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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER XXVIII.

THE elemental messenger of H. P. B. once rang the fairy bell with pathetically poetic effect, at the moment when her pet canary died. It is fixed indelibly in my memory from the fact that it is associated with the recollection of H. P. B.'s feeling of genuine sorrow. It was just an ordinary little hen canary, not much to look at for beauty, but an amazingly industrious housewife; loveable because so evidently honest. I forget where we got her, but think H. P. B. brought her from Philadelphia and that I bought her mate—a splendid singer—in New York. No matter; we had them a long time and they came to be almost like children, as it were. We used to let them fly about the room at their pleasure, and the male bird would reward us by perching on a picture-frame near our work-table and singing most melodiously. The hen would light upon our table in the most fearless way, walk, chirping, right under our noses, and pick up and carry away for nest-building near the ceiling, up in the bronze ornament on the chandelier pipe, any ends of twine or other likely materials. She seemed especially to value the long thin snippings of paper cut off by H. P. B. when pasting and re-adjusting her foolscap MSS. sheets. Little "Jenny" would sometimes wait until her mistress had cut off a piece of paper and dropped it on the table or floor, and then hop to it and carry it off, to the approving song of her handsome husband, "Pip." There was a Turkish carpet with fringed ends on the floor, and this gave Jenny all she could do. The little

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty-one, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

creature would take one of the strands in her beak, brace herself square upon her feet, and then lean back and tug and jerk with all her might, trying in vain to get it loose.

The nest-building was finished at last, and then Jenny began sitting up aloft over our table, her little head showing beyond the edge of the bronze cup, or ornament, on the gas-pipe. Pip sang his sweetest, and we waited for the hatching out of the eggs with pleasurable interest. The weeks passed on and Jenny still sat and we waited, but no young birds twittered and we wondered what could be up. At last one day when the bird was away after seed and water, I placed a chair on our writing-table, H. P. B. held it, and I mounted for a peep. The nest was absolutely empty, neither fledgling there nor shell, whether full or broken: we had been fooled by our busy little canary-hen. H. P. B. gave the only possible explanation by saying that "Jenny had been sitting on her illusions": that is, she had persuaded herself that she had laid eggs and that it was her duty to hatch them out!

All went well with us and the birds for many months, but at last our quartette was broken up by the death of Jenny. She was found lying at her last gasp on her back in her cage. I took her out and placed her in H. P. B.'s hand, and we mourned together over our pet. H. P. B. kissed her, gently stroked her plumage, tried to restore her vitality by magnetic breathing, but nothing availed; the bird's gasps grew feebler and feebler, until we saw it could only be a question of minutes. Then the stern, granite-faced H. P. B. melted into tenderness, opened her dress, and laid little Jenny in her bosom; as if to give her life by placing her near the heart that was beating in pity for her. But it was useless; there came a last gasp, a last flutter of the birdie's heart, and then? Then, sharp and sweet and clear in the *âkâs'a* near us, rang out a fairy bell, the requiem of the passing life; and H. P. B. wept for her dead bird.

Speaking of the possibilities of *Máyá*, shall we classify in that category the following phenomenon? One day, in moving about at the table, H. P. B. sent a huge splotch of ink over a light lawn wrapper that she was wearing. There must have been a teaspoonful of the fluid and it ran in a dozen streams down the front of the skirt to the floor. The dress was ruined. I shall drop a veil over the remarks that were elicited from her, merely saying that they were strong rather than poetical. Yet she soon showed me that the evil was not remediless, for, stepping towards her bedroom, but without crossing the threshold, she turned her back to me and went to passing her hands over the whole dress, or so much of it as she could reach; and in another moment turning towards me, lo! the light spotted wrapper had disappeared and she stood there clothed in one of a chocolate colour. Was this a *Máyá*? If so, when will a *Máyá* wear out? For she wore the brown dress until it had had its turn of use, and I never saw the light one again.

She told me once in great glee of a *Máyá* that had been put off on herself. She was travelling in the desert, she said, with a certain Coptic

white magician who shall be nameless and, camping one evening, expressed the ardent wish for a cup of good French *café au lait*. "Well, certainly, if you wish it so much," said the guardian guide. He went to the baggage-camel, drew water from the skin, and after awhile returned, bringing in his hand a cup of smoking, fragrant coffee mixed with milk. H. P. B. thought this, of course, was a phenomenal production, since her companion was a high adept and possessed of very great powers. So she thanked him gratefully, and drank, and was delighted, and declared she had never tasted better coffee at the *Café de Paris*. The magician said nothing, but merely bowed pleasantly and stood as if waiting to receive back the cup. H. P. B. sipped the smoking beverage, and chatted merrily, and—but what is this? The coffee has disappeared and naught but plain water remains in her cup! It never was anything else; she had been drinking and smelling and sipping the *Máyá* of hot, fragrant mocha. Of course, it will be said that such an illusion as that may be seen at any travelling mesmeriser's show, where paraffine oil is made to taste like chocolate and vinegar like honey. But there is the difference that the illusion in the case of H. P. B. was produced in silence, by simple thought-transference, and upon a subject who herself had the power of casting glammers over third persons. From the crude mesmeric experimentation in a village hall, for pay, to the highest example of *mâyâvic* glamour thrown silently upon one person or a crowd by an Eastern juggler, fakir, sanyâsi or adept, it is but a difference in degree. One principle runs throughout all these and all other phenomena, the observation of which is the function of the bodily senses. Whether the *Máyá* be induced from without by the spoken word, the suggestive gesture, or the silent will of another, or it be self-engendered by the deceived imagination acting through the will upon the senses, it is all one, and he who thoroughly masters the rationale of the show of the village showman and the wandering naked Indian juggler, will be able to grasp the theory of *Máyá* on a cosmic scale. When one is living in daily association with a person who possesses this power of casting glamour at will over one, the thought becomes most burdensome after awhile, for one never knows whether what is apparently spoken or seen is really so or not. Not even such a visit as the one made me by the Mahátma, with the concomitants of his touching me and speaking to me, and my feeling him as a man of substantial body like myself, would really be proof that I was not under a glamour at the time. It will be remembered that this train of thought came up in my mind during the course of our conversation, and when we were about to part, and that the Mahátma smilingly gave me the test I wanted by leaving his turban, a tangible cotton cloth with his cryptograph worked on it, on my table.

How much we read in folk-lore tales about "fairy gold" and "fairy jewels" which by the next dawn are found turned into bits of twigs, leaves, straw or other rubbish! Such stories one finds current in almost every land and among every people. In such cases the principle of

Máyá is illustrated; but it would seem, from the instance I gave of the Mahátma refunding the half-dollar I had spent for the drawing materials with which his portrait was to be made for me, that the same person who could make the MÁYÁ of money at will, might also be able to either create real coin, or by the law of *apport*, bring it to one from some distant place where it lay at the moment.

The production of the two Chinese or Japanese pictures of ladies was glamour, and so was the following case. The Hon. J. L. O'Sullivan, formerly U. S. Minister to Portugal, of whom mention has been made above, was calling one day, when the conversation turned upon the phenomenon of duplication. I had brought home that afternoon a bank-note for \$1,000 and had given it to H. P. B. to keep for me. She produced this note from her drawer, gave it to Mr. O'Sullivan to hold, rolled up, in his hand. Presently she told him to open his hand and see what he would find. He did so, and unrolling the bank-note found inside it another, its exact duplicate in paper, serial number, and face and back plate-printing. "Well," he exclaimed, "this is a famous way to become rich!" "No, indeed" answered H. P. B., "'tis but a psychological trick. We, who have the power of doing this, dare not use it for our own or any other's interest, any more than you would dare to commit the forgery by the methods of the counterfeiter. It would be stealing from Government in either case." She refused to satisfy our curiosity as to how she effected the duplication, telling us with a laugh to find out if we could. The two notes were laid away in the drawer, and when our visitor had departed, she showed me that but the original one remained; the duplicate had dissolved again.

Shortly before we left New York, H. P. B. went out with me one evening to shop for herself. The purchases amounted to fifty dollars, and as she had no money at all at the time, I paid the bills and took charge of the receipts. As we were about entering the door of our house, she let go my arm, took my hand, and thrust some bank-notes in it saying, "There are your fifty dollars!" I repeat that she had no money of her own, and no visitor coming to the house from whom she could have borrowed it: nor, when we left the house, did she know what she would buy nor how much she would spend. She simply had money when she actually needed it and when it was right that she should have it. For example: I was once asked to go to a certain city and undertake some work for the Mahátmas which had very important possibilities hanging upon its doing. I estimated that it would take me at least one or two months, and, as I was paying the "Lamasery" expenses and had other large demands upon my purse, I told H. P. B. frankly that I could not afford to spend the time away from New York. "Very well," she said, "do as you think right; you are not yet a pledged neophyte and the Brothers have not the smallest right to take you away from your business." Still, I could not bear the idea of refusing the least thing that the Teachers should ask me, and although

I could not see how I would have enough coming in for my wants while absent, I finally said that I would go, whatever happened, even if I had to die for it. H. P. B. asked me what I should probably lose by going, and I told her that at the very lowest calculation it would be not less than \$500 a month. I went, and did not return until well into the second month. On going to the bank to see what money I had to my credit, I was astounded on being told that the sum was just a thousand dollars more than I could account for. Was not the book-keeper mistaken? No, it was so and so much. Then I asked him if he could recollect the appearance of the person who had, it seemed, made two deposits of \$500 each to the credit of my account. He fortunately could, because the man was of so strange an appearance: he was very tall, with long black hair rolling on his shoulders, piercing black eyes, and brown complexion: an Asiatic, in short. The same man had made both the deposits, merely handing in the money and asking that it might be placed to my credit. He did not have my pass-book, and he asked the Receiving Teller to fill up the deposit ticket himself as he "could not write English". Supposing H. P. B. to have had the friends she had years later in India and Europe, it would not have been at all remarkable if she had got one of them to lend her the money to make good my deficit, but at that time there was not a person of her acquaintance but myself, from whom she could have borrowed even one hundred dollars, much less one thousand.

Then, again, at Bombay, she always had money given her when it was badly needed. When we landed there was barely enough to pay our current household expenses, let alone to squander on luxuries or superfluities; yet she and I started off to the Punjáb, with Moolji and Baboola, on that memorable journey which she expanded into her vivid romance, "Caves and Jungles of Hindustan," and spent about two thousand rupees without being the worse for it. The cruse of oil and measure of meal were never exhausted, because we were given what we required by the Masters whose work we were doing. When I asked how it was possible for this to be when the Masters were living outside the world of money-making and money-getting, H. P. B. told me that they were the guardians over untold wealth of mines and buried treasure, and jewels which, according to the Karma attaching to them, could be employed for the good of mankind through many different agencies. Some of these treasures were, however, so befouled with the aura of crime that if suffered to be dug up and circulated before the details of the law of Karma had worked themselves out, they would breed fresh crimes and more direful human misery. Again, the Karma of some individuals required that they should, as if by the merest accident, discover buried pots of money or other valuables, or attract to themselves in the way of business, fortunes greater or less. These effects of compensation were worked out by the elementals of the mineral kingdom, with whom the apparent pets of fortune were closely allied through the elementals preponderating in their own temperaments.

This question of the existence of elemental spirits has always been the crux with the Spiritualists, yet Mrs. Britten, one of their chiefs, declares (see *Banner of Light*) that "SHE KNOWS of the existence of other than human spirits, and has seen apparitions of spiritual or elementary existence, evoked by cabalistic words and practices." The Hon. A. Aksakof, moreover, states that "Prince A. Dolgorauky, the great authority on mesmerism, has written me that he has ascertained that spirits which play the most prominent part at séances are elementaries—gnomes, etc. His clairvoyants have seen them and describe them thus." *Spi. Sci.* December 1875. (T. S. Scrap B. I, 92).

To resume, then, the hand of such an individual having in him a preponderance of the elementals belonging to the natural kingdom of minerals and metals, like that of Midas, king of Phrygia, would have that magic property that "everything he touches turns to gold"; and no matter how stupid he might be as to general affairs, his 'luck' would be constant and irresistible. So, too, with a preponderance of the watery elementals, he would be attracted to the life of a sailor and stick to it despite all hardships and sufferings. So, also, the preponderance of the elementals of the air in a man's temperament would set him, as a child, to climbing trees and house-roofs, as a man, to mountaineering, ballooning, walking the tight-rope at dizzy heights, and otherwise trying to get above the earth's surface. H. P. B. told me various stories to illustrate this principle, which need not be quoted here, since human life teems with examples that may be comprehended upon testing them with the key above given. As regards the Theosophical Society, I may say that, while neither H. P. B. nor I were ever allowed to have a superfluity, we were never left to suffer for the necessities of our life and work. Over and over again, twenty, fifty times have I seen our cash-box nearly emptied and the prospect ahead very discouraging in the pecuniary sense, yet as invariably have I received what was needed when the hardest pinch came, and our work has never been stopped for a single day for lack of means to carry on the Head-quarters.

Yet the agent of the unseen Masters is often disqualified for judging whether it is or is not necessary for the success of his public work that he should have money coming in to himself. When H. P. B. was ordered from Paris to New York in 1873, she soon found herself in the most dismal want, having, as stated in a previous Leaf, to boil her coffee-dregs over and over again for lack of pence for buying a fresh supply; and to keep off starvation, at last had to work with her needle for a maker of cravats. She got no presents from unexpected sources, found no fairy-gold on her mattress on waking in the morning. The time was not yet. But, although she was in such stark poverty herself, she had lying in her trunk for some time after her arrival a large sum of money (I think something like 23,000 francs) which had been confided to her by the Master, to await orders. The order finally came to her to go to Buffalo. Where that was or how to reach it, she had not the remotest idea until

she enquired: What to do at Buffalo? "No matter what: take the money with you." On reaching her destination she was told to take a hack and drive to such an address, and give the money to such and such a person; to make no explanations, but take his receipt and come away. She did so: the man was found at the address given, and found in peculiar conditions. He was writing a farewell letter to his family, with a loaded pistol on the table with which he would have shot himself in another half hour if H. P. B. had not come. It seems—as she told me subsequently—that this was a most worthy man who had been robbed of the 23,000 francs in some peculiar way that made it necessary, for the sake of events that would subsequently happen as a consequence—events of importance to the world—that he should have the money restored to him at a particular crisis, and H. P. B. was the agent deputed to do this act of beneficence. When we met she had entirely forgotten the man's name, his street and number. Here we have a case where the very agent chosen to carry the money to the beneficiary was herself in most necessitous circumstances, yet not permitted to use one franc of the trust fund to buy herself a fresh pound of coffee.

I recollect still another case where H. P. B. had the dispensing of "fairy-gold"—to use the popular term. Fortunately the beneficiary has left us the story in printer's ink.

It seems that at a meeting of certain well-known Spiritualists of Boston (Mass.) something was said as to the probability of the *Spiritual Scientist* dying out for lack of patronage. The late C. H. Foster, a famous medium who was present, gave as from a controlling spirit, the positive declaration that the calamity in question was impending; as, in fact, it was, since its Editor, Mr. Gerry Brown, had a rather large note to pay very soon and no means to meet it with. These introductory facts were published in the *Spiritual Scientist*, together with the following sequel, quoted from a clipping from that journal which I find in one of our scrap-books:—

"A few days ago the manager of the *Scientist* received a notice to call at the Western Union Telegraph Office and receipt for money sent by telegraph. He went with the following experience:—

Scene—Western Union Telegraph Office. Time, noon. To the left, receiver at desk. Enter on the right an individual who presents a money order notice.

Clerk. 'Are you expecting any money?'

Individual. 'Well, that's my name and address on the order, and that's your notice to me. I have no one in mind however.'

Clerk. 'Do you know of one Sir Henry de Morgan?'

Individual. (Smiling broadly.) 'Well, I have heard it said, that the spirit of the gentleman you mention, who lived on earth 250 years ago, takes a kind interest in my welfare. I'll receipt for the money.'

Clerk. (Drawing back, and changing tone.) 'Do you know any one about here who can identify you?'

Individual. 'Yes.'

Here a member of the company is called who knows Individual and the money is paid.

An hour later a telegram came saying,—

'I contribute——dollars to pay——note, due June 19th, and defy Charles Foster to make his prophecy good. The challenge to be published. Go to Western Union Telegraph Office, get mouncey, and acknow. ledge receipt by telegraph.

SIR HENRY DE MORGAN.'

The money was sent from a far distance city. As the telegram asks us to publish, we do so willingly. We advance no opinion in this case. We have already shown the telegram to several prominent spiritualists, one of whom suggests that a member of the circle is guying us. Well and good. We are willing to be guyed as often as any one wishes to *guy* us in this manner."

Of course, the 'distant city' was Philadelphia, and the sender, H. P. B., who—as above mentioned—was, with myself, interested in helping the Editor to pull his paper through a pecuniary crisis. Now, I am fully acquainted with the extent of H. P. B.'s own resources at that time and I absolutely know that she was not in a position to send sums, either large or small, to impecunious third parties, and that her husband was as poor as herself and without credit to borrow upon. She must have got the money as she got that for her purchases in New York and for our travelling expenses in India, viz., from the Lodge. The Sir Henry Morgan of the telegram was John King, the alleged spirit control, in whose name H. P. B.'s first phenomena were done in New York and Philadelphia.

By an interesting coincidence, while correcting these proofs, I found in our Library a book about Morgan of which I had lost sight for some time. Its title is "The History of the Bucaniers of America; from their First Original down to this Time; Written in Several Languages; and now Collected into one Volume. Containing: The Exploits and Adventures of *Le Grand, Lolonois, Roche Brasiliano, Bat the Portuguese, Sir Henry Morgan, &c.* Written in *Dutch* by Jo. *Esquemeling* one of the *Bucaniers*, and thence Translated into *Spanish*," etc. etc. [London, 1699. The Original Edition.]

It is a queer, quaint, blood-curdling old book, that I picked up in New York, I think, and we had it early in our acquaintance. The thing that gives it an especial interest to us is that the intelligence which masqueraded for my edification as John King phenomenally precipitated on the three blank leaves preceding the Title-page, the following dog-grel verses:—

"To my fast friend Harry Olcott.

Hark ye o gents—to Captain Morgan's pedigree

Herein furnished by lying Esquemeling;

The latter but a truant, and in some degree

The Spaniard's spy—Dutch Jew—who penance sought and sailing

Back to his foggy land, took to book-selling.
 Ye lying cur! Though Captain Morgan bucaniered
 He nathless knew well I trow—the wrong from right,
 From face of ennemie the Captain never steered,
 And never tacked about to show his heels in fight,
 Though he loved wenches, wine, and gold—he was a goodly knight.
 He passed away for noble virtue praised round,
 Encompassed by his friends who shov'd him underground
 And settled *Above*—disguising for a change—
 His title and name so famous once—that may seem strange—
 But aint, and called himself *John King*—the King of Sprites
 Protector to weak wench—defender of her rights.....
 Peace to the bones of both—the Pirat and the Knight—
 For both have rotten away the good and wicked spright
 And both of them have met—forwith when disembodied.
 The Dutch biographer met with a tristful care
 Sir Henry Morgan's spirit who had long uphoarded
 The wrongs made by the Jew chased his foe's Sprite apace
 And never Spirit world before or after witnessed
 A more sound thrashing or more mirthful race."

“ *Moralitey.* ”

“ Know—O friend Harry, that a Sprite's affray
 In Summer Land is common any day,
 That all thy evil decds on earth begotten
 Can never *there* be easily forgotten.

Yer benevolent friend,
 JOHN KING.”

The quaint diction and spelling of these verses will command attention, and I submit that they are much more characteristic of such an intelligence as presumably was the Buccaneer Knight's than the mass of sloppy communications we have got through mediums.

