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# THE THEOSOPHIST.

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

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

VOL. XIII. NO. 11. AUGUST, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

CHAPTER V.

OUT of the sea of controversy into which H. P. B. and I were plunged by my *Graphic* letters and my book; Mr. Owen's article on Katie King and interleaved disclaimer, in the January (1875) *Atlantic Monthly*; General Lippitt's contributions to the *Galaxy* (December, 1874) and the *Banner of Light*; the attacks upon and defences of the Holmes mediums; and the universal discussion of Spiritualism in the American and European press,—were churned certain precious things: among them, the forcing of Eastern occult ideas upon Western attention, and the birth of the Theosophical Society. How little did I dream that such far-reaching consequences would result from my visit to that obscure, hill-embayed hamlet in the Green Mountains of Vermont!

To show the natural stages by which the Society came into being, we must glance at the earlier letters written to the press by its two actual pioneers and parents (of which I have an incomplete set of copies.)

As already explained, the self-advertising attack of the late Dr. George M. Beard—an electropathic physician of New York City—upon the Eddys, and his wild and false assertion that he could imitate the form-apparitions with “three dollars worth of drapery,” lashed H. P. B. into the Berserker writing-rage and made her send the

\* 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 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 phenomena 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, 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.

*Graphic* that caustic reply, covering a bet of \$ 500 that he could not make good his boast, which first acquainted the American public with her existence and name. Naturally, people took sides; the friends of Spiritualism and the mediums siding with H. P. B., while the opponents, especially the materialistically inclined scientists, ranged themselves in the cohort of Dr. Beard's supporters. The one who profited by the dispute was Beard, whose *ruse*—worthy of Pears, Beecham or Siegel—advertised him and his Electricity beyond his expectations. Profiting by the chance, he gave a thoroughly well advertised lecture on this subject, and another, if I remember aright, upon Mesmerism and Thought-reading, at the New York Academy of Music. The *Banner of Light*, the *R. P. Journal* and other papers, commenting upon H. P. B.'s anti-Beard letter, she replied, and so, very speedily found herself with her hands full of controversy. As I said before, she took up the attitude of an out-and-out Spiritualist, who not only believed but *know* that the powers behind the mediums, which wrote, produced physical phenomena, talked in air-formed voices, and even showed their entire forms or disconnected faces, hands, feet or other members, were the earth-haunting spirits of the dead; neither more nor less. In a previous chapter I quoted passages from her published letters and in articles going to prove this, and in her very first letter to me, written from New York within a week after she left me at Chittendon, (October, 1874) addressing me as "Dear Friend" and signing herself "Jack," and in her second one, dated six days later and signed "Jack Blavatsky," she entreats me not to praise the mediumistic musical performance of one Jesse Sheppard, whose pretence to having sung before the Czar, and other boasts, she had discovered to be absolutely false; as such a course on my part would "injure Spiritualism more than anything else in the world."\* "I speak to you," she tells me, "as a true friend to yourself and (as a) Spiritualist anxious to save Spiritualism from a danger." In the same letter, referring to a promise given her by "Mayflower" and "George Dix," two of the alleged spirit-controls of Horatio Eddy, that they would help her by influencing the Judge before whom was pending her lawsuit to recover the money put into the Long Island market-garden copartnership—she says: "Mayflower was right, Judge \* \* \* came in with another decision in my favor." Did she believe, then, that medium-controlling spirits could and would influence justices? If not, what does her language imply? Either she was a Spiritualist, or so represented herself for the time being, with the ulterior design of gradually shifting Spiritualists from the Western to the Eastern platform of belief in regard to the mediumistic phenomena. In her anti-Beard letter (*N. Y. Daily*

\* Led by his unlucky star, Sheppard—she writes—had brought her a lot of his St. Petersburg credentials, in Russian, to translate. Among them she found a Police license to sing at the Salle Koch, a low lager bier saloon and dance hall, resorted to by dissipated characters of both sexes, and a music-master's bill for 32 Roubles, for teaching him certain Russian songs—which we heard him sing at Eddy's, in a dark séance when he was ostensibly under the control of *Grisi* and *Lablache*!

*Graphic*, Nov. 13, 1874.) she says—speaking of the incident of the bringing to her by the "spirits" of Horatio Eddy, of a decoration-buckle that had been buried with her Father's body, at Stavropol—"I deem it my duty as a Spiritualist to, etc., etc." Later on, she told me that the outburst of mediumistic phenomena had been caused by the Brotherhood of Adepts as an evolutionary agency, and I embodied this idea in a phrase in my book (*P. O. W.* pp. 454, top), suggesting the thinkable hypothesis that such might be the fact. But then, in that case, the spiritualistic outbreak could not be regarded as absolutely maleficent, as some extremists have depicted it; for it is inconceivable—at least to me, who know them—that those Elder Brothers of Humanity would ever employ, even for the ultimate good of the race, an agency in itself absolutely bad. The Jesuit motto, *Finis coronat opus*, is *not* written on the temple walls of the Fraternity.

