sense of the Bible, as from a Christian mystic's standpoint. Of course this would resemble Vishishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—“a boundless and fathomless ocean” of which my ‘soul’ was a drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the “omnipotence of man's immortal spirit”—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual—i. e., the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what can be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is “inexpressible in terms of foot-pounds.” That such Parabrahmic and Paranirvanic ‘spirits,’ or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the “night of Brahma” or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

H. P. BLAVATSKY.

OFFICIAL REPORT
OF THE
DECENNIAL CONVENTION AND ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY

AT THE ADYAR HEAD-QUARTERS, AND IN PACHEAPPAH'S HALL,
MADRAS, DECEMBER 27th—30th 1885.

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SUPPLEMENT TO

THE THEOSOPHIST.

JANUARY 1886.

PROCEEDINGS OF THE DECENNIAL CONVENTION : *

First day (27th December 1885.)

DESPITE the forebodings of many friends and the confident expectations of opponents, the Tenth Anniversary of the Theosophical Society was in every respect a great success. If the attendance of delegates was somewhat smaller than last year's, it was still very much in excess of previous ones, and the necessary presence of a number of our leading members at the National Congress at Bombay accounts for the discrepancy. The work had been well planned out, and so condensed that but five committees—Finance, Sanskrit Revival, Aryan Morals, Rules, and Incorporation—had to be formed: the debates were short and harmonious, business was rapidly dispatched, and abundant leisure was given for the formation of mutual acquaintanceships. It is the general opinion that in voting for the union of the idea of a Portrait-gallery with that of an Oriental Library, the Convention has taken a step of the first importance to the future well-being of the Society. Its Branches are so numerous and its ramifications so wide, that it has unusual facilities for collecting in course of time one of the most valuable libraries in the world. Adyar will, it is hoped and believed, be one day a very important centre of Sanskrit and general Oriental learning. Towards this object and the Permanent Fund for the support of the Society, some three thousand rupees were subscribed upon the spot. The Rules and Bye-Laws were materially revised and improved, and votes of confidence in the Founders passed with unanimous enthusiasm. Finally, the usual public celebration of the Anniversary, at Patcheappah's Hall, was of such a character as to show in the most unmistakable manner the unabated popular interest in the Theosophical movement.

Through the kindness of Raja Iswara Das, the use of the Arcot State canopy of gold-embroidered velvet, with posts of solid silver, was again obtained for the presidential platform. A beautiful hall of 90 feet in length by 26 feet in breadth had been constructed at very small cost by extending the porte-cochère at either side to the full width of the main building. A large number

* Copies of this Report may be had as a separate pamphlet of the Society or its agents at six pence or 4 annas each.

of plants and shrubs in huge pots were ranged along the walls and grouped upon the buttresses of the entrance steps; crystal lustres hung from the ceiling; and there was an abundance of settees and chairs for the Delegates. Punctually at noon Colonel Olcott called the Convention to order and the Sessions began. The Programme was as follows:

- I. President's Annual Address.
 - II. Report of Secretary on Indian Branches.
 - III. Do. do. Foreign Branches.
 - IV. Report of the Treasurer.
 - V. Addresses from Foreign Branches to the President.
 - VI. Appointment of Committees, and disposal of Miscellaneous Business.
 - VII. Vote upon Charter.
- Adjournment.

THE PRESIDENT-FOUNDER'S ADDRESS.

WELCOME, Brothers and Delegates from countries far and near, welcome to our common home! The tenth year of our Society's life has been completed, and its second decade begins under the fitting omen of a cloudless sky and the brightness of sunshine. Storms and darkness have gathered over its way; it has had many troubles, many obstacles; times of gloom and depression, times when it was thought by many that the movement had expended its strength and its obituary paragraph might be written by the historiographer; times when its requiem was being chaunted by those who wished it the opposite of good. But here it is, and here have we gathered from the four directions to consult together as to the best means to increase its usefulness and insure its perpetuity. Few are the decades in an earth-life of man, limited his opportunity for useful labour: we must "work while the day lasteth, for the night cometh when no man can work." Wise, too, are the words of the *Dhammapada*, "If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely." Ten years and one quarter ago there was no Theosophical Society: where were you all then, what doing, what believing? Ten years hence what shall you and I be doing and thinking, what will be the condition of the Society? Are there prophets among you? Then speak; read us the edicts of Karma, tell us what line to follow, what dangers to shun. Who of us will be here, to renew our theosophical professions, to recall the solemn and momentous incidents of this threshold-day between the two decades? Let us look back to the Society's beginning—to that instant when it took birth and opened a new cycle in the Kali Yug. We shall profit by a momentary glance, we shall see what was the seed-grain planted, what presages were ventured of the future: let us garner our decennial harvest.

DECENNIAL RETROSPECT.

Between the time when the formation of such a Society was first suggested, and the evening when its active career actually com-

menced, and my Inaugural Address as President was delivered, some two or three months elapsed. From a New York journal of September 1875 I take the following extracts:—

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as the 'Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose and, after briefly sketching the present condition of the spiritualistic movement, the attitude of its antagonists,—the materialists,—the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms. * * * he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"It was unanimously voted to organize the proposed Society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and bye-laws."*

A meeting was held on the 17th of September, at which I was instructed to issue a general notification to attend on the 16th of October and receive the report of the Committee, and I have now the pleasure of exhibiting a copy of this historical document. For some reason there was a postponement of the ratification meeting until the 30th of October, when the Bye-Laws were amended and adopted. On the 4th of November the Council held its first meeting, and on the 17th—as above noted—I delivered my Inaugural Address.

Most of you have had occasion to remark the curious frequency of relation between the Number Seven and the history of our Society. My own attention was not drawn to it until long after the formation of this body, but since then I have been struck with the circumstance. Observe, for one example, that the Egyptian meeting at Madame Blavatsky's rooms was on the 7th of the month, that *seventeen* were present, and that I began my official functions on the 17th of November. My law office was at No. 7 of a certain street, and the first Head-quarters of the Society were in 47th Street. This coincidence—which some do not look upon as mere chance—follows us to this day, even the number of new Branches organized since the last Anniversary—seventeen—as well as the

* Quoted in Mrs. E. H. Britten's "Nineteenth Century Miracles," p. 296, London, 1882.

sum total of our Branches—117—and the number of Delegates now in attendance—eighty-seven—seeming to be controlled by this numerical law.

In referring back to my Inaugural Address I find a prophecy in its opening paragraph: "In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed." And now that we are come to the end of only our first decade, I ask you whether that was or was not a true prophecy. Have we or have we not forced our ideas—our ancient Aryan ideas—upon the attention of our age? Has Theosophy become a topic of wide discussion? Have we or have we not carried on the work so as to make the philosophical teachings of the Aryan, Egyptian, Chaldean sages considered and admired? No one would be so bold as to deny it; no one would venture to assert that this is one of those barren, still-born intellectual movements that our modern speculation and research have so frequently engendered. Our voice has not cried in the wilderness, but its message has come to the ear of many nations and many people. Thousands who never had previously heard of the bare existence of the Rishis and the Mahatmas, have been reading and pondering their wise teachings. Those holy names have become familiar in the remotest corners of the earth, and if there has been reviling and denunciation by the vulgar and the prejudiced, has there not been also abundant interest and sympathy among the thoughtful? Short-sighted men have measured the effect of this movement by the personal interest or indifference of members of this Society. Seeing them often apathetic, sometimes disloyal, they have hastily concluded that Theosophy was but a passing craze, a gay moth whose wings were soon singed in the candle. Many times we have heard and read that it was irrecoverably lost, while the fact is that, after its momentum was fairly developed, each of the past ten years closed with the Society stronger and more useful than the preceding one. This is something to be proud of, something to point to. I must notice this, because it shows us all how in our case the world may be deceived by its own illusions, and it ought to keep us from relaxing our efforts to push on our work. We have ratified the text in *Vishnu Purana*: "All undertakings succeed if prudently conducted."

We began as the vassals and champions of truth, determined to cling to it, live for it; and this day's spectacle shows that we have conquered our object. Yes, the Society lives—lives for the good of our generation, for the spread of precious knowledge, for the promotion of human happiness. And in all this labour, all these anxieties, and trials, and responsibilities that we have passed through, what joy have we not experienced! Which of you senior members would be willing to barter away the recollection of that? Has not every great cause had its martyrs, and is ours any less worthy of them than the others? See, Brothers, what a lesson these pictures by Prof. Gabriel Max, our illustrious German colleague, teach. One is that of a young Christian girl thrown into the den of tigers, the

other that of St. Julia crucified—both giving up their lives rather than be false to their religious convictions. Was not this noble; do we not honour their constancy, even though we may not accept the religion for which they died? And here is another—by Reiff—where the martyr, this time, is a fair young girl accused of dabbling in occult science and being burnt alive because she will not turn Christian. At her feet, upon the piled fagots, lie the books she has been studying—books teaching the science every Hindu holds sacred: she has only to forswear her ancient ancestral faith to obtain pardon and life; the Christian priest holds up the cross, and you can see his whole soul burning in his eyes with the sincere yearning to proselytize her. But she refuses, and so for the sake of that which is dearer to her than all earthly things dies amid the flames lit by savage sectarian intolerance. What poor, base beings must we be if, in the presence of the martyrs of all religions, and the equally noble ones of science, philanthropy and art, we should not be spurred on and stimulated to do something and suffer something for the principles represented in our Society! Patience, courage, self-sacrifice—give us these and you will fill your individual lives with happiness and crown them with honour. It is worth giving twenty successive lives to attain to Mukti at last; for, as Manu says, "In man's passage to the next birth, neither father, mother, wife, son, nor kinsman will bear him company: only KARMA."

The weapons that have been used against our movement have been the vulgar ones commonly employed—ridicule, denunciation, falsehood, treachery, and falsification of documents. Allowing for all the abuse we have deserved, there has been twenty times more than that. To great misunderstanding, bigotry, prejudice, envy, selfishness, and malice, this excess is traceable. A platform of eclecticism in religion, like ours, will always be opposed and misrepresented by sectarians, and we should never lose sight of that. It is an amusing fact that our Society has been denounced quite as bitterly by Buddhist, Mussulman, Parsi and Hindu sectarians (mis-called "orthodox," for this spirit should be dubbed *autodoxy*) as by Christian. Historians have preached us fine sermons upon the bigotry of Caliph Omar in destroying the Alexandrian Library, because the Kurán was sufficient for man's reading, and of the similar insane deeds of other sectarians, and we are told to feel very grand because we are of the nineteenth century; but, bless you, my colleagues, the *Rangoon Gazette* of June 12th last printed a report of a meeting of Burmese Buddhists of May 12th, at which "all those present" declared that my Buddhist Catechism "deserves only to be burnt," because it gives the Sinhalese Buddhist beliefs that Buddhism is not a religion but a philosophy; Gautama Buddha not God, but only a teacher; the law he preached not Divine law; and consequently Buddhist priests not intercessors between God and man! Could there be anything more absurd than that the Burmese followers of such a teacher as Gautama Buddha should be ready to burn the Catechism of their Sinhalese co-religionists, because they themselves happen to make into God a divine man who not only claimed to be a

man, but also taught how every other man might, by natural means, burst out of the vicious circle of earthly rebirth and attain to Nirvana! The nineteenth century, indeed; why I would—had I the option—give all the palace-cars and telegraphs, all the machine-guns and improved distilleries of this age of ours, for the privilege and honour of sitting at the feet of the Rishis and learning how to live and to think! It is with the spirit of no century that we have to concern ourselves, but with the spirit of Truth! Opinions change from generation to generation, but always come round the circle again. The “ideas of our ancestors” were those of their ancestors; and so back and back to the last chaos of nature! One truth constantly evolving, emanating, withdrawing—this is the order of things. Had you and I lived four centuries ago in Europe, we should have been burnt at the stake with all our *Theosophists*, *Isis Unveiled* and *Occult Worlds* piled about us as kindling material. Would none be glad to see it now?

There have been modifications of detail in the platform and management of the Society during the past ten years. Our ideas have grown, and adjusted themselves to experience and necessities. The impulse of this movement came, as you know, from Eastern sages, reaching me through Madame Blavatsky, but I have been mainly left to my own resources for the practical carrying out of the movement. I have beyond question made many blunders, and some have charged me with ignorance and incompetence. A much abler and greater man than I is needed for the place. All I can say in excuse is that I have done my best under the circumstances and with a single eye to the success of our cause. If you will allow me, I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously. The Society has made a name and a home for itself; has overcome those most serious difficulties that attend the beginnings of all great movements—poverty, inexperience in its conductors, interested misrepresentation by its opponents, unfaithfulness and apathy in its members. It is a living fact, with a distinct career before it. It now has a host of ardent sympathizers and friends, ready to help and strengthen it if properly appealed to. It has founded one hundred and seventeen branches in Asia, Europe, America and Australasia, among whose members are many learned, influential and wealthy men. It has done a wonderful work in India, and stands acknowledged as a reviver and patron of Sanskrit learning and Aryan morals. Its members have published and are now preparing many most useful books, tracts, and journals in various languages and in different countries. Leaders of modern thought, like Eduard von Hartmann, have discussed the ancient philosophies it has been disseminating. Some of the most important reviews of the day are making room for serious essays upon our work and our themes. During the decade the views of the Spiritualists have been distinctly tinged with theosophical ideas respecting the innate powers of the living man and the varied

character of communicating intelligences: a change and growth which is acknowledged by some of their leading organs. Our Society has helped in a very marked degree to revive interest in Mesmerism as a science and a key to all occult problems. As I pass these facts in review, you can all see how much that is good, permanent, and substantial has been done by the Society which took birth at that memorable little gathering in Madame Blavatsky's parlors, in the year 1875. This ought to encourage you to go on with greater zeal, more unity and unselfishness than ever. We are weaving golden threads of merit into the warp of our Karma, under the eyes of WATCHERS who are devoted to the welfare of the human race. I hope, therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade.

I have said that there have been modifications in details in our work since the beginning, but that the original outlines have been preserved will be evident from the following paragraph, which I quote from the Preamble, or Statement of Principles, first put forth in 1875:

“Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophical body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership it knows neither race, sex, colour, nor creed.”

MADAME BLAVATSKY.

With all else so bright and encouraging on this Tenth Anniversary, there is one thing saddening—sadder to me than to any of you—the absence of my colleague and co-founder, Madame Blavatsky. Could we but have her dear, familiar face here and be able to listen to her well-known voice, the sunshine would almost seem brighter. But she is far away beyond seas, an invalid slowly recovering her strength so as to be able to come once more and resume her place by our side. But not idle, though away, not absent save in body. In distant Germany, the Western Aryavarta of Sanskrit learning, she is diligently working as health and reviving strength permit, upon her new work “The Secret Doctrine,” which promises to be even a greater proof of her erudition and ability than “Isis Unveiled.” She has already finished the Introduction and three chapters, and hopes to live to complete what you will all agree will be her noblest monument for us to pass down to succeeding ages. How direful a spectacle, is it not, that the age and learning, the many long years of enthusiastic philanthropic work of this marvellous woman, could not have protected her from the persecutions of her enemies! The spectacle of this willing servant of the Mahatmas sitting day and night at her desk, without hope or prospect of worldly benefit, to expound the ancient philosophy of the Rishis and show us the path to salvation, while backbiters and slanderers are doing their best to pollute her memory and blacken her character, is enough to

make one have a poor opinion of humanity. Charges affecting not only her honesty and veracity but even her moral conduct have been circulated throughout the world. If she had been the most hardened criminal they could scarcely have been more unsparing in their abuse. To no avail she has over and over again established her good character by even official documentary evidence; as soon as one slander was refuted another was set afloat. And yet, throughout all these years of persecution, no one has shown that she had any motive for the sort of conduct ascribed to her: she was neither promoting schemes for money-getting nor securing ease and comfort to herself. Quite the contrary; it is notorious that she has been persistently spending money, putting up with often great discomforts and even perils, taking no end of trouble, and doing an amount of hard work that few men, let alone women, could get through. I never could understand the sort of fatality which accompanies her in respect of the malignant opposition she seems to stir up. I have been associated with her, as you know, since the Autumn of 1874, and have had more experience in this direction than any one; I have seen this phenomenon from the first. The time has come, I think, for me to break the silence I have maintained since the explosion of the Madras conspiracy of last year; at least so far as to point to the above noted facts and leave you to make your own deductions therefrom. A year-and-a-quarter has elapsed since the attack was made upon her in the local missionary organ, and really one accustomed to weigh evidence must say that no sufficient case has been made out against Madame Blavatsky: certainly none that would weigh with anybody who knew what her actual powers, learning, and motives of action are. All of us her older associates would not hesitate one moment to accept her bare denial of the infamous charges, that appeared in the *Times* on the day after the Calcutta telegram reciting them was printed in that journal, as against the accusers, whether male or female, French, Anglo-Indian, or English, when backed by such evidence as they have brought forward. If she was the unmitigated trickster alleged I should have been the first to know it, and must have been her accomplice. Some, after vainly trying to impeach my own character, have put forth the paltry theory that my integrity is saved at the expense of my intelligence; in short, that if not a knave I must be a perfect fool! But my past career proves me to have been neither the one nor the other; and so my only reply to these unworthy and dishonest aspersions is a silent contempt too deep for words. Madame Blavatsky and I know that there is a judgment that will be absolutely just, the law of Karma, and it is a matter of perfect indifference to me what may be said of us—or, for that matter, done to us—by persons who bring charges without caring to know whether or not they are true, and then try to support them by imputations of a scandalous nature. We undertook a certain public work ten years ago, and it will need more than such puny conspirators as these can do to stop us. Many have clamoured that she should arraign her accusers in the law courts, but after seeing how Dr. Slade and, latterly, the heroic editor of the *Pall Mall Gazette*, have fared, it would be the maddest folly to expect

that one so hated as she by the average conservative would have even a show of justice. And now this is all I have to remark upon this subject, which I should not have even touched upon but for the peculiar circumstances attached to the present anniversary occasion. Madame Blavatsky, by the advice of her medical attendant, Dr. Mary Scharlieb, sailed for Europe on the 2nd of April last, being so helpless at the time that she had to be carried to the carriage, from the carriage to the masulah boat, and from the boat hoisted in an invalid chair to the deck of the steamer. Her heart was so bad that I was warned that if we kept her here she might drop dead at any moment under sudden excitement. She is much better now, but still under constant medical treatment. When she has recovered strength enough to withstand the further persecutions that I have positive proof are awaiting her, I shall try to bring her back, and I hope this may be before our next anniversary, though of course I cannot be even certain that she will then be alive. It is a most gratifying fact that there are visible signs of a reaction in her favour in various directions, while—if that were possible—the regard felt towards her by members of our Society, especially by those in Europe, is greater than before. No one—I least of all—would say that Madame Blavatsky is free from faults or that she may not have some very noticeable ones; but we do say that, feeling how very far from perfect and blameless each of us also is, we would excuse even greater ones for the love we bear a benefactress who has shown us a Path where the Light always shines.

GROWTH OF THE SOCIETY.

The following table shows the progress of the Society's growth. The exceptional development in 1883 is mainly attributable to my making a series of tours through districts not previously visited and which occupied almost the whole year. To show how little the movement has been checked by recent events, a comparison need only be made between the numbers of new Branches formed in 1884 and 1885 respectively, there being seventeen to credit to the latter as against eleven in the former period.

YEAR.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.
Charters existing at close of year.	...	1	2	2	2	11	27	51	*93	104	121

Thus the total number of Charters issued up to December 1885 is 121; of this number four have become extinct by dischartering or the suspending of Branch charters, and there are now 117 existing Branches in the Society. Their geographical distribution is as follows:

India, Burma, and Ceylon 106; England 1; Scotland 1; France 1; Germany 1; U. S. America 6; Australia 1; Greece 1; Holland 1; Russia 1; West Indies 1. Total, 117. The Russian group for sufficient reasons have not as yet formally organized. The Indian branches are thus distributed: Bengal 20; Behar 8;

* By mistake a dischartered Branch was counted as active in last year's Report.

N. W. P., Oudh, and Punjab 20; Central Provinces 4; Bombay 6; Kathiawar 2; Madras 35. Of the year's new Branches there are in America 2; N. W. P. 2; Madras 5; Burma 3; Bengal 2; and C. P. 2. Total, 17. Their titles are: Fateghar, Seoni-Chappara, Paramakudi, Benares, Anantapur, Arni, Cocanada, Sabita, Nerbudda, Karurar, Nagpur, Siliguri, Rangoon, Irrawaddy, Shway-Daigôn, Chicago, and Los Angeles.

THEOSOPHY ABROAD AND AT HOME.

The briefs of reports and correspondence that will be read to you by the Secretaries in charge of our domestic and foreign interests will obviate the necessity of my going at any length into these questions. The long Indian tours made by me this year show certain facts worth noticing. We may truthfully say that the flower of the Indian people are members of our Society and its greatest attraction is for the most intellectual class. The movement is gradually settling down upon the permanent basis of practical work and combined action. There has been a healthy weeding out of irresolute and merely emotional friends. There is less wondering enthusiasm; less flocking in of multitudes whose patriotic emotion had been excited by our defence and vindication of the Rishis, Aryan Philosophy, and the Aryans; less distrust and scepticism about those things in the Hindu mind. The conviction is now general that the men and ideas of the Aryan epoch were grand and noble, that they will bear comparison with the best of modern times. There is far greater respect now for Hindu religion, Hindu mythology, and ancestral customs than formerly. Our people, even a majority of our graduates—seven years ago the most denationalised—are not ashamed now of their Aryan blood and Hindu skin. The nation is beginning to think with one brain.

When the founders landed in India, in February 1879, they might well have been excused if they had applied to the current feeling among educated Indian gentlemen the caustic satire of Monsieur James Gaffarel, author of that quaint book "Unheard-of Curiosities: concerning the Talismanical Sculpture of the Persians; the Horoscopes of the Patriarkes; and the Reading of the Stars." Speaking about the French people of his day, he exclaims:

"There is nothing in the whole business of Learning, which astonishes me more, than to see, how many of the most Excellent Wits of this our Age, make it their business, to find fault with the Ancients, and to load them with injurious speeches: as if this evil custom had now grown into a Maxime with them, that one can never passe for an Able man, nor appear to be Any Body, without reprehending those which have gone before us, and from whose Learned writings we have derived the most Curious and Choyce Points of Knowledge that we have."

It is almost as if we had discovered for Indians an unsuspected genealogical tree, and as if we had helped to create an order of nobility, all members of which, whether Bengali, Hindustani, Mahratta, Madrassi or Punjabi, were alike ennobled by the ancestral azure blood: to such a pass had native opinion been brought by foreign teaching and example! I hope and think that this worthy pride of birth will now tend to check the vicious tendencies engendered by the false and demoralising misconceptions previously held. A nation that respects itself can never sink low; nor stay low after

it recovers its old standards of right and wrong. The drowning man's first need is a plank to save him: the plank drowning India needs is a revival of Sanskrit learning and Aryan morals. Politics can afford to wait: first Gurus in India, and then, if you choose, Members in Parliament.