Besides the open book-shelves between the windows in our work-room at the Lamasery, there was a smaller one with glass doors, which stood in the N. E. window. On the day when I purchased the lioness-head, above mentioned, I also bought a fine specimen of the large American grey owl, which was very well mounted. I first put it on a small stand in one of the corners, but later, transferred it to the top of this smaller book-case, putting a box inside the cornice to raise the bird up to the proper height for display. I mention the circumstance because of an instructive phenomenon that happened between the time of my putting the box inside the cornice, and taking the stuffed bird from the writing table behind me to lift it to its place. In that instant of time there came upon the flat part of the cornice and the frames of the two glass doors, some large Tibetan writings in letters of gold; and of so permanent a character that they remained there until we left New York. Observe the procedure: I face the book-case to put the empty box on top, and this brings my face in actual contact with the exposed front of

the book-case, and I see nothing whatever written or painted on the plain wood surfaces. I turn about in my tracks, pick up the bird, turn back to lift it to its place, and—there are the gold lettered Tibetan messages before my eyes. Was this a positive or a negative *Mâyâ*, the precipitation at that instant of a writing by thought-force, from the distance across the room where H. P. B. sat; or was it an inhibition on the sight of myself and the several others in the room, until the right moment came for removing the temporary and special blindness, and allowing us to see what H. P. B. had probably written in gold-ink during the day-time, and then had hidden under her “veil of *Mâyâ*”? I think, the latter.

Mr. Judge tells Mr. Sinnett (vide “Incidents in the Life of Madame Blavatsky,” p. 191) of a phenomenon of precipitation, of which, also, I was witness. The facts are as follows. One evening H. P. B., Mr. Judge and I were together and a letter had to be written to Mr. M. D. Evans, of Philadelphia, an insurance broker. Neither of us could at the moment recollect his address; there was no place near by where a Philadelphia Directory could be consulted; and we were at our wit’s end. H. P. B. and I both recollected that in Philadelphia she had had on her table a slip of blotting paper with Mr. Evans’ address printed on it, in a wave-line along with that of an insurance company, but neither of us could recall it. Finally, she did this: she took from the table before us a japanned tin paper-cutter, stroked it gently, laid a piece of blotting paper over it, passed her hand over the surface, lifted the paper, and there, on the black japanned surface of the paper-cutter was printed in bronze ink the facsimile of the inscription on the Philadelphia blotting-slip that Evans had given her in that city. Her physical brain could not recollect the inscription, but when she focussed her will-power upon the (physically speaking) vague memory of her astral brain, the hidden image was dragged to light again and precipitated upon the determined surface. This was a case of a “subliminal” being converted into a supraliminal consciousness; and a most interesting one, it will be conceded.

I leave the reader to decide whether the following phenomenon was a *Mâyâ*, an *apport*, or a creation. She and I were as usual one evening smoking while at work; she her cigarette, I my pipe. It was a new one, I remember, and the tobacco was as good as one could wish, but she suddenly sniffed and exclaimed, “Pah! what horrid tobacco you are smoking, Olcott!” I said she was very much mistaken, as both pipe and tobacco were unexceptionable. “Well,” she said, “I don’t like it this evening; take a cigarette.” “No,” I replied, “I’ll not smoke since it annoys you.” “Why don’t you use those nice Turkish pipes that come from Constantinople?” said she. “Because I have none—a very good reason.” “Well, then, here is one for you,” she exclaimed, dropping her hand down beside her arm-chair, and bringing it up again with a pipe in it, which she handed me. It had a red clay, flaring bowl, set in

filagree gilt, and a stem covered with purple velvet and ornamented with a slight gilt chain with imitation coins attached. I took it with a simple "Thank you," filled and lit it, and went on with my work. "How do you like it?" she asked. "Well enough," I said, "although instead of purple I wish the velvet had been blue." "Oh well, have a blue one then," she remarked; again putting down her hand and lifting it again with a blue-stemmed pipe in it. I thanked her and continued my work. The manœuvre was again repeated, and she said, "Here's a baby pipe," and she gave me a miniature edition of the larger sort. Being apparently in the mood for surprises, she then successively produced, a Turkish cigarette mouth-piece in gilt and amber, a Turkish coffee-pot and sugar bowl, and finally a gilt tray in repousse work with imitation enamel ornamentation. "Any more?" I asked, "Has any Turkish shop been afire?" She laughed, and said that would do for that evening; but sometime she might take the fancy of giving me by magic an Arab horse fully caparisoned, to ride down Broadway in a procession of the Theosophical Society and astonish the natives! Many, very many persons, saw the pipes and coffee equipage in our rooms thereafter, and when we left New York all were given away to friends, save the gilt tray and sugar-basin which I brought out to India and have still. Were they all glamour?

H. S. OLCOTT.

CURIOSITIES OF HEALING.

WE publish below some notes received from a correspondent on what he terms "domestic remedies" as opposed to the curative methods resorted to by modern-day physicians and surgeons. As these remedies resemble closely those employed by the old wives and so-called witches of the European Middle-Ages, they will be interesting to Western as well as Eastern readers. Though, to a very great extent, the curing of disease by charm, incantation, and so forth, is no longer known in the West, it is still very common in various parts of India, so that our correspondent's notes will serve as a useful record, whether regarded from an antiquarian or more seriously practical standpoint. The following are the notes referred to:

FOR FEVERS.

A few persons, especially Fakirs, Brahmins, Mullas or others supposed to be religious men, give charms for the prevention or cure of fevers. They are found in almost every town or even village of the Panjab, and probably of other provinces also.

The charms given are:—

(a). A thread of wool, cotton or silk, plain or knotted, at regular intervals, and with a certain number of knots. This is worn by the patient round the neck or head. It is called "*Gat*," "*Ganda*," "*Dhaya*," "*Kanthi*."

(b). A piece of wood on which a diagram or *Yantra* is drawn or a *Kolum* written, is tied with a thread. This is either worn round the neck or on the forehead.

(c). A *Rakhi*, which means a piece of paper on which a *Yantra* is drawn or a *Mantra* or *Kolum* is written, is either wrapped in a red- (blood) colored cloth, or leather, or enclosed in copper, silver or gold, fastened with threads and tied round the neck or forehead.

(d). A charmed lemon or an onion is also similarly threaded and worn for fevers.

Go into a town in a fever season and you will meet several persons wearing these. They are very common in the Punjab, and several persons will declare and swear that their fever has been cured by these charms only, all other means and medicines having failed.

There are other cures which are resorted to when the above means fail and which are said to be infallible. One of them I tried myself in my youth, about 12 or 13 years old.

My grand-father's elder brother used to give charms for fevers of an intermittent kind to prevent their return. I suffered from tertian ague, in which the *Dhaga* and *Yantra* cure failed. After ten or twelve returns of the ague, on my complaining to him that his charms had no effect on me, he told me to get up early in the morning of the critical day of the fever before other people were about, and take a few wheat grains with me, about a seer, I think. He instructed me to go and lay the wheat grains near the root of a *Kikar* (Acacia) tree, embrace the stem of the tree 3, 5 or 7 times in one breath, and return to the town without looking behind me or speaking with any one. I did so. No fever came that day, and I have never suffered from tertian fever since. I have heard of others undergoing the same treatment and experiencing the same result.

(e). I know of an old Brahmin who used to charm away tertian fevers by writing ॐ नमः "Aum Namah", on each of the 7 fresh Banian leaves which he got for the purpose, and stitched together. He used to order the patient to hang them in the middle of the gateway of the house in which he (the patient) lived, and to pass under them 3, 5 or 7 times at once, on the fever day. His remedy was generally reported to be successful.

(f). There is a class of Brahmins who are believed to drive away fevers and other disorders, especially from the persons of young children. Their process consists in making passes over the head of the patient either with their hand or a knife or a pair of iron tongs, with recitation of mantras. There are many of these professionals practising in Multan and Scindh almost in every town. They go round every morning or evening to houses where there are children and perform their ceremonies.

CURE FOR TOOTHACHE.

I have known of 3 or 4 methods of cure for toothache of this kind.

1. One practitioner used to relieve the pain by making the patient sit in front of him, taking an iron article, a knife, a key or a nail, touching the painful tooth and reciting a mantra. On completion of this he would throw the iron thing on the earth, then pick it up, blow over it and then repeat the process till the pain was relieved. It was as if he spirited away the pain by magnetising the iron which attracted the pain from the tooth, the pain being ultimately drawn off into the earth.

2. Moulvi Gholam Nobi of Shahpur used to draw a circle on the ground in which he would write with his forefinger the word "Alif" in Persian character. He then asked the patient to pass over it as many times as he could. More than fifty per cent. of his cases were successful.

CURES FOR RHEUMATISM AND GOUT.

A white stone bead is worn round the joint affected or immediately above it for the cure of all rheumatic or gout affections of the joints.

The bead is called a *Woyu Ra Mauka*.

It is generally round and flat, about the size of a four-anna bit.

2. Some persons profess to know Mantras or Kolums for cure of rheumatic affections, and recite the same and then blow over the affected part or over an oil or ointment to be applied to the part.

3. There is a village in the Rohtok district within the limits of which it is supposed that if any one suffering from any kind of inflammation be taken, his inflammation subsides. Many villagers even of distant parts are carried to that village, and those who cannot afford to go there, get a piece of earth therefrom and touch the affected part with it.

J, BHAIPOTRA VEYD.

(To be continued.)

A STEP IN ADVANCE.

WE have received from Chicago a copy of a very important paper by Mr. Edmund Buckley, whom we had the pleasure of meeting in the course of a recent voyage from Madras to Calcutta, on "The Need of Systematic Study of Religion."

Mr. Buckley has been for many years in Japan, where he has made a study of Japanese Buddhism, particularly Shintoism; he is also an earnest student of philosophy and religion in general, and is thus pre-eminently entitled to plead the necessity for a more widely-diffused study of Comparative Religion.

The thoughtful paper, from which we publish a few extracts below, serves as an introduction to an account of the Department of Comparative Religion at Chicago University.

We learn from a circular appended to Mr. Buckley's paper that:

"A beginning has already been made by the University itself in a Religious Museum. A special and valuable loan collection of cultus implements and other religious objects of Shintoism, Japanese and Indian Buddhism, &c., is on exhibition and in use in the classes of the department. A constantly increasing special library on Comparative Religion is at the service of students."

In addition to its theoretical side, the department "hopes to make itself useful to those who are intending to enter the work of foreign missions, and to those missionaries who may desire to investigate more deeply the special religions with which they come in contact, or the subject of religion in general." It is proposed therefore by the University to give instruction in the living languages of the Orient, which, as the syllabus remarks, will be, "a most valuable as well as an entirely new addition to the educational opportunities of the country."

A reference to Mr. Buckley's paper shows us that he, like most travelled scholars, seems to deplore the carelessness and inaptitude of many European missionaries in and for the work they have taken up in foreign countries, and the recklessness with which they throw themselves into the task of forcing conversion upon races and people, about whose national customs and religion many of them know and care nothing. Speaking on this particular question Mr. Buckley very wisely remarks:—

"In Japan, both Shinto and Buddhist Societies are publishing hitherto unheard of books, magazines, newspapers, tracts and catechisms, apologetic and polemic, mainly against Christianity, *and these must obviously be understood and refuted, or the missionary cause suffer.** Even granting that the missionary should make no overt reference to such gainsayings, but prefer now as heretofore to proclaim his positive gospel, it remains needful for him to adapt that gospel to the national mind in general and to the questions agitating it at any particular time. *But he can do neither of these without knowledge of the dominant religious ideas of his hearers, or without some knowledge of the methods dictated by comprehensive study of religion.* Everyone admits this principle in respect to the home preacher, and it applies with ten-fold force to the foreign one. The danger arising from ignorance, even of the much less profound relations of etiquette and taste, is so considerable that while his lack of control over the language is to the newly arrived missionary a source of great regret, it forms to his more experienced brethren a source of great relief. They know well what havoc with the emotions of his hearers such an untrained zealot would work."

Regarded both from its "theoretical" as well as from its "practical" side, the work of this department of the Chicago University cannot be too highly commended. On the one hand, the student of religion in general will have opportunities of enlarging his knowledge and broadening his mind, and on the other the missionary specialist will be guarded against many of those blunders which "most easily beset" him. It may even happen, if he goes deep enough in his studies, that the

* The italics in all cases are ours.—Ed.

converter may become the *converted*. It has happened before now ; but with incidents of this sort we are not now immediately concerned. Let us turn again to Mr. Buckley's paper.

Emphasising the marked ignorance displayed by most of his fellow-countrymen and Europeans whom he has met in his travels concerning foreign religion, our author remarks :

"Nor does the theological student stand alone in his ignorance of the broader facts and laws of religion. In spite of the present wonderful diffusion of knowledge, I found while resident many years in the Orient, on the highway of travel, each and every visitor making frank confession of ignorance on the topic of non-Christian religions. When accompanying such visitors, as I sometimes could do, I found auditors, not so much attentive as astonished at the notions involved in an understanding of the little they saw. Said a professor of Princeton College to me on one such occasion, 'Why, our students know nothing about Buddhism,' and at that time the statement held good of every other institution in the United States. That Princeton did not alone ignore that vast and wonderful religion appeared from the stultifying query put by the Buddhist Dharmapala at the Parliament of Religions as to how many of his five thousand hearers had read the life of the great teacher, and from the humiliating reply that about five had. Five out of five thousand, and they the pick of the religious world, its preachers and teachers ! And that statement was based probably on a perusal of Sir Edwin Arnold's *Light of Asia*, rather the rhapsody of a poet than the dispassionate description of a historian. Meanwhile the claim of Schopenhauer to the distinction awarded him by Professor R. Flint, of first directing philosophy to an evaluation of life was long ago preëempted by the Enlightened One, and the conclusions he reached have by others been carried to a sequel which probably preëmpts also those yet to follow the German's doctrine in the West. One would suppose it might be worth while for our religious guides to study this movement in order to forbend the West from a like descent into apathy or idolatry with the East. But, as it was in Macaulay's days, when, as he said, 'A broken head in Cold Bath Fields produces a greater sensation than three pitched battles in India,' so it is now and here in religion. Its mightiest problems, tried on the grandest scale through milleniums of time, receive no attention from us, because, forsooth, the work was done in remote and despised Asia ! And this neglect of our learned class finds an echo in the disrespect of business circles for things noble and sacred, provided they are so only for men of darker skin and variant profile. There lies before me a packet of tea bearing as trademark a tree and an elephant, with the word *Bhud* beside them. Below is added the following explanation: 'Was formerly Buddha. Altered at the request of the Buddhist Defence Committee of Ceylon.' The *raison d'être* of such a committee will be questioned by no unprejudiced observer. Imagine the outraged feelings with which *we* should see our Christian symbols, the ever significant cross and dove joined with the sacred name of Christ, in use by Buddhists as a brand for our canned beef ! Yet the Bodhi tree and elephant are the Buddhist analogues of the Christian cross and dove, while Buddha is the name of the only saviour known to millions of our race.

"Another striking case of neglect appears in the general and total ignorance of phallicism. An extensive acquaintance with college and divinity graduates leads me to venture the forecast that not two in ten

from those classes that read this article know even the meaning of the word, Greek though it be, and ubiquitous in the history of religion; and though it prevail at the present time to the extent of requiring in India alone an estimated number of thirty millions of symbols, with perhaps as many hundreds in Japan; while its survivals—to use the technical but expressive word of Dr. Tylor—in higher faiths, in literature, and custom are alone amply sufficient to justify its careful study. And the interest of its nature corresponds to the extent of its distribution. It puts in clearer light than most phases of religion known to me the essential notions of all religion, and, perhaps, best of all, the fact of its progress from the beginning even until now.”

The very marked tolerance of Mr. Buckley's views on the important questions he treats, will recommend them to all earnest students of religion inside and outside the Theosophical Society; and it is a matter of sincere satisfaction to us to be able to chronicle the step in advance which Mr. Buckley and his colleagues at Chicago University have taken in connection with this all-important study of Comparative Religion. We feel sure that if Mr. Buckley's mind is typical of those ruling the fortunes of the University, this centre of education cannot fail to do a great and good work in the particular department which has been the subject of our remarks.

S. V. E.

CLAIRVOYANCE.*

(From the German of Dr. Carl du Prel.)

I. THE INTUITIVE PERCEPTION OF CLAIRVOYANCE.

CLAIRVOYANCE, as the word implies, does not mean abstract knowledge, but seeing, as it were pictorially, by intuition. We are thus naturally led to enquire which is the organ to which this power may be assigned.

Plainly there can be no question of sight in the physiological sense of the word when what is “seen” is known to be miles away at the time, or when it is some event that is to happen in the future. What is meant must be some interior vision, *i.e.*, clairvoyance does not depend upon a peripheral stimulus of the optic nerves, but is, like our dream-pictures, merely a cerebral image. In clairvoyance, as in dreams, the brain changes feelings into pictures extended in space, and projects them outwards.

Clairvoyance is thus hallucination, and not merely in time where reality is as yet wanting, but also in space, where it is indeed given, but does not lie within the seer's sphere of sensuous perception.

But clairvoyance is hallucination only with reference to its form, not in reference to its matter. Clairvoyance is not hallucination caused by physical derangement, but corresponds to a reality, to something which is either now taking place at a distance or which will take place in the

* *Sphinx*, July 1892.

future. The brain as such is not however capable of producing such a result, it cannot actively bring about clairvoyance, it can only passively receive impressions which, in accordance with its normal functions, it changes into visible pictures.

Clairvoyance is thus not a true, objectively caused hallucination. Whence the brain derives its material, we do not know ; the antecedent disappears in the unknown, and only becomes knowable at the end station, that is, where the activity of the brain works upon it.

Hence clairvoyance is the last member of an unknown antecedent process. The only method by which we can arrive at a clear idea of the process is through the analysis of this end-member, *i.e.*, through a consideration of the different characteristics of clairvoyance. We possess a great mass of facts as material for our enquiry, it would therefore be well if we had some practicable principle by which we might classify them. But unfortunately the classes into which they seem naturally to fall, are of no use.

We might for instance try to divide the phenomena of clairvoyance into different species according to the subjective state of the seer. But experience teaches that these phenomena occur in the waking state as well as in sleep, and not only in natural but also in artificial sleep, in sickness, in madness, in swoon and on the approach of death. This multiplicity of circumstances in which clairvoyance may occur, proves apparently that these are only conditions of clairvoyance, and hence the cause cannot be discovered by this method. Even the characteristic which all these circumstances have in common, *viz.*, the suppression or at least the veiling of sensuous perception, is not a necessary condition. Thus the bodily state of the seer does not afford a practicable principle of classification. If we turn now to the material content of clairvoyance, we at once distinguish between clairvoyance in space and clairvoyance in time, the last of which may be either of the past or of the future. But this distinction is not an essential one. Time and space are not merely facts in the objective world-process, but they are deeply rooted in our consciousness in which they lie as forms of knowledge. Every event in the world has its fixed place both in space and in time, and must have this place and no other. A common cause must lie at the foundation of these two conditions, and the faculty of clairvoyance, whether in time or space, must proceed from one common point. The explanation of clairvoyance must include its phenomena in time as well as those in space. Thus this principle of division is also useless.