In the same number of the *Daily Graphic* to which she contributed her anti-Beard letter, was published her biography, from notes furnished by herself. She says, "In 1858, I returned to Paris and made the acquaintance of Daniel Home, the Spiritualist...Home converted me to Spiritualism.....After this I went to Russia. I converted my father to Spiritualism." In an article defending the Holmes mediums from the treacherous attack of their ex partner and show-manager, Dr. Child, she speaks of Spiritualism as "*our* belief" and "*our* cause"; and again, "the whole belief of *us* Spiritualists;" still further, "If we Spiritualists are to be laughed at, and scoffed, and ridiculed, and sneered at, we ought to know at least the reason why." Certainly; and some of her surviving colleagues might profitably keep it in mind. In the *Spiritual Scientist* of March 8th, 1875, she says that a certain thing would "go towards showing that, notwithstanding the divine truth of our faith (Spiritualism) and the teachings of our invisible guardians (the spirits of the circles) some Spiritualists have not profited by them, to learn impartiality and justice."

This was both courageous and magnanimous on her part; thoroughly characteristic of the way in which she flung herself into the forefront of battle for any cause that she took up. Her sympathies for liberty and free-thought led her to follow, with several other ladies, the victory-bringing flag of Garibaldi, the Liberator, and to plunge into the thick of the carnage at Mentana; and so now, when she saw the Spiritual Idea battling against Materialistic Science, no fear of contamination by contact with fraudulent mediums, evil spirits, or cliques of Spiritualists who preached and practised Free-love and the breaking of healthy social bonds, made her hesitate for one moment about taking her stand on the side of Spiritualism. Her policy may be condemned by some, her language—as seen in the few specimens, out of many, above quoted—be regarded as a full endorsement of the very Spiritualism she afterwards so mercilessly criticised; but to judge her fairly, one must try and put himself beside her under the then existing conditions: he must try to

realise how much she knew, both in theory and practice, about psychical phenomena that the world needed to know before casting itself into the lethal stream of Materialism. Many of us would have used much more guarded language, and thus avoided leaving behind us such a tangle of contradictions and confusion; but then she was exceptional in every respect—in mental and psychical powers, in temperament—for who that has read Russian history does not know the fiery independence and lightning-defying boldness of the Dolgorouki blood—and in method of controversy. One object of this narrative is to show that, with all human frailties and eccentricities that may be ascribed to her, she was a great, high-towering personage, who did a great altruistic work for the world, and was rewarded with savage ingratitude and blinded depreciation.

Her instructions to me about the existence of the elemental spirit world went on—as before noted—pace with our private intercourse with (alleged) rapping spirits, and so, long before I had adopted the Eastern theory of pisachas and bhūtas, called by us elementaries,\* I had come to distinguish the two unlike classes of phenomena-working agents, the sub-human nature-spirits, and the earth-bound, ex-human elementaries. Towards the close of the Winter season of 1874-5, while at Hartford seeing my book through the press, but too late for me to re-write it, I had the rare chance of consulting the superb collection of books on the occult sciences in the Watkinson Library of Reference, made for it by Dr. H. C. Trumbull, the erudite Librarian. \*\* I was thus pretty well prepared to understand H. P. B.'s verbal explanations, and her many surprising psychical phenomena in illustration of them. This course of preparatory reading, lectures and phenomena also stood me in good stead when she addressed herself to the laborious task of writing "Isis Unveiled," and enlisted me as her helper.

It was in the first quarter of the year 1875, that we became interested in the *Spiritual Scientist*, a small but bright and independent journal, published and edited in Boston, by Mr. E. Gerry Brown. The crying need of the hour was a paper which, while recognized as an organ of Spiritualism, could be induced to help in bringing Spiritualists to scrutinize more closely the behaviour and pretended psychical gifts of their mediums, and to patiently listen to the Oriental theories of spirit being and intercourse with the living. The older journals of that class were, what might be termed too orthodox, while Mr. Brown's speciality seemed to be to win his way by fearless criticism of abuses. I do not remember how, exactly, our relations with him were brought about, nor what preceded the publication of H. P. B.'s letter (*Sp. Sci.* March 8, 1875), but certainly within the next month he had been taken under

\* In point of fact, both of us used to call the spirits of the elements "elementaries", thus causing much confusion, but when "Isis" was being written, I suggested that we should employ the distinctive terms 'elemental' and 'elementary' in the connections they have ever since had. It is too late to change them now, else I should do it.