Scattered as our Indian, Sinhalese and Burmese branches are, it is impossible for us with our exceedingly small executive staff—now still further reduced by the absence on duty of Messrs. Damodar, Bawaji and Mohini in distant countries—to do justice by them, and direct and encourage their studies. We badly need a competent Inspector in each presidency and country, to travel from branch to branch, stopping a fortnight or a month with each, answering questions, imparting ideas, encouraging study and good habits. Until we have this, we must expect spasmodic effort and varying interest in Branches and individuals, now finding a Branch active, now torpid, as it gains or loses the services of able or zealous members. To such changes we shall always be liable under any circumstances, as our Society is in India composed of Government servants to a very large extent, who are liable to be transferred from station to station at the pleasure of their superiors. No Branch can count upon any fixed number of members. This makes it all the more imperative that as wide a circulation as possible should be given to the *Theosophist*, which replaces in some degree the Inspector, can accompany one in all journeys and transfers, and is ready for consultation in leisure moments by night or by day. We must, then, avoid the mistake of estimating the state of the theosophical movement by that of any one or dozen Branches, or the practical efficiency of any conspicuous member. Our field is the world, our forces not local but universal. Only at the converging-point or vortex-centre of Adyar can one know how the matter stands. To a certain extent what I have said about the Asiatic will apply to the foreign branches: they all need systematic instruction and encouragement. And here let us gladly recognize the great services of our trusted Babu Mohini M. Chatterji in England and France during the past year, and congratulate him upon their splendid results; as also the self-sacrificing devotion of our beloved Bawaji D. Nath, who accompanied Madame Blavatsky to Europe and is giving her important assistance. We also estimate at their true value the results of the conscientious inspection work of Pandit Bhawani-shankar in the N. W. P.

FOREIGN SUGGESTIONS FOR CERTAIN CHANGES AS REGARDS RITUAL AND MEMBERSHIP.

The Presidents of the London Lodge T. S., the Germania (of Germany), the Orient et Occident (of Paris), and the American Board of Control, recommend certain alterations as regards membership which demand your immediate attention and which will be specifically explained in Mr. Oakley's brief. Succinctly stated, they are (a) the granting of autonomy to Foreign branches, (b) a change in the formalities of admission of members, (c) the registration of a class of "sympathizers" not yet ready to become full members, (d) changes in the matter of initiation, or admission fees and annual dues to be remitted to the Head-quarters.

We must note here that there is a rather marked craving in the West for the phenomenal proofs of psychical power, in some cases to the prejudice of the higher and nobler claims of philosophy. All the ancient sages agree in discouraging such a bias of mind as tending to foster egoism, promote an unhealthy taste for sensational surprises, and degrade the ideal of life. Without uncharitableness we may say that this has been the effect of our thirty-seven years of mediumistic phenomena, each year's phenomena exciting a greater thirst for wonders in the next. Experimental proofs of the survival of human consciousness after death are excellent only as giving a basis for philosophical deductions; if pursued merely for the emotional excitement they provoke, they are as pernicious in their effect upon the mind as any other sensual distractions. Seeing, as they thought, a growing taste for the marvellous among our members generally, the Council issued a word of caution last April in a circular letter to Branches, to remind them that the Society as a body had higher aims and aspects than phenomena-hunting. At the same time, they never meant to discredit the truth of psychic powers, nor the necessity of Secresy about them, nor express their personal disbelief in the possession of them by their colleagues, or in the relation to us of the sages, our exemplars and teachers. It should never be lost sight of that the highest object of our Society is to provoke thought and stimulate to great deeds; to combat demoralising religious scepticism, reestablish ancient philosophy, promote tolerance and brotherhood, and aid the process of sociological evolution towards loftier ideals. Those who care only for what concerns themselves, will be more at home in societies which cater to what Buddha, Patanjali and Sankaracharya would call this moral infirmity. Since we are speaking of membership I wish to say that in my opinion we should now adopt an uniform and stringent rule that a member who persists in leading an immoral or any way disreputable life after due warning should be expelled, and Branches should be held responsible for the enforcement of this rule under penalty of forfeiting their charters. We have the honor of some of the best men and women in the world to a certain extent in our keeping, and we owe it to them to rid the Society of those who are putting it to shame.

THE SANSKRIT REVIVAL.

The *as perenne* or everlasting bronze that in India will compose our Society's monument, will be its share in reviving the language and literature in which the Aryan sages have embalmed their wisdom for posterity. The Indian journals have recognized our work, Indian authors and pandits have acknowledged it,* and many schools for the teaching of Sanskrit have already been opened by our mem-

* After the adjournment of the Convention a letter was received by me from one of the most renowned pandits of Bengal, and of India, Babu Krishna Gopal Bhakta, of 15, Gopeekrishna Pal's Lane, Calcutta, who has begun the enormous labour of printing and superintending the translation into Bengali of the 400,000 verses of the Mahapuranas. He asks me to speak favorably of the work, and urge his countrymen to patronize it, as, of course, without their help he would be unable to accomplish so gigantic an undertaking. He very generously says, "the great success of a meeting of the respectable inhabitants of Murshedabad, held some months ago to promote the object I have in view, was mainly due to your auspicious presence there."

bers, sometimes with, sometimes without, the help of their townspeople. Sanskrit books are called for, new editions of the various sacred writings are appearing, the more important of them are being translated into Vernaculars and English, and throughout all India there is the stirring of new life. One striking evidence of the feeling of the Indian people towards us was the conferring upon me—doubtless as the official representative of the Society—of the Brahmanical sacred thread; a decoration which, considered in the light of its antiquity of unknown centuries, its symbolical meaning and sacred character, and the high repute among Sanskrit pandits of him who gave it me—the late Pandit Taranath Tarkavachaspati, author of the Sanskrit Lexicon—has in my eyes a far higher dignity than any that any sovereign in the world could bestow. Of course, the thread no more made me a Brahman than it does any Brahman's boy who becomes *dwijja*—Heaven save the mark! as a matter of form: any one may read in the Mahabharata Rishi Markandeya's definition of what constitutes a *real* Brahman. But as a mere compliment from an orthodox pandit to a Western man it was, I believe, unprecedented. Recently a correspondent in Britain wrote me that over there the Sanskrit revival and Aryan morals did not interest them; they wanted personal, practical instruction in occult science. The idea was as foolish as if he had said they did not care to have the best works on geometry made accessible, oral teaching being quite enough! The practical teachings called for are hidden away in Sanskrit, the desired teachers must have either read Sanskrit or been educated by Sanskrit-knowing masters, and the revival of Sanskrit learning means the bringing to bear upon modern thought an influence as overpowering as that exercised upon Western civilisation by the revival of letters and the introduction of printing. Finally, if the restoration of the Aryan moral standards be of commanding importance to India as a means of national regeneration and salvation, it is no less a contribution to the whole world's intellectual wealth to get access to such sublime definitions as these of the necessity for the practice of virtue as the cosmic force most potent in quickening the evolution of humanity from lower to higher planes of activity. As above implied, our Society has never worked upon the level of individual, but upon the grander one of universal interests.

In connection with the general question of our relation to the Sanskrit revival, I would ask your attention to the idea that in towns where Sanskrit schools already exist, our local Branches might create a town prize—say a scholarship, or a medal, or some other dignity—for competition, the award to be made in a public and impressive manner, so as to excite emulation among the various competitors. And the winner should receive his prize from the hand of the oldest and most respected Hindu gentleman of the district. By excluding favoritism and making it difficult to win, this prize would be a proud distinction for our young men to aspire after.

Now, since we hold such a relation to the national Sanskrit movement, what an anomaly it is that we have not at Headquarters a Sanskrit Library! We ought to be able to attract to

Adyar the cleverest Brahman pandits and the most learned Western orientalists by the size and value of our Oriental library. If we and our successors do their whole duty, this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise. In the Alexandrian Museum and the Bruchion, we are told, were eleven lacs of books, and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian king Ptolemy Soter, and his son Philadelphus, succeeded in making the Egyptian capital the intellectual metropolis of the world, and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning these august names in connection with our infant theosophical movement, but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause and there will arise, perhaps in far-away lands and least expected ways, friends who will snatch the laurel of imperishable fame by giving their names to our desired Adyar Library and Museum. Happily we need not wait at all for a beginning. Last year a small sum of money was enthusiastically subscribed towards a building in which to preserve the portraits of Mahatmas, founders of religions, and great philosophers of different epochs and nations. I thought a suitable name for it would be "The Temple of Religions," and that the eclectic character of our Society would be shown by placing over its portal our motto—that grand text from the *Taitteya Upanishad*, "There is no religion higher than Truth." But some of our Western friends disliked the title though admitting the propriety of the building, so I have dropped it. Most of the money subscribed having been paid in, we are ready to break ground; in fact, it would have been done already but for the disagreeable influences we have just struggled clear of. The delay is fortunate, as you will probably now agree with me that it will be safer and better to put up the building near the main house than at a distance as proposed last year. By treating the noble hall in which we are meeting as a portico, vestibule, or *muntapam*, we can get an architectural effect impossible under the other plan at less than double the cost. And again, to erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of our first decade of storms and the beginning of our new one of—let us hope—peace and sunshine.*

THE ARYAN LEAGUE OF HONOUR.

The suggestion I made in my Eighth Annual Address that we should found a moral league for Indian youth, to be called "The Aryan League of Honour," was thought premature by the Convention though in itself meritorious. The Convention of 1884

* The building will be completed before the next rainy season, and the Library given—with the permission of Council—into the charge of Messrs. R. Ragoonath Row, P. Sreenivas Row, T. Subba Row, and such other Native scholars and gentlemen as may be selected as a Board of Directors. They should have full authority as to the selection of works for reprinting, translation and annotation, the employment and maintenance of pandits, oversight of our Sanskrit schools and school-prizes, etc.

took the same view of the case. Nevertheless it has—as I knew it would—found favor outside, and boys' societies, or moral leagues, have begun to spring up here and there. What seems an excellent model is afforded in the Sanmargha Sabha of Trichinopoly, whose active and unselfish promoter, Mr. P. Muthuswamy Naidu, is a delegate in the present convention. My original belief as to the extreme importance of such a movement has been confirmed and strengthened during my recent official tours. I again earnestly beg your thoughtful consideration of it. Though we may not see realized in a dozen years the thing we could wish, yet surely it is better to make ever so small a beginning than none at all. The little hands of Indian babes are playing with the silken thread of Indian destiny.

THE PUBLICATIONS OF THE YEAR.

Here again our numerical mystery shows itself as you will see upon counting up the

List of Books, &c. published:

1. The *Jamai-Ul-Uloom*, a monthly Urdu journal published under the auspices of the Atma Bodh Theosophical Society of Moradabad, containing a free translation of selected articles from the *Theosophist*.
2. An American Edition of Col. Olcott's *Buddhist Catechism*, ably annotated by Prof. Elliott Coues.
3. A Tamil translation of the President-Founder's lecture on *The Past, Present and Future of India* by Mr. R. Bapoo Pillai of Negapatam.
4. A Tamil translation of *Light on the Path*.
5. A cheap English edition of that work, specially prepared for India.
6. *The Purpose of Theosophy*, by Mrs. A. P. Sinnett—an introductory manual for beginners.
7. A new annotated edition of '*Esoteric Buddhism*,' by Mr. A. P. Sinnett, President of the London Lodge.
8. *Five Years of Theosophy*: a series of articles selected from the *Theosophist*, Vols. I to V.
9. *Man; some Fragments of Forgotten History*, by two Chelas in the Theosophical Society.
10. *The Idyll of the White Lotus*, written down by M. C., of London: a story of the soul, veiled under a most beautiful Egyptian allegory.
11. *Pearls of Truth*, by the Countess Wachtmeister.
12. *Magic, or Practical Instructions for Students of Occultism*, by Dr. F. Hartmann.
13. *The Atma Bodh*, translated into English by Mr. B. P. Narasimiah of Anantapur.
14. Mr. C. Wilkins' translation of the *Bhagavad-Gita*, edited by Mr. Tukaram Tatya.

15. A second edition of Patanjali's *Yoga Philosophy*, edited by Mr. Tukaram Tatya.
16. A Hindi translation of *Tatwa Bodh*.
17. A Bengali translation of *Prasnottaramala*, by Mr. Bholanath Chatterjee.
18. *Karma*, a Theosophical Novel by Mr. A. P. Sinnett.
19. A German translation of "*Light on the Path*."
20. A second French edition of Col. Olcott's *Buddhist Catechism*.
21. "*La Science Occulte*" by M. L. Dramard.

BENEVOLENT WORK.

I am very happy to inform you that the exertions of our Bombay brothers, headed by the indefatigable and devoted Mr. Tukaram Tatya, to establish a free Homœopathic Charitable Dispensary have been successful. The number of free patients throughout the past year has averaged forty a day, and the total of the twelve months is about 14,000. At Jubbulpore some 3,000 patients have been treated gratuitously in the Dispensary of our local Branch.

The Bengal Theosophical Society has done a very noble work in the famine districts of that Presidency, and Babu Nogendra Chunder Ghose, who has just visited the spot, reports that our Branch has afforded relief in twenty or thirty villages, and saved numbers from actual starvation. The populations of these places, he says, "have been praying with all their hearts for the stability of such societies as the Theosophical Society." It is a glorious thing indeed if we are beginning our second decade with the blessings of thousands of grateful hearts following our footsteps.

OBITUARY.

Since we last met one of the most beloved men who have participated in our work, has gone from us, and left a blank that can never be filled. Foremost in zeal, in unselfishness, in patient perseverance, in intelligence, in brotherly kindness and tolerance, was Nobin Krishna Banerji, Founder and President of the Berhampore Branch. His name was known throughout the world of our movement, and he was one of my best esteemed and most trusted advisers. But we believers in Karmic Evolution do not mourn our dead as lost, we feel that they will return in new births to take up their interrupted work. Our Nobin has but gone for a season; he will come back to the land and the labour he loved so dearly.

Another prominent Indian colleague whom we have lost is Mr. G. Muthuswamy Chettiar, late Judge of the Madras Court of Small Causes, to whose kindness, in connection with Mr. P. Iyaloo Naidu, we are indebted for making practicable the purchase of the Adyar Head-quarters. He had but just retired on pension. Mr. Robert M. Cameron, of Edinburgh, President of our Scottish Branch, is another of our losses. A man of irreproachable character, and long business experience, his loss to the Scottish department of our work will be sensibly felt—has been already, in fact. We shall miss also from the Society's roster the name of the octogenarian Alphonse L. Cahagnet, the sole surviving Honorary Fellow—a veteran mystical philosopher, renowned these forty years past for

his works upon clairvoyance and cognate subjects. Like Jacob Boehme, he was an humble artisan, but like him it was only in body that he was attached to that social plane; his mind soared towards the Infinite and his soul wandered in celestial regions. Upon his honored tomb we lay the tribute of respect and love. The complete necrological list is as follows:—

OBITUARY FOR 1885.

A. L. Cahagnet (France) ...	...	Honorary Fellow.
Babu Nobin Krishna Banerji ...	...	Berhampore T. S.
Mr. G. Muthuswamy Chettiar ...	...	Madras T. S.
Babu Hemnath Majumdar ...	...	Bara Banki T. S.
Mr. R. M. Cameron ...	...	Scottish T. S.
Dajiraj Thakore Sahab of Wadhwan ...	...	Bhavnagar T. S.
Mr. Chokkalingam Pillai ...	...	Tirupattur T. S.
" G. Ramaswamy Pillai ...	...	Tinnevely T. S.
" Hari Sadasiva Tamhankar ...	...	Jubbulpur T. S.
Babu Ramanath Roy ...	...	Do.
Mr. Davahala Pillai ...	...	Guntur T. S.
" Thomas Perera Abeywardene ...	...	Galle T. S.
Babu Shankar Dyal Panday ...	...	Ghazepore T. S.
Bukshy Narasimha Narayan ...	...	Dumraon T. S.
Mr. A. Appiah Pantulu Garu ...	...	Nellore T. S.
" S. W. Sittumbara Pillai ...	...	Do.
Moung Htoon Oung ...	...	Rangoon.
Sardar Anokh Singh ...	...	Gorakhpur T. S.
Babu Tara Prasanna Bose ...	...	Seoni T. S.
Mr. Moorgasum Mudalliar ...	...	Hyderabad T. S.
" Iswarajoo ...	...	Do.
" Viswanatha Iyer ...	...	Gooty T. S.

FINANCIAL.

As we are now closing what may be designated as the irresponsible financial term, and beginning, as I hope, a corporate legal existence as a chartered Society under the Companies' Acts of the British Government in India, I thought it proper that you should yourselves form a Special Committee to go through the Treasurer's accounts, and make such report and recommendations thereupon as they might see fit. To give ample time for this I asked you yesterday to form this Committee, and to them will be referred all questions of finance that may come up during the present Convention. My wish is that when the Founders are dead and gone, whatever else may be said of them, at least it shall be conceded that their official integrity was beyond dispute.

While on my recent tour through Upper India, His Highness the Honorable Maharajah Bahadur of Durbungha, a Councillor of this Society, was good enough to hand me Rs. 1,000 as the first instalment of his annual subscription towards the Society's current expenses. His favor was made doubly valuable by his statement that he could see in every direction the good effect of our work in India, and he moreover generously offered to do whatever I might think he should to promote the revival of Aryan morals among Indian youth. It is now my great pleasure to read the following letter, just handed me by that excellent young Brother, Prince Harisinghji Rupsinghji, a noble of the reigning family of Bhavnagar and one of the best members of our Society:

ADYAR, 25th December 1885.

MY DEAR AND ESTEEMED COLONEL,

As a slight token of my esteem and respect for the cause of Theosophy which we have so much at heart, I beg to enclose Rs. 1,000 for the Building Fund, and Rs. 1,000 as a donation to the funds of the Society, to be utilised in any way you think best. Henceforth I intend subscribing Rs. 1,000 every year.

With sentiments of profound respect and devotion, I beg to remain,

Yours ever fraternally,

HARISINGHJI RUPISINGHJI.

The estimated bare expenses of the Society being about Rs. 450 per mensem, we shall soon be placed in a condition of independence as regards unexpected crises like the recent one, if the examples of the two gentlemen just named should be followed—as undoubtedly they will. It will be a happy day for me when we can carry on the regular work without being forced to ask special subscriptions from Branches, for the most part composed of members who are in very moderate circumstances. No one outside India has an idea of the sacrifices that must be made by the Delegates coming to our Conventions and the members who are founding all these Sanskrit schools and doing this philanthropic work. The average pay or income of all our Indian members is probably not more than Rs. 35 per mensem, or—at the present rate of exchange—say under £ 31-10-0 per annum. On this they have to support their own family, and various relatives, often parents, brothers and sisters, and the families of one or more of the latter. To come from the farther stations of the N. W. P. to Adyar costs, in the second-class, not less than Rs. 150, both ways, and involves ten days of constant railway travel, to say nothing of the necessity to apply for special leave if in Government service—as most of our members are. The University graduates of Bengal, N. W. P., Madras, and Bombay, begin service on perhaps Rs. 40, though some, I believe, are glad to take half that. One of our best men, now drawing Rs. 500, began at Rs. 15, rose by steps of three and four years to Rs. 200, stopped there eight years, received Rupees 250 for a year-and-a-half, and then, being a man of superior ability, he was promoted to a post at Rupees 500, and, retiring after a service of thirty-two years, will have a pension of half that pay. Our Sanskrit pandits who do not know English get only some Rupees 15 if in employ; some enjoy ancestral property—grants to their grandparents or parents by some rajah or great zemindar; but, taking all these into the account, the average income of all the great pandits throughout India would not be above Rupees 35 per mensem. I mention these facts for two reasons—first, because they are interesting and I have never seen them published before, and secondly, to show our Western colleagues how much they ought to honour the devoted members in India who have, out of love for their country, benevolent feeling for the world, and reverence and appreciation of their Aryan forefathers, supported this theosophical movement so well as they have. To carping critics who pretend to be shocked that we should ever ask anybody to help us to pay our way honestly and so prevent a good movement from collapsing in disgrace, I

shall neither apologize nor reply, but knowing as I do better than any other person what it costs my Hindu brothers to be true to the impulses of their hearts and consciences, I here place the foregoing data upon record, and so vindicate their honor.

THE ATTENDANCE THIS YEAR.

Besides the familiar faces we miss by reason of death, others are absent whom we saw last year and on previous occasions. Nevertheless, the attendance is the largest save one in the history of the Society. One principal reason for the falling-off is that for the first time in Indian history, a national congress is now sitting at Bombay, in which many of our colleagues—owing to their high social position—were obliged to take part. I have however deputed one of the Madras delegates, the Honorable S. Subramania Iyer, Member of the Legislative Council, to try to come to some amicable arrangement with the congress by which our dates shall not clash. Other delegates have been kept away by illness, family bereavement, poverty, and other causes. If we were in a position to offer mileage to one delegate from each branch, or to three or more from each Presidency, it would be an excellent thing. And this also will come in time.

BUDDHISM.

As pre-announced, I made the voyage to Rangoon and was able to open three branches in that town—one Burmese Buddhist, one Hindu, and one mixed European and Eurasian. I did not go to Mandalay, though invited by the King, as I did not like the appearance of things; there being much more concern there at the time about politics than about religion or philosophy. My "Buddhist Catechism" was translated into Burmese and sent to press at Rangoon while I was there, but has not yet been published for the reason stated above. With the pacification of the country, the field I have long had in view for Buddhist work will open. At the West, Buddhistic philosophy is steadily gaining attention; my little Catechism has been published in America, with valuable annotations by Professor Elliott Coues, and reached its second edition; a second edition, in French, has appeared at Paris; and the Countess Spreti has a German translation ready. The subject of Buddhism is ably and appreciatively discussed in the leading magazines of various countries, and the sale of Mr. Edwin Arnold's *Light of Asia* has reached enormous figures. The rapid increase of Indian work has compelled me to neglect that so successfully begun in Ceylon, the creation of a National Buddhistic Fund—and the effects have been bad. All this goes to prove the necessity for the constant residence in the Island of a thoroughly competent European Inspector or Deputy. I hope to supply this before long, though it is very hard to find just the right man for the duty. He should be endowed with a supreme patience and self-control besides other qualities that are more common. Soon after the adjournment of this body, I intend going to the Island myself and shall do my best on behalf of the Sinhalese people, for whom I have the warmest affection and the strongest sympathy. To the end of my life I shall try to keep the confidence they now so unstintedly repose in me.

CONCLUSION.

And now pass we on to our next year's work, leaving the dead Yesterday to impress its history on the page of the inexorable yet just Chitragepta, Master of the Rolls of Eternity. Push on and look not back; the road is dangerous, the path is hard, but it leads up to the steeps where the Rishis are beckoning, where the light is never eclipsed. Struggling, striving, hoping, despairing, reeling from spiritual weakness, we may appear to the Great and the Strong who watch our way—yet upward we go, though by steps and inches. Man must fight this fight alone. If he fall, it is through weakness; he must rise and try again: strength comes in trying, trying, ever TRYING. This is the first and greatest canon in the sacred science of Bramhagnyanam. The world of science is beginning to honour Giordano Bruno, the heroic astronomer, for submitting to the tortures of the Inquisition and death in the flames, rather than be false to his philosophical opinions. How eloquently Draper depicts his manly honour, unshaken firmness, and inflexible adherence to duty! But how many thousands of such heroes has not India furnished—heroes whose names sparkle like diamond bosses on the buckler of Aryan nationality! See that multitude of devoted Sadhus, seeking intellectual calm and spiritual illumination amid the ferocious beasts of the jungle, the horrors of desert wastes, the savage solitudes of the Himalayan regions of eternal ice. These men of your races, oh, Hindus, Mussalmans and Parsis! cast the lustre of their soul-grandeur upon you. If you are not worthy of your descent, your imperfections will be revealed in vivid clearness by contrast, as the squalor and hideousness of a city's slums, concealed and silvered by the moonlight, are shown in detail by the gleam of morning's earliest dawn. I do not ask you to be like your ancestors in their vices, their prejudices, their ignorance, but to imitate them in their virtues and their wisdom. Above all, I implore you to pattern after the best exemplars they afford in a persistent, courageous devotion to truth, and to a worthy ideal, and to stamp your daily actions with the seal of high principle. I ask you not to suffer yourselves to be cast down by misfortune, nor baffled by obstacles, nor persuaded into evil ways of thinking and living by encouraging infirmity of purpose.