We wish to ascertain the organ of clairvoyance and its mode of function. But we do not know whether we possess such an organ, or whether clairvoyance is a faculty of our own. We only know the last member of the process and this is a cerebral image. Similar phenomena may occur through thought-transference. Many enquirers in antiquity explained clairvoyance, as for instance in the case of oracles, as the result of divine or demonic inspiration. We do not require to introduce such

agencies, for to do so would be to renounce all explanation; but it may be mentioned that inspiration after all presupposes nothing more than an external consciousness, in which clairvoyance lies, which is transferred to the inspired person; and moreover many clairvoyant phenomena may be explained, that is, their cause may be given, by the fact that an external agent, and that a living man, works upon us telepathically. So for example Dr. Gama tells us that a traveller who had left a brother at home and gone to Paris, during a conversation with him, suddenly received the impression that this brother was dead, and this clairvoyant impression was confirmed in all its details as related by the traveller.* Telepathy enables us to explain a considerable number of spatial clairvoyant phenomena; but we must exclude these from our enquiry as they are included under action at a distance. We who desire to know whether we possess in ourselves an active faculty of clairvoyance, are interested only in clairvoyance in time, and such spatial clairvoyance as that wherein there is no living agent acting telepathically. Let us take some examples. Swedenborg, coming from England and landing at Gothenberg, sees, a few hours later, the fire in Stockholm, relates it to a large company, and again after a few hours announces that the fire has been got under, and describes its extent.† Here we have an example of spatial clairvoyance without any living agent. This fact was so well attested that a German Professor, with whose ideas it did not agree, while afraid to deny the truth of the story, passed it over with the words, "Any one who knows men knows that Swedenborg had either himself arranged for the fire which he saw while at a distance from Stockholm, in order to gain the reputation of a supernaturally gifted person, or else his announcement was a chance coincidence."‡

The next example is one of clairvoyance in time. In the expedition to Eastern Asia, sent out by the United States, under the command of Commodore Ringold, in 1853—1856, Samuel Potts, the Hydrographer, dreamed that he had received a box containing clothes, which had arrived too late to be taken on board, and which a friend had promised to send on to China. "I dreamed," said he, "that we were near a merchant ship in a calm, we sent a boat to the ship, and it returned with my box." In the morning he related this dream. After some hours there was a calm, and a barque with the American flag came in sight. Lieutenant Russell, thinking the ship might be from New York, went off to it in a boat and brought back with him Mr. Potts' chest of clothes. The ship came from Baltimore and was 84 days out.§ This is a case of clairvoyance in time without living agents.

In both examples the seer has before him a visible picture which exactly corresponds with the reality. It is worth while to give a few examples of this detailed seership.

* Comet: "*La vérité aux médecins*," 384.

† Kant: "*Träume eines Geistersehers*," 47. (Kehrbach).

‡ Hoppe: "*Das Hellsehen des Unberuszten*," 14.

§ Heine: "*Expedition in die Seen von China, Japan, und Ochotzk*," o. 2.

A clergyman named Happach once fell asleep in the open air, and dreamed that he was at Mehringen in a room in the parsonage where he saw, near the door, three seats fixed against the wall, which caused him some surprise. After more than twenty years he went to preach at Mehringen, a place he had never previously visited. There he went to see the widow of the late parson, and found, in the room into which he was shown, the three seats.* In the night of the 11th May, 1812, one Williams dreamed, in Scorrierhouse, that he was in the lobby of the House of Commons in London, and there saw a man shoot with a pistol a gentleman who was pointed out as the Premier. He was so deeply impressed by this dream that he awoke his wife and related it to her. The next day he related the occurrence in all its details to several of his acquaintances. One of these, named Tucker, recognised from the description given that the person shot at was Mr. Percival, the Premier, whom Williams had never seen, nor had he seen the interior of the House of Commons. On the same day came the news that, on the evening of the 11th May, one Bellingham had shot Mr. Percival in the lobby. When Williams afterwards went to London he was able to point out in the lobby the exact spot on which the murder had taken place and to describe the accompanying circumstances.† This dream seems to have called forth much attention, as it is mentioned in the *Times* so late as the 16th August 1829, with the remark that all the witnesses were still alive.

From the same paper (the *Times*, 2nd December 1852), Schopenhauer cites an example that led to a criminal investigation. At Newent in Gloucestershire, the Coroner, Mr. Lovegrove, held an inquest on the body of Mark Lane who had been found drowned. The brother of the deceased said that, on the first news of his brother's disappearance, he had answered as follows, "Then he is drowned, for I dreamed it last night, and that I was standing deep in the water and trying to get him out." The following night he dreamed that his brother was drowned near the sluice at Oxenhall, and that a trout was swimming near him. The next morning he went, accompanied by his second brother, to the place; he saw a trout in the water and was at once convinced that his brother was lying in that place, and there in fact the body was found.‡ A similar unessential detail, which refers to the sense of hearing, occurs in Christ's prophecy to Peter: Before the cock crows twice, thou shalt deny me thrice.

Professor Kieser relates that one of his patients, living eleven German miles away, dreamed that she saw herself in a strange house looking out on to an open space in which were trees. She noticed various other details about the house and thought that she was leaning against a window with a friend. When she came on the following day to be magnetised by Kieser, she stopped at a relative's, but, by the advice

* Happach: "*Materialien für die Erfahrungsselenkunde*," II. 124.

† Nork: "*Fatalismus*," 121.

‡ Schopenhauer: "*Parerga*," I. 217.

of Kieser (who knew nothing of the dream), she went on to a house where he had engaged accommodation for her, and which she recognised as the one she had seen in her dream. A friend came to visit her, and both together were looking out of the window, when she recognised that this was what she had done in the dream.* Schorner had a friend, a schoolmaster of Arnsdorf named Rafe, who dreamed in 1860, that his wife came into a room and told him that his father was very ill, that he had pains in the left breast and was going to die. The son then went to his father whom he found on his death-bed.† Theophilus Bonetus tells us that one morning, on awaking, his wife announced to him the death of the wife of the town-major, of which she had been informed in a dream. At the same moment a messenger came begging the help of Bonetus for a sick person. The wife asked him, with the greatest assurance, when the major's wife died, and was told, in reply, that the death had taken place four days ago, and that the messenger had himself been present at the funeral ceremony. The wife of Bonetus then related to the messenger the order in which the different friends and relatives had walked in the funeral procession, together with other circumstances which she described as accurately as if she had seen them with her eyes.‡

Clairvoyance with reference to warlike operations not unfrequently occurs, but here also there is no abstract knowledge, but pictures of battles are seen in the air like a *fata morgana*. Phenomena of this kind are recorded even in antiquity.§

All modern somnambulists agree that they see in pictures. One of Kerner's somnambulists says, "It is just as if a painting hung before me on which my circumstances were represented, and thus I can describe them beforehand."|| Another, asked to explain the operation of her perception, said, "I cannot do that, I see the things before me as if in a picture."¶ Another, when asked how she could see the future, replied: "It all lies before me, and side by side."** Another says: "The appearances often are on a reduced scale, but then the pictures are so much the clearer."†† Bende asked his patient, how it was that somnambulists do not know what it is that they see with, and she answered: "Does that surprise you? What do you see with when you dream? That is how it is with me, only with the difference that I keep awake in the dream and you do not."‡‡ Kerner's somnambulist, foreseeing an attack of cramp, says: "I see myself lying there a

* Kieser: "Tellurismus," II. 35.

† Scherner: "Das Leben des Traumes," 341.

‡ Bonetus: "Medicina septentrionalis", II. 418.

§ Tacitus: *Hist.*, V. 3; Pliny, II. 58.

|| Kerner: *Geschichte Zweier Somnambulen*", 67, 99, 100.

¶ Du Potet: "Traité de magnétisme animal", 403.

** Perty: "Spiritualismus," 19.

†† Wesermann: "Der Magnetismus," 172.

‡‡ Werner: "Die Schutzgeister," 384.

terror to the beholders, it frightens me so when I see myself lying there.”*

This intuitive perception almost always occurs in “second-sight,” which is seldom symbolical. A seer in Klixbull said beforehand, that in a fortnight there would be a storm from the south-west. Asked how he knew that; he answered, “I saw a funeral procession come out of a certain house, and the mourning mantles of the followers fluttered in that direction.”†

Schopenhauer remarks with reference to the fact that clairvoyance manifests itself in pictures intuitively perceived, that the best description of the faculty would be that which the Scotch have chosen for one of its particular forms, “second-sight,” and that he would use this term to designate the whole of such phenomena had it not been adopted for a particular species.‡ We know nothing of the process so far as it is within the sphere of the unconscious, we do not know how the material is obtained which is worked up into a picture by our brain; but so far as the process of clairvoyance is conscious, the expression “second-sight” would be the most appropriate, as has been well expressed by Bishop Synesius, the pupil of Hypatia: “Thou shalt be initiated into the secret by which the soul disposes of two pair of eyes, of which the lower must be closed, when the higher sees, and when the one is closed, the train of self-revelation comes to the other.”§

The intuitive perception of clairvoyance allows of considerable control over its correspondence with reality; but sometimes it may become the source of error. If, for example, a somnambulist prophesies her death on a certain day, and on the day mentioned she merely swoons, the error is evidently in the picture. Since the intuitive perception depends on a function of the brain, it has an evident disadvantage in that such pictures cannot be distinguished from purely subjective visions, or dream-pictures produced by the activity of the brain. The seer may thus confuse clairvoyance with subjective elements, or may take subjective pictures for clairvoyance, as there is no distinguishing mark by which the two sets of phenomena may be distinguished. A student saw in a dream quite correctly the place where, and the person through whom, he was about to fall into danger of his life, but individual phantasies were mixed up with the circumstantial details of the event.|| Paracelsus is therefore right in distinguishing between *imaginatio*, as transcendental faculty, and *phantasia* which belongs to the bodily life.¶

A further disadvantage of the intuitive perception of clairvoyance is that the pictures are provided with no sign by which the time of

* Kerner: *loc. cit.*, 109.

† “*Archiv für tierischen Magnetismus*,” VIII. iii. 81.

‡ Schopenhauer, “*Parerga*,” I. 253.

§ Synesius: “Of the Egyptians and of Prophecy.”

Moritz: *Magazin*, etc., VI.1. 72.

¶ Paracelsus, II. 513. (Hufer).

their future occurrence may be determined ; symbolical pictures alone furnishing to some extent an exception. Even among the prophets of the Old Testament we seldom find that the date at which their prophecies are to be fulfilled is fixed beforehand, indeed it is often stated that the time of the fulfilment is known to God alone,* or the date itself is made the subject of the prophecy.† Since the clairvoyant vision is spread out in space like a picture, it remains undetermined as to time, just as the starry sky gives us no information as to the different distances of the stars, and the beams of light that reach us differ by centuries in the date of their origin. Thus in Jeremiah the conquest of Babylon is given side by side with the final downfall of the kingdom, which occurred a thousand years later,‡ just as the moon's crescent appears over the top of a tree with nothing to show the distance between the two. In the New Testament, too, the apostles ask when will come the time of the fulfilment of a prophecy.§ In clairvoyance, several events of a single life-time are represented in one picture, the sequence in time is changed into co-existence in space, and the intervals of time remain undetermined.

This intuitive perception may also lead to positive error, inasmuch as somnambulists often confuse the past with the future. Hufeland mentions an example : " It is remarkable that she always spoke of to-day as yesterday, and of what happened to-day as events of yesterday." When she spoke of to-day's events, which had not yet taken place, as having happened yesterday, it was understood that she spoke of the future, and this always proved correct as to what she said about her bodily state.|| Dr. Teste was told by a somnambulist that she had broken a porcelain plate, but she denied it on awaking ; no one was to move the plates and then it would be found that none were missing. She went away and counted the full dozen. Teste left the place, but had not gone far when he heard a noise, and returned to find the lady in tears. A plate had just slipped out of her hand : she had confused the past with the future.¶

Lastly the intuitive perception of the picture itself is not always complete, and only becomes plainer on repetition. When the clairvoyance diminished in Dr. Haddock's somnambulist, Emma, she borrowed a simile from the physical world and said : " My glasses are darkened."**

Since the material which leads to clairvoyance is usually made over to the brain, it may serve other functions there, *e. g.*, abstract thinking, or it may arouse the central seat of the organ of hearing. Hearing at a distance, or clairaudience, is not very rare. Bende Bendsen says: On the day that Director Paisen of Kletteries in Fuenen died, Karsten the bailiff was seated at table in Lindholm, with his wife and

* Zechariah XIV. 7.

† Isaiah VII. 8.

‡ Jeremiah LX. 51.

§ Peter I. 10-12.

|| Hufeland : " *Ueber Sympathie*," 189.

¶ Charpignon : " *Physiologie du magnétisme animal*," 307.

** Haddock : " *Somnolism*."

son, and they heard quite distinctly a horse trot into the yard, and, uttered in a hollow voice, the words, "Old Paul is dead." An hour later the servant of the the deceased arrived on horseback, and announced the death in the words previously heard.* In this connection may also be mentioned the death-cry of the Scotch, the so-called *Taisk*.† Wierus tells us that, in the house of his uncle, a hop-dealer, he always knew beforehand when the merchants were coming, by hearing at night-time a noise on the hop-ground.‡ Hearing at a distance also takes place in space. A clergyman was preaching in a church, and at the same time a possessed person, in another church two kilometers away, repeated the words of the sermon as they were delivered.§ A somnambulist says the words which the wife of the clergyman of the place is then uttering;|| another repeats word for word what her boy is saying four rooms off, the doors being closed.¶ The boy Richard describes the tune and verses that are being sung in a distant quarter of the town, and thees, on enq uiry,prove correct.** In other cases clairaudience is only aroused by association and appears as a subjective element in combination with vision. Such associations appear even in the usual dreams and hallucinations. We see the roses that we pluck in dreams, we smell their perfume, and feel their thorns.

As an element of somnambulic life, clairvoyance ceases on the awaking of the seer, and it then also disappears from memory. It remains however latent, and this is proved by the fact that it can be aroused by association, as for instance when we meet with some of its elements in reality, and recognise it when fulfilled.

Haydn writes in his diary: On 25th March 1792, at the concert at Herr Barthelmann's, there was present a clergyman who, on hearing an andante composed by Hadyn, became deeply dejected, because he had in the previous night dreamed that this andante would announce his death. He went home, laid himself down, and died soon afterwards.†† Aterius went to Syracuse to be present at the gladiatorial games, there he dreamed that, at a similar show, he would be stabbed by the sword of a gladiator. At the games he recognised, in the person of a retiarius, the gladiator who had stabbed him in his dream. He was very anxious to leave the place, but those around him succeeded in calming him. The retiarius, in the course of his fight, drew near the place where Aterius sat, and, raising his sword to strike his adversary, unfortunately struck Aterius, who was killed.‡‡ An Englishman once vi-

* *Archiv für tier, Magnetismus*, VIII, iii. 97.

† *Ibid.* VI. iii. 109.

‡ Kieser *loc. cit.*, II. 58.

§ Mirville: "*Des esprits*," II. 232.

|| *Archiv.* VIII. ii. 161.

¶ *Ibid.* XII. ii. 112.

** Görwitz: "*Richards magnetischer Schlaf*," 91.

†† Kerner: "*Magikon*," III, 757.

‡‡ Valerius Maximus, I. 7.

sited one of Ricard's somnambulists, and directed his clairvoyance to a house in Paris—a false method, it may be remarked, as it does not exclude telepathy. In the place indicated the somnambulist saw a sick lady lying on a bed. Some days after a lady came to the somnambulist, and in her he recognised, through the rapport set up by holding her hands, the sick person whom he had seen as above.* Remigius tells us that a certain merchant was robbed of six pieces of linen. In the night he saw the thief in a dream. Several days after he met in the street the thief, accompanied by a porter carrying a closed box. The merchant followed him, and as he was about to have the box put on board a ship, summoned an officer of justice, and the stolen goods were found in the box.† Nietsch, a bailiff, dreamed that there stood before him an old man who, baring his breast, complained of pain, and he said in reply that he was unable to help him in any way. The old man then begged him to lay his hand on the place with a firm determination to help, and with confidence in his power to do so, adding that then health would be restored. Some days afterwards an old man entered the bailiff's office, to get some keys; he groaned heavily, complained of pains in the chest and begged for advice. The bailiff shrugged his shoulders. Then he remembered his dream, and when the old man brought back the keys, he placed his hands upon him as he had done in the dream. The sick man then spoke, using the same words as in the dream and said, "Good Lord! How well I feel; all the pain is going away." The bailiff, thus made aware of his magnetic healing power, used it thenceforward for the cure of various maladies.‡ A girl dreamed she was lying sick in bed, a man came into the room and said: "So you are still sick?" He then made passes over her from head to foot, whereupon she lost consciousness. Three days later the clergyman sent to tell her that Dr. X. had come to visit her. She was unacquainted with the doctor, but when he entered the room, she recognised the man she had seen in her dream. Using the same words, he made passes over her, and when she succumbed to the influence, he promised to begin a magnetic cure. The emperor Gratian gave Theodosius the chief command over the Goths. The latter dreamed that Meletius, as patriarch of Antioch, clothed him with the purple, and crowned him emperor. He afterwards really became emperor of the East, and when, in the same year, the Council of Constantinople was held (B. C. 380), Theodosius recognised among the bishops, Meletius, whom he had never seen before, and who crowned him.§ Harvey, when on his way to Italy, was, without any reason being assigned, kept a prisoner by the governor of Dover to whom he had shown his passport. The governor knew Harvey merely by reputation, but in the previous night he had a dream, warning him not to allow a person, whom he recognised as Harvey, to cross over

* Ricard: "*Traité théorique et prat.*" 455.

† Remigius: "*Dæmonolatria*," II. 448.

‡ Kerner: "*Magikon*," II. 308.

§ Ammianus Marcellinus. I. 29.

to Calais. The boat by which Harvey would otherwise have crossed, was wrecked and the passengers drowned.*

Similarly, places that have been seen in clairvoyance are afterwards recognised, and the seer finds his way by following the remembered directions taken in his dream.† A theological candidate, long before he obtained his post as private tutor in Pommerania, saw in a dream the room afterwards assigned to him—a long narrow apartment with a single window, looking out on to a beautiful park, with a gymnasium on the right. When he arrived, he was struck with the resemblance to his dream, only the gymnasium was missing, but was erected during his stay, on the spot where he had seen it in his dream.‡ A lady dreamed of a town. From the description she gave, her husband recognised it as Zurich. When she afterwards actually went to Zurich, she recognised her dream-picture, the exact appearance of the interior of a house and the view over the lake. Seated on a bench was a woman who had a heavy bundle of wood to carry. The lady wanted to ask her husband to help the woman, but refrained from doing so in order to see whether the end of the dream would be fulfilled, for she had seen another gentleman in white stockings give the necessary assistance, and this is what actually happened.§

Another remarkable example takes the form of a double dream. A schoolmaster dreamed of a lottery number; but forgot to purchase the ticket. When the numbers came out he wanted to see whether the house in which the lottery-office was established corresponded with the one he had seen in his dream, which turned out to be the case. He was addressed by the clerk as "Mr. Schoolmaster," and, on being questioned, the clerk said he recognised him because he had seen him just as he was then standing, in a dream. Both dreams occurred in the same night. Emile Deschamps, the poet, wrote in 1836 to a Paris newspaper giving some particulars about himself. Among other things he said that in a dream he saw a town, he walked about in the streets, read notices posted on the walls, and so on. Until he left Paris he could not get rid of the picture. Arrived at Orleans he found that everything corresponded to his dream and that he knew his way about perfectly. He states that he had met other persons who were clairvoyant.¶ Felix Ikwirsky, an official in the ministry of war, once rescued a woman from drowning in Warsaw. She was very grateful to him ever afterwards. About a year later he dreamed that he went past her house where a great crowd was assembled, and the women ran out to him and complained that she had been robbed and had lost all her property. He

* Beaumont: "*Traktat von Geistren*," VIII. 9.

† Du Prel: "*Philosophie der Mystik*," 352.

‡ Splittergerber: "*Schlaf und Tod*," I. 86.

§ Kerner: "*Blätter aus Prevorst*," VI. 161-164.

Kerner: *loc. cit.* V. 73.

¶ Perty: "*Die mystischen Erscheinungen*," II. 264.

awoke and forgot the dream, but remembered it afterwards when he went out, passed the house, and found everything as in the dream. He related the dream to the assembled persons and added that he had replied to the woman's complaint with the words: "Doubt not; all that has been stolen from you will be found in the vault of the monastery under a stone." They went to the spot indicated, and there, in a hollow under a stone, they found every one of the stolen articles.*

(To be continued.)

VEDA'NTIC NON-DUALISM; OR, IS DEITY NO OTHER THAN THE COSMOS?

I PROPOSE to touch upon some of the most salient features of the Vedánta philosophy, with special reference to the view which has been taken of the same by Mr. Mannilál Nábhubbáí Dvivedi in his very learned and thoughtful work entitled, "Monism or Advaitism."