\*\* For a partial, but very useful, bibliography of the subject, see the compilation at the end of my Eddy book, made for me by Mr. Fletcher, the Assistant Librarian.

the favor of the powers behind H. P. B. and, in the number of the journal in question, for April 17th, appeared the very notable circular headed "Important to Spiritualists." The importance of it to Mr. Gerry Brown was in the promise (fairly redeemed)\* it embodied of literary and pecuniary help to be given him, while to the public which concerned itself in the question of Spiritualism, it held out the profitable idea that the paper would be used as the organ of the new movement for placing American Spiritualism on a more philosophical and intellectual basis. The circular stated that the leading Spiritualist papers were "compelled to devote most of their space to communications of a trivial and purely personal character, interesting only to the friends of the spirits sending them..." and to beginners. The London *Spiritualist* and Paris *Revue Spirite* were cited as "examples of the kind of paper that should have been established in this country (U. S. A.) long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of . . . circles." The third paragraph read as follows:

"It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability."†

\* Professor Buchanan, Epes Sargent, Charles Sotheran and other known writers, not to mention our two selves, began contributing to his columns, and H. P. B. and I gave him several hundred dollars towards current expenses. The latter form of help was acknowledged in his 'leader' of June 10, 1875, entitled "Rock Bottom." While lasted our intercourse with Mr. Brown it was very pleasant.

† I was then and have since often been reproached by Spiritualists for the severity of my strictures upon the prevalent large admixture of immoral views and behaviour among mediums and whole groups of pretended Spiritualists, but I never wrote more caustic things about them than are to be found in the newspaper articles and books of leading writers among themselves. To say nothing of the sweeping and savage depreciation of the whole company of his brother mediums and psychics, by that peacock medium, Home, Mrs. Hardinge Britten says ("Nineteenth Century Miracles," p 426,) that her spirit guides had told her that "the worst foes of Spiritualism would be of its own household, and the cruellest stabs directed against it, would be dealt by the hands of Spiritualists themselves." In another place she says; "and thus this great cause, like many another of the world's purest Messiahs, has been lifted up on the cross of martyrdom between the thieves of licentiousness and cupidity;" if it had not died out, "it is not for lack of every available effort on the part of humanity to sap its integrity by internal corruption, as well as by external antagonism." . . . Free-love "had expanded from an incipient germ to the full maturity of a wide-spread movement." . . . "The monstrous flow of licentious doctrine, often illustrated by monstrous licentiousness of life and conduct, which for a certain period of time spread like an evil contagion throughout the United States. . . cast a most unjust and ruinous ill-odour over the reputation and belief of tens of thousands of innocent persons, etc." No, I never wrote anything as strong as that; though even Mrs. Britten has not exaggerated the unsavory condition of affairs produced by the unrestricted encouragement of intercourse between the living and the dead. To regulate this intercourse, to announce its perils, and to show what was true Spiritualism and how man can develop true spirituality, was plainly H. P. B.'s design and her motive for declaring herself a Spiritualist. This will be evident, I think, to those who follow her course throughout, to the day of her death.

I wrote every word of this Circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we—H. P. B. and I—should help the Editor of the *Scientist* at what was, to him, a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the Circular was in type at the printer's, and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I enquired of H. P. B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: "*For the Committee of Seven, BROTHERHOOD OF LUXOR.*"\* And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Universal Mystic Brotherhood.\* Up to this time she had not even seen the Circular, but now I took one to her myself and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name under which I knew the (Egyptian) adept under whose orders I was then studying and working. Later, I received a certificate, written in gold ink on a thick green paper, to the effect that I was attached to this "Observatory," and that three (named) Masters had me under their scrutiny. This title, Brotherhood of Luxor, was pilfered by the schemers who started, several years later, the gudgeon-trap called "The H. B. of L." The existence of the real Lodge is mentioned in Kenneth Mackenzie's "Royal Masonic Cyclopædia," (p. 461.)

Nothing in my early occult experience during this H. P. B. epoch, made a deeper impression on my mind than the above acrostic. It proved to me that space was no bar to the transmission of thought-suggestions from the teacher's to the pupil's brain; and it supported the theory that, in the doing of world-work, the agent may often be actually led by overseeing directors to do things which they choose to have done, without his being at all conscious that his mind is not functioning under the sole impulse of its controlling Ego. Applying this, not unreasonable or unscientific, theory to the whole history of the Theosophical Society, who can say in what proportion of cases any of us has been unconsciously doing what had to be done, but might not have been done if no external influence had given us the push? And how many of the wretched mistakes, mis-steps and injurious eccentricities that have occurred, or been shown, by either of us, were due to our just being left to follow our own wrong impulses, the result of our temperaments, ignorance, moral weakness or bigoted prejudices? People often wonder why the various scandals, such as the Coulomb and lesser ones, we have had to suffer from, were

\* It has been already explained that I first worked under the Egyptian part of the African Section and later under the Indian.