"Ah! it is the coward's babble, 'Fortune taketh,
Fortune gave:'

Fortune! rate her like a master, and she serves thee like a slave."

[*Hilopadesa*. Arnold's translation.]

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following report of the working of the Branch Societies during the year 1885:—

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY—of Beaulah,—though it has lost several important members, who have been transferred to other districts, has yet made good progress during the year, having been much assisted by the visit of the President-Founder, who delivered a capital lecture on Theosophy at the Loknath School Hall, after which several new members were enrolled. The Society's library has been enriched during the year by the addition of several useful books, both Sanskrit and Bengali. Weekly meetings are held at the house of the Vice-President, at which theosophical works are read and discussed. This Branch Society desires to express its thanks to the Berhampore and Saidpore Branches for valuable assistance given, both in lending books and in communicating the results of the various discussions held. In this respect we think the example of the Berhampore and Saidpore Branches might be followed with great advantage by many others, as the result of such an interchange of ideas cannot but be valuable to both parties.

THE ROHILKUND THEOSOPHICAL SOCIETY—of Bareilly—has at the cost of about Rs. 1000 added a beautiful and spacious room to the Ganj Sanskrit School. It is proposed to utilise this new room by opening English classes; and, having thus increased the importance of the school, to apply to the Municipality for aid, which, it is hoped, will be accorded without difficulty. The Society has held regular meetings, at which Theosophical literature was read and discussed, and all the books published this year on Theosophy or cognate subjects have been added to its library, which is now said to be one of the best in the North-Western Provinces. Besides supporting the Ganj Sanskrit School and subscribing to the Permanent Fund, this Branch has contributed Rs. 49 to the Headquarters Shrine Fund and Rs. 150 to the Bengal Famine and Inundation Relief Funds.

THE HYDERABAD THEOSOPHICAL SOCIETY has held fifty-seven meetings during the year under review. The members have decided to establish a Sanskrit school, and a subscription of Rs. 100 per month has been promised, six months of which has been collected in advance to meet the preliminary expenses. The President-Founder visited this Branch on September 13th, and delivered an impressive lecture on "The Unity of Religions," after which several new members were admitted. Thirty-two books have been added to the Branch library during the year, and four periodicals have been taken for the benefit of the members. The Rules and Bye-laws of the Society and its last Annual Report have been translated into Urdu and published for gratuitous distribution at the Society's expense. The members have been very earnestly studying "The Occult World," "The Temple of the Rosy Cross," "Man," "Isis Unveiled," and "Light on the Path;" and one of them has undertaken to translate the latter work into Urdu. A series of interesting experiments in crystal-reading have been made, and Brother Hanmanth Row, the Assistant Secretary, has cured

mesmerically eleven cases of fever, rheumatism, headache, &c. Brother H. Wahab has been extremely successful in treating cholera, dysentery, and diarrhœa by means of copper and zinc discs, as proposed by M. Gustave Zorn in Vol. IV of the *Theosophist*, having cured twenty-six cases out of twenty-seven. He has also established at Maheswaram a Society called "The Hindu Prakasika Sabha," to work for Theosophical objects. Brother C. Wahab has undertaken to publish a series of "Selections from Aryan Literature," and has been able to secure the kind co-operation of the Wonapurthy Samasthan in this good work. The first number of the series is already in print, and contains the *Bhagavatam* with commentaries. Another member of the Branch has printed and distributed gratuitously one thousand copies of the pamphlet "On the Logic of Common Sense," and it is in contemplation to prepare some tracts on Theosophy in Telugu and Urdu.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY—of Benares—was founded in February last, and seems to include a band of very earnest workers and at least one very eminent Sanskrit scholar. The President-Founder visited this Branch during his recent tour, and delivered two lectures which were much appreciated.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY—of Allahabad—has held thirty meetings during the year, all of which have been well attended, in spite of the fact that from the straggling nature of the city many of the members have a very great distance to come. The Branch has subscribed Rs. 12-10-0 to the Shrine Fund, and also contributed Rs. 37 towards the relief of the sufferers from the famine in Burdwan, Beerbhoom and Bankura. As an encouragement to truth and morality among children of tender age, it has also offered a silver medal as a reward for the best-behaved pupil in one of the local schools. Its library has been increased by the addition of several valuable books in Sanskrit, Hindi and English, and much time has been devoted by the members during the year to the study of the Bhagavad-Gita, with the very best results. As there are already three Sanskrit schools in the city, the Branch does not propose to form a new one, but rather to assist in the management and increase the resources of one of those already existing, and with this object a graduated series of text-books is already being prepared. The visit of the President-Founder to this Branch in August last was attended by the most salutary results, and led to the admission of several new members.

THE MEERUT THEOSOPHICAL SOCIETY has done good work during the year, both in the way of mesmeric healing and of translating various works into English and the vernaculars. Brother Sris Chunder Bose has translated the Siva Samhita, and is about to issue it in a book form. He is now translating the *Maha Nirvana Sutra*, and is also preparing a work to be called "The Materia Medica of the Aryans." Another brother has translated the Hibbert "Lectures on Hindu Religion" into Hindi, and intends to present the Rs. 300 realized from this work as a donation to the Permanent Fund of the Theosophical Society.

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY—of Jubbulpore—met every evening for three months to hear a series of lectures from a

Pundit on the Bhagavad-Gita, and since then has met regularly three or four times every week for the study of Theosophical publications. The fame of the remarkable mesmeric cures effected by the members of this Branch has been so widely spread that the healers found their energies utterly overtaxed by the enormous number of patients who flocked to them for relief; they consequently resolved to supplement their work by establishing a homœopathic dispensary, which they opened in the month of August. The average daily attendance of patients is about thirty, and the treatment up to the present time seems to have been remarkably successful, the brothers in charge reporting that the percentage of cases cured is much larger than is usual among allopathic practitioners, and that several patients given up as hopeless by the regular doctors of the town have found relief at the dispensary. The Sanskrit school has also made very fair progress during the year; there has been a gratifying increase in the number of students, the classes have been more systematically arranged, and scholarships have been awarded to some of the most forward boys. The President-Founder kindly presided at the distribution of prizes in August, and in a stirring speech encouraged the boys to make still further progress. As, however, it is urgently necessary that the school should be enlarged and additional teachers procured, and also that an orphanage should be attached to it, the Branch has been adopting various means to raise funds for these objects. Many of their sympathizers being too poor to give a regular money subscription, they have adopted the expedient of sending a man round the town with a bag to ask from each charitably disposed person a handful of flour, and by this means they have succeeded in realizing Rs. 25 to Rs. 30 per month, and also have created a very general interest in their work among the people. A Hindi translation of Sankaracharya's Tatwa Bodh has been published, and the Branch has subscribed to both the Shrine and Permanent Funds, in addition to contributing Rs. 100 to the Bengal Famine Relief Fund. Considering the smallness of its numbers and the difficulties under which it has laboured, this Branch Society deserves hearty congratulation for the results achieved.

THE COCANADA THEOSOPHICAL SOCIETY was founded in March last by the President-Founder on his way back from Rangoon. It has so far been unable to secure a convenient place for its meetings, and they have consequently not been held so frequently as the members could have wished; but still some valuable books have been read and considerable progress made in theosophical study. The Branch is forming a library as rapidly as its resources permit.

THE IRRRAWADDY THEOSOPHICAL SOCIETY,—a small but earnest band of workers—has, under the direction of its noble President, been making some most interesting experiments in clairvoyance, magnetic healing, and the various branches of mesmerism, from which striking results are confidently expected.

THE RANGOON THEOSOPHICAL SOCIETY has held regular weekly meetings for the reading and discussion of theosophical literature,

and one of the members, Mr. T. Muthukrishna Pillai, has formed a branch of the Sanmarga Sabha for boys in that town.

THE BHAVNAGAR THEOSOPHICAL SOCIETY has been strengthened during the year by the addition to its ranks of several highly-educated University men. Its members have been remarkably successful in mesmeric healing and the curing of scorpion-stings; some of them have also been studying astrology and some experiments in psychometry have been made. Brother Manilal N. Dvivedi has published a translation with notes of the *Vákyasudhá* and Sri Sankaracharya's *Aparokshánubhuti*.

THE BOMBAY THEOSOPHICAL SOCIETY has held fortnightly meetings during the year, at several of which lectures on Raj Yog were delivered in Hindustani, while at the others various theosophical works, including "Light on the Path" and "The Purpose of Theosophy," were read and explained to the members. A sum of Rs. 50 was contributed to the Bengal Famine Relief Fund. The Homœopathic Dispensary, founded and personally conducted by the noble exertions of Brother Tukaram Tatya, ended the first year of its existence in June last. I am happy to be able to announce that it has proved a complete success, and may now be said to be self-supporting. The services of Dr. Ray, a duly qualified practitioner, have been secured, and there is an average attendance of over forty patients daily, most of whom come to be treated for paralysis, hysteria, and nervous diseases. Though many of them are cases which have been rejected as hopeless by the hospitals, more than ninety per cent. have been entirely cured.

Brother Tukaram Tatya deserves the heartiest thanks of the Society for the work which he has done and is doing in connection with the Theosophical Publication Fund. He has printed two thousand copies of the English translation of the *Bhagavad-Gita*, nearly all of which have already been sold, and also one thousand copies of Patanjali's *Yoga Philosophy*. One thousand copies of the "Compendium of Raj Yog," and one thousand of "Sankhya Karika" are now in the press, and will be issued very shortly. It is most earnestly hoped that all Theosophists will help in this good and noble work by purchasing, and inducing their friends to purchase, copies of all these works.

THE BEHAR THEOSOPHICAL SOCIETY,—of Bankipore—has been visited during the year by the President-Founder and Pundit Bhawanishankar. A sum of Rs. 350 was subscribed by the Branch for the formation of a Theosophical library, and many valuable books have already been procured. Much important instruction was given to this Branch by Pundit Bhawanishankar, and it was in consequence of his advice that several members undertook to visit and assist some of the smaller neighbouring branches. Two hundred copies of the "Epitome of Aryan Morals" have been distributed among the students of the local College, and it is intended, with the kind permission of Brother P. Sreenivas Row, to translate this admirable little work into Hindi. The Branch has held regular weekly meetings throughout the year.

THE VELLORE THEOSOPHICAL SOCIETY was honoured by the presence of the President-Founder at its anniversary, and his

address produced an admirable effect, several gentlemen joining the Branch immediately after hearing it. Portions of the *Bhagavad-Gita* have been studied at the meetings of the Branch.

THE PARAMAKUDI THEOSOPHICAL SOCIETY has held weekly meetings during the year, which have always been well attended. A very fair Theosophical library has already been formed, and is carefully studied by the members. The services of a Sanskrit Pundit of considerable attainments have been engaged through the exertions of the Branch, and it is hoped that the cause of Sanskrit education will shortly be greatly advanced in this neighbourhood.

THE MADURA THEOSOPHICAL SOCIETY has unfortunately during the past year lost many members, who have been transferred to other districts, but has still held occasional meetings, at which the latest works published by the Theosophical Society have been studied. The Aryan League of Honour is reported as progressing favourably.

THE BARABANKI THEOSOPHICAL SOCIETY has met frequently during the year for the study of Theosophical works and mesmerism, and magnetic cures have been effected by some of the members.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY has held weekly meetings, at which the *Bhagavad-Gita* has been read in Sanskrit, and carefully compared with the English translations of Thomson and Wilkins, and also the Tamil and Telugu editions—Sankaracharya's commentary being studied at the same time. This Branch has derived great benefit from the study of some of the recent articles in the *Theosophist*. It was visited this year by the President-Founder, who delivered a lecture to the Sanmarga Sabha.

THE AYODHYA THEOSOPHICAL SOCIETY,—of Fyzabad—has formed a Theosophical library, and occupied itself with the study and discussion of the works therein contained.

THE ALIGARH THEOSOPHICAL SOCIETY has held frequent meetings for reading and discussion of the works recently published, and lectures on Theosophy have been delivered to private audiences. Some of the members have been practising mesmerism, and have met with very fair success in the exercise of the healing power. The Branch sends its President to the Convention as its representative.

THE GYAN MARGA THEOSOPHICAL SOCIETY,—of Fatchgarh—in addition to the usual study of Theosophical works, has established a journal in Hindi, and some of the members are also learning mesmerism.

THE POONA THEOSOPHICAL SOCIETY reports that several new members have joined during the year, and regular weekly meetings have been held at which philosophical, theosophical, and other reading is kept up, so that they are always interesting and instructive. The President having been absent at Bombay for about six months, his work was ably carried on by Brother Ezekiel. Curative magnetism has been tried by some of the members, and they have met with considerable success in several cases. The President-Founder's visit in October last was a complete success, and there was a very great desire on the part of the general public to hear him, so that he was obliged to give three different lectures, which were very

largely attended. Theosophical knowledge is slowly attracting the attention of the learned, and sympathizers are steadily increasing in number. The Branch particularly mentions in its report that among the members who have recently joined are several whose attention was drawn to the Society solely by the false reports that were circulated regarding it. The confidence of all the members in the unselfish and untiring industry of the President-Founder and in the zeal and uprightness of our late Corresponding Secretary, the highly-respected Madame Blavatsky, remains firm and unabated as ever.

THE ATMA-BODH THEOSOPHICAL SOCIETY,—of Moradabad—has established an Urdu Journal, the *Jamai-Ul-Uloom*, which contains in every issue translations of articles from the *Theosophist*. The members meet regularly for study, and have been successful in performing several mesmeric cures. The Sanskrit school is making good progress.

THE TODABETTA THEOSOPHICAL SOCIETY,—of Ootacamund—reports that so many of its native members have suffered from illness this year that its working strength has been seriously diminished, and its meetings were not held so frequently as could have been wished. Nevertheless the recent articles in the *Theosophist* have been studied earnestly and with attention, and on the whole there is a steady improvement perceptible.

THE SARVA HITKARI THEOSOPHICAL SOCIETY,—of Gorakhpur—meets regularly to read and discuss Theosophical works; and some remarkable mesmeric cures have been performed by the members. This Branch has also established a Sunday school, which celebrated a very successful festival on the occasion of the President-Founder's recent visit. The children recited poems in Sanskrit, Urdu, and English, and Colonel Olcott kindly distributed the prizes among them.

THE LADIES' THEOSOPHICAL SOCIETY,—of Calcutta—in addition to its usual monthly charity to the suffering poor of the town, has made large contributions to the Bengal, Burdwan, and Beerbhoom Famine Funds and the Cashmere Earthquake Fund. Regular monthly meetings were held, a paper on some Theosophical subject being read at each meeting, and the Branch reports an increase in its numbers during the year.

THE SATYA MARGA THEOSOPHICAL SOCIETY,—of Lucknow—has formed a good Theosophical Library, and meets regularly for study and discussion. The members have directed their attention specially to the encouragement of moral advancement among the students of the town, and to promote that purpose have formed "The White Lotus Association," at whose meetings lectures on subjects connected with morality are delivered.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY,—of Berham-pore—has met regularly every week throughout the year, and reports a satisfactory increase in its numbers. The President has done much good by visiting the neighbouring Branches, and exchanging ideas with them. Brother Jogendra Nath Chakravarti has now removed to Noakhali, where he has already made his beneficial influence felt, having induced several persons to join the Society;

and he hopes shortly to form a Branch there. Brother Keshub Chundra Vidyaratna has visited Dinajpore, and formed a reading club there for the culture of Aryan literature and philosophy; and it is expected that in course of time this also will become a Branch Theosophical Society. Several of the brothers were engaged for months in raising subscriptions for the relief of the sufferers from the famine and inundations in the Bengal districts. An arrangement has been entered into with the Jamalpur, Bhagulpore, and Rajshahye Branches, by means of which extracts from the proceedings of the meetings are mutually interchanged, and much benefit has been found to result from the plan. The Sanskrit Sunday School is flourishing, and was inspected by the President-Founder on his visit in July.

THE SEONI THEOSOPHICAL SOCIETY has met regularly during the year, and its members have performed some remarkable mesmeric cures. One brother established in addition a dispensary for native medicine, and with that and his magnetic power succeeded in curing 2,200 persons in three months.

THE VASISHTA THEOSOPHICAL SOCIETY,—of Vizianagram—has held weekly meetings at which "Beal's Dhammapada" and "The Light of Asia" have been studied, and lectures given on subjects connected with Theosophy. A small library has been formed, and will be increased as funds permit. Associations for the promotion of morality among the students have been established both at Vizianagram and Bimlipatam, and are under the supervision of members of the Branch. It is intended to establish a Theosophical journal as soon as sufficient money can be raised to purchase a press. A Sanskrit College has been opened at Vizianagram, and another at Salur for the study of Vedic and other literature, and the members of the Branch have done all in their power to make both successful. Contributions have also been made to the Bengal Famine Fund.

THE JAMALPUR THEOSOPHICAL SOCIETY has held weekly meetings throughout the year except for a short time during the outbreak of cholera in the town. The Bhagavad-Gita and some of the important articles from the *Theosophist* have been read and explained. Some members of the Branch have compiled a collection of Slokas from the Shastras with translation into Bengali, intended for the benefit of those youths who are unable to read English. A Sunday school has been opened for the instruction of Hindu boys in the rudiments of Sanskrit and in the principles of Aryan morals: it has been doing well during the year, and has been inspected by Pundits Nityanand Misra and Bhawanishankar.

THE BELLARY THEOSOPHICAL SOCIETY has lately been visited by the Inspector Mr. Jagannathiah, who delivered a lecture on the best way of educating Hindu youth. A Committee was formed to arrange for the opening of a Sanskrit school, but no report of their action has yet been received.

THE TIRUPPATTUR THEOSOPHICAL SOCIETY has been studying the Bhagavad Gita, the works of Sankaracharya, and some articles from the *Theosophist*. Some of the members are also learning the

Sanskrit language, and they endeavour as far as possible to promote its study in the schools of the neighbourhood.

THE GOOTY THEOSOPHICAL SOCIETY reports a considerable accession to its members during the year. Its work was somewhat interrupted by the epidemic of cholera, which raged in the town for two months, but still many meetings have been held, and the members have made much progress in the study of the Upanishads and other Sanskrit works. Several of the members are endeavouring to spread Theosophy in the neighbouring towns, and have met with considerable success—notably so in the case of Brother A. Subba Rao, who has established a Sanskrit Day School and a Theosophical Sunday School at Narayandevarkeri, and has also effected several mesmeric cures there, and instructed others in the healing art. The Sanskrit school at Gooty is doing well, and celebrated a very successful anniversary in March last: the President-Founder also distributed prizes among the boys on the occasion of his visit. The Branch has just established a Hindu Girls' School: it already numbers twenty children, and it is hoped that a special school-room may soon be built for it. The Vice-President has delivered lectures on Brahminism, the regeneration of India, and similar subjects in several towns of the neighbourhood. Theosophy has taken a firm hold in this district; it is looked upon favourably by all members of the intelligent classes and its future bids fair to be very bright indeed.

THE HOSHANGABAD THEOSOPHICAL SOCIETY, though it has been in existence only seven months, has already doubled its original number of members, and contain some of the best men in the town. Besides the regular meetings of the Branch, at which questions concerning the practical realization of the declared objects of the Society are proposed and discussed, the members have instituted a monthly Theosophical jubilee, or conversazione, which is held at the house of each brother in turn. The nucleus of a Theosophical library has been formed, and two hundred copies of the "Epitome of Aryan Morals" have been distributed to the school-boys of the district. A Sunday school to impart instruction in Hindu morals and religion has been set on foot, and is weekly increasing in strength.

THE KARUR THEOSOPHICAL SOCIETY, though formed only last month, has already commenced work. The members meet weekly, and a lecture is delivered on each occasion. It has also been arranged that monthly public lectures shall be delivered, and a Theosophical library formed. It is proposed to establish a branch of the Sanmarga Sabha for boys under the management of some of the members.

THE COIMBATORE THEOSOPHICAL SOCIETY has held weekly meetings for the discussion of Theosophical and philosophical subjects. Many mesmeric cures have been effected, and it is proposed to establish a Tamil Theosophical journal as soon as possible.

I have now submitted to you, as far as possible, a detailed report of the proceedings of our various Branches in India; but, encouraging though the account be, I would not have you suppose for a moment, nor would I have any of the general public who may hap-

pen to see the report of our proceedings to-day suppose, that this by any means represents all the work done by this mighty Society. No; the greatest work done, in this case as in many others, is the work that cannot be seen—the influence that is silently exerted—that is permeating (slowly, it may be, but none the less surely) the mind and heart of the nation. Those who look closely may see indications of this influence on all sides; small things some of them, perhaps, yet they are floating straws that show which way the current is setting: and I tell you, brothers, that the time will come—perhaps it may not be so far distant as we think—when that current shall swell into a mighty torrent that shall sweep away the barriers of bigotry and sectarianism for ever.

We have had troublous times lately—bitter attacks have been made upon us by our opponents; but surely this year's experience should convince us that what was said long ago of another organization is true of our Theosophical Society—"No weapon that is formed against it shall prosper." The storm may rage round it never so fiercely and wildly; undaunted it shall raise its head, for it is founded upon the rock of truth, and it endures.

Long as earth endureth men this truth shall hold,
Though kingdoms, nations, empires, are in destruction rolled.

C. W. LEADBEATER.

SECRETARY'S REPORT OF FOREIGN BRANCHES.

LONDON LODGE.—Under the able presidency of Mr. Sinnett this Society has been holding regular meetings at which some valuable papers have been read, followed by discussion. These papers are printed in pamphlet form under the title of "Transactions of the London Lodge T. S.," and some have been published in the *Theosophist*. In addition to the ordinary meetings of the Society, open meetings have also been held, to which members invited their friends, and have proved very useful in the dissemination of Theosophical ideas. Individual members have also done good work by inviting friends to their houses to hear about Theosophy.

The presence of Mr. Mohini in London has been of the greatest value to the English Theosophists. The services he has rendered to the cause cannot be too highly estimated. A number of the more earnest members of the Theosophical Society, known as "The Oriental Group," have held regular meetings for the serious study of esoteric philosophy, and the success achieved in this manner is largely attributable to the earnest endeavours of Mr. Mohini. The programme for the ensuing session has been published in the *Theosophist*, and from this it will be seen that Mr. Mohini intends to deliver a series of discourses on the Bhagavad Gita.

Several new members have been added to the Society's roll during the past year, and much interest in its work has been excited among the outside public. Besides the "Transactions" above referred to, a member of this Branch has written "Light on the Path" (now publishing with annotations in the *Theosophist*); a new edition of Colonel Olcott's lectures has been published by Mr. Redway; "Man, Fragments of Forgotten History" and "Five Years of Theosophy," have also been published since the last report was read; while Mr. Sinnett has continued his invaluable labours by the issue of a new (fifth) edition of "Esoteric Buddhism" with annotations, and has also written "Karma," a Theosophical novel, which will reach many who are disinclined to study such abstruse volumes as the author's other well-known publications.