In the first place it is to be observed that the Vedánta, at least from the Hindu point of view, can hardly be characterised as a *rationalistic* system, though it accords with sound reason and embodies the deepest and loftiest thought that man has ever aspired to. S'ankaráchárya commenting on Sútra 11 (Brahma Sútra, Bk. II, Ch. I) says,

“कथमेकरूपानवस्थितविषयं तर्कप्रभवं सम्यक् ज्ञानं भवेत् * * *
अत आगमवशेनागमानुसारितर्कवशेनच चेतनं ब्रह्म जगतः कारण प्रकृतिश्चेति स्थितम्”

“How can that knowledge be true which, based as it is upon (human) reasoning only, is ever changing in its character and objects? * * * Hence by the authority of the Veda and by the authority of the reason that follows the Veda, it is established that the intelligent Brahma is the (efficient) cause, † as well as the substance of the world.”

It is clear too from the above extract that the theory of matter, whether as atom or as the Pradhána of the Sánkhya being the substratum of the cosmos, is repudiated.

Mr. Dvivedi writes: "Thought and Being thus inseparable, the Supreme Genus is the compound of both (Brahma)—this is Advaita-non-duality."

When we consider the patriotic and enlightened regard the writer evinces for the teachings of India's ancient sages, and at the same time the above exposition of a philosophy, the pure spirituality whereof has called forth the admiration of even foreign scholars, the sad reflection forces itself upon our mind as to the terrible grip which Matter, cou-

* Kerner: "Magikon," III. 74.

† Mr. Dvivedi inadvertently uses the phrase "instrumental cause."

stantly and closely studied and contemplated, has even upon thoughtful and earnest souls.

Mr. Dvivedi further on says :

“In other words, mind without matter, and matter without mind (thought without being, and *vice versa*) is a logical as well as natural absurdity, and all Dvaita (Duality) is an entire misconception. There is no Dvaita-duality. We ought to mark the carefulness with which the expression is chosen. All is *A-Dvaita*, not all is *Ika* (one)—*i.e.*, duality is denied, but the convertibility of matter and mind is not asserted.”

The following footnote is added :

“See the Brahma Sūtras, Book II, Chapter II, where both are said to be *ananya* (inseparable), but not *abhinna* (one). See also the Bhāmatī.”

Further on :—

“Herein will appear a sharp line of distinction between Monism and Advaitism. But this distinction will appear on careful consideration to be more imaginary than real; for where *Advaitism* maintains the *inseparability* of mind and matter, *Monism* maintains the possibility of *deriving* the former from the potentialities of the latter. Either way, nothing more nor less is asserted, nor indeed can be asserted, than the *inseparability of mind and matter.*”

Does the writer, the author of “Rājayoga,” then, clearly insinuate that the Advaita is but another name for Materialism ?

The following Sūtra is evidently referred to as an authority for the above view of the inseparability (अनन्यत्व) of mind and matter: ‘तदनन्यत्वमारम्भणशब्दादिभ्यः’ (Book II, Chapter I, Sūtra 14).

S’ankara commenting upon it says :

कार्यमाकाशादिकं बहुप्रयञ्चं जगत्, कारण परंब्रह्म, तस्मात् कारणात् परमार्थतोऽनन्यत्वं व्यतिरेकेणाभावः कार्यस्यावगम्यते, &c.

“The world comprising ether, &c., with all its manifold phenomena, is the effect, and the Supreme Brahma is the cause. It is understood that in actual truth the effect has no reality other than, or distinct from, the cause,” &c.

The Bhāmatī has the following gloss which Mr. Dvivedi evidently refers to :

‘न खलपनन्यत्वमित्यभेदं ब्रूमः किन्तुभेदं व्यासेधामः ।’

“By अनन्यत्वं we do not mean to assert अभेद (*identity*), but to deny भेद or *distinct existence*.

It will be seen that the great source of all this misconception which indeed perverts the Advaita-vāda into a clear Dvaita-vāda or dualistic system, is that the writer understands अनन्यत्व to mean ‘inseparableness.’ He in fact fails to separate in his conception matter from spirit,

and *vice versa*, and the former has through a European materialistic training got such a firm hold upon his mind, that the great name of Being 'सत्' (found in such sacred phrases as 'तत् सत्,' 'सच्चिदानन्द,' &c.), he assigns to matter. The fact that the work under review shows considerable thought and learning, renders it the more necessary that the reader should be warned against the unconscious profanation to which it subjects the sublime and holy Brahmváda of the Upanishads by giving the name Brahma to the duality of spirit and matter regarded as an *inseparable compound*. The conceptions of Brahma, Moksha, Advaita, &c., are all thus most sadly perverted, for if these terms mean anything, they mean the absolute freedom of Jnána, in its ultimate and real essence, from matter.

It must be distinctly pointed out that *ananya* does not mean 'inseparable,' 'but'; 'not other'; or 'not distinct.' The अनन्यत्व of the world from Brahma means *that the world has no existence other than Brahma*, as a fancied serpent has no other existence than the real rope, as the illusory mirage has no other being than the refracted rays of the sun. Being and Thought in their absolute identity are none but Brahma. Matter is no being at all in the true sense of being. The aggregate of the phenomenal, of नाम and रूप (name and form) called variously Máya (illusion), शक्ति (power), and प्रकृति (Nature) in the Vedánta, is declared to be inexplicable and inconceivable as either existent or non-existent, hence not a mere negation. But the Vedántin never even for a moment thinks that spirit and matter are inseparably connected, or that they are interdependent. Such a conception would destroy the very notion of the Absolute, and in fact does form the basis of dualistic systems. Mr. Drivedi confounds unity with inseparableness, and imagines that by giving the one name "Brahma" to the so-called inseparable synthesis of matter and spirit, or by merely calling the universe of spirit and matter by the name of All, he can propound a non-dualistic system. But he himself has natural misgivings which lead him to distinguish between 'Eka' and 'Advaita,' forgetful of the clear texts asserting the एकता as well as the अद्वैतता of Brahma:

‘सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्’

(In the beginning this was, O! benign one. One only without a second.)

Here both the terms एक and अद्वितीय are used to denote Brahma, which alone (and *not matter*) is always and invariably signified by the word सत् "Being". Why does matter claim the title of Being in such an emphatic form in a work professing to treat of the Advaita-Váda of the Upanishads?

In understanding the world as अनन्य "not other" than Brahma, the reader should guard himself against the terribly gross misconception of the material pantheist that Brahma is no other than the world.

Remember S'ankara's words : अनन्यत्वेऽपि कार्यकारणयोः काव्यस्य कारणात्मत्वं नतु कारणस्य काव्यात्मत्वम् (Though the effect is no other (अनन्य) than the cause, the effect has the cause for its substance, not that the cause has the effect for its substance).

Thus it is true that the world is no other than, not distinct from, Brahma ; but it is not true, but grossly false, that Brahma is not distinct from the world. The waves, billows, and foam of the ocean have no existence other than the ocean, but the converse is not true. The wide expanse of water appearing in the refracted rays of the sun has no reality distinct from the latter, but the rays of the sun certainly do exist independent of the mirage. Similarly Brahma is pure Chit—Absolute Spirit, quite independent of, and separate from, Matter, whose seeming reality is sustained by the Absolute Reality—Brahma. There is no inseparability or interdependence between them. The phenomenal world and its germ, if there be any, does indeed depend upon Brahma, but Brahma does not depend upon it. There is no such thing as matter *per se* or, matter in itself, as Mr. Divedi supposes.

Matter has no self of its own—matter's self is an appearance—an ever-changing and therefore unreal appearance, deriving its reality from Brahma who alone is Sat-Being एतेदात्म्यामिदं सर्वं. "All this has for its soul, Brahma". तत् सत्यं सआत्मा तत्त्वमसि "That is the truth—That is the spirit—That art Thou." Thus the objective as well as the subjective universe has Brahma for its truth, its substratum.

ब्रह्मैवेदं सर्वं "all this is no other than Brahma."—नेहनानस्ति किञ्चन "Multiplicity there is none here." Thus the Advaita-vāda is the denial of the many and the affirmation of the One—not the affirmation of a compound of matter and spirit. If such a compound were the true goal of the Vedānta, the liberation of spirit from matter would be an absurdity, and the Vedānta and its Mukti would be falsified.

The theory of the *mechanical* evolution of the cosmos from nature or from Brahma is equally false and unsupported by the Upanishads. So run the Brahma Sūtra and Bhāshya (Book II, Chapter II, Sūtra 3):—

पयोम्बुवच्चेत्तत्रापि ॥ ३ ॥

स्यादेतत्, यथाक्षीरमचेतनं स्वभावेनैव वत्साभिवृद्धयर्थं प्रवर्तते, यथाच जलमंचतनं स्वभावेनैव लोकोपकाराय स्यन्दते एवं प्रधानमचेतनं स्वभावेनैव पुरुषार्थसिद्धये प्रवर्तिष्यत इति । नैतत् च्साधूयते । यतस्तत्रापि पयोऽम्बुनोश्चेतनाधिष्ठितयोरेव प्रवृत्तिरित्यनुमिमामहे, उभयवादिप्रासिद्धे रथादावचेतने केवलेप्रवृत्तेरदर्शनात् । शास्त्रं च योऽम्बु तिष्ठन्नद्ब्रह्मोऽन्तरोयोऽपोऽन्तरोयमयति एतस्य वा अक्षरस्य प्रज्ञासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते' इत्येवं जातयिकं समस्तस्य लोकपरिस्यान्दि तस्यैश्वराधिष्ठितां श्रावयति ।

"It is probable that as the unconscious milk by its own nature comes forth for the nourishment of the young, or as unconscious water

flows by its own nature for the benefit of the world, so unconscious primordial matter (प्रधान) will energise by its very nature for the accomplishment of the soul's purpose.' This is not sound reasoning. For the milk and water too, we infer, act only because of the presence of a governing intelligence in them; and in such objects as a chariot, or the like, which you and I may both recite as relevant existences, we do not see any action without an intelligent guide; and so does the Scripture declare: 'He who is in the waters, is immanent in the waters and ruleth the waters from within.' By the command of that Eternal Undecaying One, O! Gárgi! the rivers to the east and to the other quarters do flow. Such texts declare the whole action and process of the universe (from the subtle movements of molecules and atoms to the tremendous speed and whirl of planets, and suns, and stars) is ruled by the Lord."

The reader will see from the above that the I's'vara of the Vedánta is not the mere Extra-Cosmic Deity of the Naiyáyika or of the Western Theist, and the Extra-Cosmic as well as the Intra-Cosmic Deity, transcending and vivifying nature, the governing as well as the pervading Intelligence of the Universe, which is, therefore, evolved not spontaneously or mechanically from dead matter (absurd in the very conception), but from the inscrutable power of an all-knowing and all-sustaining Being, manifesting in His Absolute Self—under a regularity, called Law,—from eternity to eternity, the evolutions and dissolutions of worlds and systems of worlds, infinite in number as peopling infinite space,—nay, not manifesting but only seeming to manifest them, for He alone doth exist—Absolute Intelligence—Eternal Bliss!

PRAMADA DASA MITTRA.

SOME IROQUOIS INDIAN LEGENDS.

WE have had occasion before now to quote from the interesting records of the *Smithsonian Bureau of Ethnology*, which are veritable mines of valuable information for the student of folklore, symbolism and myth.

In the Report for the year 1880-81 are some very interesting details on the origin, belief in and practice of sorcery among the Iroquois tribe of North American Indians, which we gladly take the opportunity of reproducing with a few comments for the benefit of readers of the *Theosophist*, many of whom will probably not have had opportunities of reference to the records themselves.

It is impossible to over-emphasise how important it is for students of occultism to constantly keep an outlook for, and carefully record any instances of the practice of magic among primitive tribes and peoples that may come under their direct or indirect observation.

With the strides that are now being made in the demonstration of the practical side of psychical science and through the reports of a

constantly increasing band of travellers and explorers, it happens almost every day, that some so-called superstition, or belief in the hidden powers of nature on the part of those who are essentially the children of nature, is shown to have after all a reasonable basis.

Our present author introduces his topic with some observations anent sorcery and magic in general, and rightly remarks that "an examination into the actual practice of sorcery or magical arts among savage and barbaric tribes is of peculiar interest."

It is of course impossible for one who has not dwelt among the tribes of the Iroquois to judge how far magical practices actually exist, but we have a somewhat sceptical opinion on the matter from our present author, who states that the success of the medicine-man and sorceress "depend entirely upon their own belief in being supernaturally gifted and upon the faith and fear of their followers." When we reflect that faith and possibly fear are essentials to a very great extent in the production of the modern-day phenomena of faith-healing and hypnotism, and when we note what our author deplures—that *even the best Christians* among the tribes believe in sorcery, we have possible grounds for wondering whether on the one hand the learned contributor to the *Bureau*, has kept himself *au courant* with modern discoveries, or rather re-discoveries, in the psychical domain, and on the other, whether he is not a trifle piqued to find that Christianity has by no means succeeded in eradicating *tribal superstitions*.

Before passing to the main portion of his contribution, the writer furnishes a list of names and definitions to illustrate the magical practices and beliefs of the Iroquois. We will omit the somewhat barbarous and, to us certainly, unpronounceable names, and content ourselves with a few of the definitions.

Among the Iroquois, the existence of individuals possessing within themselves live crystals, which they can "call from the mouth and nose," is believed in. "The crystal placed in a gourd of water, rendered visible the apparition of a person who had bewitched another. By applying this crystal to one bewitched, hairs, straws, leaves, pebbles, &c., could be drawn forth."

Another quaint word indicates a "medicine-man" who, by use of a small kettle or boiled roots or herbs, and by covering the head with a blanket and holding it over the kettle, could see the image of an enemy who had bewitched either someone else or himself. The Iroquois demonology includes a belief in (a) "carnivorous ghosts bodied forth in skeletons;" (b) "departing ghosts who will revisit their dead bodies;" (c) beings who can "assume a partly animal shape;" (d) "ghosts of living persons;" and (e) "apparitions which can emit flames of light."

It is almost needless to point out that of the above interesting category of beliefs, (b), (c), (d) and probably (e) are recognised and believed in, in almost every part of India, while the case of the medicine-man, the kettle and the herbs, seems one of clairvoyance pure

and simple, and the process is very similar to those prevailing among the Kaffirs and Zulus of South Africa and other tribes, in cases where stolen property is sought to be recovered and a description of the thief is required.

Again, as one would expect, the existence of the astral-body is recognised among the Iroquois, who believe that "the spirit of a person can be in one locality and its body exist at the same time in another." This, as our author remarks, though not very pointedly, "explains much of the phenomena of witchcraft, and accounts for the strange confessions oftentimes made by those who were known to have been unjustly accused."

The following paragraph will recall the *s'rúddha* and *pinda* of the Hindus:—

"Many customs still existing show that spirits are supposed to continue to experience the wants of humanity after leaving the body. For some time after the death of an adult his accustomed portion of food is often dealt out for the supposed hungry spirit, and on the death of a nursing child two pieces of cloth are saturated with the mother's milk and placed in the hands of the dead child, so that its spirit may not return to haunt the bereaved mother."

The following curious little ceremony we have not in our experience noted in the magical customs of any tribe or people, though doubtless it exists:—

"When a living nursing child is taken out at night the mother takes a pinch of white ashes and rubs it on the face of the child, so that the spirits will not trouble it, because they say that a child still continues to hold intercourse with the spirit world whence it so recently came."

The ceremony shows a decided belief in a pre-existence of some sort, and tends very strongly to minimise a statement made by our author in his prefatory remarks that he does not find "in the Iroquois myths anything indicating a belief in heaven or a separate spiritual world, although some of their customs indicate that *they may have had such a notion.*" The italics are ours, and after the above enumeration of a few Iroquois beliefs, further comment on the tribal belief in a spiritual world or state, seems unnecessary.

Being now furnished with a short epitome of some of the Iroquois ideas on matters psychic, let us turn our attention to some of the legends of the tribe. The following charming narrative professes to give an account of

THE ORIGIN OF WITCHES AND WITCH CHARMS.

"A great many years ago boys were instructed to go out and hunt birds and other game for the support of their respective families and to learn from practice how to hunt. A certain boy while out hunting came across a beautiful snake. Taking a great fancy to it, he caught it and cared for it, feeding it on birds, &c., and made a bark bowl in which he kept it. He put fibres, down, and small feathers into the water with the snake, and soon found that these things had become living beings. From this fact he

naturally conjectured that the snake was endowed with supernatural powers. He then continued his experiments, and discovered that whatever he put into this water became alive; so he went to another swamp and got other snakes, which he put into the bowl. While experimenting he saw other Indians putting things on their eyes to see sharp, so he rubbed some of this snake-water on his eyes, and climbing a tree he found that he could see things even if they were hidden.

"Finding that this snake-liquid was powerful enough to improve his sight, he concluded that the more snakes he put into the waters the more powerful would be the liquid. He therefore hung a large number of snakes, so that their oil dropped into the water, increasing its power and making more lively its strange inhabitants.

"He then learned that by simply putting one of his fingers into the liquid and pointing it at any person that person would immediately become bewitched.

"After placing some roots (which were not poisonous) into the snake liquid, he put some of the mixture into his mouth and found that it produced a peculiar sensation. By blowing it from his mouth it would give a great light; by placing some in his eyes he could see in the dark and could go through all kinds of impassable places; he could become like a snake; he could even become invisible and could travel faster than any other mortal. An arrow dipped into this liquid and shot at any living being, even if it did not hit its object, would nevertheless kill it. A feather dipped into this snake-water and then pointed at any wished-for game would immediately start for the desired thing and would always kill it, and when the game was dissected the feather was always found in it. Having discovered the great power of this snake extract, he took into consideration the finding of counteracting agents. To accomplish this end, he diligently searched for herbs and roots having the required qualities, and finally he was rewarded by obtaining antidotes which would work upon objects, which he had bewitched or wounded."

Whether this quaint legend has any more profound meaning than appears on the surface it is of course difficult to say. Bearing in mind however that the snake plays an important part in the symbology and myth of most races and people, it is quite possible that the snakewater signifies the acquirement of knowledge; in the case of the anointment of the eyes, the particular form which it took was clairvoyance.

We will turn now to a narrative of witchcraft which our author introduces as

A "TRUE" WITCH STORY.

"Among the Senecas dwelt an old woman who was very stingy. All at once she began to suffer great pain in her eye. She consulted a conjuror, who went out to a bush and covered it with a tent and then began to sing, keeping time with his hand. After a while he returned to her and said, 'You are bewitched. You refused to give milk to a poor woman who came to beg of you, and she has bewitched you. I have had her house revealed to me, and I saw her, but she was combing her hair over her face, so I could not see her features. I would not recognise her again.'

“Next day he tried again; then he said: ‘Now I know who she is.’ So they sent for a chief, and told him all about it, and he brought the woman before them. She was a Chippewa and a witch. The chief had her brought to the old woman’s cabin. She owned that she had bewitched her, and said, ‘Fetch me the thigh-bone of a beaver from a man who is the child of Molly Brant, the child of Governor W. Johnson.’ The bone was brought, and by the time it arrived she had scoured a brass kettle, and had clean water poured into it. As soon as she received the bone, which was hollow, she placed it against the eye that was not painful and spat through it. After a while she ceased spitting, and looked in the water. A spider was running around in the kettle. She covered it over with her handkerchief, then removed it, and a feather lay there instead of the spider. The pain left the old woman, but the sight was not restored.”

The above narrative would seem to differ but slightly in its details from the stories of witchcraft recorded by other tribes, current even to-day and firmly believed in. The details of many of these cases differ, particularly in the ceremonies gone through, which were certainly curious enough in the present case. One is led to believe that the thigh-bone of the beaver and the other apparatus were intended more for the purpose of exciting and stimulating the imagination than for anything else. However much power these tribe-magicians may possess, it appears to be always necessary for them to a greater or less extent to prepare the minds of their subjects by means of an elaborate but otherwise useless ceremonial. A practice based on a similar principle is not unknown even in our modern Allopathy, though professedly the Science has always set its face sternly against even the suggestion of such a thing.

Every “savage tribe” believes more or less in the power of their magicians to produce rain. Instances are on record in which European travellers have actually witnessed the incantation process and the accompanying downpour. We have no such record in the present case, but only a curious legend on the subject.