not foreseen and prevented by the Masters; why H. P. B. was not forewarned of what traitors would do; and why, in the seemingly most serious crisis, no help came, no spiritual guide appeared. Of course, such questions imply the absurdity that Mahatmas, who implicitly believe in and govern their own actions by the strict rules of Karma, would take us, like so many puppets on wires, or so many poodles being taught tricks, and put us through set motions, to the meddling with our Karma and the consequent interference with our rights. What the evolution of Society needs at a particular juncture is, perhaps, that a certain person should do, write or say a certain thing which, once done, brings after it a whole long series of consequences. If that necessary thing involves no Karmic wrong to the individual, the mental impulse to do it may be given him, and so the sequences of cause and effect be begotten. The destinies of Europe, for example, are under the control of three or four men, who might meet together in a boating party and in the same boat. If some trifle should occur, then such a kingdom would ultimately be destroyed, such a dynasty develop into a scourge of the race, or such an era of peace and progress be entered upon. If either the one or the other be demanded at that juncture by the interests of all mankind, and *no other means are available* for precipitating the crisis, then I could conceive it as lawful for the mental suggestion to be made from without: or, take a simpler case, which is also historical. A point had been reached in the progress of Egyptology where the world needed a better clue than it had for reading the hieroglyphics: in the literature of that ancient civilisation lay great and precious truths—truths, the time to republish which had arrived. All other means failing, an Arab laborer is simply moved to dig at a certain spot, or break open a certain sarcophagus; he finds an engraved stone or an inscribed papyrus; which he sells to Mr. Grey, at Thebes, in 1820, or to Signor Casati, at Karnak or Luxor; who, in turn, transmit it to Champollion, or Young, or Ebers; who find the missing clue, and with it decipher very important old writings. It is the helping, not the fratricidal, hand that these hidden Benefactors of ours hold out to humanity. Or, to cite a case much nearer home: I am moved to buy a paper on a certain day; I read a certain thing in it; which prompts me to take a natural step; which, later, brings H. P. B. and myself together; which, after a while, evolves the Theosophical Society and its consequences. For taking the initial step, I reap no merit: but if the effect is a good one, and I merge myself into it, and work for it with unselfish fervor, then I *do* share in the *whole* benefit that that effect imparts to humanity. I saw some poor people at Galle, once, reaching up their hands to touch the baskets of food which richer neighbours had procured for and were bearing on their heads to a company of Buddhist monks. Upon enquiry, I was told that, by feeling a true sympathy for the deed of charity, they partook of the merit it involved. It meant more than a long sermon to me, and I embodied the idea in my "Buddhist Catechism."

I found among my papers last week an old letter from the Hon. Alexander Aksakoff, of St. Petersburg, which though probably not one of those which were so phenomenally abstracted from the mail-bags en route to New York and delivered to me in Philadelphia, since it is dated in St. Petersburg the 4-16th April, 1875, and must have reached me after my visit to H. P. B. was finished, contains a lead-pencil postscript on the fourth page in the quaint handwriting of "John King." He tells me that my correspondent "is a truly good man and a learned one, too"—facts which are now acknowledged universally. Having lost or given away the envelope, I cannot fix the exact date of the letter's arrival. In it, M. Aksakoff informs me that, after reading my *Graphic* letters and noting their effect in the two hemispheres, he is convinced of the absolute necessity for an exhaustive inquiry into the phenomena, by the best men of science. He asks me if I cannot organize such a Committee, and tells me what has been done in Russia. There are four professors of eminence, in as many different Universities, who have, in committee, gone thoroughly into the matter and satisfied themselves of the reality of the phenomena; if I choose, these scientific gentlemen will send me a joint appeal to their American colleagues, to do as they have done and thus settle, once and for all, the most important problem that man has to solve for his own sake and for the welfare of the race. Of course, this was exactly the motive which had prompted my undertaking the Eddy researches, but I found the obstacles presented, in the ignorant and brutish obstinacy of the mediums and their whole corps of "guides," insurmountable, and recorded the fact in my book. I was a little amused to read, in a Postscript written two days later than his letter, that M. Aksakoff, who had meanwhile finished reading H. P. B.'s Russian translation of my book, said it was plain that an orderly scientific research with such people as mediums was impossible, and begged me to consider his plan as cancelled. The matter did not drop there, however, for our correspondence was kept up, and resulted in H. P. B. and I being asked to serve as a committee to select a trustworthy medium to be sent over to St. Petersburg, for trial and testing by a Special Committee of Professors of the St. Petersburg Imperial University. We accepted the commission and our joint card announcing the fact to the public appeared in the *Spiritual Scientist* of July 8, 1875—as far as I can make out from the confused way in which the newspaper-cuttings are pasted in our Scrap Book, Vol. I. At all events, in the journal of that day was published a translation of Mr. Aksakoff's letter to H. P. B. broaching the subject, thus:

"My prayer to you and Col. Olcott is as follows: Will you be so kind as to translate into English the enclosed 'Appeal to Mediums' . . . consult together and report to us [the Imperial Society of Experimentalists in Physics] whom, of American mediums, we had better invite to St. Petersburg, in the best interests of the Cause. For our first experiments we should prefer having mediums for simple but strong physical manifestations *in the light*. Use all your influence to get us good mediums, begin the

work at once, and advise me without loss of time. Bear in mind that money is no object with us, etc."