FRANCE:—While several accessions to the membership of this Branch have taken place during the past year, its most important work has been in the diffusion of a knowledge of esoteric philosophy among the public. The President, the Duchesse de Pomar, has written two pamphlets, and articles have appeared in the most important of the French magazines. This point deserves special attention, as France is the only European country in which the leading periodicals have opened their columns to an exposition of Theosophy.

Articles have appeared in the *Nouvelle Revue* and the *Revue des Religions*, while a series (also published in pamphlet form) from the pen of M. Dramard have appeared in the *Nouvelle Revue* and the *Revue du Mouvement Social*. These two series have each contained a masterly summary of that portion of esoteric philosophy that has been given to the world through the medium of the Theosophical Society. Another member of this Branch, Mons. E. Schuré,

has contributed an important article on the life of Buddha to the *Revue des deux Mondes*, a magazine of European celebrity, and this paper has aroused much attention. Mons. Richet, F. T. S., has written an article on *Æthrobacy* in one of the chief scientific periodicals, and in the *Anti-Materialiste* Mons. Barlet, F. T. S., has for some months expounded and defended the teachings of Theosophy in a most able and vigorous manner. A new edition of the French translation of Colonel Olcott's Buddhist Catechism has appeared this year, and translations of his lectures by Mons. Vossion, and of Esoteric Buddhism by Madame de Morsier, are in progress.

SCOTLAND:—No detailed report has arrived from this Society, but from private letters we learn that considerable interest is being manifested in occultism among the educated classes in Scotland. Deaths and removals—especially the lamented death of the President—have however somewhat hindered the work of this Branch.

GERMANY:—The Branch Theosophical Society in this country has passed a year of useful activity. Its numbers have increased and its members have derived much valuable help from the presence of Madame Blavatsky and Mr. Darbhagiri Nathi in Germany. Considerable interest in esoteric philosophy has been awakened in the minds of the leading thinkers of Germany, and many of them look upon our society with friendly eyes, while some have become members of our Branch. The society intends to start a monthly journal, the first number of which will appear in January. A review of Esoteric Buddhism has appeared in one of the German periodicals, written by the well-known philosopher Eduard von Hartmann, and his criticisms were replied to by Mr. Mohini; these replies have also been published. Mr. Sinnett's "Esoteric Buddhism" has been translated into German, as has also "Light on the Path," both translations being by a member of the Society. The Society is represented at this Convention by Baron Ernst von Weber.

AMERICA:—During the past year the "Board of Control," established in 1884 for the organization and management of the Society's branches in America, has been hard at work consolidating the various Branch Societies, in the course of which process they were obliged to expel two persons as being unworthy of membership in the Society, and having attempted without authority to found a new Branch. An appeal made by the culprits to Colonel Olcott was referred back to the Board of Control for its final decision, as the design in forming this body was to obviate the necessity of appeals to India respecting details of local management and organisation.

The daily increasing breadth of thought on deep subjects, which is so markedly manifest in the United States, augurs well for the progress of Theosophy within its borders. Men are becoming more and more disinclined to accept worn out dogmas upon mere authority, and are feeling the absolute necessity of enforcing the prerogatives of human reason. Could some competent exponent of the esoteric philosophy be found with sufficient leisure to enable him to undertake an extended tour in America, there is no doubt that new Branch Societies would spring up throughout the length and breadth of the land.

The President of the Board of Control is Professor Elliott B. Coues, than whom no fitter individual could be found; and his colleagues are men of high standing and attainments. Professor Coues has published an American edition of Colonel Olcott's Buddhist Catechism with the addition of a valuable series of notes, which will serve to bring its teachings more fully within the comprehension of those readers who are ignorant of Oriental lore. This book is already in its second edition and is awakening considerable interest among the more thoughtful members of the public. We must also notice the publication by Professor Coues of "The Dæmon of Darwin," a dialogue on evolution in which are embodied the main principles of esoteric philosophy.

The number of Theosophists in America is steadily on the increase, and as has already been said new Branches have been formed since the last Anniversary. America offers a wide field of work for those who labour in the domain of Theosophy, but more labourers are wanted. The Gnostic Theosophical Society (of Washington) has had a large increase in its numbers, amongst whom are some of the most influential and distinguished men in the United States; and good accounts have been received of the progress and activity of the other American Branches.

A Psychical Research Society having been formed in America, the Board has "authorized and required one of their members, Professor Coues, to publicly review and criticise any and all of the proceedings, transactions, pamphlets or other printed matter which the said Society may publish, at his judgment and discretion.

"The Board expressly requires him, when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which the Theosophical Society is the custodian in the United States."

In this manner it is evident that the teachings of the wisdom-religion will be placed before that section of the public which is most prepared to receive them, while the trustworthiness of the facts to which these Theosophical expositions will have reference will depend, not on the Theosophical Society's bare assertions or on records of experiments by its own members, but on evidence carefully collected and arranged by a Society founded for the express purpose of organising an attempt to discover psychic laws by the use of a purely inductive method, in accordance with the requirements of modern science.

AUSTRALIA:—Our letters tell us that the Branch at Queensland is doing active work, and that there are good prospects for Theosophy in other parts of the continent, if only some persons can be found to undertake a tour in order to form new Branches.

A. J. COOPER-OAKLEY.

TREASURER'S REPORT.

THE TREASURER then read his Annual Report as follows:—

THE "T. SUBBA ROW MEDAL" FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
To Balance in hand (See IXth Anniversary Report)	503	8	2
„ The Hon'ble S. Subramanier (Madras)	10	0	0
„ Babu Baroda Prasad Bosu (Beauleah)... ..	5	0	0
Interest for 1884-85	26	9	6
Total Rupees...	545	1	8
DISBURSEMENTS.			
By Cost of a Gold Medal—Awarded to M. R. Ry. P. Srinivas Rao ...	15	0	0
„ Balance in hand	530	1	8
Total Rupees...	545	1	8

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJI,
 Secretary, Chairman, Treasurer,
 Finance Committee.

THE ANNIVERSARY FUND.

1883-1884.

RECEIPTS.	Rs.	A.	P.
To Amount realized from the Indian and Foreign Branches ...	1,265	3	0
Total Rupees...	1,265	3	0
DISBURSEMENTS.			
By Entertainment of Delegates [Ninth Anniversary]—wages to cooks and coolies, and other sundries... ..	681	15	11
„ The Patcheappah Hall expenses, Printing and Posting of Placards, and Cab hire	65	6	0
„ Postage Stamps	8	0	0
„ Balance in hand	509	13	1
Total Rupees...	1,265	3	0

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJI,
 Secretary, Chairman, Treasurer,
 Finance Committee.

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Pandit Jwala Prasad Sankhdhara (Lucknow) ...	5	0	0
Rai Pyari Lal (Bareilly) ...	50	0	0
Babu Ram Saran Das (Bareilly) ...	5	0	0
Mr. Pherozeshah R. Mehta (Bombay) ...	20	0	0
Messrs. William d'Abrew and Don David (Colombo) ...	10	0	0
Mr. V. Krishnaswami Iyer (Madura) ...	5	0	0
" P. Krishnaswami Moodelliar ...	2	0	0
" Ramji S. Povlekar (Bhavnagar) ...	7	0	0
" N. M. Parekh (Madras) ...	1	0	0
" Vencata Soobiah (Coimbatore) ...	2	0	0
" Raja Bahadur (Lucknow) ...	2	0	0
Pandit Bhawani Shankar Ganesh (N. W. P.) ...	5	0	0
The Chohan Theosophical Society (Cawnpore) ...	40	0	0
Babu Mohendra Nath Chakravarti (do.) ...	5	0	0
" Lal Gopal Mukerjee (Fyzabad) ...	7	0	0
Mr. Carl H. Hartmann ...	21	8	0
" Fakirji R. Bonosetter (Bombay) ...	7	0	0
" Vithul Pandurang Mhatre (do.) ...	5	8	0
Mr. N. B. Atroya (Hoshangabad) ...	5	0	0
" Keshava Ram Chandra Gadgil (Jubbulpore) ...	5	0	0
" B. V. Ramanaajulu Naidu (Madras) ...	7	0	0
Babu Avinash Chandra Bose (Jubbulpore) ...	5	0	0
Mr. Cowasji Dossabhoj Davar (Poona) ...	10	0	0
" O. Madho Row (Gooty) ...	5	0	0
Babu Gyanendra N. Chakravarti (Bareilly) ...	7	0	0
Mr. R. Gebhard (Germany) ...	50	0	0
An old Occultist (do.) ...	49	0	0
Mr. J. Srinivas Row (Gooty) ...	10	0	0
" Lakshman N. Joshi (Poona) ...	100	0	0
" P. Srinivas Rao (Madras) ...	500	0	0
" C. Narainswamy Iyer (Madura) ...	5	0	0
" Tukaram Tatya (Bombay) ...	15	0	0
" A. G. Balakrishna Iyer (Madras) ...	5	0	0
" R. Sooria Row (Venukonda) ...	100	0	0
Thakur Shankar Singh (Gorakhpur) ...	21	0	0
Babu Kali Charan Bose (Jubbulpore) ...	5	0	0
Mr. C. Sudarshan Naidu (do.) ...	5	0	0
" Govind Pershad (do.) ...	2	0	0
A Lady Theosophist ...	25	0	0
Mr. T. Herbert Wright (Mainpuri) ...	10	0	0
The Adhi Bhoutic Theosophical Society (Berhampore) ...	50	0	0
Mr. Nawtamram Ootamram Trevedi (Surat) ...	10	0	0
Babu Rama Nath Roy (Jubbulpore) ...	2	0	0
Mr. S. R. Strinivasa Iyer (Madura) ...	2	0	0
Babu Girish Chandra Mukerjee (Seoni-Chappara) ...	100	0	0
Captain A. T. Banon (Cawnpore) ...	50	0	0
Thakur Ganesh Singh (Gorakhpur) ...	50	0	0
Babu Ananta Ram Ghosh (Amta) ...	100	0	0
Syed Lutf Ali Saheb (Hyderabad) ...	50	0	0
The Adoni Theosophical Society ...	5	0	0
Babu Rameshwar Prasad (Allahabad) ...	8	0	0
" Beni Madhub Bhattacharya (do.) ...	1	0	0
" Aprakash Chandra Mukerjee (do.) ...	1	0	0
" Mohondranath Ohdedar (do.) ...	1	0	0
" Prithvi Nath (do.) ...	0	10	0
Carried over...	1,576	10	0

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Brought forward...	1,576	10	0
Babu Achal Behari (Allahabad) ...	0	8	0
Pandit Govind Rao Goray (do.) ...	0	8	0
Mr. M. Govindarajulu (Adoni) ...	5	0	0
The Bhrikukshetra Theosophical Society (Jubbulpore) ...	7	0	0
Mr. M. Veramahali Pillai (Salem) ...	24	0	0
Pandit Parmeshri Dass (Bara-Banki) ...	14	0	0
Mr. F. W. Quarry (Dehra-Dun) ...	50	0	0
" S. Ramachandra Sastrial (Tinnevely) ...	2	0	0
" S. Sundram Iyer (do.) ...	1	0	0
Babu Bipin Behari Banerji (Fyzabad) ...	5	0	0
" Bipin Behari Dutt (do.) ...	5	0	0
" Jokhoo Ram (do.) ...	1	0	0
" Russick Lal Banerjee (do.) ...	2	0	0
" Parash Nath Chakravarti (do.) ...	2	0	0
Pandit Kanhya Lal (do.) ...	2	0	0
Mr. R. Venkata Ratnam (Karampudi) ...	7	0	0
" C. Sambiah Chetty (Madras) ...	7	0	0
" Vilayet Ali (Hyderabad) ...	5	0	0
The Bengal Theosophical Society (Calcutta) ...	32	0	0
The Nellore Theosophical Society ...	21	0	0
Pandit Chandra Sekhara (Meerut) ...	17	0	0
Mr. Batuk Bharty (Seoni-Chappara) ...	10	0	0
" Gerdhari Lal (do.) ...	5	0	0
" Moji Lal Pateria (do.) ...	5	0	0
" Vithal Waman Pagay (do.) ...	3	0	0
Babu Tara Prasanna Boso (do.) ...	10	0	0
Mr. E. Vencatarama Sarma (Madras) ...	1	0	0
" B. P. Narasimiah (Gooty) ...	3	0	0
" T. Ram Chandra Rao (do.) ...	5	0	0
The Rohilund Theosophical Society (Bareilly) ...	49	0	0
Rai Kishen Lal (Jalesar-Town) ...	50	0	0
Mr. A. Teruvengada Mudelliar (Adoni) ...	4	0	0
" W. Peddu Chetty (do.) ...	1	0	0
" E. Ramaswami Naidu (do.) ...	2	0	0
" C. Authecasavulu Reddy (do.) ...	1	1	1
" C. S. Vasudevayya (do.) ...	1	0	0
" D. A. Courmes (France) ...	4	15	0
Prof. C. W. Sellin (Germany) ...	6	0	0
Mr. B. Hubo (do.) ...	6	0	0
" F. Gebhard (do.) ...	6	0	0
Baron du Prel (do.) ...	6	0	0
Baroness du Prel (do.) ...	6	0	0
Count von Spreti (do.) ...	6	0	0
Countess von Spreti (do.) ...	6	0	0
Prof. Gabriel Max (do.) ...	6	0	0
Mrs. Gabriel Max (do.) ...	6	0	0
Mrs. Theodor Diesel (do.) ...	6	0	0
Captain F. Urban (do.) ...	6	0	0
Dr. Huebbe Schleiden (do.) ...	6	0	0
Mr. J. D. Buck (U. S. America) ...	24	0	0
" Stanley B. Sexton (do.) ...	2	8	0
" J. N. Unwalla (Bhavnagar) ...	77	0	0
" Prabha Shankar Jata Shankar Mehta (do.) ...	5	0	0
Carried over...	2,122	2	1

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Brought forward...	2,122	2	1
Mr. Anantraya Nothji Mehta (Bhavnagar.)...	7	0	0
" Prabha Shankar Venishankar Mehta (do.)...	6	0	0
" Kundaswamy Mudelliar (do.)...	8	0	0
" Fardunji Mancherji Dastur (do.)...	8	0	0
" Manilal Nabhu Chai Drivedi (do.)...	8	0	0
" Balwantraya Purmandas Mehta (do.)...	8	8	0
" Ichha Shankar Jata Shankar Mehta (do.)...	1	0	0
" Ramchandra Narayan Disit (do.)...	2	0	0
" Maganlal Govindji Vaid (do.)...	1	0	0
" Vithal Das Dhami (do.)...	2	0	0
" Kalidas J. Rajgor (do.)...	1	0	0
" Kikabhai Girdhardas (do.)...	2	0	0
" Narayan Bhat (do.)...	1	0	0
Major-General Morgan and Mrs. Morgan (Ooty) ...	20	0	0
Mr. R. Padmanabhacharya (Trevandrum) ...	4	0	0
Babu Jawa Ram (Bara-Banki) ...	25	0	0
Mr. G. Subbarayadu (Venukonda) ...	2	0	0
N. Narainswamy Iyer (Coimbatore) ...	2	0	0
Raja Syama Sankar Roy Bahadur (Jayagunje) ...	10	0	0
Duchesso de Pomar £ 5-5-0 (France) ...	63	0	0
Babu Jogheswar Roy (Gorakhpur) ...	4	0	0
" Hari Das Das (do.) ...	1	0	0
Pandit Sohanlal Misra (do.) ...	1	0	0
Dr. Barbieri d' Introini L. (Mandalay) ...	20	0	0
Babu Kali Prasanna Mukerjee (Pubna) ...	25	0	0
Mr. P. Iyaloo Naidu (Hyderabad) ...	50	0	0
" P. Parthasarathi Chetty (Madras) ...	50	0	0
" L. Venkata Varadarajulu Naidu (do.) ...	7	0	0
" K. Parthasarthy Naidu (do.) ...	3	0	0
" Windiah Naidu (do.) ...	2	0	0
" C. Velayadu Mudelliar (do.) ...	50	0	0
" Rustomji Ardeshir Master (Bombay) ...	7	0	0
" Martandao Babaji Nagnath (do.) ...	7	0	0
The Bombay Theosophical Society (do.) ...	44	0	0
Mr. Adony Bheema Rao (Narayandevarkeri) ...	5	0	0
Captain P. J. Maitland (Simla) ...	50	0	0
Mr. J. Purnayya (Guntur) ...	17	0	0
" V. Kesava Row (do.) ...	7	0	0
Rai Bahadur Lakshmi Narayan Pandit (Darbhanga) ...	5	0	0
The Krishna Theosophical Society (Guntur) ...	4	0	0
Mr. T. Poonoswamy Pillay (Chittur) ...	7	0	0
" A. C. Parthasarathy Mudelliar (Secunderabad) ...	5	0	0
Total Rupees...	2,054	10	1
DISBURSEMENTS.			
By Charges for making 2 lacs & twenty-five thousand bricks ...	472	1	7
" Balance.—			
" Savings' Bank ...	1,682-8-6		
In hand ...	500-0-0	2,182	8 6
Total Rupees...	2,654	10	1

GOVIND PRASAD, IL R. MORGAN, MAJOR GENL., N. C. MUKERJI,
Secretary, Chairman, Treasurer.
Finance Committee.

THE PERMANENT FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
To Balance in hand ...	8,080	13	10
" Dr. Vithalrao Pandurang Mhatre (Bombay)...	5	0	0
" Fakirji Rustomji Bonesetter (do.)...	10	0	0
" Mr. Tukaram Tatya (do.)...	200	0	0
" Pherozshah Rustomji Mehta (do.)...	25	0	0
" J. Purnayya (Guntur) ...	50	0	0
" Oowasjee Dossabhoj Davar (Poona) ...	10	0	0
" Babu Lal Gopal Mukerjee (Fyzabad) ...	10	0	0
" Avinas Chandra Bose (Jubbulpore) ...	5	0	0
" Pandit Gaidanlal (Meerut) ...	100	0	0
" Babu Jwala Prasad (do.) ...	20	0	0
" The Baroda Theosophical Society ...	40	0	0
" Pandit Bhawani Shankar Ganesh ...	7	8	0
" Mr. C. Authecasavulu Reddi (Adoni) ...	2	0	0
" Babu Kali Charan Bose (Jubbulpore) ...	60	0	0
" " Davi Puda Roy (Cawnpore) ...	200	0	0
" Hari Har Chatterjee (do.) ...	100	0	0
" Mohendranath Ganguli (do.) ...	50	0	0
" " Birosvar Chakravarti (do.) ...	50	0	0
" Mohendranath Chakravarti (do.) ...	10	0	0
" The Rohilcund Theosophical Society* (Bareilly) ...	309	0	0
" Mr. E. Venkatarama Sarma (Madras) ...	2	0	0
" The Countess de la Sala (Cairo, Egypt, £ 6) ...	75	12	7
" Bombay Theosophical Society ...	50	0	0
" The Hon'ble S. Subramanier (Madras) ...	118	8	0
" Mrs. Conrad (Germany) £ 1 ...	12	8	0
" Mr. Frank Gebhard (do.) £ 1 ...	12	8	0
" Mrs. Frank Gebhard (do.) £ 1 ...	12	8	0
" Mr. A. Gebhard (do.) £ 1 ...	12	8	0
" " R. Gebhard (do.) £ 1 ...	12	8	0
" Babu Rameshwar Prasad (Allahabad) ...	7	0	0
" Mr. V. Krishnaswamy Iyer (Madras) ...	6	0	0
" " O. Narainswamy Iyer (do.) ...	6	0	0
" Babu Mokshada Das Mittra (Benares) ...	100	0	0
" " Upendra Nath Basu (do.) ...	10	0	0
" " Girish Chandra Mukhopadhyaya (Sooni-Chappara) ...	500	0	0
" The Ayodhya Theosophical Society (Fyzabad) ...	7	0	0
" Pandit Chandra Sekhara (Meerut) ...	25	0	0
" Mr. Thomas Green (New Zealand) £ 1-1-0 ...	17	5	0
" " P. Iyaloo Naidu (Hyderabad) ...	100	0	0
" " S. Ramaswamier (Madras) ...	200	0	0
" Mrs. A. Gebhard (Germany) £ 10 ...	125	0	0
" Mr. A. C. Parthasarthy Mudalliar (Secunderabad) ...	50	0	0
" " S. Ramachandra Sastrial (Tinnovelly) ...	3	0	0
" Babu Baroda Prasad Bosu (Beaulah) ...	10	0	0
" " Gyanendra Nath Chakravarti (Bareilly) ...	50	0	0
" Mr. Gopal Row Shrikhande (Jubbulpore) ...	24	0	0
" " Govind Prasad (do.) ...	6	0	0
" " Keshav Ram Chandra Gadgil (do.) ...	30	0	0
Carried over...	5,924	7	5

* Subs. for 1885—Rs. 300-0-0

" " 1886— " 9-0-0

309-0-0

THE PERMANENT FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.				Rs.	A.	P.
Brought forward...				5,924	7	5
To Mr. C. N. Bose	(Jubbulpore)	...	...	20	0	0
" Babu Sreenath Ghose	do.	...	...	6	0	0
" Mr. Pagdala N. Muthuswamy	(Trichinopoli)	...	...	6	0	0
" " Bustomji Ardeshir Master	(Bombay)	...	...	7	0	0
" " J. N. Unwalla (Bhavnagar)	...	...	...	7	0	0
" Interest	...	...	...	57	15	0
Total Rupees ...				6,028	6	5
DISBURSEMENTS.						
By Balance in hand Saving Banks	...	...	...	5,077	15	0
" Government Promissory Note of 4% of 1865 of the value	No. 182517	...	...	500	0	0
Cash in hand	...	...	...	450	7	5
Total Rupees ...				6,028	6	5

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJI,
 Secretary, Chairman, Treasurer.
 Finance Committee.

A.

HEAD-QUARTERS.

Dr.

December 27th 1884 to December 26th 1885.

Cr.

Receipts.		Amounts.		Disbursements.		Amounts.	
		Rs.	A. P.			Rs.	A. P.
To Sale of trees	...	100	0 0	By Maintenance: food, cloth-			
" Proceeds of Coconut trees	...	50	0 0	ing, lights, fuel, keep-			
" Proceeds of Mangoes and Garden	...	59	6 0	ing of working animals, blacksmithery, land rent, and entertainment of guests	...	2,486	14 6
" Sale of Tools, etc.	...	66	1 0	" Outdoor and indoor servant's wages	...	1,392	5 2
Total...		275	7 0	" Postage and Stationery	...	200	0 0
				" Telegrams	...	77	2 0
				" Printing: Defence pamphlet, Rules of the T. S., and Circulars	...	446	8 7
" Balance	...	4,772	10 10	" Repairs, including relaying of floors and completion of Modern Library room and Main Bungalow	...	445	3 7
Total Rupees...		5,048	1 10	Total Rupees...		5,048	1 10

By Balance (carried to General a/c.) Rs. 4,772-10-10

B.

TRAVELLING.

Dr.

December 27th 1884 to December 26th 1885.

Cr.