AN INCANTATION TO BRING RAIN.

“In a dry season, the horizon being filled with distant thunder-heads, it was customary to burn what is called by the Indians real tobacco as an offering to bring rain.

“On occasions of this nature the people were notified by swift-footed heralds that the children, or sons, of Thunder were in the horizon and that tobacco must be burned in order to get some rain. Every family was supposed to have a private altar upon which its offerings were secretly made; after which each family must repair, bearing its tithe, to the Council-house, where the gathered tithes of tobacco were burned in the Council-fire. While the tobacco was burning, the agile and athletic danced the rain-dance.

“When this was done, Hi-nú, pleased with the incense of the burning tobacco, called forth huge dark banks of rain clouds and took personal charge of the gathering storm to guide it to wet the dry and parched earth. Hi-nú was considered a great lover of tobacco, but always in want of it.”

The following story of a sorceress who could take the form of animals is paralleled in probably nearly all the witchcraft records extant.

A WITCH IN THE SHAPE OF A DOG.

"Witches could and did assume animal shapes.

"On the Buffalo Reservation a man saw a 'witch woman' coming, with fire streaming from her mouth. Crossing a creek and obtaining his gun the man returned and saw a dog at no great distance resting its forefeet upon a log, and it had fire streaming from its mouth and nostrils.

"The man fired at it and saw it fall, but as it was very dark he dared not go near it; but on the following morning he went to the spot and saw where it had fallen, by the marks of blood from its wound, tracking it by this means he followed its path until it had reached a bridge, where the woman's tracks took the place of the dog's tracks in the path. He followed the blood to the Sonavanda Reservation, where he found the woman. She had died from the effect of the shot."

The above case corresponds very closely with the wehr-wolf legends of Germany, one of which is very graphically told, if we remember right, in one of the late Captain Maryatt's novels. In this case of lycanthropy, as in the Iroquois legend, the wounds in the suspected animal appeared in the person of the witch. Curiously enough this particular power of assuming the forms of animals seems to be accredited almost entirely to the female sex. The wehr-wolf, or dog, usually proves to be a woman.

A very similar case is also recorded among these Iroquois' legends of a man who assumed the shape of a hog, and another instance is given of a man clothed in a white blanket, who caused himself to appear as a white bull.

SRI S'ANKARA'CHA'RYA'S PANCHI'-KARANA.

THE following is a literal translation of S'ri S'ankarác'hárya's work—
 "Panchi-karana"—written for the guidance of Sanyásis and others who desire to enter the path of spirituality. There is an explicit commentary on the original by A'nandagiriswámy, the perusal of which will give the reader a sound knowledge of the process of the composition of the Bhútas and their product—the material universe. All philosophers of the different Indian schools agree as to the principle and method of this evolution. But S'ankarác'hárya in this work points out the correspondences existing in the microcosm and macrocosm and how to reduce all dualities into their real essence and source, the one substance—Brahman. He first takes the universe as it appears to be, and then by logical reasoning proves it what it actually is. These processes are known in Sanskrit as *adhyáropa* and *aparáda*. Short as this work of S'ankara's is, it contains many hints for the student's practical guidance.

1. Then* therefore† we will explain the way of Samádhi to Paramahamsas.‡

2. The eternal Brahman (when he desires to create the world) unites with Avidyá; from this Brahman came out Avyakta; from this Avyakta, Mahat; from this Ahankára; from this the five Tanmátras (sound, touch, form, taste, smell); from them the five Mahábhútas (ether, air, fire, water, and earth); from them the whole Universe.

3. The five Bhútas become Panchî-karana (five-fold). Divide each Bhúta into half and keep each half apart aloof, and the other half divide into four parts and distribute them into the other four Bhútas.

The following diagram will show clearly—

Half.

Ether	Air	Fire	Water	Earth
Air	Ether	Do	Do	Do
Fire	Do	Air	Do	Do
Water	Do	Do	Fire	Do
Earth	Do	Do	Do	Water

4. Now this universe must be explained as non-eternal, by means of attributing qualities to the same and refuting them.

5. The five-fold five Mahábhútas and the whole production of them is called Virát.

6. This is the Sthúla S'aríra (gross body) of A'tma (to a man).

7. When one sees the outward world by means of his Indriyas (eyes, &c.), that state is called Jágrata (waking state).

8. The Jíva is called Vis'va when he thinks that he is with the above-mentioned two (Sthúla body and Jágrata).

9. The above-mentioned three (paras. 6, 7, 8) are "A".§ (The 1st part of Aum).

10. The five Mahábhútas, which are not mixed with each other (Apachíkrita) and five Tanmátras, and the productions of them, such as the 5 Pránas, 5 Jnánendriyas, 5 Karmendriyas, Mind, and Buddhi, the

* After getting the four Sádhanas :—

1. The discrimination of what is eternal and what is non-eternal; 2. The renunciation of all desire for enjoyment of the fruit of one's actions both here and hereafter; 3. (a) The acquirement of tranquillity, (b) self-restraint, (c) discontinuance of religious ceremonies, (d) patience in suffering, (e) attention and concentration of the mind, and lastly (f) faith; and 4. The desire for final release.

† The word "therefore" suggests a reason. Because the Veda while declaring the fruit of Agnihotra and similar performances which are a means to happiness, is non-eternal (See Chhándogyopanishad VIII. i. 6).

‡ Sanyásis are divided into four classes: 1. Kutíchaka, 2. Bahúdaka, 3. Hamsa, and 4. Paramahamsa. The Sanyási of the highest order is he who has subdued all his senses by abstract meditation.

§ The practitioner must identify the "A" with these three things.

whole 17 are called the *Linga S'arîra* or *Sûkshma S'arîra* of *A'tma*, (the microcosm) and it is *Hiranyagarbha* (in the macrocosm).

11. When all the *Indriyas* have withdrawn (from their places in sleep) the idea, experienced in the waking state, with its subtle objects, is called *Svapna* (dream state).

12. He is called *Taijasa* who loves the above-mentioned two (paras. 10, 11).

13. These three (including *Taijasa*) are "U" (the 2nd part of *Aum*).

14. The *Ajnâna* state of *Jîva*, which is the cause of the *Sthûla* and *Sûkshma* bodies with a little light, is called *Avyâkṛita*.

15. This is the *Kârana* body of *A'tma*.

16. This one is neither eternal nor illusory, nor the two mixed, nor separate (from *A'tma*), nor non-separate, nor the two mixed together, nor without parts, nor with parts nor the two mixed; yet it will be removed only by the *Jnâna* of uniting the *Jîva* with *Brahman*.

17. This state is called *Sushupti* (sound sleep) when even the *jnânas* (ideas) have taken away and the *Buddhi* (intellect) is absorbed into above-mentioned *Kârana* body.

18. He is called *Prâgna* who loves the above-mentioned (paras. 16, 17).

19. The above-mentioned and three (including *Prâgna*) are "M," (the last part of *Aum*).

20. This is the process of *Samâdhi*. Let him first bring the *a* into *u*; and the *u* into *m*; this into *Aum* and this into *Self*; and he will realise the *SELF* with his own *Self*, as a witnesser, pure, and *chit*; and neither as an illusion nor as the work of illusion; but as eternal, pure, enlightened, freed, truthful, without a second, unlimited bliss; and the state of one who realises the same without difference as "I am *Brahman*," is called *Samâdhi*.

21. So *S'rutis* say; *Thou art Brahman (Sâmaveda)*; *I am Brahman (Yajurveda)*; the knowledge is *Brahman (Rigveda)*; that *A'tma* is *Brahman (Atharvaveda)*.

—————
Now occur seven s'lokas.

1. One must always think upon *Prânava (Om)*, which is the light of *A'tma*, eternal, pure *Chaitanaya*, and imperishable; and practise it as "I am *Om*".

2. By the *Upâdhi* (connection) of the body arises *Jîva*; and by the *Upâdhi* of *Kârana (Prakṛiti)* arises *I's'vara*. If one takes away the two *Upâdhis*, then the one unlimited spirit remain itself alone.

3. I am imperishable, unlimited, I am *Govinda* and I am *Harî*; and I am bliss, whole and eternal.

4. I am undisturbed, bodiless, and endless; and I am *Sat, Chit,* and *Ananda*, complete.

5. I am neither Kartha (door) nor Bhokta (enjoyer) ; and I am not connected with any thing ; and I am the Lord. In the presence of mine all the Indriyas are working.

6. One must always think "I am Brahman," but one who is not able to think thus, let him always utter the same word.

7. One month's concentration will remove Brahmahatyá (sin of killing a Brahman) and by one year's practice the devotee will get the eight siddhis.

R. ANANTHAKRISHNA SASTRY.

ECCENTRIC GENIUS.

GENIUS, as distinct from talent, implies high and peculiar gifts of nature, and an uncommon vigor of the mind. As compared with the moral powers of the human intellect, the force of any particular genius is itself an eccentric energy. There is more of irregularity in genius than orderliness, and the anomalous character of several men of genius is a well-known fact. Mons. De la Pierre says that "madness enters in some measure into the constitution of most of the great minds with which history makes us acquainted, and it often becomes very difficult to establish the difference, which predispositions to madness present, from certain conditions known or received as those of reason."

In Thomas Chatterton, 'the marvellous boy,' who at the age of eleven wrote verses that would have done credit to a high class poet, we have a strange instance of an erratic, and an erring genius. He had a very meagre education, but under the most difficult circumstances, he prosecuted his private studies, and showed a passionate devotion to poetry, antiquities and heraldry. Instead of giving out his poems and other writings under his own name, he pretended that he had discovered them in certain old manuscripts. "To one man fond of heraldic honours, he gave a pedigree, reaching up to the time of William the Conqueror; to another he presents an ancient poem—*The Romaunt of the Cnyghte*, said to have been written by one of his ancestors 450 years before; to a religious citizen of Bristol he gives an ancient fragment of a sermon, on the Divinity of the Holy Spirit, as *wroten* by Thomas Rowley, a monk of the 15th century; to another solicitous of obtaining information about Bristol, he makes the valuable present of an account of all the churches of the city, as they appeared three hundred years before. His alleged discoveries attracted great attention, and the youth stated that he found the manuscripts in his mother's house. His father had obtained some old papers from the Bristol Church, and the boy pretended that he found the writings of Mr. Canynge and of Thomas Rowley, a priest of the fifteenth century. These poems were published and raised a warm controversy among literary antiquaries. Some of these Chatterton submitted to Horace Walpole, who showed them to the poets Gray and Mason, but these competent judges pronounced them to be forgeries." He continued after this to do some literary work, but failed to earn a

living, and ultimately destroyed himself at the age of eighteen. "No English poet," says Campbell, "ever equalled him at the same age. What was this strange perversity of character which led this unhappy youth to practise a meaningless deceit so as to give out works written by himself, as being found in old discovered manuscripts? The discovery of this imposture ruined all his future prospects, and brought on such want and melancholy that he ended a most promising career by suicide."

The eccentricities of Tasso, Dr. Johnson, Swift, Pascal, Keats, Hayden, Burns, Kirkwhite, and others show genius side by side with a somewhat unbalanced mind. The list of famous writers whose conduct diverged more or less from the path of healthy reason is a long one.

Jerom Cardan, the author of the well known Astrological Aphorisms, was born at Milan in 1501. He was brought up as a physician and became a professor of Medicine in one of the Italian Universities. "Never was a man more remarkable for a strange inconsistency of behaviour than Cardan. His life was a series of odd adventures, which he has committed to writing with a simplicity seldom to be met with among the learned; indeed it seems as if he had written the history of his life for no other purpose than to give the public an amazing instance of the fact that a person may be endowed with great genius, yet at the same time be void of reason."

"He paid himself congratulatory compliments on not having a friend in the world, but that in lieu of which he was attended by a spirit partly emanating from Saturn and partly from Mercury, who was the constant guide of his actions and teacher of every duty he was called upon to perform.

"When nature did not afflict him with any pain, he would inflict it on himself, by biting his lips, and pulling his fingers with such violence as sometimes to draw tears from his eyes; and the reason he assigned, for doing so was, in order to moderate certain impetuous sallies of the mind whose violence was far more insupportable to him than pain itself.

"Nothing gave him," he says, "more pleasure than to talk of things which made the whole company uneasy, and he would speak on all subjects whether seasonably or not.

"Cardan scrupled not to own that he was revengeful, envious, treacherous, a dealer in the black art, a backbiter, a calumniator, and unreservedly addicted to all the foul and detestable excesses that can be imagined. He was excessively vain, but he had made greater progress in philosophy, in medicine, in astronomy, in mathematics, &c., than the majority of his contemporaries. Cardan had many irregular faculties, that were more bold than judicious and was fonder of a redundancy than a choice of materials to work." In one place he writes, "When I am alone I am then more than at any other time in company with those I love—the Deity and my good angel." He was instrumental in reviving the sacred philosophy of the Kabala and the Kabalists.

Socrates too had his eccentricities. His *daimon* or Spirit Guide who constantly attended him and inspired him, seems to have been something of the same kind as the spirit that attended Cardan, and which he thought partly came from Saturn and partly from Mercury. In 'Isis', it has been stated that Socrates was a 'medium', and hence he had never been initiated into the mysteries. Again, it is said that the *daimon* of Socrates was the "nous, mind, spirit or understanding of the divine in it." If the familiar angel of Socrates was the Higher Manas, then the Grecian Sage could hardly be called a 'medium.' If he had come into closer contact with his Higher Ego, he was the better fitted to be initiated into the 'mysteries.' Unless there was some *extraneous* influence acting upon him, and making him a passive instrument, he would not become an irresponsible medium unsuited for the mysteries.

H. P. B. was in her earlier years a 'medium' of the same type as modern spiritualistic mediums are, and she used to say that before she was taught occultism her mediumship was crushed out of her. Was it *entirely* crushed out of her? It is difficult to find a satisfactory reply to this query. There are several facts to show that mediumship could not have been entirely eradicated from her. If mediumship was partly or entirely crushed out of her, we can very well conceive how in the process of crushing out some other part of her nature would receive a wrench that would impress certain eccentricities upon her character. She was most decidedly an eccentric genius of a high order, and in forming a true estimate of her character, her failings, eccentricities and the great powers of her mind, must all be dispassionately considered together. Her great and unselfish work and the unique knowledge that she imparted would not really suffer by our frank avowal of her failings.

The smooth and artificial forms of society cannot tolerate crudities side by side with brilliancies. When any person has made a mark in a particular direction, his admirers try to gloss over his imperfections, and attempt to make him out a character evenly balanced at all points, without any fault or failing; while his enemies try to tear him to pieces, commenting strongly upon his weaknesses, and entirely ignoring his excellence in other directions. Neither of these have the moral courage to admit the facts on the opposite side and depict the entire man as he really was. When there is genius, or talent of a high order coupled in the same person, with some lamentable infirmities of character, the great contrast between the two so prejudices the on-lookers that it is difficult for them to truthfully describe such a monstrosity. The study of the lives of eccentric geniuses, and other lesser eccentrics would prove most profitable to the student of human nature. This human nature as it shows itself in different men, is most complex. The study and part acquirement of spiritual knowledge is no guarantee that the moral nature of a particular student may not show undesirable lapses. Eastern literature gives us instances of saints and Rishis committing deplorable errors. A great amount of mischief has arisen from the unfounded belief that an initiate in occultism is perfect

in all parts of his character and possesses immense and far-reaching knowledge on all points. Weaknesses and ignorance in some shape or other will be found in the so-called adept, though perhaps in a lesser degree than in ordinary men in some respects.

In the series of lives through which a human ego passes, it gathers up peculiar experiences from each life. Our *Kámic* nature is most prolific and varied and shows itself in innumerable ramifications. Only a few threads thereout can be taken hold of and controlled,—in a single life—so as to spiritualize and fit them to live upon the higher Manasic plane. In this process there is necessarily a re-action and other threads which are not controlled, may thereby move with greater force upon a lower plane. The portion that has been ennobled and finely cultivated appears in the next life as a marked characteristic, as a noble quality, as talent, genius, &c., and side by side with it there would appear, the less cultivated, the neglected, or the brutalized portion of the *Kámic* nature, as it had developed in the past life. Contrast and deficiencies must therefore always be expected. Hero worship produces much evil, and makes us unconsciously untruthful in certain respects. It is very desirable that great men should have the simplicity and sincerity of Jerom Cardan so as manfully to acknowledge all the failings of their character. In the absence of such declarations by the persons themselves, it is the duty of those who try to give an account of, or in any way describe great men, to carefully and truthfully note their faults along with their noble acquirements. The hard-earned experience and difficult progress towards the good and noble made in a past life shows itself as genius, talent, &c., in the succeeding birth, and along with it the neglected nature reappears as a dark shadow. Both together make the personality. The study of this shadow is in one sense more essential than the study of the brilliant part, for it forcibly brings home to us the quagmires that we have to avoid, the self-effort that we have to put forth, and above all eradicates that credulity, and weakness of leaning upon others, which makes us puppets rather than manful workers striving to accomplish our own betterment.

N. D. K.

AVATA'RAS: OR THE GUARDIANS OF THE UNIVERSE.

THE subject of Avatáras has been dealt with largely in the Puránas. But nowhere is the treatment so methodical and so exhaustive as in the teachings of S'ri Chaitanya. This great religious preacher was regarded by his disciples and followers as an incarnation of Vishnu. That he was an adept of a very high order, if not an Avatára, admits of no doubt. To my mind, the Theosophical movement in its devotional aspect (I mean its later day exposition by Mrs. Besant) is essentially akin to the spiritual movement inaugurated by S'ri Chaitanya. The profound reader must turn to his dialogue with Rámánanda, which in

divine holiness and deep occultism has never been surpassed by anything that I know of. But the ordinary student of occultism should read his teachings to Sanátana, compiled from authentic notes, in the second part of Chaitanya Charitámrita. As instructions in occultism, they are rich with suggestions and are elucidatory of the obscure teachings of the Puránas on certain points. They are valuable as to the genesis of the cosmos, and as to its preservation, they are simply without a parallel. I shall try to give a *résumé* of a portion of these instructions, leaving out all references to sectarian teachings.

The unmanifested Purusha becomes manifest to a man in three ways—by Jnána or philosophical discernment, by Yoga or intense concentration of the mind, and by Bhakti or holy devotion.

By philosophical discernment, the Unmanifested becomes Manifest, by the argumentative negation of all relative attributes, as Absolute Existence, Absolute Consciousness and Absolute Bliss. The Jnánin, as Chaitanya says, reaches the outskirts of Purusha, but knows nothing of the treasures inside. This manifestation is called Brahma.

By hindering the modifications of the mind and by intense concentration, thoughts disappear, and there is a reflection of the Unmanifested on the purified and concentrated mind. This manifestation is called Átma as also the permanent reflection in the heart.

The third manifestation is in the universe and is known as Bhagaván. The course of evolutions, the laws of being, the creation, the preservation, the dissolution—all point to him, as underlying all, as harmonising the whole. He is manifest in the works of great men, of great kings, of rishis, devas, and of the rulers and guides of the universe. The view expands, the heart opens, the mind enlarges, till it makes the whole universe its own. The melodious harmony of All-being begets universal love, and the heart clasps in devotional attachment the eternal spring of the whole universe, the all-pervading and all-preserving, who binds all and permeates all with never-failing sweetness and bliss. The Avatáras are sub-manifestations of this devotional manifestation or Bhagaván. They are necessitated by his relation with the universe and its beings. The manifestations of Bhagaván are of three kinds:—(1) self-manifestation (*Svayam Rúpa*), (2) self-same manifestation (*Tat-ek-átma rúpa*), and (3) *A'ves'a*.

Self-manifestation is the eternal, unchangeable manifestation of Bhagaván in the universe, not effected by its changes and not perceived in relation to them.

The self-same manifestations are all his manifestations in *essence*, though for different cosmic necessities and with reference to different cosmic relations, they admit of wide diversities.

There are two divisions of self-same manifestation—(1) Manifestation of the whole (*Vilása*) and (2) Manifestation in rays or part (*Sráms'a*).