Our joint card is thus worded:

"In compliance with the request of the Honorable Alexandre Aksakoff, Councillor of State in the Imperial Chancellery at St. Petersburg, the undersigned hereby give notice that they are prepared to receive applications from physical mediums who may be willing to go to Russia, for examination before the Committee of the Imperial University.

"To avoid disappointment, it may be well to state, that the undersigned will recommend no mediums whose personal good character is not satisfactorily shown; nor any who will not submit themselves to a thorough scientific test of their mediumistic powers, in the City of New York, prior to sailing; nor any who cannot exhibit most of their phenomena in a lighted room, to be designated by the undersigned, and with such ordinary furniture as may be found therein.

"Approved applications will be immediately forwarded to St. Petersburg, and upon receipt of orders thereon from the Scientific Commission, or its representative, M. Aksakoff, proper certificates and instructions will be given to the accepted applicants, and arrangements made for paying expenses.

"Address the undersigned, in care of E. Gerry Brown, Editor of the *Spiritual Scientist*, 18, Exchange Street, Boston, Mass., who is hereby authorized to receive personal applications from mediums in the New England States.

(Signed) HENRY S. OLCOTT.  
HELEN P. BLAVATSKY."

Naturally enough, this card drew out a good many applications and we personally tested the mediumship of several of the parties, seeing some extremely surprising phenomena and some really beautiful. Its appearance was seized upon by certain impudent impostors to give a public show of pretended mediumship at the Boston Theatre, on a Sunday evening in the same July, advertising themselves as engaged to go to Russia. We exposed and repudiated them in a card sent, July 19, 1875, to all the Boston papers. Next month I shall describe some of the phenomena we saw, and tell what the famous Dr. Slade showed us, and why and how we sent him to pass the tests of the Russian Scientific Committee.

H. S. OLCOTT.

(To be continued.)

## A STUDY OF "MAINYO-I-KHARD."

*(An exposition of medieval Zoroastrianism).*

THE interesting work entitled "Mainyo-i-khard" is supposed to have been originally written in Pahlavi by some devoted Mazdayasnian. It contains some quotations from the *Avesta* that are not now extant in the *Avesta*, which indicates the antiquity of the book, since such quotations must have been made at a remote period, when the *Avesta* was more complete than that brought by the Parsis to India. The original work has been translated into Pazoud and Sanskrit by Neroisengh, the son of Dhaval, a Parsee priest who lived probably in the fifteenth century. The English edition of Mr. E. W. West is a literal translation of that double version, which is considered to be the most reliable one at present available.

The word "*Mainyo-i-Khard*" means the Spirit of Wisdom. The work consists of 63 chapters, the first of which narrates how a sage came to be instructed by the Spirit of Wisdom. All the other chapters consist of questions said to have been put by the sage to the Spirit of Wisdom and the answers supposed to have been given by that spirit. And it is stated in one of these replies (chap. 57) that this spirit is the same as *Asu-khard*, through which Ahura-Mazda created and still preserves the whole creation. *Asu-khard* is the *Asu-khratush* of the *Avesta*, which means natural, innate, or original wisdom as contrasted with ear-heard wisdom or book-knowledge. The conception of two distinct types of wisdom, one innate and original, the other bookish and acquired from without, is traceable to the most ancient sacred writings of the Parsees, viz., the *Gathas* or hymns of Zarathustra and his disciples, as for instance in *Yasna* 19, 44 and 48.

The claim of the book to be an inspired one takes a definite form in chap. I. We are told that a certain sage wandered from place to place in search after Truth. He enquired from men of all religions and beliefs, but to no avail. Nay, he found their views mutually antagonistic. None could explain to him the reason why there were "many religions, and many beliefs and many principles of men," while God is kind to all his creatures. At last he turned his attention once more to his own religion. He asked the high-priests about the means for the preservation of the body and the deliverance of the soul. They replied upon the authority of the *Avesta*:—"Of the benefit which happens to man wisdom is good, since it is possible to impel the world by the power of wisdom and it is possible to acquire heaven for one's self by the power of wisdom. Ahura-Mazda has created through original wisdom, and the advancement of the world and the spirit is through wisdom." Thenceforward he becomes more diligent in the worship of the spirit of wisdom. Owing to his thoughts and wishes being thus directed, the Spirit of Wisdom "displayed unto him a body" and said:—"Praiseworthy friend, good from eminent piety, seek instruction from me, the Spirit of Wisdom, that I may be to thee a guide to the satisfaction of God and

the good, and to the preservation of the body in the world, and to the deliverance of the soul in the spirit."

That seems to us incredible on the very face of it. But the above-mentioned story of one of the most wonderful of those wonders, does not seem to be a true one; it looks more like a fiction than a fact.

And it has been a familiar practice with very ambitious theological teachers all the world over to lay their works before the over-credulous public as inspired writings, as communications from the spirit of wisdom, or from some other heavenly agency.