Receipts.		Amounts.		Disbursements.		Amounts.	
		Rs.	A. P.			Rs.	A. P.
To Amount contributed by the Indian Branches...	...	934	13 3	By Col. Olcott's Burmese Tour	...	636	4 0
				" Col. Olcott's Indian Tour	...	1,022	13 3
				" Mr. Damodar K. Mavalankar's and others' service trips in India	...	117	6 0
				" Steamer tickets and expenses in Egypt	...	598	7 0
				" Mr. Bawaji D. Nath's foreign service with Mme. H. P. Blavatsky; Ticket (third class) and maintenance	...	902	0 0
To Balance	...	2,342	1 0	Total Rupees...		3,276	14 3
Total Rupees...		3,276	14 3	Total Rupees...		3,276	14 3

By Balance (carried to General a/c.) Rs. 2,342-1-0.

* Madame Blavatsky's expenses in Europe are not charged to the Society.

C.

MADAME H. P. BLAVATSKY'S ILLNESS.

Dr. December 27th 1884 to December 26th 1885. Cr.

Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Balance ...	607	10 0	By Medicine and Nursing ...	157	10 0
			„ Doctor's Bill ...	450	0 0
Total Rupees...	607	10 0	Total Rupees...	607	10 0

By Balance (carried to General a/c.) Rs. 607-10-0.

D.

SALE OF BOOKS.

Dr. December 27th 1884 to December 26th 1885. Cr.

Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To Sale of Mr. Sinnett's Esoteric Buddhism 90 copies.	258	12 0	By Balance ...	577	14 0
„ Sale of Mr. A. O. Hume's Hints on Esoteric Theosophy, No. I, 150 copies.	131	4 0			
„ Sale of Mr. A. O. Hume's Hints on Esoteric Theosophy, No. II, 150 copies.	65	10 0			
„ Sale of Col. D. M. Strong's Mona Singh, 50 copies...	50	0 0			
„ Sale of M. C's Light on the Path, 50 copies ...	17	3 0			
„ Sale of Anniversary Reports and other books ...	55	1 0			
Total Rupees...	577	14 0	Total Rupees...	577	14 0

To Balance (carried to General a/c.) Rupees 577-14-0.

E.

DONATIONS.*

December 27th 1884 to December 26th 1885.

Dr. Cr.

Receipts.	Amounts.		Disbursements.	Amounts.	
	RS.	A. P.		RS.	A. P.
To A Friend (India) ...	7	0 0	By Balance ...	2,129	8 0
„ Mr. St. George Lane-Fox.	100	0 0			
„ His Highness the Maharajah of Durbhanga ...	1,000	0 0			
„ Babu Devi Pada Roy (Cawnpore.) ...	50	0 0			
„ Rajah Madha Rao Peishwa (Bareilly) ...	30	0 0			
„ Babu Gyanandra Nath Chakravarti (Bareilly) ...	10	0 0			
„ Babu Cheda Lal (Bareilly) ...	10	0 0			
„ Rai Pyari Lal (Bareilly) ..	50	0 0			
„ Captain P. J. Maitland (Punjab) ...	100	0 0			
„ A Friend (London) £ 5 ...	62	8 0			
„ A German F. T. S. £ 50 ...	625	0 0			
„ Mr. N. Ratnasabhapatil Pillay (Vridhachalam)...	75	0 0			
„ Babu Baroda Prasad Bosu (Beaulah) ...	10	0 0			
Total Rupees...	2,129	8 0	Total Rupees...	2,129	8 0
To Balance (carried to General a/c) Rupees...	2,129	8 0			

* The following books have been presented to the Society:—

- By Mr. A. P. Sinnett—"Esoteric Buddhism" (fourth edition) ...210 copies.
 „ „ A. O. Hume—"Hints on Esoteric Theosophy"—No. I ...307
 „ „ Do. Do. —No. II ...400
 „ „ Col. D. M. Strong—"Mona Singh" ... 50
 „ „ Mr. G. B. Finch—"Light on the Path" ... 50
 „ „ Mr. Bapoo Pillai of Negapatam "Past, Present and Future," in Tamil 830

Also a cow by Mr. R. Kesava Pillay and a heifer by Mr. G. Subbiah Chetty.

F.

LOANS.

December 27th 1884 to December 26th 1885.

Dr.			Cr.		
Receipts.		Amounts.	Disbursements.		Amounts.
	RS.	A. P.		RS.	A. P.
To Mr. S. Ramaswamier (Madura) ...	1,000	0 0	By Mr. S. Ramaswamier (Madura) ...	500	0 0
„ Mr. C. Ramiah (Madras) ...	1,750	0 0	„ Mr. Devi Pada Roy (Cawnpore) ...	800	0 0
„ Mr. Devi Pada Roy (Cawnpore) ...	2,000	0 0	„ Mr. C. Ramiah (Madras) ...	1,000	0 0
„ The Theosophist Office, (Madras) ...	383	12 0		2,300	0 0
			By Balance ...	2,833	12 0
Total Rupees...	5,133	12 0	Total Rupees...	5,133	12 0

To Balance (carried to General account) Rs. 2,833-12-0

G.

THE GENERAL STATEMENT OF ACCOUNTS.

December 27th 1884 to December 26th 1885.

Dr.			Cr.		
Receipts.		Amounts.	Disbursements.		Amounts.
	RS.	A. P.		RS.	A. P.
To Initiation Fees...	3,895	7 0	By Head Quarters Expenses...	4,772	10 10
„ Defence Pamphlet ...	202	0 0	„ Travelling Expenses ...	2,342	1 0
„ Sale of Books ...	577	14 0	„ Mme. Blavatsky's illness...	607	10 0
„ Donations ...	2,129	8 0	Rupees...	7,722	5 10
„ Loans...	2,833	12 0	„ Balance		
			P. O. Savings		
			Bank...Rs. 1,690- 4-0.		
			In hand „ 225-15-2.	1,916	3 2
Total Rupees...	9,638	9 0	Total Rupees...	9,638	9 0

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJEE,
 Secretary, Chairman, Treasurer,
 Finance Committee.

ADDRESSES TO THE PRESIDENT AND COUNCIL.

ENGLAND.—In view of the approaching anniversary festival at Madras I take the opportunity of sending you the cordial and sympathetic greetings of the London Lodge, and of expressing the admiration I feel for the energy and purity of purpose with which you continue to labour on behalf of the theosophical cause. Permit me to add that my own attachment to this cause, and my desire to do all in my power to disseminate as widely as possible the all-important principles of esoteric thinking, is strengthened rather than impaired as time goes on. And it will, I trust, be satisfactory for our Indian brethren to be assured that in truth the influence of theosophic thought upon the public mind in Europe is not to be measured only by the numerical strength of the London Lodge. An appreciation of the spiritual philosophy of the East is growing in this country and is perceptible around us in various ways, as well as, to some extent, in contemporary literature.

The welfare of the Theosophical Society, the agency which has achieved the great results already attained in this direction, has suffered some rude shocks during the past two years. We of the London Lodge are glad to hear that its prosperity in India has nevertheless been unshaken, and I am in a position to assure you in regard to the movement in this country that the same satisfactory report may be made. An almost savage attack has been directed against the honour of your distinguished colleague and co-founder of this Society—Madame Blavatsky—by certain persons connected with the Society for Psychical Research, and at the instigation of one among them who visited Madras and proved himself profoundly ill-suited to investigate the matters on which he proceeded to pass an opinion. The one-sided and misleading report which he brought back to England has not, as far as I am aware, made any impression on any persons in this country already at that time Theosophists. It may have impeded the progress of our movement to an extent which it is difficult to estimate, but it has certainly not induced any of our number, except its original promoter, to withdraw from our fellowship.

It must be a subject of deep regret for all Theosophists meeting at Adyar this year that the ill-health and other annoyances to which Madame Blavatsky has been subjected have compelled her to seek rest and retirement in Europe for the present, and thus to remain absent from the anniversary meeting. On the other hand it will perhaps be some compensation for her friends in India to receive the assurance, which I am enabled to give—having lately spent ten days or so in her company—that in the comparative freedom from other cares which she is now enjoying, she is actively engaged on the new work to be called “The Secret Doctrine,” which has been so long expected, and the appearance of which has been delayed by untoward circumstances. With physical health so far restored at all events as to give free play to her great intellectual and spiritual gifts—still, I am happy to say, as brilliant as ever in spite of the trials she has gone through—she may yet live to render still further services of great importance to the cause which already owes her so much, and to shame alike the wickedness of those who

have slandered her, and the folly of those who have believed her untrue.

No one can visit Madras this year as a representative of the London Lodge, but this letter, read over to the Council of the Lodge, has been adopted by that body as serving to convey our best wishes for the success of the Anniversary Meeting, and our hearty assurance of brotherly regard to our fellow Theosophists in India.

Ever yours fraternally

A. P. SINNETT,

P. L. L. T. S.

LONDON, November 12, 1885.

FRANCE.—In the absence of our President of the "Société Théosophique d'Orient et d'Occident," I take upon myself the pleasing task of addressing you on this happy occasion of the tenth anniversary of our great Association—to which I, amongst many others, am proud to belong; for I see in it the promise of a great work of reformation for the good of humanity through the education of their higher faculties, not only in India but all over the civilized world.

I am indeed rejoiced therefore to see that the Theosophical Society is rapidly extending both in Europe and America, and that it still continues to grow and spread in India, thanks to your great zeal and indefatigable activity, and also to your noble devotion to this grand cause, for which you do not hesitate to sacrifice yourself without thought of fatigue, or care for personal comfort. Our best thanks are also due to Madame Blavatsky, who has been your constant and indefatigable co-worker in the movement, and indeed, as we remember with gratitude, was its original instigator as the visible agent of the Masters.

We sincerely trust you receive good news from her, and that her health has improved in a more bracing climate with the quiet and rest she so much required. We also hope she may be able to take advantage of this rest to write the book she has promised to her faithful friends and followers, on the Secret Doctrine, to the publication of which we are all most anxiously looking forward.

Respecting the progress of our small group of French Theosophists I have nothing new to tell you. We are very happy amongst ourselves, and continue to study and work to our mutual satisfaction.

The great want felt amongst us is the scarcity of French literature on the subject. Were we rich enough to edit a monthly journal, it would do much to advance this grand movement not only in France but also in Russia and other countries where the French language is much spoken. Let us hope the time is not far distant when we shall be able to do so. In the meanwhile our esteemed President, Monsieur Louis Dramard (who most unfortunately is obliged to reside in Algiers the greater part of the year), Madame de Morsier, and I, are doing our best to supply the want by writing pamphlets in French on the subject and publishing them at our own expense.

Madame de Morsier, who is most indefatigable in the good cause, has made a French translation of Mr. Sinnett's "Esoteric Buddhism," (an arduous undertaking for a lady whose time is so much occupied), but we are now waiting for funds to be able to publish it.

We also wish we had a public room for meetings, and which might also serve as a general reading room for our fellows. In the meantime the Society meets as usual at my house, which I always have the greatest pleasure in placing at the disposal of our members.

I have already stated my conviction in a previous anniversary address, that for Theosophy to succeed in this Roman Catholic country it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient. Acting upon this conviction I have written a French "Brochure," (which is now in course of publication), entitled "La Théosophie Chrétienne," in which, whilst endeavouring to elucidate the great esoteric truths lying hidden under the dogmas of the Roman Catholic Church, I have taken every opportunity of pointing out their exact coincidence and conformity with the doctrines of Buddhism. I have indeed tried to show that all religions are one in essence, having all proceeded from the same eternal source, and having all the same object in view, that of re-uniting man with the eternal fount of all existence.

In my new, and *second* Brochure on Esoteric Buddhism, I have also aimed at the reconciliation of the creeds of the Orient and Occident, and endeavoured to prove the substantial identity of the two systems, thus adopting a course which, in my opinion, is more calculated than any other to create a firm bond of Brotherhood.

In the hope that my work may meet with your approval and with that of our revered masters,

I have the honour to remain,

Dear Sir,

Faithfully and sincerely yours

MARIE CAITHNESS,

Duchesse de Pomar.

President d' Honneur de la Société de Paris.

PARIS, November 23, 1885.

The following address arrived two days after the close of the Convention, and therefore it was not read at the time of meeting:—

At this time of increased prosperity of the Theosophical Society, so plainly manifested during the recent tour of our venerated President, the French Branch is proud and happy in stating that the late attacks and calumnies have in no wise decreased the confidence, faith, or hope of its members, of whom not a single individual has left our ranks.

The French Theosophists feel that they can say nothing that will be more gladly heard by their brothers, than that the great esoteric truths are beginning to spread widely through their country, so long depressed by the spirit of negation, but so ardent in the work of propagating the light whenever perceived by its eyes.

We have every reason to believe that before long France, more especially Paris, will become one of the most active centres of Theosophical Propagandism, and that at a future anniversary French dele-

gates will be able to attend in person to convey our fraternal greetings by word of mouth, though for the time being circumstances compel us to content ourselves with writing.

For the French Theosophists,

L. DRAMARD,
Executive President.

CEYLON.—I have the pleasure to report that this Society continues doing good work, keeping its prestige, and daily gaining the esteem and confidence of our Sinhalese Buddhists.

I have also great pleasure in reporting that your Buddhist Mission to London, and the efforts made by you to bring Buddhist matters to a practical settlement, have produced excellent results.

The several requests, made by you on behalf of the Buddhists of Ceylon to the Secretary of State for the Colonies, have been granted with the exception of the appointment of Buddhist registrars, which will in all probability be considered at the next Session of the Legislative Council.

The Temporalities question has been touched in the Governor's message to the Legislative Council, and we therein read that the making of an ordinance having reference thereto will be considered also at the next Session of the Legislature.

The holiday to commemorate the birthday of our Lord Buddha would never have been granted but for your efforts. This concession given to the Buddhists has given them entire satisfaction, as they were the last to expect anything of that sort, very little having been done on their special behalf since the establishment of the British Government.

April 20th—the Birthday of Buddha—was a day of great rejoicing in Ceylon. Out of the many acts which our Society has done through its agency for the Buddhists, the several concessions now given stand prominent. An idea to hoist a Buddhist flag to commemorate the birth-day, originated by our Society, was universally accepted by the Buddhists. Through the influence of the Society's vernacular paper *Sanderesa* efforts were made to hoist that flag all over Ceylon. The design for the intended flag was printed in colors in our Society's paper. These colors indicate the divine rays emanating from the body of Lord Buddha. To form a better conception I send you the picture cut out from the paper.

The granting of a holiday, the privilege of Perahera,* &c., reached its climax when the idea to hoist this flag was given. For months the Buddhist local papers were filled with eulogiums passed on you and our Society for the efforts made on behalf of the Buddhists.

Imitating the Parent Theosophical Society, our Society has founded a paper, established a Buddhist printing press, and, to crown all, has purchased a fine property in the heart of the metropolis for the permanent accommodation of its members. The property, though spacious, has no beautifully constructed building at present. That embellishment will be added at no distant date.

We are now holding a Fancy Bazaar in aid of our Society. Last year the Bazaar was an unprecedented success, and so it is this year.

* Religious procession with music.

Buddhists vie with each other in presenting articles thereto with sincere and liberal spirit. The proceeds of the Fancy Bazaar will help us a great way towards the building of a splendid Headquarters. An acknowledged native paper says that "the Fancy Bazaar is simply a small museum. We must with sincerity say that the Buddhists have a very great and true confidence in the Buddhist Theosophical Society."

This year—in February—Madame H.P. Blavatsky, our respected Buddhist sister, touched at Colombo on her way to Europe, and as she was too ill to come on shore, the High Priest Sumangala and the other revered priests went on board the steamer to see her, and signified their sincere sympathy. You will thus see that every Buddhist, priest and layman, has a sincere love for you and for her which will be very hard indeed to eradicate. To show the gratitude of our people to you only an opportunity is needed.

Now to turn to the legitimate work, which we have to do for the future. The raising of the National Fund, though very successfully initiated by you, has, I am extremely sorry to say, been entirely neglected. "Neglected" is a hard word to be used, for it was no main fault of ours that the work was abruptly stopped. You left us in 1882, and no competent person was there available to take up the work. The work is still in abeyance, and only you or another European Buddhist could revive it. With a European Buddhist our Society would be able to do very substantial work.

I, on behalf of the Society, appeal to you to take decisive measures to raise this Fund, which is an important factor to bring about a restoration of Buddhism to its pristine purity.

The efforts of unfriendly missionaries would prove vain if one European Buddhist were to remain here and help our Society in its work.

With fraternal greetings to all Theosophists assembled at the Convention.

I am

Yours truly

Attested

C. P. GUNAWARDENE,

Secretary.

A. P. D. GUNAWARDENE,

President.

COLOMBO, 26th December, 1885.

GERMANY.—Spiritual development cannot proceed by fits and starts; like every other healthy movement it requires a firm ground to stand on; it has to gain stamina and to increase gradually in power of resistance against all those hostile influences that are ever ready to crush it. Every new movement must await its time for growing—the more so the greater the cause that is at stake.

Heavy storms have lately passed over the Theosophical Society, and we are yet hearing their thunder re-echoing widely in Europe. But here, as in India, this crisis has helped to clear the air, and who knows whether such paroxysms might not be required for the ultimate benefit of our movement? Also the dangerous illness of

one of the founders of the Society caused us great distress, but now we are happy to see that our revered Madame Blavatsky has gained a better state of health than she enjoyed before her last serious illness.

If, however, she has been compelled to leave the tropical climate (her favorite field of work), she has had the satisfaction of seeing that the European Theosophists fully appreciate the advantage of having her amongst them for a longer period of time. Particularly we Germans are very glad that she has taken her abode amongst us, where, having found a comparatively comfortable home, she unostentatiously receives the friends of Theosophy and does an invaluable amount of good to our cause, both by writing and by personal influence.

The present time seems likely to be favourable for a more permanent organisation of our Branch. We are particularly glad of this, as we have not yet been able to make the public at large acquainted with the movement, all the time being required to prepare the ground and feel our way. The chance of success depends even now essentially on the measure in which the raging storm will pass off. In the meantime we are happy to report that the number of our members has doubled since last year. We have also succeeded in drawing the attention of some of our leading men to the views propounded by the Society. The admirable translation of Mr. Sinnett's *Esoteric Buddhism* by one of our members has done the pioneer work very well indeed.

Amongst those prominent men who have publicly taken a friendly position towards us Eduard von Hartmann ought especially to be mentioned. He agrees to almost all the essential points of the esoteric philosophy except the eternal permanency of the human individuality. There can be no doubt that within a system which sets forth so thorough a monistic view of nature as that of the esoteric doctrine, the reality of numberless entities is, and will always be a self-contradiction to the human mind. To none but the highest mystic cognizance (gnosis) can it be given to fathom this mystery of mysteries.

But our leading philosopher has advanced our movement in yet another way by writing his book on, "Spiritism," which has been reviewed in the *Theosophist* of last September. While repudiating the credulous belief in the spirit hypothesis, he boldly acknowledges the reality of all transcendental facts that have been stated, not only by modern spiritualism, but also by the mystic and magic literature of former times. This greatly facilitates the starting of our movement, or at least the calling public attention to transcendental phenomena. Some experience or knowledge of the transcendental forces working in man and in nature, are nearly always required where Theosophy is to gain ground, and the best mode of acquiring such knowledge, where it does not offer itself by natural experience, is observation by experiment. In Germany there has never been any public Society like the Committee of the Dialectic Society, like Coxe's Psychological Society, or like the present Society for Psychical Research in England. And it is interesting to see

how Eduard von Hartmann, in his *Spiritism*, commences like a true German savant by saying that he has never had even the slightest transcendental experience himself, but that he has fully assured himself of their reality by the evidence he has taken from the scientific statements of other men, who were more or less competent for the task of these observations.

We should, however, progress more satisfactorily if a Society for experimental psychology could be started. For this purpose we intend making use of the valuable mediumship of Mr. Henry Slade of New York, whose mediumistic powers will, we trust, be placed at our disposal during the winter.

More directly we also hope to assist the process of forming such a Society by the monthly journal, which we shall bring out from January next. This journal will be one of the chief agents for promoting the teachings of Theosophy in this country. It would indeed be nearly impossible to advance without it, as it will serve as a binding element amongst our members. Germany has not, like England and France, one great centre of culture and learning, but half a dozen smaller ones, and in this respect it resembles India. Of those objections which have hitherto been raised in our country against the programme of the Society, one has to be acknowledged as reasonable. It has been said that the objects of the Society in the form as hitherto officially published, combine several aims, which have apparently nothing to do with each other, viz., the promotion of a Universal Brotherhood, the study of Aryan literature and the investigation of psychic forces. We are therefore obliged in order to bring the purpose of the Society properly before the educated public here, to state first the one object of our movement in which is to be found the unity of the different aims as hitherto represented, and then we must bring forward these latter aims as a detailed explanation of that principal object. The following declaration appears to us to be both more logical and more practical.

"The object of the Theosophical Society is to defend, to develop, and to propagate the transcendental view of existence (nature of man and the universe). To achieve which the Society emphasises the following:—1st. The research of those fundamental truths, which are the esoteric basis of the mystic literature and traditions of all cultured nations, of promoting the study of Aryan and other Eastern literature, religions and sciences, and the making their value acknowledged in wider circles.

"2nd. The encouragement of scientific investigations of the transcendental forces in man and nature.

"3rd. The advancement and the spreading of morality, charity and tolerance by example and advice, and thus to form a nucleus of a Universal Brotherhood of humanity without distinction of race or nationality, creed or position in life."

We should be pleased if these our views meet with approval at Head-quarters. As to other proposals concerning the reorganisation of the Society, we fully agree to those made by the London Lodge.

What the next year may enable us to do we shrink from expressing. There is an old prophecy referring to Western Europe which threatens us with horrible epidemics and cataclysms. Still

we do not fear! Whatever the events to come may be, they will find us at our posts; and those higher powers, that guide us and support the true cause of Theosophy, will surely help us, where and when we earnestly strive to do our duty.

HUEBBE SCHLEIDEN,
President.

FRANZ GEBHARD,
Secretary.

MUNICHEN, 17th November 1885.

RUSSIA.—The Odessa group has held regular meetings throughout the year, at which papers were read and followed by discussion. To the majority of these meetings friends of members were admitted, and in this manner several have been led to take a warm interest in the aims and working of the Society.

The members of this Branch have also been engaged in making a series of experiments in mesmerism, thought-reading and psychometry.

In the mesmeric experiments the usual phenomena of the full or partial production of unconsciousness in the subject, clairvoyance, the execution, after the awaking of the subject, of orders given him while in the magnetic sleep, etc., were obtained.

In one of the experiments the sensitive was able, from a basket containing two articles from each of the persons present, to pick out the objects belonging to each of them, thus showing the individuality of the auras of different people.

In the experiments in thought-reading all the members were tried at different times, and it was found that nearly every one was able to exhibit this power in a more or less marked degree. The main conditions necessary for success were found to be a strong concentration of mind and will on the object to be thought of on the one hand, and sufficient passivity to enable the thought-reader to sense the finer emanations of the thought and will of the operator, on the other.

The tasks appointed to be accomplished by the thought-readers were for the most part of a simple character, but success was also obtained in more complicated problems; as for instance, on one occasion, it was required to take a bundle of seven similar keys out of the pocket of the host, to pick out that belonging to one of three book-cases standing in the room, open it, take a certain book from its shelf, bring the book to a table at the other end of the room, and open it at a certain page. This somewhat complicated experiment was perfectly successful, the subject being blindfolded and having no previous idea of the sort of thing he was expected to do. He did not manifest the least hesitation, and accomplished his task in about seven minutes.