Manifestation of the whole again admits of two divisions—*Prahura*

(when one form has reference to other co-existing forms, or when several forms exist collectively) and *Vaibhava* (when the forms are independent and separate). The Prabhava Vilása forms of Bhagaván are the sacred Tetractys—Vásudeva, Sankarshana, Pradyumna and Aniruddha.

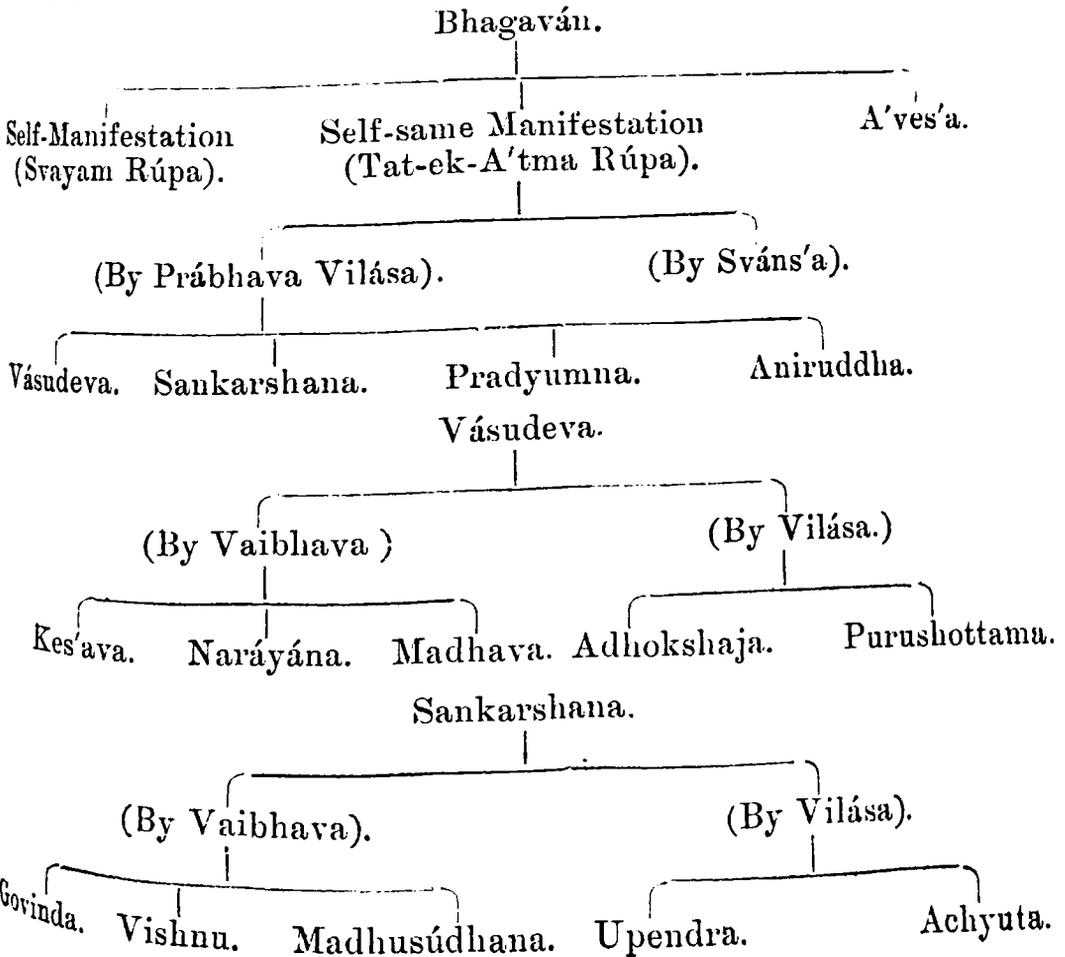
I shall not stop here to explain the nature of this holy quaternary, but shall refer my readers on this point to the Bhágavata Purána, which is the standard religious book of S'rî Chaitanya. In passing, I may simply note that Vásudeva has reference to Chitta, Sankarshana to Ahankára, Pradyumna to Manas, and Aniruddha to Buddhi, not as these words are understood in the Vedântic terminology, but as they have been explained in the Bhágavata Purána, and this again not as human principles only, but also as the corresponding universal principles. There are three sub-manifestations of Vásudeva by Vaibhava, viz., Kes'ava, Náráyana and Mádhava, and two by Vilása, viz., Adhokshaja and Purushottama.

There are three sub-divisions of Sankarshana by Vaibhava, viz., Govinda, Vishnu and Madhusúdana, and two by Vilása, viz., Upendra and Achyuta.

There are three sub-divisions of Pradyumna by Vaibhava, viz., Trivikrama, Vámana and Srídhara, and two by Vilása, viz., Nrisimha and Janárdana.

There are three sub-divisions of Aniruddha by Vaibhava, viz., Hrishikes'a, Padmanabha and Dámodara, and two by Vilása, viz., Hari and Krishna.

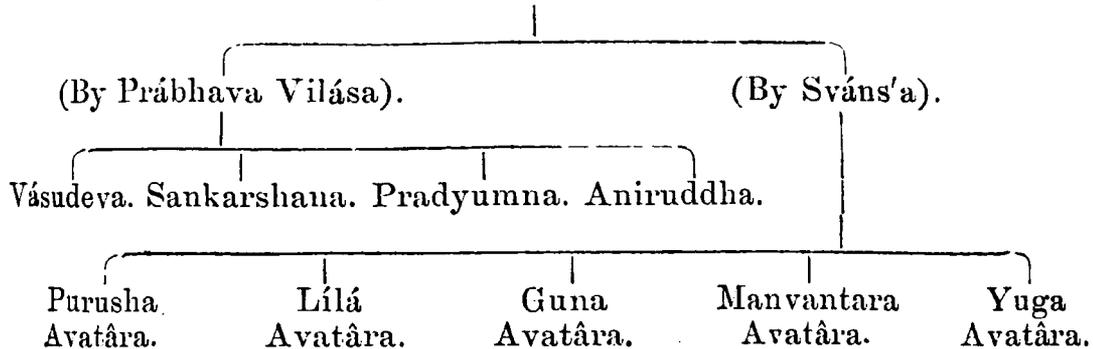
Thus we come to something like the following tables :—



NAME.	RIGHT HAND LOWER.	RIGHT HAND UPPER.	LEFT HAND UPPER.	LEFT HAND LOWER.
Kes'ava	... Padma.	S'ankha.	Chakra.	Gadá.
Náráyana	... S'ankha.	Padma.	Gadá.	Chakra.
Mádhava	... Gadá.	Chakra.	S'ankha.	Padma.
Govinda	... Chakra.	Gadá.	Padma.	S'ankha.
Vishnu	... Gadá.	Padma.	Chakra.	S'ankha.
Madhúsudana	... S'ankha.	Chakra.	Padma.	Gadá.
Trivikrama	... Padma.	Gadá.	Chakra.	S'ankha.
Vámana	... S'ankha.	Chakra.	Gadá.	Padma.
Srídharma	... Padma.	Chakra.	Gadá.	S'ankha.
Hrishikeía	... Gadá.	S'ankha.	Padma.	Chakra.
Padmanábha	... S'ankha.	Padma.	Chakra.	Gadá.
Damodara	... Padma.	S'ankha.	Gadá.	Chakra.
Purushothama	... Chakra.	Padma.	S'ankha.	Gadá.
Achyuta	... Gadá.	Padma.	S'ankha.	Chakra.
Nrisinba	... Chakra.	Padma.	Gadá.	S'ankha.
Gadádharma	... S'ankha.	Padma.	Chakra.	Gadá.
Hari	... S'ankha.	Chakra.	Gadá.	Padma.
Krishna	... S'ankha.	Gadá.	Chakra.	Padma.
Adhokshaja	... Gadá.	Padma.	S'ankha.	Chakra.
Upendra	... S'ankha.	Gadá.	Padma.	Chakra.

Now we come to the Sváns'a division of Tat-ek-átma manifestation. The following table will shew the sub-divisions at a glance :—

Self-same Manifestation.



Purusha Avatâra—

(1). *The first Purusha* or the first Logos, who looked at Máyá at the beginning of the Kalpa and wished to be many. He is called *Káranábdhi-S'áyin* or the permeator of the causal ocean of Máyá.

(2). *The second Purusha* is the dweller on the Sesha serpent, from whose navel centre rose the lotus-stalk, which is the abode of Brahmá. This Purusha has three aspects—Creative, Preservative, and Destructive, or Brahmá, Vishnu and S'iva, who are the Guna Avatâras of the second Purusha. He is called *Hiranya Garbha*, *Sahasra-S'írshas* (thousand-headed), &c. *Bhágavata* calls him *Viráta-Purusha*. *S'rî Chaitanya* calls him *Garbhodaka-S'áyin* or the permeator of the amniotic fluid, which is the second transformation of Máyá.

(3). *The third Purusha* is Vishnu, the Guna Avatâra. He is the permeator of the universe as well as the permeator of all beings.

He is called the Preserver and the Lord. He is called by S'ri Chaitanya Kshíroda-S'áyin or the permeator of the sweet milk ocean, which is the third transformation of Májá.

Lilá Avatára—

Matsya, Kúrma, Rána, Nrisimha, Vámana, Varáhá, &c. These Avatáras appear from time to time as cosmic necessities arise, on account of manvantaric changes. A detailed account is given of these Avatáras in the Puránas.

Guna Avatáras—

Brahmá, Vishnu and S'iva are the Guna Avatáras. A bold assertion is made about Brahmá, which is found nowhere else in the Hindu literature. Finding a Jíva of the highest development, Bhagaván suffuses him with Rajas, and the second Purusha energises him with his S'akti. That Jíva then becomes Brahmá or the creator. If, perchance, in any Kalpa, no Jíva happens to have attained that high development, then Bhagaván himself becomes manifested as Brahmá.

Bhagaván himself becomes S'iva, with Májá and Tamas.

Vishnu is beyond Májá and beyond Tamas. But for the preservation of the universe, Satva is ascribed to Sváns'a Vishnu.

Manvantara Avatára—

In one day of Bramhá, there are 14 manvantáras, in one month 420, in one year 5,040, and in one hundred years (the full term of Brahma) 504,000. Therefore in one Kalpa there are 504,000 manvantara Avatáras. So in other Brahmáandas.

Yuga Avatáras—

There is an Avatára for every Yuga. The Yuga Avatáras have four colors—white, red, yellow and black.

Then we come to the third manifestation or A'ves'a Avatára—A'ves'a is infusion. Bhagaván infuses his S'akti or energy into others directly or indirectly, to serve some purpose in the evolution of the universe. The infusion is direct (Mukhya) in the Sanaka brothers, Nárada, Prethu, Paras'uráma, Sesha and Avanta. It is indirect (Guna) in the Vibhútis of Bhagaván, as explained in the Bhagavad-Gítá.

This brings me to the end of all extracts taken from the 20th chapter of the Madhya Lílá of Chaitanyacharitámrita. I have wondered in my mind how the occult lessons imparted by one of the greatest Masters of India have been so soon lost to the world, and how the movement inaugurated only three centuries and a half ago under the best auspices has seemingly lost all life. But it was not for the materialistic generations that followed him, nor for the ignorant and selfish masses amongst whom like a flash he appeared and passed away, that S'ri Chaitanya incarnated himself and worked. His hand will be visible till 10,000 years of Kaliyuga are completed, and we are now only on the verge of completing its first 5,000 years. - It is for this, that

S'ri Chaitanya spent the best part of his life at the sacred place of Purushottama, to which he gave the whole of his spiritual magnetism. As Garga Samhitá has it, the Purushottama Kshetra will retain its sanctity for 10,000 years of the Kali Yuga; and the master who contributed to the keeping up of that sanctity to a material extent, is the Avatára for the coming cycle of 5,000 years of our yuga. When S'ri Chaitanya took to the holy order of Sanyása, his followers became disconsolate. Addressing them, he said—"Do you think I can leave you,—you who have accompanied me from birth to birth? I have still two more incarnations to go through. As now so then also you shall be my co-workers in proclaiming Bhagaván to the world. It is for the preservation of the people that I have taken to this holy order." Then to his mother, he said, "I shall be thy son in two more births, for the proclamation of Bhagaván to the world, *and this not long after*" (Chaitanya Bhâgavata, Madhyama Khánda, chapter 26.)

Is thy promise now to be fulfilled, oh! thou Greatest of the great? Thy ground was only prepared in the fifteenth century of the Saka year. Thy work is still to be done. Are we people of India to see thy hand once more? Are we to know that thou shalt appear once more in our midst, with thy companions of old? Such is the belief of many Vaishnavas at the present day, and may that ever true friend of all devotees fulfil their cherished wish!

PURNENDU NARAYANA SINHA.

WHAT IS "SAROSH" ?

THE religious Parsis daily recite their mantras which they call "Prayers," among which there is a formula called "Sarosh-váj," or invocation to Sarosh, without first reciting which no "prayer" is considered efficacious. In olden days Sarosh was commonly considered by the Parsis as an angel, or "Messenger of God," just as Gabriel was by the Christians. In the Avesta, Sarosh is called a Yazata, a god. Some of the Western scholars, however, while translating the Avesta, have rendered Sarosh as "obedience, devotion, truthfulness," and such like expressions of mere moral attributes. Instead of correcting them, some of the Parsi priest-scholars* have followed these interpretations. Nowhere in the whole Avesta literature is Sarosh mentioned in the way these scholars have tried to interpret the term. Sarosh appears there as a Yazata. Those, therefore, who have translated Sarosh by mere moral attributes, have gone far from the fundamental teachings of the philosophy of Mazdaism. In stripping Sarosh of his entity and consciousness they have, as it were, killed him. The following attributes of Sarosh from yasna 57 will perhaps show to students of Theosophy who Sarosh is :—

* "Sarosh" : by Ervad Sheriarji Dadabhai Bharucha ; Rahnumai-Mazdiyasan.
Vol. V., No. 10.

(a) He is a Yazata (a god) ; (b) He is the Protector ; (c) He is beautiful ; (d) He is victorious, having magical weapons with him ; (e) He is the furtherer of the world's advancement ; (f) He is holy ; (g) He is ever-wakeful, having " never slept since the commencement of the world ;" (h) It is through his guidance that man hopes to approach Ahura-Mazda ; (i) He is the smiter of evil demons, vicious men and vicious women, and Daevi-Druksh, the world-destroying ;* (j) He protects us at night from the attacks of evil elementals, &c. (For this reason Sarosh-yashta, another long mantra, has been recited by some religious Parsis at night) ; (k) Sarosh is the offspring of Ahura-Mazda.

Any one who has studied Theosophy well, and especially the Seven Principles, will see from the above attributes that they can be applied to the Higher Ego. (a) The Higher Ego is universal as well as individual ; and he is a Yazata while universal. (b) He is our Protector, no doubt, who is our true guide, night and day. (c) It is on the plane of the Higher Manas that the devotee hears (sees) the voice. (The very root of the word signifies it : Sarosh comes from the root *S'ru* = to hear). Those who have gone deeper into the study of occultism will see that where there is sound there is colour, and where there is colour there is the *rúpa*, form, the " body," which is effulgent, bright and beautiful. (d) The Higher Ego is victorious, because he has always those victorious " weapons"—Will and Intuition—combined with higher magical powers to gain victory over the lower self. (e) No explanation is needed to show that the Higher Ego is the furtherer of the world's spiritual advancement. (f) He is holy, because devoid of any earthly tinge, a " Flame" detached from its parental source since the world was created, and having all the purity and holiness of his parent. (g) He is ever-conscious. (h) He plays the part of a mediator between the lower self and A'tmá. (i) The plane on which the Higher Ego works being that of Fire, it is impossible for the lower elementals to approach him. (j) It is he who protects us at night. (k) He is the offspring of the Absolute.

The Parsi begins—

" In the name of Ahura-Mazda ! Lord of Progression ! May His glory and light increase !

" Sarosh, the holy, of effulgent body, of magical weapons, of victorious weapons, ruler of all the creatures of Ahura-Mazda,—mayest thou manifest !

" From all sins I recede with Patet. Of all the evil thoughts, which I have harboured in my mind, evil words which I have spoken, evil deeds which I have done,—committed in this world, or which may be potential in me,—from all these sins relating to thoughts, words and deeds, bodily and psychic, earthly and heavenly, O Ahura-Mazda ! I recede from them by the three words [Manashni, Gavashni, Kúnashni]."

* Sarosh is a " Flame," and it is in close relation with the One Divine Fire. "*S'rushiti Agne narasya me stomasya vira vis'pate vi máninas tapushá rakshaso daha,*"—" Heroic Agni ! Lord of the people ! on hearing my new hymn, burn up with thy heat the deluding Rakshasas," says the V. Sanhitá.

1894.]

Before Sarosh can manifest in us, we have to train our mind in a certain way, and purge ourselves of all sins—evil thoughts, evil words, and evil deeds, bodily, psychic, earthly or heavenly.

“Careful and prolonged self-training,” says Mrs. Annie Besant, in “The Seven Principles of Man,” “is necessary ere that [informing] voice can be recognized with certainty, but of one thing we may feel very sure; so long as we are in the vortex of the Personality, so long as the storms of desires and appetites howl around us, so long as the waves of emotion toss us to and fro, so long the voice of the Higher Manas cannot reach our ears. Not in the fire or the whirlwind, not in the thunder clap or the storm, comes the mandate of the Higher Ego; only when there has fallen the stillness of a silence that can be felt, only when the very air is motionless and the calm is profound, only when the man wraps his face in a mantle which closes his ears even to the silence that is of earth, then only sounds the voice that is stiller than the silence, the voice of his true Self.”

In short, if men, the creatures of Ahura-Mazda, train their minds in such a way as to make Sarosh rule over them, instead of Kâma, if they would transmute their baser nature into the higher one, they might unravel more secrets of nature than they would otherwise do.

“As the holy Vidhvao [Teacher] has made manifest the Truth, &c. [active Law of Eternal Existence], so Zaota* make manifest to me the Abunavairya [potential Law of Eternal Existence].”

“Vidhvao” is similar to *Vidván* (learned) in Sanskrit, and it is taken here to mean Râspi, the minor priest, by the interpreters; but, according to the *Bundahish*,† Ahura-Mazda is Zaota and Sarosh is Râspi. Thus we see that we have to progress still further for knowledge of the Absolute. And who should give us that knowledge if not Ahura-Mazda, the Logos?

Read in this light the chapters on Sarosh in the Avesta impart a better knowledge than merely “obedience, religiousness,” &c. I invite criticism, friendly or otherwise, from my fellow students, in order that more light may be thrown on the comparative study of Theosophy and Zoroastrianism.

NASARVANJI F. BILIMORIA.

Reviews.

MAGAZINES.

Lucifer.—The May number of our London contemporary is a valuable one from the scholar’s standpoint; Dr. Wilder’s “Religions of Ancient Greece and Rome” and the “Book of Nabathæan Agriculture,” being particularly interesting. “Fiat Lux” holds forth in highly dramatic language on the so-called “Fourth Dimension.” We are not scientific, yet it seems to us that “Fiat Lux” demolishes but builds not on the ruins. Mrs. Sinnett,

* Sanskrit, Hotri, or Hotar, the Chief Priest.

† *S’ablabrahman* of the Zoroastrians. Ch. XXX--29.

from whose pen we have not had the pleasure of seeing anything of late, contributes a pleasant and chatty paper, "Alchemy as a Spiritual Science." "The Veil of Mâyâ" is continued. Bhavani Shanker commences a translation of the Kalki Purâna, which promises well. The foot-notes are useful and ought to make the text more intelligible to Western readers. Mr. Mead writes on "Moulds of Mind," showing how easy it is to crystallize into dogmatism. A few shorter articles complete a very excellent number.

The Path.—May. H. T. Edge opens the number with some pithy remarks on Egos and their Logos, collected under the heading "United yet Independent." Mr. Tookaram Tatya gazes at the reader from page 37. "A Stranger within the Gates" is a rather ghastly story of child obsession, which will be better understood out here in India than in America.