We should, therefore, think twice before admitting such a claim. Our best guide in deciding is the internal evidence of the work itself. Let us see whether the contents of this book uphold its high pretensions or not; whether we have in it the mark of divine wisdom or of the bigotted zeal of a religious enthusiast who has failed to realise the spirit of religion. As observed by the learned English editor, the work preaches high morality diluted with much worldly wisdom and some superstition. The first we can expect from a religionist, the moral teachings of prophets are well understood and hence well preserved in writing, understood, if not in actual practice, in all religions. The second and the third we cannot expect from *Mainyo-i-khard*; while we have good reasons to expect it from a religionist of the middle ages, knowing as we do that so early as the time of the later Avestaic writings the priestly tendency to materialize spiritual ideals and confound divine wisdom with worldly wisdom, had fully asserted itself and freely done its work. The most significant sign of the degradation of a priesthood is undue attention to the formal observance of prescribed rites and ceremonies; that of its ignorance, bigotry; and that of its worldliness, the interpretation of spiritual truths from the standpoint of material knowledge, and the explanation of moral injunctions from the standpoint of material gain. This priestly trio figures conspicuously in the book under consideration, just as it does in priestly productions all over the world. As the proverb says, "The proof of the pudding is in the eating." Having eaten we can say it is not the thing it is said to be, it is no direct revelation from the "spirit of wisdom."

We have now to determine whether all the statements made by the *Mainyo-i-khard* are based upon the ancient writings. The English editor considers this task impossible, since, "owing to the accidental destruction of the royal copy of the twenty-one works of the *Avesta*, or the Mazdayasnian Scriptures, in the burning of the palace at Persepolis, through a drunken frolic of Alexander the Great, the greater part of these scriptures is no longer extant; and the further ravages of war and time have continued to reduce them to probably less than one-tenth of their original extent." We do not agree with the learned editor in pronouncing it *impossible*. We think it can be done, though not without much difficulty, even with the scanty materials at hand. And there are more ways than one to do so. We can ascertain the spirit of



the religion by a careful study of the few ancient writings now available, and see whether all the statements made in the book are in harmony with it. If we find any statement incompatible with the spirit of the religion, we cannot consider it based upon the ancient writings. And there is no denying the fact that bigotry, worldliness and blind formalism are incompatible with the spirit of Zoroastrianism, which is catholic, which inculcates purity for love of purity, and not for material gain, and holds out hopes in after-life as merited by righteousness in this life and not as bargained for by formal observances. We can, therefore, say without hesitation that some of the statements in this work are not based upon any ancient writings worthy of that name, since they could not possibly have found their basis there. We can supplement this method by that of comparative research. We can study the most authentic works of different religions, comprehend their basic identity, and see how their teachings get perverted in the course of time along identical lines in all cases, then find out the causes of such perversion and trace them to their source. With the light of such study, for which Theosophical literature provides ample facilities, we can not only see that the book at hand is not entirely based upon ancient writings, but can also understand and account for its divergence from such writings.

Our interest in the book lies in its being a record of Zoroastrian beliefs in the middle ages. It depicts Zoroastrianism not as it is in itself, but as it was supposed to be about fifteen centuries ago. It preaches high morality and its moral teachings are identical with those of primitive Zoroastrianism, and many of them seem to be faithful echoes of the same; but where the author tries to explain their rationale, he seldom hits on the right one, and the explanations disclose more of worldliness than of wisdom, more of ignorance than of knowledge; they appeal more to love of enjoyment than to love of good, more to love of gain than to love of justice. For instance, the excellent moral injunction, "Indulge in no animal passion," is followed by the far from excellent explanation, "that from thine actions, injury and regret may not come to thee." This is followed by another injunction which is equally good with an explanation that is equally bad and self-centred. "Bear no improper envy; that life may not be tasteless for thee."

So it is only to enjoy the taste of life, that we have to refrain from improper envy. Very little is said regarding the philosophical phase of Zoroastrianism, but that little suffices to show that it was not properly understood, that the doctrine of Duality had, by that time, been carried to fanciful extremes, and that the universal priestly habit of mixing up their own ideas with true religious teachings and seriously passing their counterfeit coin for the genuine, had then come into vogue in the Zoroastrian priesthood. For instance, we are told that Hormazd created good government for affecting the protection of creatures and Aharman created bad government in opposition to good government. (Chap. XV). And there is a statement in chap. VIII which proves

beyond doubt that the priesthood fabricated new materials to be mixed up with the old ones and passed them for genuine matter. We quote it verbatim:—"Aharman wished that.....Alexander should be immortal; Hormazd, for great advantage, so altered them as that which is declared." Now Alexander flourished long after the last Zoroastrian prophet and his early disciples. How then did the priesthood come to know that Aharman wished to see him immortal?