The experiments were conducted as a rule in the following manner:—

The person who was to act the passive part was chosen by those assembled, and then left the room until it had been decided what his task should be. The projector was also selected by mutual assent, and in this way all the members acted in the double capacity of thought-projector and thought-reader by turns. Con-

tact was made by placing one hand on the neck of the sensitive. It was found that about eighty per cent. of the experiments were completely successful, and only about eight per cent. were total failures.

The psychometrical experiments were conducted as follows. The object to be described was not only previously unknown to the subject, but was wrapped in paper in such a manner as to preclude the possibility of his guessing its shape or nature. Many of the objects were first reduced to powder, and afterwards placed in packets of similar size and form. In nearly all cases the sensitive was drawn to the place whence the objects came, often psychically describing the road along which he was travelling and the surrounding scenery. The minute descriptions of the objects and the materials of which they were composed, proved beyond doubt that the objects under consideration produced a real mental influence that could not be explained by thought-reading. It should also be noted that these experiments showed that care must be exercised in the choice of objects to be psychometrised in order to avoid such as would be liable to give rise to painful impressions. For instance, a portion of a cord on which a man had hanged himself produced such a painful and repulsive influence that the experiment had to be stopped for fear of an accident.

The Fellows of the Theosophical Society residing at Odessa take this opportunity to convey their heart-felt greetings to the delegates assembled at the Annual Convention at Adyar, and wish them every success in the attainment of their humanitarian objects. May the useful activity of the Theosophical Society continue to increase, stimulating the love and admiration of every true man for India's treasures of thought and knowledge, and so unite the East and the West in one common endeavour to meet on the platform of mutual respect and sympathy.

GUSTAV ZORN,
Honorary Secretary.

SWEDEN.—Among the most gratifying incidents of this year's Convention was the receipt of a letter of warm congratulation from Prof. Carl von Bergen, F. T. S., of Stockholm, Sweden, dated November 17, 1885. The respected writer, noting the fact of its being the decennial anniversary of the Society's formation, sends to Madame Blavatsky, through our Bawaji, his friendly greetings and expresses the hope that she "may live to see, during the next decade, rich fruits of her endeavour to promote the universal brotherhood of Humanity." A suitable reply has been sent by the President on behalf of the Asiatic brethren of Prof. von Bergen.

Second Day. (28th December 1885.)

On the meeting of the Convention, the Finance Committee submitted the following report:—

REPORT OF THE FINANCE COMMITTEE.

The accounts for the year 1885 were examined by the Members' Committee, were found correct, and were duly signed.

The Committee regret to observe that there are no accounts for the first three years from 1875 to 1877. The details of the accounts from 1878-1884, taken from the Anniversary Reports published by the Society, are as follows:—

Year.	Income.			Expenditure.			Loan advanced by the Founders.			Balance.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1878-1881	6,873	3	4	26,419	0	5	19,546	81	1	Nil.		
1882	4,353	0	0	8,905	15	8	4,552	15	8	Nil.		
1883	17,867	7	1	17,898	13	0	31	5	11	Nil.		
1884	16,665	1	6	26,575	0	1	9,909	14	1	Nil.		
1885	6,804	13	0	7,722	5	10	383	12	0	and Loan of 2,450 0 0 by other gentle- men.	1,916	3 2
Total...	52,563	8	11	87,521	9	0	34,424	8	3	2,450 0 0	1,916	3 2

Thus we see that in the year 1885 for the first time the Society has a nominal balance of Rs. 1,916-3-2 against a loan account of Rs. 2,450-0-0. The Society's actual debt is Rs. 533-12-10, besides the sum of Rs. 34,424-3-3 due to the Founders.

The average income for the decade ending the year 1885 has been more than five thousand Rupees a year, but the yearly income has been very uncertain, and consequently the Committee would not recommend a larger expenditure than Rs. 400 a month for the general expenses of the head-quarters, including maintenance, wages of servants, postage, stationery, telegrams, printing and repairs of the building.

The Committee also recommend that a budget be prepared for the ensuing year at the time of the Anniversary by the General Council and submitted to the Committee for sanction.

The Committee regret to observe that the subscription of a Rupee per member which each branch is required to pay has only been paid in some cases. Many branches have not responded at all, and the Committee would advise to have impressed upon the Presidents of the Branches the importance of their compliance with para. 9 of the circular letter, dated 17th Jan. 1884, as upon it depends meeting of the obligation which the Society incurs in entertaining the delegates.

The Committee, after discussing the various plans suggested by America, England, France and Germany, came to the conclusion that the American Board should be authorized to try their plan for one year, and that its final ratification by the Convention next year should depend upon the measure of success realized.

As regards Europe the Committee decided to recommend the Convention to authorize any general plan which might be agreed

to by the Presidents of the English, German, French and Ionian Branches—to be tested practically for a twelvemonth; provided, however, that the same should not be of a character to impair the dignity of the Convention as the representative of the supreme authority of the Theosophical Society.

It has been found impracticable and, from a moral point of view, inexpedient to work the lotteries proposed and consequently the Committee cannot recommend them.

As it is important that a fund be raised as quickly as possible, the Permanent Fund having amounted to some six thousand rupees only, the Committee would suggest to all the branches and friends of the Society in different localities to adopt any plans they think advisable for the purpose.

The Committee also recommend that neither the principal nor interest of the Permanent Fund be spent till it has reached a lakh of rupees.

Major-General H. R. Morgan, *Ootacamund*, CHAIRMAN; Mr. Dorabji Dossabhoy, *Hyderabad*, Dr. N. S. Cook, *London*, Mr. Tookaram Taty, *Bombay*, Mr. Jamsetji N. Unwala, *Bhavnagar*, M. R. Ry. P. Iyaloo Naidu Garu, *Hyderabad*, M. R. Ry. Ramaswamier Avergal, *Madura*, M. R. Ry. L. V. V. Naidu Garu, *Madras*, Babu Dina Nath Ganguli, *Berhampore*, Munshi Govind Prasad, *Allahabad*, SECRETARY.

DISCUSSION ON THE SAME.

MR. COOPER-OAKLEY objected to the wording of the clause respecting Foreign Branches.

MR. NARAIN SWAMI NAIDU said that the Convention was the supreme power of the Society, and that the Branches ought to submit whatever propositions they might have to put forward for its deliberation. If this were not done, there would be danger of a probable total disintegration of the Society.

DR. COOK said that the general feeling of the members of the London Lodge was that a large amount of freedom should be granted to individual Branches.

GENERAL MORGAN said that the very fact that the various Branches remitted funds was an acknowledgment of the supremacy in question.

BARON VON WEBER thought there was nothing to object to in the wording of the report.

MR. TOOKARAM TATYA said that the authority of the Convention must be recognized by all the Branches.

MR. COOPER-OAKLEY, at the suggestion of the President, then moved that the word "autonomy" be substituted in place of "dignity of the Convention as the representative of the supreme authority."

MR. LEADEATER having seconded the resolution, it was adopted.

THE PRESIDENT, referring to the absence of accounts from 1875 to 1877, said that when the Society was founded in 1875, a gentleman named Newton was the Treasurer and had kept the accounts, but the transactions were of a very trifling nature. The Founders had at that time no idea that the Society would spread to its present dimensions, and the records, then deemed unimportant, of these accounts were lost. After a time the initiation-fees were abolished and all the ac-

counts of the Society were paid by Colonel Olcott, out of his own purse. This lasted for about two years, and then the Founders came to India. Here, there was for some time no financial report, because we had no income; there were no initiation-fees and no new Branches had been formed. All the expenses were paid by the President and by Madame Blavatsky out of the funds they had brought from America. No regular accounts were kept, because it was never intended that any claim should be made on the Society by the Founders. When, however, absurd rumours began to be circulated, charging the Founders with having used the Society as a means of acquiring wealth, some of their friends insisted that, in justice to themselves and the Society, a report should be issued showing the true state of the case. The first balance-sheet of the Society was then published; the statement being prepared from various memoranda, old private cheque books, etc. After this time the accounts were regularly kept. In regard to the sum apparently due to the Founders, the President said that he wished it to be thoroughly understood that they never had any idea of making any claim upon the Society; whatever they possessed or earned was at the service of the Society, and though the *Theosophist* is legally private property, it has never been administered as private property, but always for the benefit of the Society. Madame Blavatsky had willed her share in the magazine to the President, and he should will the whole of it, in the event of his surviving her, and of there being sufficient safeguards against its being perverted into a factional or personal organ, to the Society.

With regard to the use of the Permanent Fund, it was resolved the principal shall not be used for any purpose whatever, and that the interest, when not needed for the current expenses of the Society, shall, at the end of each year, be added to the principal, as well as any other surplus in favour of the Society at the end of the year.

Dr. Cook then proposed the omission of the clause recommending an annual budget of expenditure. This proposal Mr. C. RAMIAH seconded, pointing out that there were various practical difficulties in the way of such a budget as the Committee had recommended.

After some discussion it was agreed that this clause should be omitted, and the report, as amended, was adopted.

REPORT OF THE COMMITTEE ON THE ARYAN LEAGUE OF HONOUR.

The Chairman, Mr. LEADBEATER, read the following report, which, upon the motion of Mr. NARAINSWAMY NAIDU, seconded by Mr. P. IYALOO NAIDU, was unanimously adopted:—

Your Committee beg to submit the following Resolutions:—

I. That, having in view the extreme importance of inculcating principles of morality among the rising generation, the Branch Societies be earnestly recommended to do all in their power to encourage the formation of associations for that purpose among the boys of their respective districts.

II. Where any such association already exists, the Committee consider that it should be assisted either by the offering of prizes or in any other way that may seem desirable; where there is no such association they would recommend the formation either of Branches of the Sanmargha Sabha (a society which is already doing good work in several of the towns of Southern India) or of organizations of similar character.

III. That a copy of these Resolutions be sent to the Secretary of each Branch, together with copies of the Rules and the list of Aryan Virtues issued by the Sanmargha Sabha for their guidance in beginning the work.

C. W. Leadbeater, CHAIRMAN, Gyanendra N. Chakravarti, Mohendra N. Chakravarti, T. S. Lakshmi Narayan, J. Srinivasa Row, Pagadala N. Muthuswami, Rustomjee Ardeshir Master.

MADAME BLAVATSKY AND COLONEL OLCOTT.

The President being called away temporarily on business, and Major-General Morgan occupying the Chair, the following resolutions, moved by Mr. TOOKARAM TATYA and seconded, the first by Mr. RUSTOMJEE MASTER, and the second by Mr. IYALOO NAIDU, were carried by acclamation with great enthusiasm.

I. *Resolved*, that in the event of the health of Madame H. P. Blavatsky being sufficiently restored, she be requested to resume the office which she has relinquished.

Resolved, that the charges brought against Madame H. P. Blavatsky by her enemies have not been proven, and that our affection and respect for her continue unabated.

II. *Whereas* the Convention has heard with great sorrow, from the lips of the President-Founder Col. H. S. Olcott, the expression of his desire to retire to private life on account of his competency for his present duty being questioned by some, the Convention unanimously *Resolve*: (1) That the President-Founder has by his unrelenting zeal, self-sacrifices, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last.

Third Day (29th December.)**REPORT OF THE COMMITTEE APPOINTED TO CONSIDER MEASURES FOR THE REVIVAL OF SANSKRIT LEARNING.**

The following report was read by the Chairman, MR. UNWALLA:—
The Committee have carefully considered the report of the Committee appointed last year and adopted by the Convention, and are of opinion:—

1. That the methods hitherto adopted not being found sufficiently adapted to the capacities of young students, and to give them an interest in their studies, the Primer and Second Book compiled by Professor Ramakristnagopal Bhandarkar of the Bombay Educational Department be used as Text-books in the first instance.
2. That Branches be requested to take measures to translate the said books into Tamil, Telugu, Hindi and other languages.
3. That Sanskrit should be taught only to boys who are sufficiently conversant with their own vernacular.
4. That the Devanagari characters should be universally adopted.
5. That wherever possible English may be taught to attract a large number of students.

6. That facilities be afforded to boys attending English or Anglo-Vernacular schools to learn Sanskrit in our schools.

7. That the following Syllabus be adopted as far as possible:—

- (1.) Sanskrit Primer, Bhandarkar.
- (2.) Sanskrit 2nd Book, Bhandarkar.
- (3.) Nalopakhyaṇa.
- (4.) Hitopadesa, (Selections).
- (5.) Raghuvamśa, (Selections).
- (6.) Sakuntala.
- (7.) Mahabharat, Santi and Annusasana Parvas.
- (8.) Bhagavadgita.
- (9.) Sanatsujaniya.

8. That the managers may be left to select such other Philosophical and Scientific books as may suit the predilections of the students themselves.

9. That Panini's Sūtras or Aphorisms on Grammar may be begun when the first two books abovementioned have been duly studied, the Committee being of opinion that the Sūtras alone may be taught with the necessary explanations side by side with the remaining books.

10. That every branch having the management of Sanskrit schools shall make to the Head-quarters a Quarterly Report of their progress.

11. That Branches be invited to submit any recommendations they may think proper regarding the publication of Sanskrit books, formation of libraries and delivery of lectures.

12. That Branches be also invited to give their opinion upon the scheme suggested by our respected brother Mohini M. Chatterjee.

J. N. Unwalla, CHAIRMAN, A. J. Cooper-Oakley, Lakshmi Kant Row, D. Krishnama Charlu, V. Cooposwamy Iyer, Narayanaswamy Naidoo, Pandit Bhawanishankar, Tukaram Tatya, T. Subba Row, P. Sreenivas Row, J. Purnayya, S. Ramaswami Iyer, B. P. Narasimiah, T. Ramachandra Row, SECRETARY.

DISCUSSION ON THE ABOVE REPORT.

Mr. TOOKARAM TATYA said that a Sanskrit edition of the Mastery series by Mr. Prendergast was in preparation, and that perhaps this book would be found more useful than the preliminary books proposed by the Committee.

Several delegates having testified to the usefulness and popularity of the books of Professor Bhandarkar proposed by the Committee, it was agreed that they should be recommended for use in the Society's schools.

Mr. SUNDARAM IYER objected to clause 5 of the report, recommending the introduction of English, on the ground that there were already enough schools in which English was taught.

Mr. P. SREENAVAS ROW said this recommendation was introduced for the sake of those who were too poor to attend more than one school, and experience had shown that such an option was necessary to the prosperity of the schools.

It was then agreed that the clause should be allowed to stand.

Mr. T. SUBBA ROW proposed that "Sanatsujaniya" be omitted from the list of books, and the Isa, Kena and Katha Upanishads be substituted in its place.

This was agreed to after a short discussion.

Mr. SUNDARAM IYER proposed that every Branch of the society should be requested by the Convention to open a Sanskrit School. Several speakers having pointed out the practical difficulties in the way of making such a recommendation, it was negatived. The report, as amended, was then unanimously adopted.

ORIENTAL LIBRARY.

THE PRESIDENT said he had perfect confidence in the future of the Library they were about to found: the ramifications of the Society were so wide, and the Asiatic members had such easy access to old books and MSS. that in time our collection must become large and unique. It would be a labour of love with the members as well as one of pride. He gave a description of the plan he had in view for the building for which funds have already been subscribed, and the site chosen by the Committee was agreed upon by the Convention. Mr. UNWALLA said that Prince HARISINGHI RUP-SINGHI begged to be authorized by the President in Council to undertake a journey through the native states of Kathiawar in order to induce the chiefs and others to subscribe or contribute to the proposed library.

Mr. RUSTOMJEE MASTER thought that the thanks of the Convention were due to Prince Harisinghi Rupsinghi for his offer, the fulfilment of which would involve so much self-denial and inconvenience on the part of that excellent gentleman and brother. The question being put to the vote, was adopted by acclamation.

The Convention then adopted the following Resolution:—

Resolved.—That the plan suggested by the President-Founder for the completion of the verandah and the erection of the building for the Sanskrit Library and Picture Gallery, is approved by the Convention, and that he be requested to carry it out as soon as practicable.

REPORT OF THE COMMITTEE ON THE REGISTRATION OF THE SOCIETY.

The following report was read by Mr. P. IYALOO NAIDU :—

We submit that the rules of the Society as now amended meet all the legal requirements of the Society; that moreover there are many difficulties in the way of registering our Society under the Indian Companies Act. We therefore think it inexpedient to incorporate our Society under any of the Indian Statute Laws.

P. IYALOO NAIDU, *Chairman*, P. SREENIVASA ROW, T. RAMACHANDRA ROW, C. NARAYANASWAMY.

The PRESIDENT said he should like to know the reasons that had decided the Committee to make the recommendations embodied in their report.

Mr. TOOKARAM TATYA objected to chartering on the grounds that the Society would, if registered, be less free in its action.

Mr. P. SREENAVAS ROW said that if registered the Society would incur various liabilities and would gain very few advantages. There was also a great practical difficulty in complying with the provisions of the Registration Act as regards getting the individual votes of each member of the Society, as they were so widely scattered in various parts of the world. Though a circular had been sent to some thousands of members, but a small minority had responded as required by law. It was doubtful, moreover, if this difficulty could ever be surmounted. Many large and important trusts were being administered by designated Managers without incorporation, among them the Patcheappah Charities, of Madras, amounting to a fund of several lacs of rupees. A simple form of bequest would be drafted to meet our case, which would be amply sufficient.

The report was then unanimously adopted.

REPORT OF THE COMMITTEE ON RULES.

The Secretary, Mr. COOPER-OAKLEY, read a draft of amended Rules and Bye-Laws, which was discussed.

With reference to the omission of the rules relating to the initiation of members joining the Society, Mr. T. SUBRA ROW said that the existence of ceremonies of initiation in the Society had given rise to much misunderstanding on the part of the public: first, because it was generally supposed that some knowledge of a new and mysterious kind was to be imparted to members joining the Society; and, secondly, because Hindus objected to ceremonies of this kind other than those provided for in their own Scriptures. The form of the obligation promise was moreover distasteful to many. Then, again, considering the initiation in its true aspect, namely, the communication of certain signs and passwords intended to enable members to recognise one another in distant countries, he did not think that these signs had hitherto proved of much utility. The rule respecting secret members was another rule that had caused misunderstanding. In reality it only applied to a handful of persons who had special reasons of a family or business nature for desiring to remain unknown, but it had been represented that there were thousands of members under this clause and that

some ulterior design was carried out through it. This rule was therefore, he hoped, to be omitted in the new rules.

The PRESIDENT explained the reason why the initiation ceremonies had been adopted. When the Society was organized at New York, the members had no idea of forming a secret body; they intended to study occultism as presented by Mr. Felt, a gentleman who had made great researches in the Egyptian mysteries. At that time too Madame Blavatsky was performing some marvellous phenomena which were attracting the attention of all New York and of which many accounts appeared in the press. There was consequently a great rush of members into the Society, principally spiritualists who were attracted by hearing that many of the phenomena which they were accustomed to witness at séances could be done in day-light by the simple agency of the human will. But when they came to Madame Blavatsky expecting phenomena, she refused to show them any, and in this manner they became hostile, as they still are, to the Theosophical Society. It was then that it was determined to make the Society a secret one, in order, on the one hand, to avoid having the phenomena made into a sort of show, and on the other to protect serious and patient students from the annoyance of publicity and abuse.

This measure was adopted solely as a matter of convenience, and as the considerations which had prompted its introduction had probably ceased to be valid, there was no reason why the signs should not be dropped. The signs and passwords had more than once proved a convenience to members visiting distant countries, and might often be such in the future. To meet such contingencies he could arrange with the Executive Council to issue a rule empowering Presidents of Branches to give the passwords to known members upon application and under defined conditions.

This was agreed to and the Report was then, upon motion, adopted.

The Convention then proceeded to elect the members of the General and Executive Councils and officers for the year.

VOTES OF THANKS.

It was unanimously resolved that votes of thanks be given to Prince HARISINGHI RUSINGHI for his zealous offer to make a personal appeal to the Chiefs of Kathiawar to aid the Society's Library. To HERR HERMANN SCHMIECHEN, F. T. S., of London, for two superb portraits of Sages.

To RAJA ISHWARA DASS as representative of the Royal Family of Arcot, for his kindness in lending the canopy used at the Anniversary.

To Mr. G. GERHARD for presenting to the Society curtains and railings for the exhibition of the portraits painted by HERR HERMANN SCHMIECHEN, F. T. S., and generously presented to the Society.

To Judge SREENIVAS ROW for his liberality in bearing the expenses of the meals of the Delegates in attendance at the Convention.

To the Trustees of Patcheappah's Charities for allowing the use of the Hall for the Anniversary Celebration.

To MESSRS. KESHUB PILLAI and G. SUBBIAH CHETTY, each of whom have presented a cow to the Society.

TO BABU HARI HAR CHATTERJEE for presenting a set of harness for the use of the Society.

The PRESIDENT then, after a brief parting address, which provoked much good feeling and applause, declared the Convention adjourned *sine die*. Thus closed one of the most successful and harmonious anniversaries ever held.

PUBLIC CELEBRATION AT PACHEAPPAH'S HALL.

(From the Madras Mail—revised.)

THE tenth anniversary of the Theosophical Society was celebrated yesterday evening, at Pachappah's Hall, Black Town. There was a large attendance—nearly all Hindus—including about eighty delegates from various places in India. Colonel H. S. Olcott, the President Founder, who took the chair, was loudly cheered on entering the hall. The audience was attentive to the proceedings, and each speaker was greeted with applause.

The first speaker was Mr. P. Iyaloo Naidu, (Madras) who welcomed the delegates, the majority of whom had travelled long distances to attend the meeting. The Theosophical Society, he said, was a home for all of them. Their first duty was to endeavour to improve mankind, and he hoped that the spirit of brotherhood that had been implanted in them by the Society would long continue to dwell with them, and become more and more firm as time went on. The speaker alluded to Madame Blavatsky, and said he was sorry that she was compelled, on account of her health, to remain in Europe, but he hoped that she would soon return to bless them with her presence and sincere advice.

Babu Dinanath Ganguli, Government Pleader, Bengal, in the absence of Babu Norendranath Sen (Editor of the *Indian Mirror*), who had gone to attend the Bombay Political Conference, gave a short account of the working of the branches of the Theosophical Society in Bengal. It was only three or four years ago that the Society had established itself in Bengal, and yet in that short space of time it had wrought a visible change on Hindu Society. Bengal was well-known as being famous for its intellectuality, but since the advent of the Theosophical Society there had been a happy blending of intellectuality with spirituality. There was a time when the University graduate expressed a dislike to confess before the public that he was of the Aryan faith. That spirit had in a short time disappeared, and there was now real earnestness and thirst manifested by the University graduate for some knowledge of the Aryan Shastras and Aryan Theology. Such a thing was not expected from men coming out of Colleges; but the change was delightful. The establishment of the branch in Bengal had done material good to the people of India. The members of the Society not only studied the sublime precepts of the Aryan religion, but they endeavoured to realise it in life, by improving their personal characters; and the members were now beginning to exercise considerable influence on the whole society in which they moved. He remarked that the time was not far off when the glorious days of the Aryans would revive. Referring to the disasters which were brought on several districts in Bengal by an inundation, the

speaker said that the members of the Theosophical Society there had contributed largely towards the relief of the afflicted, houseless peasants, not only by physical labour, but by obtaining pecuniary aid from well-to-do people. The members of the Society in Bengal undertook the distribution of charity for the relief of the distressed poor, and they continued to do so for more than eight months.