Journal of the Mahâ-Bodhi Society.—The May and June numbers of Mr. Dharmapala's excellent little journal contain the usual selections, notes and original articles, all of interest to Buddhists and sympathizers.

THE KEY TO PALMISTRY.*

The literature of Palmistry has within the last few years increased considerably, as also the number of devotees of the cult. It would perhaps be inaccurate to say that the "Science of Palmistry" had itself developed very much since Desbarolles published his great work; for there seems too great a tendency among modern exponents to follow precedent, rather than strike out a new line for themselves. Consequently one hardly expects to find in the new text-books anything that is not contained in the works of the French author above-named, Heron Allen and others of the older school. The late Louise Cotton certainly made a praiseworthy attempt to illustrate the practical side of palmistry as applied to the diagnosis and treatment of disease. Had she lived no doubt she would have done more, for her personal experience was great.

Our present authoress in a modest preface states that her little work "is written for the purpose of laying before those who are interested in Palmistry, and wish to know more, a simple and concise foundation or groundwork on which they can base their own studies and researches."

The arrangement and general detail of the present text-book seem very similar to those of its predecessors, though an attempt at a new departure is made in the chapter on "Marriage" by collecting the chief maxims and rules of delineation on the subject, and thus presenting the available matter in a more comprehensive and less discursive form than usual. Works on Palmistry are generally so discursive that the unfortunate learner often leaves his studies without carrying away any definite information. The paragraphs treating of "Nationality as shown in the hand," are interesting and might with advantage be expanded. We trust that the fair authoress in the larger work which she promises us in the future will be able to add materially to the "Science of Palmistry" by bringing her own enlarged personal experience to bear and by carefully and concisely summarising the results of her study.

* By M. C. Langridge. London: Nichols and Co., 23, Oxford St., W. Price sixpence.

THE STUDY OF VICE.*

The object of this pamphlet, as the author informs us, "is to draw the attention of the scientific public to the study of vice on scientific basis, which has been neglected." The author contends that religion, morality and science require that even vice should be scientifically studied, and he therefore proceeds with complete frankness to discuss (*inter alia*) prostitutional life "in its various phases." Quotations and illustrations from the Shâstras abound together with arguments based on modern western psychology, science and political economy. We are not able to follow all our author's arguments, but doubtless his pamphlet will give food for thought to those interested in these subjects.

The composition, spelling and punctuation leave much to be desired.

THE STANDARD DICTIONARY.

The Funk and Wagnalls Company have amply and honorably fulfilled their contract with the subscribers to their Dictionary; of which the first of the promised two volumes is issued. In copiousness, intelligence in arrangement of the text, mechanical execution (both internal and external) and practical utility to the literary craftsmen as well as the ordinary reader or writer of English, the work is a superb advance in lexicography. The hasty examination we have for the moment been able to give it, shows that the best authorities have not invariably been consulted; as, for example, with respect to Buddha and Buddhism. The definers appear to have been personally rather ignorant of the subjects and to have taken their definitions from non-Buddhistic, hence incompetent and prejudiced authorities. In the body of the text Buddha is spoken of as a personality, his proper name of Siddhartha not being given. Although it is stated that 'Buddha' means 'Enlightened,' yet it says that Buddha was born at Kapilavastu, whereas it was the Prince Siddhartha who was born there. So also in defining the belief of Buddhists as to the periodical appearance of Buddha to help mankind, the definer makes the serious mistake of giving us the common belief of all Buddhists, the incarnation of Buddhi, the Divine Intelligence, an assertion which will amuse the High Priest Sumangala. It might have helped to avoid errors if the Editor-in-chief had sent his cards on Oriental religious subjects for filling in to native Oriental scholars in India and Ceylon, instead of entrusting them to untravelled Western Doctors of Divinity or returned Missionaries, whose sectarian bias unfits them for doing justice to non-Christian religionaries and religious systems.

Theosophical Activities.

EUROPE.

LONDON, May, 1894.

I thought you would probably be interested to hear about Mrs. Besant's Swedish trip, so I have specially "interviewed" her on the subject, with an eye to this letter! She and Bertram Keightley started on the 18th for Gothenburg, but the lecture there did not come off as arranged, owing to a twelve hours' delay *en route* from a very rough passage; accordingly the

* "An Appeal to the Scientific World: being a Scientific Exposition of the Study of Vice;" By V. C. Louakar, 1894. Ripon Press, Bombay.

first lecture was given at Stockholm. There they stayed with Dr. Zander, the President of the newly-formed Scandinavian Sub-Section, who indeed may almost be called the father of the movement in Sweden, and who by his wisdom and calm judgment, his never-failing energy and activity in the Theosophical cause, has materially helped to make the movement there the undoubted power which Mrs. Besant reports it to be. Her trip to Sweden in fact was principally to attend the first Convention of the Section at Stockholm; partly also on general propaganda work, of course. She and Mr. Keightley received the warmest of welcomes from the Convention, at which both addressed those assembled. Then in the evening there was a public lecture from Mrs. Besant to a very large audience; besides meetings and receptions. She tells me that the general effect of all these was to entirely change the tone of the press, which had hitherto maintained an almost hostile attitude. The receptions were conducted on a quite novel principle, to us at least, for each person went in singly to see Mrs. Besant. The second Stockholm lecture was even more crowded than the first, and after it came a very big reception indeed, at which she received an almost "royal" greeting.

From Stockholm they went to Upsala, where Mrs. Besant lectured in the University Hall, to a very full audience, composed principally of Professors and students—which was good. This was at noon; then in the afternoon she met the members of a scientific society connected with the University, and spoke to them of "states of consciousness," from a Theosophical point of view, putting the subject before them as a scientific hypothesis, which explaining—as it does—all the facts, has a right to be investigated by science. She hopes and believes that much good was thereby effected; at any rate her audience was evidently profoundly interested, and keenly attentive. From here they returned to Gothenburg, where the missing lecture was delivered, and from thence straight back to England, reaching London on the 29th. Everything throughout was most harmonious; and Mrs. Besant told me that, since she has been back in England, nothing had more vividly reminded her of India than the way in which she was everywhere overwhelmed with flowers, and the crowds who saw her off at the Railway stations. At Stockholm, she says, there was quite a commotion! Bertram Keightley won golden opinions from all by the manner in which he explained difficulties, and patiently entered into conversation after conversation, for hours at a stretch, clearing up all sorts of knotty points in philosophy and metaphysics, to the evident satisfaction of his questioners.

Of course Mrs. Besant has been lecturing hard, more or less, ever since she arrived; besides the Swedish tour, she has attended the quarterly Conference of the Northern Federation at Harrogate, where she gave two public lectures; lectured also at Bradford, Manchester, Margate, and other places; and has many others in prospect. She goes over to Paris on the 12th of June, to lecture for the French T. S., and will also take one of the Duchesse de Pomar's Wednesday evenings, while in Paris.

We kept White Lotus Day as usual in the Blavatsky Lodge, only this year we arranged to meet in the evening, which enabled many more members to be present than on former occasions. Mrs. Besant supplemented the usual readings by giving us a short biographical sketch of H. P. B., which naturally created much interest, and was a welcome addition to the usual commemoration of our great teacher's life and work.

You will, I am sure, be truly sorry to hear of Mr. Mead's serious illness; a relapse after influenza brought on complete prostration, and his doctor has knocked off all work, and sent him away for change. He moved down to Harrow, to stay with Mrs. Marshall, on the 20th, and will remain there as long as ever he can be spared from Head-quarters. He has, as a matter of fact, been steadily overworking himself for months past, so we were none of us really surprised at this complete and lamentable break-down; and only trust it may result in enforcing the rest he so sorely needs, and which alone can restore him to health again.

Another new Lodge has been formed at York; the charter has been issued, and they start well, with a Library, and every prospect of making a good working centre. The hoped-for Lodge at Ramsgate and Margate, which was to follow as a result of Mrs. Besant's lecture, has resolved itself into a scheme for two Lodges, a Ramsgate and a Margate one respectively. This will be all the better, as it of course involves a larger membership in the T. S., and the two towns are just far enough off to make co-operation a little difficult when it becomes a question of attending meetings, &c.

* * * * *

I always turn with interest to Prince Krapotkin's periodical instalments of "Recent Science" in the *Nineteenth Century*, for he rarely fails to note something that bears either directly or indirectly on occult science, and the teachings of the Esoteric Philosophy. This time he discourses at some considerable length on the sun's photosphere, corona, &c., and states his confident belief that these disputed points will be cleared up by the present methods of research,—a research conducted as we know on purely material lines. Needless to state of our equally confident belief that such partial methods are doomed to failure. Indeed Krapotkin admits sadly that on many important points (*re* the sun) "final results" are "extremely discordant"! He then turns his attention to plants, their methods of growth and nutrition. Here he frankly declares that "the merely physical explanations of life-phenomena in plants which have hitherto been in vogue are no longer found sufficient." Some very interesting particulars of the effects of light—or its partial exclusion—on various flowers are given. Curiously enough the following and concluding sentences of his article chime in wonderfully with certain observations in a paper given in a recently published number of "Transactions of the Scottish Lodge T. S." The paper, which is a most interesting and original one, is stated to have been written "by an English Adept," expressly for the Scottish Lodge. Krapotkin concludes thus:—

"The above-mentioned researches, and many more which could be mentioned besides, already prove that it lies, to a great extent, in men's hands to modify the shape, the structure, and the general aspect of plants. Not only on the long and circuitous way of selection of casual variations, but also by the direct method of appealing to environment to produce the desired variations, and to make a start with them. This is what Nature does every day and everywhere on a gigantic scale."

Professor Dewar is still conducting his most interesting experiments, as I see by notices thereof continually appearing in newspaper and magazine. In the current number of the *Edinburgh Review* there is an article on "The Liquefaction of Gas," which gives accounts of these experiments of his, of which the writer says that "By Professor Dewar's researches some approach has for the first time been made to realising, in the laboratory, interstellar conditions." Among other curious

results enumerated—results which are admitted to have great significance—are the effects of cold upon colour, sulphur turns white, vermilion fades to pale orange; whereas “blue tints, no less than organic colours of every shade, appear indifferent to temperature.” This should be interesting to the student, and it would be both curious and instructive to hear what the alchemist has to say to these strange metamorphoses.

In a recent number of the *Spectator* a writer speculates as to why those who believe wizards nearly always prefer to consult those of a race inferior to their own, or who are in circumstances where their occult powers are of no use to themselves. After quoting several instances, including a most comical charm used by a New York negro wizard for recalling unfaithful lovers, he comes to the conclusion that the true reason must lie in the idea that powers are appealed to which are “hostile to God”, and that those of an inferior race would naturally be nearer to such evil powers! This, as an example of crooked and one-sided reasoning, is quite inimitable. The writer further suggests that this is why all the “greater creeds” have regarded wizards with horror, and the best Roman Catholics look upon spiritualism with antipathy and disgust. Truly, for ignorance always fears what it cannot—or will not—understand.

A writer in this month's *Cornhill* seems to have been disporting himself on the astral plane to some effect, in that he has produced a most interesting article on “the sensations experienced by an Hachisch eater,” as a result of his wanderings. His descriptions are most vivid and sensational; here is an example:—

“Thoughts seized on me with fury, and unchained and disentangled themselves by torrents in my brain, and developed a rapid succession of geometrical combinations which appeared to be the simplest, as well as the most exact, expression of those ideas which one is obliged to render in an approximate manner by prolix words of gross moulding. I should have liked to fix on paper these fugitive figures of my *visible* thoughts, but the rapidity of their succession absolutely excluded me from this complicated operation. My head became as it were the burning source of fireworks, throwing up bouquets of stars, in dazzling forms, but of perfect design, of a light so intense and of colours so brilliant that nothing in nature had ever equalled them.”

The writer further tells how completely he lost all idea of *time*; how he appeared to be gifted with the lightness of a sponge (small wonder, if he was “out in his astral”) and had to hold on firmly to a tree! Then that he towered “above the horizon,” so large did he grow; and various other—“illusions.” For of course these experiences are all relegated by our intelligent narrator to the realm of unreality. Students will, however, recognise many of these “illusions” as being only too real in the realm of fact and experience.

Mr. Frank Podmore, of the Psychological Research Society, is publishing a volume very shortly bearing the portentous title “Aspirations and Thought-transference: or, the Communication of Sensations, Ideas, Emotions, otherwise than by the known Senses.” I hear that the book will contain some really interesting data; certainly the names of Professors Lodge and Sedgwick are vouchers for something a little out of the common run of ordinary so-called psychic investigation.

INDIA.

After leaving Ernacolum, Mr. K. Narayanaswamier visited the following places, delivered lectures to the public and created a good deal of interest in matters theosophical:—Parur, Calicut, Palghat, Bhawani, Salem and Trichengode. The long defunct Branch at Pallachi has been revived, and this was mainly due to our brother. On the whole, his tour has been very successful and almost all the branches in Southern India have been visited by him.

Bro. J. Srinivasa Row visited Bellary and adjacent places, and to popularise theosophic ideas amongst the masses, delivered about ten lectures in Telugu. These lectures have produced very excellent effects, and enquiries pour into this office for information about the T. S. and its principles. Our brother is a good Telugu scholar, commanding local respect, and his public lectures are likely to do more good in the Ceded Districts and the Northern Circars.

Bro. C. Kotayya, who has been for some time unwell, has thoroughly recovered himself. He is now recruiting his health and will begin branch visiting in due course.

Pandit Bhawani Sanker is taking rest in Mangalore, utilising his leisure for the best purpose possible. He is translating the *Kalki Purâna*, a portion of which has already appeared in *Lucifer*.

A Sanskrit School has been started by the Jallandhur Branch, known by the name of "H. P. B. Sanskrit School." Miss F. H. Müller delivered a lecture at this place, and the formation of the school is almost entirely due to the pecuniary support rendered by her on the occasion and promised for the future. Our esteemed sister visited also the Lahore Branch and encouraged its members to active work. Her stay in India has been of much use in the North.

An association has been formed in Nilphamari, known as "The Aryan Boys' League," under the guidance of Babu Umanath Ghoshal, the President of the local Branch T. S.

As notified in the June *Theosophist*, the school for the education of Pariahs was opened very near to our Adyar compound a week ago. Mr. Ryden, acting under the instruction of the President-Founder, formally opened the institution with 25 boys to begin with. The school is to be managed by the Pariah community of Adyar, under the direction and guidance of the P. F., who is its sole supporter. The boys will be taught reading and writing in English and Tamil and speaking Hindustani. The institution will supply the real want of a degraded community if properly managed and kept up.

The Bankipore and the Patna Boys' Associations are doing very well under the management of the local Theosophists.

The lectures delivered by Mrs. Besant in Bombay were reported *verbatim* by a reporter specially engaged for the occasion, and have been sent to London for correction. They will be published in book form by the Bombay Branch in due course.

The Midnapore and the Mozufferpore branches already have requested that their stations be included in the programme of Mrs. Besant's tour in the next cold weather. Due attention will be paid to their invitations when the arrangements are made.

The following movement deserves public attention and support. Many nobles have taken part in the organisation :

“THE SANATAN DHARMA RAKSHAK SANSKRIT COLLEGE, MEERUT
(N. W. P.).

Under the distinguished patronage of the Sanatan Dharmavalambi Chiefs and Nobles of India ; and under the care of all Dharma Sabhas and Theosophic Societies.

The institution has been established to carry into practice the third resolution of the monstrous meeting of “Nigamagam” Dharma Sabha of the Sadhus and Grihastas of all parts of India in the last Triveny-mahākumbhamela.

Object :—To form a model institution in India for protecting and reviving the Sanatan Dharma by practical means of higher Sanskrit education and religious training.

The necessity for the religious and moral regeneration of India is apparent to all those who have a mind to feel for the present degraded condition of our dear motherland. And there is none perhaps to deny the greatest importance of such an institution in India. Now the College has been founded at Meerut, considering it to be the healthiest place in Upper India and within the limits of ‘Bramhavarta,’ the most sacred part of India and the principal seat of our holy Rishis.”

P. R. V.

CUTTINGS AND COMMENTS.

*Dogmatism
and Ignorance.*

“Processes of thought may be so concentrated in definite channels as to be automatic, as we have already seen in unconscious cerebration. Narrowness of mind, dogmatism, bigotry, result from undue concentration of thought-processes, in questions of opinion concerning which the mind should be kept open to receive fresh lights, from whatever source they come. Here we see the well-known connection between dogmatism and ignorance. Only ignorance can make possible dogmatism in matters of opinion. And ignorance is unconsciousness of all those associations which constitute knowledge. It is accompanied by limited diffusion of nerve substance.” These wise words are taken from “The Springs of Conduct,” by C. Lloyd Morgan.

*Max Müller
on Child-
widows.*

Prof. Max Müller in the course of a long letter to the *Times* on the child-widows of India, writes as follows :—

“As it always happens, a number of natives of the better sort came forward to maintain that the newspaper accounts of cruelties inflicted on young widows in India are very much exaggerated. Who would deny that there are thousands of well-conducted families in India in which the young widow of any member of the family is treated with respect and kindness—nay, with a mixture of pity and reverence? No doubt they are made to work, and in many cases the work, which was formerly done by them with-

out demur, appears now, particularly if they have received a better education, irksome and degrading to many of them. To say that all widows, and more particularly all child-widows, are ill-treated by relatives, or encouraged to lead a disreputable life, is certainly a falsehood, and a falsehood that could find no credence amongst people acquainted with the true Indian character, and with the very strong family feeling that prevails among the better classes. But admitting all this, it cannot be denied that there are frequent exceptions, and that the law provides no remedy for them. On the contrary, the law recognises the right of each family to claim the widows who have run away from their homes, however intolerable their treatment may have been. Nor can the results of this system be denied. The number of young widows who are driven to a more or less disreputable mode of life is considerable, and though it is difficult to get evidence as to cruelties exercised within the sacred precincts of a private house, cases of runaway widows and cases of suicides among them crop up again and again in the records of the police courts. These cases may be exceptional, but they may also be symptomatic of a widespread disease which it is nowhere more easy to conceal than in India. Pandita Ramabai as well as Babu Sasipada Banerjee, who have both for many years maintained a refuge for widows, could tell, and have told, heart-sickening stories. The last case that has attracted attention in India is sad, but very simple. A young widow, after the death of her husband last January, was so depressed in spirits at the thought of the life she would have to live that she refused to take any food. On the regular fast-day for Hindu widows, when they are not allowed even a drop of water, she retired to her room saying that she was going to observe the day as a close fast. At 4-30 P.M. she was found unconscious, and there being no one in the house, information was sent to her brother. The latter came with two doctors, but she was dead before their arrival. Some narcotic poison seems to have accelerated her death. Who is to blame? It will be said, Was it not simply a case of suicide from grief, which may happen in any country, and not in India only? Not quite so. It was the humiliation and the austerity of a Hindu widow's life which proved too much for her as for other young widows. Death seems preferable to a life of continual misery. If there were a life, if not of happiness, at least of usefulness left open to them, they would as little think of starving themselves to death as the widows in any other country. In all these cases the law seems impotent. Who can prove that a person who starves herself to death did not die a natural death? Who has a right to enter a house, or to examine the ladies of zenana, in order to carry on in India the work which in England is so nobly done by the Society for preventing cruelty towards children? If there is a country where such a society ought to exist and would find plenty of work to do, it is India, only it would have to protect not children only, but that strange product of India, and of India only, the child-widows, children who are formally married to elderly men belonging to good families, who often never see their husbands, but who, when their husbands die, are doomed for life to an existence which in the best cases is one of joyless drudgery, excluding all hope of renewed happiness, and fully accounting for the eagerness of Indian widows in former times to die on the same pile with their husbands, or, as the law does no longer allow this, to end their life by slow starvation, or by jumping into a well."