How came to it that new revelation of Aharman's wishes? The unscrupulous bigotry which fancied a political enemy of the race to be a particular favourite of Aharman and passed that fancy off for a genuine religious conception is of a piece with the equally unscrupulous and a hundred-fold more monstrous bigotry that fancied all religious opponents to be devil-worshippers, and passed off that fancy for a genuine religious conception. Handed down to us by tradition and by the writings of the dark middle ages of Zoroastrianism, that priestly fancy exercises a most pernicious influence upon the more bigoted of our co-religionists. The contents of *Mainyo-i-khard* are divisible into worldly wisdom, moral injunctions and philosophical conceptions. Of worldly wisdom, we may give an instance from chap. II. "Take no loan from an ill-natured man." What a revelation from the "spirit of wisdom"! Moral injunctions occupy the greater part of the book. Mr. West thinks they bear much resemblance to Christian morality, and we think a Buddhist would see much resemblance with Buddhistic morality, and a Hindu with Hindu morality. The fact is that the moral fabric of different religions being the part best preserved, at least in writing, their basic identity is best seen from the moral side. Here are some selections from chap. II. Do not slander. Form no covetous desire. Practise not wrathfulness. Bear no envy. Practice no sin through shame. Be diligent in doing good work. Chap. III prescribes liberality, truthfulness, thankfulness unto God, devotedness in all business, and contentment in the comfort of the body. In chap. IV, liberality is enjoined as the chief good work. In chap. 36 we have a list of thirty-three great sins or acts to be avoided. Unnatural crime and adultery are the most heinous sins. Murder even is placed after that, probably with the view to enjoin chastity with the greatest emphasis. The next four sins are allegorical. They are, destroying the next-of-kin marriage, defeating the star influence, destroying the sacred fire, and destroying the water-otter. Amongst the other acts forbidden are idol-worship, embezzlement, pauperism, sorcery, demon-worship, theft, promise-breaking, maliciousness, slander, arrogance, ingratitude.

The next chapter is devoted to thirty-three Acts enjoined to be done, the virtues that lead to heaven. Liberality heads the list; truthfulness, gratitude and contentment come next, and then "wishing to do good for its own sake." Amongst the other virtues are regular industry; freedom from anger, uncharitableness, malice, and desire of lust; restraint from slander, deceit, obstinacy, and envious looks; giving good instruc-

tion to others; and making lodging-accommodation for the sick and helpless.

Chap. 39 contains some good maxims. The best of strength is control over anger; the best speaker is he who is most truthful; the qualities most worth preserving are good thought, good speech, and good action; all should cherish peace and love, none should cherish malice and discord. In chap. 41 we come across a remarkable statement, "that man is the stronger who is able to contend with his own demoness, and in particular who keeps these five demonesses far from his body, which are thus, avarice, wrath, lust, shame and discontent."

Chap. 43 shows the way to heaven as follows:—

"Make the spirit of wisdom a support; and wear on the body the spirit of contentment like a coat of mail and valour, and use the spirit of truth like a shield, and the spirit of thankfulness like a club, and the spirit of devotedness like a bow, and the spirit of liberality like an arrow, and the spirit of moderation like a javelin, and the spirit of perseverance as a gauntlet, and the spirit of destiny also as a protection; in this manner it is possible to come to heaven and the sight of God."

We shall close this part of our review by pointing out a good work recommended as great, good, precious, advantageous and inexpensive. No doubt the reader would like to know of it and to utilize the information, since it is said to pay well and to cost nothing. Here it is. "WISH GOOD FOR EVERY ONE."

D.

(To be continued.)

## THE FAITH OF THE XIXTH CENTURY

BY

HELLENBACH.\*

(Translated for the THEOSOPIST from the SPHINX of June 1892).

THE history of humanity teaches us that Good is only realised through excess of Evil, and that the reason of this is to be sought in the selfishness of Nations, Dynasties and Individuals, which are swayed only by the advantages of the moment without thought of the interests of others, and of future consequences.

\* This is one of a series of seven essays found among the posthumous papers of Hellenbach, one of the most original and open-minded of recent German thinkers. It has been prepared for publication by Dr. Carl du Prel.

Hellenbach is remarkable among contemporary workers from having emphasized the importance of "Individuality" in opposition to the Pantheistic tendency of German thought since Hegel, wherein the (human) individual was regarded as a mere passing manifestation with no ulterior significance or destiny.

Hellenbach is further one of the few prominent thinkers in Germany who has given any weight to the phenomena of Spiritualism. These he investigated personally with great care and patience, and satisfied himself of the genuineness of the phenomena as such. He thus shares with Du Prel the honour of having inaugurated a new and very fertile line of philosophical thought.

Difference in time, culture and religion has made no change in this egotism, has exerted no real influence upon it. The history of the Roman and the French Republics, of the Asiatic despots and the western Cæsars of antiquity, like that of the English, Turkish and Russian dynasties of the present century, contains little else except an unbroken chain of crimes and cruelties, of intrigues and corruption; the outward forms have grown gentler with time, the essence has remained the same. Then, as now, the people was only held in check by force and timely punishments. So it must always have been, because the founders of religions have striven, though in vain, by the promise of quite disproportionate rewards and punishments in another life, to substitute for man's indestructible selfishness a nobler transcendental egotism.