Mr. G. N. Chakravarti, Professor of Physical Science in the Barcilly College, next addressed the meeting, and spoke about the work accomplished by the Theosophical Society in the North West Provinces, where there were about twenty branches. He said that his heart leapt with joy when he asked himself the question, why have I travelled over 2,000 miles to come to Madras to attend this meeting? One of the greatest objects for which they had met together was to develop the one common idea of the brotherhood of mankind. The brotherhood of the Theosophical Society differed from all other brotherhoods. They had not met because they were all of the same race or color or creed, but because the same divine spirit of brotherly love and unity was felt by all. The Society having a sense of the degradation into which mankind had fallen, was doing its best to raise men to the level they formerly were in. No better proof of the practical application of the principle could be found than the large assembly that had met. A few brief years ago the Theosophical Society was like a tender sapling, but it had now become a giant oak. The history of the Society was instructive to all. Many of its members were a short time ago utterly indifferent to the Society, if not its positive enemies. They all looked to the reverend founders of the Society for the regeneration of India. Each of the branches in the North West Provinces had its own Sanskrit School, and the establishment of a Sanskrit College and Library were now under contemplation. All the delegates who were present at the meeting were graduates, except one. Every rose had its thorn, and so western education, which had heaped on them much good, had also done them injury. It had made them Materialists. Through the influence of the Theosophical Society, they were now beginning to realise that in their own dusty old books was contained knowledge far nobler than the western knowledge. The speaker referred to the work undertaken by Mr. P. Srinivasa Rao, which he said, was a step in the right direction, and was sure to be productive of much good. What work could be more noble than to bring the Hindus to look once more into the spiritual precepts of their forefathers? He then narrated a story from a Hindu religious book which would compare favorably with the ideal of self-denial exhibited by Christ on the cross. The speaker was glad to observe that the Society was flourishing notwithstanding the recent scandal, and Madame Blavatsky was just as much respected by them now as she ever was. Martyrdom, he said, was reserved only for the chosen.

Mr. Unwalla, Professor of the Bhaunagar College, was the next speaker. He, on behalf of the four delegates who hailed from Bhaunagar (including Prince Harisinghji), offered his hearty congratulations to the founders and members of the Society on the success which had attended their efforts. The rock on which

Theosophy rested had proved unassailable. Storms had blown their worst against it, but to no effect; the cause was triumphant. Even those who were not in the fold had benefited by the storms which recently passed over the Society. Personally, Theosophy had done them a great amount of good. The delegates would bear with them to distant homes pleasant reminiscences of their visit to Madras.

Baron E. von Weber, who was introduced by the President as one of the foremost men of the continent of Europe to protect animals from cruelty and prevent vivisection, said that he represented the German Branch of this great Society. He said:—

The Theosophical movement which, centuries ago, originated in this country, has begun to spread beyond the confines of Asia and to quicken the germs of spiritual thought which even Western science has been unable to quench. And this spiritual union of the Eastern and Western worlds is one of the grandest and most encouraging features of our times, opening up vistas of endless and peaceful evolutionary cycles.

There is and can be but one Truth. Its light can reach us only in broken coloured rays, the refracting media through which it passes being the national or individual habits of thought. What is a nation? The outcome of the development of individuals through many centuries during which they were acted upon by external influences, which modified their growth. We ought not therefore to expect that the different races of men would view the mighty problems of Theosophy from the same point of view or handle them in the same spirit. Hence the somewhat harsh attrition and mutual misunderstanding on the first contact of the East and the West. The publication of Mr. Sinnett's books has aroused and stimulated theosophic thought in Europe. It has shown what a gulf there is to be bridged over betwixt the habits of thought of Europe and Asia.

The personal Christian God, the tri-une Gnostic gods and the impersonal Hindu Brahma are widely different from a sectarian standpoint. But when viewed from the higher ground of occult knowledge the distinctions fade into nothingness.

Let us then co-operate in all good fellowship, making allowances for our different customs and habits of thought; then will success eventually crown our efforts.

Mr. A. J. Cooper-Oakley, who, the President said, had been specially deputed to represent the Paris branch of the Society, said that there were a great many peculiarities in France, which ought to be remembered in considering the work done there by the Theosophical Society. In France there were not wanting men who thought that the time of decadence had come, when France was to fall from being a first-rate power in Europe to a third-rate power. There were several factions in France, and therefore it was found very difficult to get any union among them. A spirit of disintegration was prevalent. It was difficult to get the French people to work together or pursue any settled object. Another peculiarity with the French people was that everybody in France laughed at everything. Even in the Chamber of Deputies they laughed when-

ever any one spoke, and the men who made them laugh the most would succeed the best. It had always struck the speaker that there was no movement in modern times which had on the one hand excited such bitter hostility as Theosophy, and on the other hand such remarkable devotion in those who rightly understood it. This was as much noticeable in France as anywhere else. In France there were two classes—bigoted Roman Catholics, and brutal Materialists; but many journals in France had opened their columns to serious articles on Theosophy. The way Theosophy had to be presented to the French was that it must be devoid of anything approaching to phenomenalism. The experiments which were now being made by medical men in France exhibited the marvellous psychic powers latent in man. In France not only had the number of Theosophists increased, but several distinguished men belonged to the Society and they had in a great measure succeeded in pressing their views on the public generally. Every day more interest was being taken in the society. The movement was world-wide and it interested all men.

Dr. J. N. Cook (delegate from the London Lodge of the Society) described the prospects of Theosophy in England as being very promising. Science had wiped away the arbitrary power of the Church, the result of which was that there was a great deal of materialism in England, which, he said, was a healthy sign. Those who had not joined the movement had at least read a great deal of its literature. Mr. Sinnett's book had now reached its fifth edition. Some of the members of the London Lodge were very earnest workers, and it was impossible for the educated people of England not to hear something of Theosophy in one way or the other. The Coulomb affair had drawn attention to it. The raising of a doubt was the first step towards ascertaining the truth. The English people were very conservative; they liked to wait to see what others were going to do. They were therefore slow in taking up what was entirely new, and it was not to be wondered at if they thought twice before entering on anything so novel to them as this. The Society had now reached the end of the first decade, and the speaker thought the end of a second decade would find a large number of English people walking side by side with their Hindu brethren, in the cause of truth. He thanked the people for the hearty way in which they had received the foreign delegates.

The Chairman (Col. Olcott) said that he did not know what he was. All the previous speakers represented some one country, religion, and nationality, but he represented all. Officially, he was of none in particular. He had brothers, uncles, and fathers in all countries. He must have been changed in his cradle. He was born an American, but he believed his Americanism did not go deeper than the skin; all below the skin was Hindu. He, as a Hindu with a white skin, was proud to see how Madras had received the delegates. The present Congress was a far higher and nobler thing than the political Congress in Bombay which was now sitting, for here they were met to improve humanity. There was ample evidence that the movement was a wise one, and a benevolent one and was meeting the sympathy of good people all the world over

Theosophy was now planted on a rock, and it would not be easily swept away. There was no selfishness at the bottom, and there were no quicksands of egoism to be afraid of. The rock on which they stood was the rock of Aryan truth. There they stood and defied all buffetings. The Society had completed the first ten years of its existence, and it was now entering on its manhood of usefulness. The indications of the present point to the time when the members would with pride say that they saw the beginning of the movement and gave it their sympathy. The Society now had 117 branches in the world. It was neither the friend nor the foe of any one sect. It was the slave and champion of the truth which underlay all sects. The Society was challenging modern scientific men to show that Aryan philosophy was in any way in conflict with the latest principles of modern science. They should all therefore accept the ideas of the ancients. The preponderance of present opinion was that man was not a special creation from nothing, but he was the result of a long process of evolution. After a few remarks about the theory of evolution, Colonel Olcott said that the West was a great field for the development of Aryan ideas. Strangers had discovered the patrimony of the Hindus, and were trying to get it away. After the West had fought out the battle for the Hindus, and found out that their forefathers were respectable people, the people of India would gladly and anxiously grasp at it. The speaker then referred to thought-reading, &c., and remarked that scientific men in Europe were wasting their time and money in trying to build a temple that the Aryans had built long years ago. He urged on his hearers the desirability of cultivating a spirit of respect for their elders. He had worked here seven years, and would work for seventeen years more, and during that time he would induce the people not only to be proud to be the descendants of Aryans, but also induce them to try to be Aryans in conduct, and thus gain the respect of all. In conclusion, he said that the Society would shortly have a Sanskrit library at its head-quarters.

A vote of thanks to the Trustees of Pachappah's Hall terminated the proceedings.

THE THEOSOPHICAL SOCIETY. Objects, Revised Rules, and Bye-laws of 1886.

THE SOCIETY AND ITS OBJECTS.

1. This Society, formed at New York, U. S. of America, 17th November 1875, shall continue to be called the "Theosophical Society."

2. The objects of the Theosophical Society are as follow:

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

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences.

Third.—A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

3. The Society appeals for support to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers created by race, creed or colour, that have so long impeded human progress; to all scholars, all sincere lovers of TRUTH *wherever it may be found*, and all philosophers alike in the East and in the West; to all who love India and would see a revival of her ancient glories, intellectual or spiritual; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

4. The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths. It only exacts from each member that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthropical or intellectual interest in its aspirations, as well as those who, believing that Oriental Philosophy embodies truths worthy of a life's devotion, seek, through its instrumentality, access to the recesses of ancient culture.

5. The Society does not interfere with caste rules and other social observances.

ORGANIZATION.

6. The Society shall have its Head-quarters at Adyar, Madras.

7. The Society comprises various Branches established in widely separated countries and cities in both hemispheres, all Branches deriving their chartered existence from the President in Council, without whose authority no Branch can be formed or continued.

8. The local Branches, with their executive officers and members shall be under the direct jurisdiction of the President in Council, but it shall be competent for the said President in Council to delegate all or any of his powers to any Board of Control or Administrative Committee which may be formed according to rule eleven.

9. The local administration of Branches is vested in their respective officers, but no branch has the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are elected by a major-

city of the fellows thereof, for the term of one year; but they may be annually re-elected an indefinite number of times.

10. The President in Council shall have the right to nullify any charter when such proceeding be considered expedient.

11. To facilitate the administration of the Society's affairs in distant countries, the President in Council may constitute Boards of Control or Administrative Committees with specifically defined powers.

BYE-LAWS OF BRANCHES.

12. No Bye-Laws and Rules of Branches shall be valid unless ratified by the President in Council. No Branch has the right to grant Diplomas, to confer dignities or privileges, or to take any obligations from any of its members except as provided for in these Rules.

CONVENTION.

13. A Convention of the General Council and of Delegates from the different Branch Societies shall meet annually in December at the Head-quarters, Adyar, Madras.

GENERAL COUNCIL.

14. (a.) The general control and administration of the Society shall vest in one General Council.

(b.) This Council shall consist of not less than forty-nine members of the Society, to be elected annually by the Convention.

(c.) It shall meet annually at the Head-quarters of the Society and dispose of all questions of importance laid before it by the President and Executive Council.

(d.) It shall also meet on extraordinary occasions whenever the President and Executive Council consider it advisable.

EXECUTIVE COUNCIL.

15. (a.) All executive functions of the Society shall be performed by an Executive Council.

(b.) The Executive Council shall consist of not less than seven members of the Theosophical Society, permanently residing at or within convenient distance from the Head-quarters, to be elected annually by the Convention.

(c.) It shall meet monthly or as often as may be necessary. It shall keep a record of all its proceedings, and accounts of all its monetary transactions, and submit the same to the General Council at the Convention for its sanction.

(d.) In case of vacancies occurring during the year, it shall be competent for the President and remaining members to nominate and appoint persons to fill such vacancies.

MAJORITY AND QUORUM.

16. (a.) All questions coming before the Convention, General Council, and Executive Council, respectively, shall be decided by a majority of votes.

(b.) Seven members of the General Council shall form a quorum.

(c.) Five members of the Executive Council shall form a quorum.

PRESIDENT AND OFFICERS.

17. (a.) The Society shall have a President, a Corresponding Secretary, one or more Secretaries, a Treasurer and Librarian, to be elected annually: provided, however, that Colonel H. S. Olcott and Madame H. P. Blavatsky—both founders—shall hold their offices of President and Corresponding Secretary for life.

(b.) The President and Officers above-mentioned shall be respectively President and Officers of the General Council, Convention, and Executive Council, and shall be ex-officio members of the same.

(c.) The President in Council shall have authority to fill up any vacancy in the Offices of Secretary, Treasurer or Librarian for the remainder of the year, and also to designate any Fellow of capacity and good repute to perform *pro tempore* the duties of his own office during his absence from Head-quarters.

INSPECTORS.

18. (a.) The President in Council may at the request of Branch Societies appoint Inspectors to visit and co-operate with the Officers of Branch Societies in promoting the objects of the Theosophical Society.

(b.) Such Branches as wish to have the assistance of an Inspector shall bear all the expenses that may be necessary for the purpose.

(c.) The Inspectors so appointed shall send half-yearly reports of the work done by them to Head-quarters.

(d.) In case of a difference of opinion on any measure between him and a Branch Society, the Inspector shall refer the matter to the Head-quarters and the decision of the President in Council shall be final.

MEMBERSHIP.

19. Membership in the Society is open to persons without distinction of sex, race, creed or caste; but no Asiatic female, and no person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

20. Of Fellows there are three classes, viz., Corresponding, Honorary and Active. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge, or for their services to humanity. Admission to these two grades shall rest with the President in Council, and these members shall have none of the rights or responsibilities attaching to active fellowship.

21. Admission as an active Fellow into the Theosophical Society and its Branches is obtained as follows:—

(a.) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

(b.) The application shall be accompanied by an entrance fee of £1 or its equivalent in other currencies.

(c.) Such application shall be made either to the President of the Society or to the President of the particular Branch which he wishes to join. On being accepted by the President of the Society or elected by the Branch, as the case may be, the candidate shall be furnished with a diploma signed by the President of the Theosophical Society; and no person shall be a Fellow of the Society unless furnished with a diploma issued in proper form.

(d.) An annual subscription of two shillings (or one rupee in Asia) shall always be paid in advance by *all the* active Fellows of the Society. The annual subscription after the first payment shall become due on the 1st January of each year; except in the case of those admitted during the last quarter, when an extension of three months shall be given.

22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules.

24. A member of the Theosophical Society cannot be a member of more than one Branch at one time. If he becomes a member of another Branch, his membership in the Branch to which he previously belonged ceases until he again acquires membership by election.

25. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, *as such*, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure.

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views to or hurt the feelings of other members by depreciating their religion.

27. No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any Fellow violating Rule 25 or 26 or 27 or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society after opportunity of defence has been given, and due investigation into the facts made on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

29. Should any dispute or disagreement arise among two Branches or two Fellows of a Branch in regard to matters connected with the work of the Society, and should the President or Presidents and the Council of their respective Branches find themselves unable to restore peace and brotherly harmony between the disputants, the case may, if both parties should so desire it, be referred to the President in Council, whose decision shall be final.

REPORTS.

30. Every Fellow is expected to promote the objects of the Society, and each Branch shall submit a quarterly report to the Head-quarters.

PROPERTY.

31. The Head-quarters of the Theosophical Society are the property of the Society and shall be in charge of one trustee, who shall be the President of the Society for the time being. Any person desiring to make a gift or bequest in favour of the Society, shall do so in the name of the above-mentioned trustee in accordance with form B.

32. No one shall be permitted to take up his permanent residence at the Head-quarters except members of the executive staff of the Society, unless by consent of the President in Council.

33. Such Fellows as wish to reside apart at Head-quarters may be permitted by the President in Council to erect private buildings on the premises of the Society at their own expense, and these buildings may be exclusively occupied by such Fellows as long as they remain members of the Society; but such persons or their representatives acquire no right over such buildings other than occupancy while they are members, and when they die or cease to be members, those buildings shall vest exclusively in the Society.

AFFILIATION.

34. It shall be competent to the President in Council to affiliate any Society with the Theosophical Society at his discretion.

NOTE.—The following have already been affiliated.

(1.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(2.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Ram Misra Shastri, Professor of Sankhya, Benares College, as its President.

(3.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____
 being in sympathy with the objects of the Theosophical Society, and
 being willing to conform with its rules, hereby make application for
 admission as a fellow thereof.

(Signature) _____

Post Office Address. { _____

We, the undersigned Fellows of the Theosophical Society, hereby
 certify that _____
 a candidate for admission to the said Society, is a person who, to the
 best of our belief, will be a worthy member of the same.

*

Dated at _____ this _____ day of _____ 1885.

(This Application must be accompanied with the Entrance-Fee £ 1,—or
 Ten Rupees—and the Annual Subscription of One Rupee.)

—No part of the Society's income is paid to the Founders, whose
 services are gratuitously given.

* This recommendation must be signed by at least two Fellows.

(FORM B.)

BEQUESTS:

I, A. B., give (or devise and bequeath as the case may be) my
 house and garden (or other property as the case may be), as
 hereunder fully described, unto C. D., the present President and
 Trustee of the Theosophical Society, for the purpose of the same
 being properly and faithfully used and applied by him, and by
 his successors in office, duly appointed according to the Rules of
 the Society for the time being in force,—for the sole and exclu-
 sive use of such Society.

OFFICERS, COUNCIL AND BRANCHES.

THE
 THEOSOPHICAL SOCIETY

OR

UNIVERSAL BROTHERHOOD.

President.

COLONEL HENRY S. OLCOTT.

Corresponding Secretary.

H. P. BLAVATSKY.

*Secretaries.*DAMODAR K. MAVALANKAR.
S. KRISHNASWAMI.C. W. LEADBEATER.
A. J. COOPER-OAKLEY.

T. VIJAYARAGHAVA CHARLOO.

*Treasurer.*N. C. MUKERJEE, *Head-quarters, T. S.**Librarian.*

C. W. LEADBEATER.

*Assistant Treasurer.*MISS F. ARUNDALE, 77, *Elgin Crescent, Notting Hill, London. W.**General Council.*

The President of each Branch is *ex-officio* a Member of the
 General Council. The following are additional Members:—

Aksakoff, The Honorable Alexander	... Russia.
Devi Pada Roy	... N. W. P.
C. Parthasarathy Chettiar	... Madras.
Banon, Captain A. T.	... Cawnpore.
Barbieri d'Introini, Dr.	... Upper Burma.
Bhaduri, Dr. Behari Lal	... Calcutta.
Buck, M. D., Prof. J. H. D.	... Cincinnati, U. S. A.
Casava Pillay Avergal, R.	... Nellore.
Chatterjee, M. A., B. L., Babu Mohini Mohan	... Calcutta.
Louis Vossion	...
Coopoooswamy Aier Avergal, V.	... Madura.
Oues, M. D., etc., Prof. Elliott	... Washington, D. C.
Courmes, D. A.	... France.
Crawford and Balcarres, the Earl of	... London.
Davidson, Peter	... Scotland.

General Council.—(Continued.)

Durbhunga, His Highness the Maha Rajah, ... *Behar.*
 Bhadr of ... *Scotland.*
 Ewen, E. D. ... *Poona.*
 Ezekiel, A. D. ...
 The Honorable S. Subramania Iyer ... *Paris, France.*
 Flammarion, Camille ... *Baroda, Bombay.*
 Gadgil, B. A., L. L. B., Rao Bahadur Janardan S. ... *Germany.*
 Gebhard, G. ... *Bhagalpore.*
 Ghose, Ladli Mohun ... *Calcutta, Bengal.*
 Ghose, Sishir Kumar ... *Corfu.*
 Gonnemys, Dr. Nicolas Count de ... *Lahore.*
 Gopi Nath, Pandit ... *Kathiawar.*
 Hurreesinghjee Roopsinghjee, Rawal Shree ... *Colorado.*
 Hartmann, M. D., Franz ... *Hyderabad (De-*
 Iyaloo Naidu Garu, P. ... *kan.)*
 ... *Assam.*

Johnson, Surgeon-Major E. R. ...
 Khetter Chandra Ghose ... *Jalesar-Town.*
 Kishen Lal, Rai ... *Madras.*
 Lakshmi Kanta Row Garu, J. ... *Do.*
 C. Ramiah Garu ... *Punjab.*
 Maitland, Captain P. J. ... *Calcutta.*
 Mookerjee, Neel Comul ... *Madras.*
 Naidu Garu, L. V. V. ... *Lucknow.*
 Narain Dass, Rai ... *Trichinopoly.*
 Pattabhiram Pillay Avergal, T. ... *N. W. P.*
 Peishwa, Raja Madhava Rao Vinayak ... *Germany.*
 Prel, Baron Carl Freiherr du P. ... *Madras.*
 Ragoonath Row, Dewan Bahadur R. ...
 Thakur Ganesh Singh ... *South Arcot.*
 Ratnasabapaty Pillay Avergal, N., B. A., B. G. R. ... *Benares.*
 Mittra, Pramada Das ...
 Govind Charan ... *Nagapatam.*
 Saininatha Aier Avergal, S. A. ... *Borneo.*
 Sanders, L. A. ... *Madras Presy.*
 Sankariah Avergal, A., B. A. ... *N. W. P.*
 Scott, Ross, C. S. ... *Bombay.*
 Shroff, Kavasji Merwanji ... *Kistna District.*
 Sooria Row Naidu Garu, R. ... *Madras.*
 Sreenivas Row Garu, P. ... *Central Provinces.*
 Strong, Lt.-Col. D. M. ... *Ceylon.*
 Sumangala, Rt. Rev. H. (Buddhist High Priest) ... *Melbourne, Australia.*
 Terry, W. H. ...

Tukaram Tatya ... *Bombay.*
 Unwalla, J. N., M. A. ... *Bhavnagar.*
 Wilder, M. D., Prof. Alexander ... *New York, U. S. A.*
 Zorn, Gustave A. ... *Odessa, Russia.*

Branches of the Theosophical Society.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society...	1882	Mr. A. Teruvengada Moodelliar.	Mr. C. D. Vasudavayya...	Pleaser, Munsiff's Court, Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	1883	Munshi Govind Prasad, M. A.	Munshi Bakhtawar Lal...	Professor, M. A. O. College, Aligarh, (N. W. P.)
Allahabad	The Praying Psychic Theosophical Society.	1881	Babu Brojendra Nath Banerjee.	Babu Bholanath Chatterjee.	432. Colonelganj, Allahabad. (N. W. P.)
Anantapur	The Anantapur Theosophical Society.	1885	Mr. K. Seshayya Chetty.	Mr. V. E. Sudarasan Moodelliar.	Collector's Office, Anantapur.
Arcot	The Arcot Theosophical Society ...	1884	Mr. C. R. Varadarajulu Reddyar.	P. Krishnamacharyar ...	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society ...	1885	Mr. B. Veerasawmy Iyer.	Mr. Panchanada Iyer ...	Overseer, D. P. W., Arni, North Arcot.
Arrah	The Arrah Theosophical Society ...	1882	Babu Chandra Narain Singh	Babu Dwarkanath Bhat-tacharya.	Munsiff, Arrah, (Behar.)
Bankipore	The Behar Theosophical Society ...	1882	Babu Trailokya Nath Mitra.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura	The Sanjeevan Theosophical Society.	1883	Babu Pratap Narain Singh.	Babu Kedarnath Kulabbi.	Teacher, Zillah School, Bankura. (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bareilly	The Rohileund Theosophical Society.	1881	Rae Pyari Lall	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Baroda	The Rewah Theosophical Society...	1882	Rao Bahadur Vinayakrao Janardan Kirtane.	Rao Bahadur Janardan Sakharan Gadgil.	Judge, Varisutha Court, Baroda.
Beaulah	The Rajshahye Harmony Theosophical Society.	1883	Babu Barodaprosad Bosu.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beaulah, (Rajshahye, Bengal.)
Bellary	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodel- liar.	Mr. V. Soobaraya Moodel- liar.	Collector's Office, (Bellary.)
Benares	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Raj Nath	Babu Upendra Nath Basu.	Choukhamba, Benares, (N.W.P.)
Berhampore	The Adhi Bhontic Bhratru Theosophical Society.	1881	Babu Dina Nath Ganguli.	Babu Rajkrishna Banerjee.	Collector's Office, Berhampore, (Bengal.)
Bhagulpore	The Bhagulpore Theosophical Society.	1882	Babu Chandra Narain Singh.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhavnagar	The Bhavnagar Theosophical Society.	1881	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla	The College, Bhavnagar, Kathiwar.
Bhowanipore	The Bhowani Theosophical Society	1883	Babu Debender Chandra Ghosh.	Babu Shanker Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolaram	The Bolaram Theosophical Society	1882	Mr. V. Balakrishna Moodel- liar.	Mr. T. V. Gopaul Sawmi Pillay.	Examiner's Office, P. W. Accounts, Bolaram, (Deccan.)
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustonji Ardesher, Master.	Elphinstone High School, (Bombay.)