Said a young person to me, aboard the "Peshawur," the other day: "Really, the natives (of India) are getting quite civilised: they sit at tables and eat off of plates, just like ourselves!" She was a light-tinted Eurasian of twenty, going "home" to the land of her (paternal) ancestors to polish up a bit and return again in due time. She sat opposite me at table, and favoured the company with such original remarks as the above from time to time. "Did you ever eat curry and rice off a plantain-leaf with your fingers?" I asked. "Why no, of course not: did you?" she rejoined. Her surprise on hearing that I had committed this solecism in manners countless times was amusing in the extreme. I told her I had that very morning been reading a book which would give her a fair idea of some of the blessings of modern civilisation, and data by which she might judge whether the price paid by society for the acquired habit of sitting at tables and eating off half-washed plates was not a trifle high. I pointed out the following passages in the late Mr. Montague Williams' "Round London;"* calling attention to the fact that the author was a Q. C. and one of the best known Police Magistrates of London:

"If any one has any doubts as to the brutalities practised on women by men, let him visit the London Hospital on a Saturday night. Very terrible sights will meet his eye. Sometimes as many as twelve or fourteen women may be seen seated in the receiving-room, waiting for their bruised and bleeding faces and bodies to be attended to. In nine cases out of ten the injuries have been inflicted by brutal and perhaps drunken husbands. The nurses tell me, however, that any remarks they may make reflecting on the aggressors are received with great indignation by the sufferers. They positively will not hear a single word against the cowardly ruffians."

Mr. C. Mostyn writes to the *Spectator*:—In the first volume of the *Saturday Magazine*, 1832, occurs the following account of a Brahmin named Sheshal, who was then performing this feat at Tanjore, in Madras:—

"He exhibited before me in the following manner: he first allowed me to examine a stool about 18 in. in height, on the seat of which were two brass stars inlaid, a little larger than a dollar; he then displayed a hollow bamboo, 2 ft. in length, and $2\frac{1}{2}$ in. in diameter. The next article was a roll of antelope skin, perhaps 4 in. in circumference and 2 ft. in length. The man then concealed himself in a large shawl, with these three articles and a large bag, after a delay of five minutes, during which he appeared very busy under the shawl, he ordered the covering to be taken off him, and he was discovered actually sitting cross-legged in the air, but leaning his right arm on the antelope skin, which communicated horizontally with the hollow bamboo, which again was connected perpendicularly with the stool, directly over one of the brass stars. He sat for more than half an hour counting his beads in his right hand, and without once changing the expression of his countenance, which was quite calm, and as if this new mode of sitting was

* London, Macmillan & Co., 1894. Colonial Library Series.

no exertion to him. I saw him exhibit four times, and each time tried my utmost to discover the secret, but without success. A large bribe was offered to induce him to reveal his mode of performance, but he declined the explanation. I account for it thus: 'The brass stars in the stool conceal a socket for a steel rod passing through the hollow bamboo, the antelope skin conceals another steel rod which is screwed into the one in the bamboo; other rods pass through the man's sleeve and down his body, which support a ring in which he sits.'

The *Civil and Military Gazette* of a recent date contains the following interesting paragraph with reference to the supposed speedy termination of the special sanctity of the Ganges, foretold in Hindu writings. As to the accuracy of the statements we are not in a position to say anything. Perhaps some of our Hindu readers may be able to contribute information on the subject.

"With regard to the prophecy of the fate of Hardwar, which we referred to yesterday, it may be pointed out that according to Hindu sacred writings the special sanctity of the Ganges comes to an end in 1895, after which the Nerbudda will become the chief sacred river of India, and will so continue for ever. In 1835 the people near Jubbulpore assured Sir William Sleeman that the waters of the latter stream were already so much more sacred than those of the Ganges, that to see them is sufficient to cleanse men from their sins, whereas the Ganges must be touched before it can have that effect. We are now on the eve of the completion of the period of the Ganges' sanctity, but so far as we can see, and from all we can gather of the religious feelings of the people, there is no diminution among Hindus of reverence for the river which has claimed their special veneration for so many centuries. Nor is it easy to believe that the enormous interests bound up with the shrines and sacred cities on its banks can be lightly disposed of and that the priests and people concerned in their reputation will suffer, much less aid in divesting these holy places of their immemorial sanctity, and the diversion of their worshippers to a distant region and a rival river. At the same time we are so ignorant of the religious feelings and the religious movements that sway the people, that we cannot be certain that the knowledge of this event is not widely spread even among the most ignorant classes, and that the change is not accepted and prepared for. It may easily prove that the mysterious marks on the mango trees which have been puzzling us here and agitating some of our friends at home, are in reality only a signal or warning that the day is at hand when the sanctity of the great river which sweeps through Behar will pass away for ever. If the prophecy which we quoted yesterday of the impending destruction of Hardwar should be realised owing to the agency of the Gohna landslip, it may result—taken in conjunction with the undoubted declaration of sacred books regarding the Ganges—in bringing about a change in the religious habits of the people which would have the most far-reaching consequences."

The *Madras Mail* of June 5th publishes a long article from a London correspondent about a "recent passage of arms" between Mrs. Besant and Dr. Lunn. After distributing his favours and blows nearly equally

Mrs. Besant
and
Dr. Lunn.

the self-appointed umpire apparently decides in favour of Mrs. Besant. We extract the following from the article in question :—

“Mrs. Besant in her reply followed her antagonist very closely along the line of his argument, giving him points in some cases and dealing generously with him even where he was weak. And the spirit as well as the drift of her reply may be gathered at a glance from her opening and closing sentences. ‘Nothing can be gained to the cause of truth,’ she says, ‘by one-sidedness, nor to the cause of religion by destroying the one channel through which the spiritual life can reach two hundred millions of our fellow-subjects.’ . . . ‘I do not desire to set Hinduism and Christianity in contrast, for I plead for peace and have no wish to stir up strife. I do not ask Christians to forsake Christ’s teaching for that of the Vedas, or of the Buddhist writings. I only ask them to give to Hindus and Buddhists the same respect they claim for themselves. Do they not all inspire noble and gentle lives, do they not all comfort man in sorrow, smile on him in joy ; and might not each do well to worship and copy his own ideal, instead of throwing stones at or belittling the Divine ideal of his brother?’ Mrs. Besant’s words were not unsupported by argument. Indeed they were so well sustained, that I may venture to suggest perhaps, that if Dr. Lunn’s sermon is intended as the first instalment of the paper on Hindu Idolatry, which he proposes to read at the Grindewald Conference on the 8th August, it will be well for him to revise his manuscript. Brahminical ignorance, Mrs. Besant rightly contends, is in itself no proof of the decay of philosophic Hinduism. ‘Let me,’ she adds, ‘quote but a single passage as a sample of this ancient teaching :—‘God, builder of all, the great Spirit, always abiding in the hearts of men, is revealed by the heart, by discrimination, by thought. They who thus know Him, become immortal. By such knowledge the soul is liberated from all the bonds that enchain it, and hold it down, so that it obtains union with God the cessation of grief and perfect joy.’ Schopenhauer’s opinion of the books from which the above is a quotation, was, that in the whole world there is no study so elevating as the Upanishads, an opinion which Professor Max Müller in his last lecture before the Royal Institution declared he could wholly endorse.

“Mrs. Besant was neither so happy nor so convincing in dealing with Dr. Lunn’s denunciation of the demoralising tendency of *popular* Hinduism, which she condemned as an ‘unsympathetic presentation of an alien creed, calculated to increase hatred and sectarian bigotry.’ ‘I have used the same weapons myself in times past,’ she said. ‘Is it not better to give up the use of hard language and try to understand what our brother is trying to reach?’ But Mrs. Bessant says nothing of the indecent orgies of *S’akti Pooja*, nor of the lasciviousness of the Holi festival, nor of the legalised indecencies of Khandoba worship, nor of the terrible superstitions of Vallabhacharis. While these things last, and as long as there are 12,000 dancing girls attached to the temples in the Madras Presidency alone, so long will it be impossible, in this respect at least, to turn the tables on assailants like Dr. Lunn, who, alas, has facts and figures behind him which cannot be ignored, because they are backed by statements in the last Census Report.”

may say that the Morya alphabet, the oldest we know in India, is the same alphabet as the Nāgarī; which, masked under superficial differences, is the model of all Indian alphabets, from Hindi and Bengali to Tamil and Telugu. So that, in the days of the Morya alphabet, Indian letters were in a practically perfect form, and had reached the last and highest stage of development. Now this last and highest stage of development, with its wonderfully perfect system of vowels, represent many centuries of growth from the Semitic model, supposing the Indian alphabet was derived from a Semitic source. There must, therefore, have been a long period of growth between the adoption of a Semitic model by the Indians, supposing such a model to have been adopted, and the days of the Morya alphabet. Now the days of the Morya alphabet can be fixed with great certainty and precision. We have, on the one hand, mention of certain Western rulers in the Asoka inscriptions, and, on the other, we have the chronology of Buddhism. We can therefore say that, in the days of the Buddhist monarch, Asoka, and the Morya alphabet, several centuries of development must be credited to Indian writing. Following up this argument, Dr. Taylor concludes, on perfectly sound and intelligible grounds, that we must date the antiquity of Indian writing some time, probably several centuries, before the rise of Buddhism, in order to allow time for the high development which we know was practically complete in the days of the Buddhist monarch Asoka. Turning again to the Western side of the question, Dr. Isaac Taylor, who believes that the Indian alphabet is derived from a Semitic source, is led to seek for a Semitic alphabet which might have served as the Indian model. This Semitic alphabet must furnish certain characteristics. It must be old enough to allow for several centuries of growth between its adoption and the days of King Asoka and the Morya alphabet. It must represent a fair likeness to the Morya alphabet in the form and shape of the letters. It must further be shown that its adoption by the peoples of India could naturally and easily have taken place. These three characteristics are furnished by a Semitic alphabet of Arabia Felix, which Dr. Taylor places about a thousand years before our era; and which is therefore old enough to allow of a fairly high development before the days of Asoka. In form it fairly resembles the Morya alphabet, being, like the latter, chiefly formed of squares and circles. It is also fairly accessible to India, as we know that, about that time,—three thousand years ago,—Arabia Felix was the inter-port between India and the West. One evidence for this is the use of Indian names for “ivory, apes, and peacocks, and almuq or alqum trees,” in the Hebrew story of King Solomon, whose date is supposed to be about a thousand years before our era.

Dr. Taylor supposes that the Indian alphabet was actually derived from this Arabian original, some thousand years before our era; or, roughly, three thousand years ago; and that, consequently, the Indians were acquainted with writing some four or five centuries *before* Buddha. This is an enormous advance on the Indo-Germanic theory, which placed the beginnings of Indian writing some centuries *after* Buddha; and this advance is made by sure and reliable methods; and not by unreliable negative evidence, as in the case of the Indo-Germanic school. Dr. Taylor's conclusion is, therefore, this: if Indian writing was derived from a Semitic model, the facts of the case demand that this derivation must have taken place about a thousand years before our era; that is, about three thousand years ago. This is a remarkable instance of the tendency which we have more than once noted recently; the tendency of Indian dates to move back slowly through the ages; the tendency of Indian antiquity to expand and open out into wide and wider spaces. And it is certain that this expansion of India's past, or rather of our understanding of it, has only just begun; and will go far further before it ceases; how far, we as yet only dimly guess.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1894.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 20th of May, 1894 :—

				RS.	A.	P.
ANNIVERSARY FUND.						
T. J. Charlton, Annual Dues	1	14 0
C. D. Carver, Annual Dues of 4 members	7	8 0
HEAD-QUARTERS FUND.						
An "F. T. S."	1	0 0
T. J. Charlton, Donation	13	3 0
Do. Entrance Fee	4	11 10
C. D. Carver do for 4 Members	18	11 0
SUSPENSE ACCOUNT.						
C. Sambia	2	0 0
Babu Sivadatta	2	0 0
Cuddapah T. S.	50	0 0
T. M. Sunderampillay.	10	0 0

SVEN RYDEN,

Actg. Treasurer, T. S.

ADYAR, 20th May 1894.

EUROPEAN SECTION T. S.

A Charter has been issued to five members of the T. S. at York, England, to form a Lodge under the name of "York Lodge" T. S.

G. R. S. MEAD,

Gen. Sec., Eur. Sec. T. S.

The Annual Convention is fixed for July 12th and 13th.

THE T. S. AND INDIAN SECTION HEAD-QUARTERS.

We have been asked to publish the following and do so with pleasure, as it will doubtless serve to correct misapprehensions caused through the remarkable statements which one of our members has thought fit to make at the recent American Section Convention :—

TO THE MEMBERS OF THE INDIAN SECTION.

MY DEAR BROTHERS,

1. You will remember that it has long been my earnest desire to establish central local Head Quarters of our T. S. work at Bombay, Allahabad and Calcutta for the West, North-West and East respectively, and that I have made repeated efforts to carry out this plan, and with regard to Allahabad the prospect is now definitely open.

2. More than once it has been suggested to me that Allahabad would be a more convenient centre for the Head Quarters of our *Indian Section* work (not the Head Quarters of the whole T. S.), than Adyar, and I have been carefully weighing this suggestion. But, of course, no definite steps could be taken in the matter until the Indian Section in Convention had been consulted and had decided thereupon. So the matter therefore still awaits the action of our Convention.

3. It is, therefore, with great surprise and regret that I learn that Countess Wachtmeister, speaking as delegate from the Section at the recent Convention of the American Section, stated that the transfer of the Indian Section Head Quarters to Allahabad has been settled and decided upon. For the decision in such

a matter rests entirely with the Section itself, and without consulting its Convention I should not dream of taking such steps, however strongly I might personally be in favour of them.

4. At our coming Convention in December, when I hope once more to be among you, I propose to bring forward for your consideration and decision a plan upon the lines indicated in paragraph 2. As soon as a workable plan can be formulated, I intend to address to you a letter explaining the heads of this scheme, so that you may carefully consider them with your Branches, in order that when our Convention meets, a wise and well-considered decision may be arrived at.

5. I shall then also ask you to record a most emphatic protest against the proposal of the American Section to remove the Head-Quarters of the Theosophical Society as such, away from the sacred soil of India, the motherland of spiritual science and philosophy. To remove the general Head-Quarters of the T. S. from India would, I am convinced, be disastrous to the Theosophical movement in its spiritual aspect, and I shall ask you to support me in strenuously resisting any such proposal.

6. My purpose in thus addressing you is to prevent any misconception as to the question of transferring either the Indian Section or the General T. S. Head-Quarters; and further that you may feel assured that I should never dream of taking any such important steps without consulting you or contrary to your wishes.

Believe me always,

Fraternally yours,

BERTRAM KEIGHTLEY.

THE ANTIQUITY OF INDIAN WRITING.

(From the *Madras Mail*.)

[By CHARLES JOHNSTON, B. C. S., (Ret.), M. R. A. S.]

If the negative argument as to the newness of Indian writing is entirely worthless, can we build up any positive argument in its place? Let us recall for a moment the history of this negative argument. While examining the Homeric poems, Wolf remarked that they nowhere mention writing, alphabets, or written letters. From this observation he not unnaturally drew the conclusion that in the days of the Homeric poems writing was unknown to the Greeks. It was believed that the Homeric poems belonged to a period some eight or nine centuries before our era; and from this major and minor premise the conclusion was drawn that some eight or nine centuries before our era the Greeks were ignorant of writing. This argument, fairly sound as it seems at first sight, was applied to India. It was found that in the writings of the Vedic age no particular stress was laid upon writing; no specific mention was made of written letters; while great stress was laid on the importance of learning the Vedic hymns by heart, and handing them down by memory. It was further believed, on very slender evidence, that all Sanskrit literature not of the Vedic age, belonged to a period later than the rise of Buddhism, some six centuries before our era. And from this major or minor premise, just as in the case of the Homeric poems, the conclusion was drawn that writing was not known or commonly used in India until this later period of Sanskrit literature which was supposed to take its rise somewhere just outside the threshold of our era; and that consequently the Vedic Indians were illiterate. Then the whirligig of time brought in its revenges. The hard facts of inscriptions in rock, the names of Greek mercenaries carved on the statue of Aba Simbel, proved quite conclusively that the Greeks were familiar with writing in the eighth or ninth century before our era, at the very time when Wolff's argument had shown them, satisfactorily enough, to be illiterate. From this quite incontestible and uncontested fact two conclusions can be drawn. These two conclusions are either that the Greeks were perfectly familiar with writing in the days of the Homeric poems,—supposing the Homeric poems to belong to the eighth or ninth century before our era;—and that, consequently, the negative argument from the silence of the Homeric poems on the subject of writing was utterly worthless; or, that the Homeric poems, if really belonging to an illiterate age, were immensely older than had been supposed; were immensely older than the eighth or ninth century before our era. The first of these conclusions,—that the Greeks were quite familiar with writing in the days of the

Homeric poems, has been excellently discussed by Mr. Andrew Lang; the second conclusion has not yet been sufficiently examined. Then comes the application of the facts to India. If the first conclusion be right, if the silence of the Homeric poems on the subject of writing is perfectly consistent with their origin in an age when writing was quite familiar to the Greeks; then the silence of the Vedic literature on the subject of writing is perfectly consistent with its origin in an age when writing was quite familiar to the peoples of Vedic India. As far as the negative argument is concerned, the peoples of India may have been familiar with writing from the very beginning.

Can we build up any positive argument to take its place? The students of the antiquity of Indian writing may be divided into two schools: those who believe that the Indian alphabets, of which the Nāgarī alphabet is the type, came from a Semitic source; and those who believe that the Indian alphabets arose independently of the Semitic alphabets, and most probably in India itself. Of the first school, who believe that the Indian alphabets have been derived from Semitic models, Dr. Isaac Taylor is certainly the most eminent, sound, and scholarly. His arguments are stated at great length, with wonderful lucidity, and abundant illustration in his monumental work, *The Alphabet*. To discuss the whole argument would demand a volume. But we may roughly trace its outline. Beginning with the hieroglyphics of Egypt, Dr. Taylor shews the various stages which the hieroglyphic signs passed through; at first pictures they ultimately came to represent sounds. Then Dr. Taylor shows how a selection of these sound signs was made by a "Semitic people"; and that from this selection the well-known type of western alphabet was derived; taking its name from *aleph betti*, that is ox and house, the first signs in the earliest Semitic alphabet. This typical alphabet found its way to all western countries, chiefly through the intermediation of the Phœnicians; and our European alphabets are all derived from it. In the first Semitic alphabet there are no vowels, properly so called; only consonants and breathings. The western alphabets gradually developed vowels, according to their needs, by a process which we may illustrate thus. Since Sanskrit words have begun to be represented in western letters, the western type-founders have had to devise a wider vowel system. Hence have arisen a series of accented vowels, especially circumflexed vowels, which did not formerly exist, in English for example. Much in this way, the Western nations developed vowel signs from the not purely vowel signs of the first Semitic alphabet. In this development of vowels, and in the length it has gone in various alphabets, we have a criterion of their closeness to the Semitic original, and therefore of their antiquity. For instance, if we believe that the first Semitic alphabet dates some fifteen centuries before our era, and if we find that five centuries later, another alphabet has developed five true vowel signs, we may roughly generalise and say that it takes five centuries to develop five vowels. If then, we find another alphabet which has developed only two vowels, we shall be justified in placing it nearer the Semitic original; and in saying, roughly, that it represents two centuries of growth, and therefore dates from two centuries after the Semitic Original; dates, that is, some thirteen centuries before our era. This is only an illustration, it must be remembered; but it fairly represents the form of argument which may safely be used to establish the antiquity of an alphabet, and the number of centuries' growth which it represents. So much for this question from the Western side. Let us approach it from the Eastern. The oldest known and certainly dateable writing in India is the famous series of inscriptions of the Buddhist King Asoka. These inscriptions, beginning with the words, *Devānam Piya Piya-dasi*, "Priyadarshin, the beloved of the Gods," are in Pali, the sacred language of Buddhism; and are in what is best called the Morya alphabet. The forms of this alphabet are chiefly squares and circles; the simplest of all signs that could be used to represent sounds. In only one notable particular does this Morya alphabet differ from the typical Nāgarī alphabet of India, and that is in having only one sibilant instead of three. This peculiarity is due to the fact that there is only one sibilant in Pali. But for this, we