Burdwan	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banhari Karpur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan, (Bengal.)
Calcutta	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerjee.	6, Dwarka Nath Tagore's Lane, Jarasanko, Calcutta.
Calcutta	The Ladies' Theosophical Society.	1882	Mrs. S. K. Ghoshal.	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadighi, (Calcutta.)
Cawnpore	The Chohan Theosophical Society.	1882	Babu Hari Har Chatterji.	Babu Bireshwar Chakravarti.	Etawah Bazar, Cawnpore, (N. W. P.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdighi, Burdwan Dt.
Chingleput	The Chingleput Theosophical Society.	1883	Mr. R. Vaithyanath Ayer.	Mr. C. Cooposwamiah.	Head Clerk, Sub-Collector's Office, Chingleput.
Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koylash Chandra Mukerjee.	Babu Kally Churn Dutt.	Bara Bazar, Chinsurah, (Bengal.)
Chittoor	The Chittoor Theosophical Society.	1884	Mr. A. Srinivasa Varadachariu.	Mr. P. Sambasiva Moodel- liar.	Collector's Office, Chittoor, North Arcot.
Cocanada	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu	Mr. M. V. Subba Rao	Pleader, Cocanada.
Coimbatore	The Coimbatore Theosophical Society.	1883	Mr. N. Annaswamy Rao.	Mr. T. M. Sundaram Pillay.	Collector's Office, Coimbatore.
Combaconum	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer	Mr. K. Narainaswami Aier.	Pleader, Combaconum.
Cuddalore	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer	Mr. A. Ram Row, B. A.	Pleader, District Court, Cuddalore.
Dacca	The Dacca Theosophical Society...	1883	Babu Kunja Behari Bhat-tacharjee.	Babu Kali Kumar Das	Battnatolah, Dacca, (Bengal.)

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dakshineswar...	The Sabita Theosophical Society...	—	Babu Bykunthara Chatterjee.	Babu Bireswar Banerjee.	Head Master, Government School, Ariadahavia, Calcutta.
Darjeeling ...	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh.	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi ...	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal.	Professor Nriya Gopal Basu.	St. Stephen's College, Delhi.
Dindigul ...	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya.	Mr. A. Aiyaswami Sastrial.	H. H. School, Dindigul.
Dumraon ...	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta.	Babu Bipin Behari Gupta.	Assistant Surgeon, Dumraon, Behar.
Durbhanga ...	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi Narain Pandit.	Babu Kalipada Bandyopadhyay.	Maharaja's School, Durbhanga, (Behar.)
Fatehgarh ...	The Gyan Marga Theosophical Society.	1885	Babu Ramjee Mul	Babu Sundar Narrain Pandit.	C/o Babu Lakshmi Narain Pandit, Honorary Magistrate, Furruckabad, (N. W. P.)
Fyzabad ...	The Ayodhya Theosophical Society.	1883	Babu Rasik Lal Bannerji.	Babu Bipin Behari Banerjee.	Commissioner's Office, Fyzabad, (Oudh.)
Ghazi-pore ...	The Ghazipore Theosophical Society.	1883	Pandit Shankar Dyal Panday.	Babu Kedar Nath Chatterjee.	Pleaser, Judge's Court, Ghazipore, (N. W. P.)
Goody ...	The Goody Theosophical Society...	1883	Mr. T. Ramachandra Rao.	Mr. P. Casava Pillay	Pleaser, Goody.
Gorakhpur ...	The Sarva Hitkari Theosophical Society.	1883	Dr. Jogeshwar Roy	Thakore Shankar Singh...	Settlement Office, Gorakhpur, (N. W. P.)

Guntoor ...	The Krishna Theosophical Society.	1882	Mr. M. Singaravalu Moodliar, B. A.	Mr. J. Purnayya	Sub-Registrar, Guntoor, (Kistna District.)
Gya ...	The Gya Theosophical Society...	1882	Rai Rajkissore Narayan.	Babu Mathuranath Dhar...	Pleaser, Gya, (Behar.)
Hoshangabad ...	The Nerbudda Theosophical Society	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atreya.	Commissioner's Office, Hoshangabad, (C. P.)
Howrah ...	The Howrah Theosophical Society.	1883	Babu Behari Lal Mittra.	Babu Woimesh Chandra Kur.	Harcourt's Lane, Howrah, (Calcutta.)
Hyderabad ...	The Hyderabad Theosophical Society.	1882	Mr. Dorabji Dosabhoj	Capt. G. Raghoonath	Troop Bazaar, Hyderabad, (Deccan.)
Jamal-pore ...	The Jamal-pore Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coomar Roy	E. I. Railway Office, Jamal-pore, Monghyr.
Jessore ...	The Tatwagyana Sabha Theosophical Society.	1883	Babu Jogendronath Bandhyopadhyay.	Babu Pyari Mohan Guha.	Vakil, Jessore, (Bengal.)
Jey-pore ...	The Jey-pore Theosophical Society.	1882	Babu Opndronath Sen	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jey-pore, (Rajputana.)
Jubbulpore ...	The Bhri-gu Kahettra Theosophical Society.	1883	Babu Kali Churn Bose	Babu Jivan Chandra Mukerjee.	Lordgunj, Jubbulpore, (C. P.)
Karur ...	The Karur Theosophical Society..	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleaser, Munsiff's Court, Karur, Coimbatore.
Kapurthala ...	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I. ...	Babu Hari Chand.	Judicial Assiat. Kapurthala, near Jallandur, (Punjab.)
Karwar ...	The North Canara Theosophical Society.	1883	Mr. Seshagiri Rao Vethul.	Mr. Ramrao Mongeshaya Bhatkal.	Clerk, District Court, Karwar, (North Canara Dt.)
Kishnagaur ...	The Nuddea Theosophical Society.	1882	Babu Kaichurn Lahiri	Babu Tara Pada Banerjee.	Vakil, Krishnagaur, Nuddea Dt., Bengal.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kurnool	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lucknow	The Satya Marga Theosophical Society.	1882	Pandit Pran Nath	Pandit Jwala Prasad Sankhdhar.	Kaisarbagh, Lucknow, (Oudh.)
Madras	The Madras Theosophical Society.	1882	Mr. T. Subba Row	Mr. P. Srinivasa Row	Judge, Small Cause Court, Triplicane, Madras.
Madura	The Madura Theosophical Society.	1883	Mr. Ramaswami Iyer	Mr. N. Narayana Iyer	Vakil, High Court, Madura.
Mayaveram	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row	Mr. A. G. Hari Rao	Town School, Mayaveram.
Meerut	The Meerut Theosophical Society.	1882	Babu Jwala Prasad	Pandit Gaidan Lal	Head Master, High School, Meerut (N. W. P.)
Midnapore	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy	Babu Krishnadhan Mukerjee.	Pleader, Judge's Court, Midnapore (Bengal.)
Moradabad	The Atma-Bodh Theosophical Society.	1883	Lalla Eshri Pershad	Lalla Pushottam Dass	Bullum Mohallah, Moradabad, (N. W. P.)
Muddehpoorah	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	Babu Girish Chandra Roy.	Head Master, Muddehpoorah (Behar.)
Nagpur	The Nagpur Theosophical Society.	1885	Mr. P. Narainswamy Naidu.	Professor Nityagopal Basu.	Morris' College, Nagpur, C. P.
Narail	The Narail Theosophical Society.	1883	Babu Brajanath Bhattacharya.	Babu Purnachandra Bysack	Manager, Court of Wards, Narail, Jessore District (Bengal.)

Negapatam	The Negapatam Theosophical Society.	1883	Mr. P. Ratnasabhapati Pillay.	Mr. N. P. Balachandra Iyer.	Government Accountant, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. B. Casava Pillay	Mr. A. Mahadeva Iyer	Hindu High School, Nellore.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. P. Ramakrishna Row.	Collector's Office, Ootacamund.
Palghat	The Malabar Theosophical Society.	1882	Mr. N. Sarvatham Rao	Mr. V. Pichu Iyer	Head Master, Municipal School, Palghat (Malabar.)
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundram Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi (Madura District.)
Periya-kulam	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer	Mr. C. Visvanath Row	Tahsildar, Periya-kulam, (Madura District.)
Pondicherry	The Pondicherry Theosophical Society.	1883	Monsieur T. Sundira Poullee.	Mons. Mourougappa Moodliar.	Late O. B. C. Bank Acctt., Rue de Rangapoullé, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandallawalla	Mr. Rajana Lingu	Pleader, Camp, Poona.
Rae-Bareli	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad	Babu Sharoda Prosad Mukerji.	Post Master, Rae-Bareli (Oudh.)
Rangoon	The Shway Daigon Theosophical Society.	—	Moung Won, C. I. E.,	Moung Shway Tsee	35 Nineteenth Street, Rangoon.
Rangoon	The Irrawaddy Theosophical Society.	—	Mr. Noman Duncan	Mr. Eugene Badelier	The Distillery, Rangoon.
Rangoon	The Rangoon Theosophical Society.	1885	Mr. V. Ratna Moodelliar.	Mr. C. Vatharniam Pillai.	City Inspector of Post Offices, Rangoon.
Rawalpindi	The Rawalpindi Theosophical Society.	1881	Vacant	Babu Bal Mukund	Office of the Superintendent of Way and Works, P. N. S. Ry. Rawalpindi.

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Saidpur	The Gyanankur Theosophical Society.	1884	Babu Rajkissen Mookerjee.	Babu Rajnarain Bose	Examiner's Office, Saidpur (Bengal.)
Searsole	The Searsole Theosophical Society.	1883	Babu Dakshineswara Mallia.	Babu Kedarnath Deb	Searsole, Rajbati, near Ranee-gunj (Bengal.)
Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji	Mr. C. V. Loganada Moodelliar.	Examiner's Office, N. S. Ry., Secunderabad (Deccan.)
Seoni-Chappara.	The Seoni Theosophical Society.	1885	Babu Girish Chandra Mukhopadhyay.	Mr. Girdhari Lal Deoli	Zillah School, Seoni-Chappara (C. P.)
Sholapore	The Sholapore Theosophical Society.	1882	...	...	...
Siliguri	The Siliguri Theosophical Society.	1885	Babu Karasundara Majumdar.	Babu Vishnu Chandra Das.	Pleader, Siliguri, Bengal.
Simla	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla	The Simla Eclectic Theosophical Society.	1881	Col. W. Gordon	Mr. W. D. Tilden	Office of the Director-General of Railways, Simla.
Srivilliputtur	The Natchiyar Theosophical Society.	1883	Mr. R. Anantarama Iyer.	Mr. P. Mathuswami Pillai.	Pleader, Srivilliputtur (Tinnevely Dt.)
Tanjore	The Tanjore Theosophical Society.	1883	Mr. C. B. Pattabhiramier.	Mr. V. Rajagopalachariar.	District Registrar, Tanjore.
Tinnevely	The Tinnevely Theosophical Society.	1881	Mr. T. Vedadradasa Moodelliar.	Mr. S. Ramchandra Sastri.	Examiner, District Court, Tinnevely.

Tiruppattur	The Tiruppattur Theosophical Society.	1884	Mr. P. Venkateswariah	Mr. N. Sreenivas Ayer	Sub-Registrar, Tiruppattur, (Madura District.)
Trevandrum	The Trevandrum Theosophical Society.	1883	Mr. R. Ragoonath Row	Mr. R. Padmanabhachariar	Dewan's Office, Trevandrum, (Travancore.)
Trichinopoly	The Trichinopoly Theosophical Society.	1883	Mr. T. Pattabhiram Pillai.	Mr. A. Sreenivasangar	Translator, District Court, Trichinopoly, (S. I. Ry.)
Vellore	The Vellore Theosophical Society.	1884	Mr. P. Ramanujulu Noidoo	Mr. V. Subramani Sastri.	Overseer, P. W. D. (Village.)
Vizianagram	The Váishtha Theosophical Society	1884	Mr. C. Chandrasakharu Shastriar.	Professor V. Venkataraya Sastri.	Maharajah's College, Vizianagram, Vizagapatam District.
CEYLON.					
Bentota	The Bentota Theosophical Society.	1880	Mr. Don Abrew de Silva Tillekeratne.	Mr. Thomas de Alwis Goonetilleke.	Bentota.
Colombo	The Colombo Theosophical Society	1880	Mr. A. P. Dharma-Gunawardene Mohandiram.	Mr. C. P. Goonewardene.	61, Maliban Street, Pettah, Colombo.
Do.	The Lanka Theosophical Society...	1880	Mr. Edward F. Perera	Mr. R. H. Leembruggen	Colombo.
Galle	The Galle Theosophical Society	1880	Mr. G. C. A. Jayasekera	Mr. G. Jayasekera	Proctor, Kulluwelle, Galle.
Kandy	The Kandy Theosophical Society	1880	Mr. John Henry Abeysekere.	Mr. C. W. Gooneratne	Kattugas Tota, Kandy.
Matara	The Matara Theosophical Society.	1880	Mr. David Andris Jayasurya.	Mr. D. Gooneratne	Matara.
Panadura	The Panadura Theosophical Society	1880	Mr. F. Charles Jayatileke Karunaratne.	Mr. M. J. J. Coray	Panadura.
Welitara	The Welitara Theosophical Society	1880	Mr. Baltasar Mendis Weerasingha.	Mr. Sadrís de Silva Wijewardhana.	Welitara.

Branches of the Theosophical Society.—(Concluded.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
EUROPE.					
England	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett	Mr. B. Keightley, B. A., Cantab.	30, Linden Gardens, Notting Hill, W. London.
Scotland	The Scottish Theosophical Society.	1884	Vacant	Mr. E. D. Ewen	32, Queen's Terrace, Ayr, Scotland.
Germany	The Germania Theosophical Society.	1884	Dr. Hübner-Schleiden	Mr. Franz Gebhard	Elbertfeld, Germany.
Paris	La Société Théosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness, Hon. Pres.; M. L. E. Dramard, Exec. Pres.	Mme. Emilie de Morsier	71, Rue Claude Bernard, Paris.
Odessa	The Odessa Group	1883	Vacant	M. Gustav Zorn	P. O. Box 87, Odessa, Russia.
Corfu	The Ionian Theosophical Society.	1877	Signor Pasquale Menelao	Mr. Otho Alexander	Corfu, Greece.
Holland	The Post Nubila Lux Theosophical Society.	1881	Captain A. de Bourbon	Mr. David Adolphe Constant Artz.	Station Road, 113. The Hague, Holland.

AMERICA.

The Theosophical movement is in America under the direction of a special body, known as the Board of Control, to which the President-Founder delegated executive functions in the order constituting it. The membership is as follows:—

Major-General Abner Doubleday.
Thomas M. Johnson.
Dr. J. D. Buck.
Mordecai D. Evans.

George Frederic Parsons.

Prof. ELLIOTT COUES, M.D., Ph.D. Smithsonian Institution, Washington, D. C., *President*; ELLIOTT B. PAGE, 301, S. Main St., St. Louis, Mo., *Secretary*.

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Rochester	The Rochester Theosophical Society.	1882	Mr. W. B. Shelley	Mrs. J. W. Cables	No. 40, Ambrose St., Rochester, N. Y.
St. Louis	The Pioneer Theosophical Society.	1883	Mr. Elliot B. Page	William Throckmorton	9, South Twenty-second St., St. Louis, Mo.
Washington	The Gnostic Theosophical Society.	1884	Professor Elliott Cones	Edmund Weston	War Department, Washington, D. C.
New York	The Aryan Theosophical Society of New York.	1881	Mr. W. Q. Judge	Mr. Mortimer Marble	268, South First St., Brooklyn, N. Y.
Chicago	The Chicago Theosophical Society.	1884	Mr. S. B. Sexton	Dr. W. Phelon	629 Fulton St., Chicago, Ill.
Los Angeles	Los Angeles Theosophical Society.	1885	Mr. John R. Meister	Not reported	48, North Spring St., Los Angeles, Cal.
AUSTRALIA.					
Brisbane	The Queensland Theosophical Society.	1881	Mr. Carl. H. Hartmann	Mr. J. H. Watson	Range Plant Nursery, Toowoomba, Queensland, Australasia.
West Indies	The St. Thomas' Theosophical Society.	1881	Mr. Charles E. Taylor	Mr. B. D. Azenedo	St. Thomas, Danish West Indies.

WEST INDIES.

Those who contemplate addressing any Branch are referred to Section 12 of the Revised Rules of 1885-86.

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

TO avoid unnecessary correspondence, the following few explanatory remarks concerning the Theosophical Society, may be made here:—

From the objects of the Society mentioned in Appendix A., it will be observed that its programme offers attractions only to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; or (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of Mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to discover as much truth as can be uncovered by diligent study and experimentation.

Whatever may be one's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can, and should only, be brought about by the parties concerned. They believe that in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness, will pass away—as the mists clear after sun-rise. But they have no sympathy with those modern critics who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to and not discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each

other's pre-conceptions, mankind will be benefited largely and the chances of discovering hidden truth immensely improved. The policy they advocate is that of benevolent reciprocity—the so-called Golden Rule of “doing as one would be done by,” which was preached by most of the great Sages of old and has been the watchword of true philanthropists in all epochs. They go on sowing this seed, leaving it to germinate in the fulness of time, and ultimately bear a rich harvest for the coming generations. A chief agent to employ for this end is Education, especially such special education as will enable the rising generation to read the sacred literature of antiquity, and from the writings of the Rishis, Arhats, Philosophers, and other sages of Aryawarta and her sister Archaic lands, learn the sublime capabilities of human nature.

The Society, then, represents not any one creed but all creeds, not one but every branch of science. It is the opponent of bigotry, superstition, credulity and dogmatism wherever found or by whomsoever taught. So also, is it the opponent of vice in every form and of all that tends to feed or propagate it. It expects every one who becomes a member to avoid doing what will be likely to throw discredit upon the Society and dishonour his fellow-members. While it does not look for saint-like perfection in applicants for membership, it does hope, by holding up to them the idea of a noble manhood, to make them ashamed of their vices and eager to extirpate them.

There are many branches of the Parent Society scattered over the globe, and, in India, enough already to make it possible for a Theosophist to find in almost every large city from the southernmost cape of Ceylon to the foot of the sacred Himalayas, a group of brother Theosophists to welcome him. And these Branches are composed variously of Buddhists, Hindus, Parsis, and Mussulmans, with eminent Native leaders, each Branch being as much thought of and cared for by the Founders as every other Branch, and all equally devoted to the welfare of the parent body and the common cause. The rapid growth of the Society has often been wondered at by outside observers, but the sole secret is that its Founders believed that in reciprocal kindness and tolerance of infirmities was to be found a strong, broad platform upon which all men could stand and work for the general good. And in the further fact that, however various its external manifestations, there is but one basic Truth, and that, whatever dogmatists may say, “There is no Religion higher than TRUTH.”

As regards the possibility of acquiring spiritual knowledge (*Brahmagnyānam*) and extraordinary powers (*Siddhis*) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great psychical powers and a deep insight into Nature's secrets, and they laid down the rules under which the same results may always be enjoyed. And as the laws of pupilage (*Chelaship*) are fully explained in the Shastras and Gathas, the student is simply referred to those exhaustless treasure-houses. We live in a so-called extremely practical age—as though any age could be called practical which deals with only one-half of man's interests!—and the proportion of the Society's members

who have joined because of the third of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books, and doing other useful work. It has its exoteric and its esoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking any one through a course of occult instruction, nor adopt his sons after the ancient custom (as the Founders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be entertained, for we have no more right now to expect favours that we have not yet deserved, than had our ancestor, who never dared to hope for any reward or favour that he had not won the right to, by years of useful devotion and determined self-evolution. But those, who join the Society, should do so, because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is staggering with vicious tendencies and unhappy understiffed intuitions that in the bygone times our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

NOTICE.

Instead of, as heretofore, issuing the January number of "*The Theosophist*" on the 15th of December, it will henceforth be published as early in January as practicable so as to include the Official Report of the Convention.

The ordinary Supplement for January will be included in the February number.

Photographs of the delegates have, as usual, been taken by Mr. Nicholas, and copies may be purchased on application to the Manager at Rs. 1-8-0 or 2/6 each, unmounted. The print this year is exceptionally fine.

USEFUL BOOKS.

42 The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

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The Beginnings of Things.	Thoughts on the Metaphysics of Theosophy.
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The Tatvavivechaka. Published on the 21st of every Month. This interesting Marathi Magazine contains a free translation of selected articles from the *THEOSOPHIST*. Subscription Rs. 4 per year, and Annas 8 per copy including postage. Specimen copy supplied on receipt of Annas 8. No name entered until the cash is received. ADDRESS:—Manager, Tatvavivechaka, Poona Vaibhav Office, Poona.

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The Jamai-Ul-Uloom (a monthly Urdu Journal), published under the auspices of the Atma Bodh Theosophical Society of Moradabad, contains a free translation of selected articles from the *Theosophist* and other Theosophical writings, as well as original articles on subjects connected with Theosophy. The yearly Subscription including postage is Rs. 2 if paid in advance and Rs. 4 in arrear. All communications and remittances to be addressed to Babu Kalka Pershad, F. T. S., Manager, Mohalla Kanoogo, Moradabad, N. W. P.

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NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperament, and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the sciences of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (more matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject: while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallotte, by P. B. Randolph. This book well deserves its title of "*The Wonderful Story*;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Primitive Symbolism as Illustrated in Phallic Worship, by Hodder M. Westropp. **Phallicism,** by Ilargrave Jennings. Readers interested in the subjects treated of in these books will find them reviewed in the December number of the *Theosophist*.

The Brother of the Shadow. A very interesting story, illustrating the terrible dangers of phenomenal mesmerism, and the result of a deviation into the Left-Hand Path. Its descriptions are extremely correct as far as they go, and it may be recommended as a powerful warning against impurity of motive.

What is the Fourth Dimension? and **The Persian King,** by C. H. Hinton. So full a review of these interesting scientific romances appears in the Magazine for this month that it is unnecessary to say more here.

BOOKS EXPECTED DURING THE MONTH.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaiseshika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza, and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

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