None the less, all revealed and non-revealed conceptions of the universe have shown themselves inadequate to this task; probably because men have not been convinced of the inner truth of these teachings and of the infallibility of their proclaimers. The thief and murderer hopes to escape retribution; were he convinced of the contrary, he would probably neither steal nor murder. Future rewards and punishments were insufficient to restrain even believers, especially as the Gods could always be appeased by offerings and priestly intercession.

Instances of unselfish patriotism are, it is true, to be found on the throne and amid the people, and, what is remarkable, quite irrespective of religion or bringing up. The Maid of Orleans acted from pure patriotism free from all ambition, for, after the coronation of Charles VIIth, when at the height of her fame, she desired to return to her cottage and was only prevented from so doing against her will and to her undoing. On the other hand, the monster Nero received a capital education, while Henry IVth (of France) grew up under Charles IXth, went through the St. Bartholemew, changed his religion three times, and yet was a monarch of kindly disposition. Men's characters differ. Yet whoever firmly believes in a future retribution, will at the utmost only allow himself to be momentarily carried away by his passions: while on the whole he will guide his life in accordance with that conviction. Hitherto, present consequences alone have been decisive.

Brutal selfishness is called "The inevitable struggle for existence," the brutal exploiting of one people by another is called "Patriotism." Violence, trickery, deception, in earlier times murder also, by the state, is called "Reason of state." What crimes Mussalman and Christian fanaticism have committed is known everywhere; they were done in the interest of the Church. The softening of manners and customs, which has undoubtedly taken place, is, however, certainly not to be ascribed to religion, for the belief in the divine origin of religion was more general in earlier times than now, and yet with increasing doubt, humane feeling has grown also. But in the past too, religions were only intended for the masses: for the priests and rulers they were no guide, as history proves.

Zoroaster, the earliest founder of a revealed religion known to us, personified all good and evil as two deities. The useful and beautiful was the work of Ahuramasda, the harmful and evil that of Angramainyus; the former is to be cultivated, the latter battled with. His ethic was beautiful and simple; it was, however, scarcely practised, though earth-life was held to be only the result of the soul's imperfection or guilt, the return to Ahuramasda that of a moral course of life, and the consequences of evil deeds most frightful, both in this and the future life.

The history of the Bactrians and Persians proves that even thus humanity and justice were not practised; the ruling powers probably did not believe in the existence or the revelation of Ahuramasda. The faith taught by Moses is far inferior to that of Zoroaster. Jehovah was a terrible God; but one must not overlook the fact that Moses was the leader of a people so utterly neglected that he allowed the generation of the Exodus from Egypt to die out by forty years of wandering in the wilderness, because he did not consider it fitted to conquer a country and found a State. No one can maintain that the Jewish faith exerted a favourable influence upon its followers. Neither the Assyrians, nor the Egyptians, nor the Romans speak well of the Jews. The crime-statistics of modern times prove that, in proportion to the population, the Jewish element furnishes a ten times stronger contingent of criminals, especially in respect of the commandment so clearly laid down by Moses against "false-witness." It is worth noting here that this disproportion is most marked in the very land of strictly orthodox Judaism: Austria. Moses, like Mahomet, was thus far more a law-giver, well aware of his own goal, than an inspired prophet.

The same thing holds good of the Brahminical doctrine. Buddha's reform of Indian religion can be counted among revealed religions inasmuch as he claimed to remember all his previous lives, whereby the nothingness and worthlessness of existence, from which he hoped to free himself by a contemplative life, became plain to him. Buddha stands to the ancient faith of the Brahmins (who abused their position, just as the priests of the Catholic Church did theirs) much as Luther does to the Papacy. But Buddhism too has been powerless to restrain the selfishness of its believers, although, according to its teaching, selfless sacrifice alone could free men from earth-life. The teachings of Zoroaster, Moses and Buddha are not to blame; for Christ assuredly taught a doctrine full of love to one's neighbour, as that doctrine has come down to us after the setting aside of most of the Gospels and the editing of those that were left. And what has the Church made out of them? The deeds of the Sultans pale before the cruelties and arrogance of the Popes, and if their faith exerted no influence upon those who claimed to be the representatives of Christ, it could not be expected to do so upon other believers. Buddha and Christ created religions of comfort for the suffering, but their drafts upon the future have proved too weak as a motive to destroy selfishness. Mohammed taught fatalism and promised to those who fell in battle everlasting sensuous joys, in order to breed a warlike, conquering

people, wherein he fully succeeded; for within a hundred years the Arabs had conquered everything from the Euphrates to the Atlantic, and had even subdued Spain; the moral laws he taught, however, were not always obeyed even by himself, far less by his followers. He was a very sensual man, and whenever his passions came into conflict with his morality and the laws he taught, he recounted a vision of the angel Gabriel who specially empowered him to give free rein to his sensual desire. He recognised Moses and Christ as Apostles, but maintained that the Jews and Christians had fallen off from their teachings, wherein he was by no means in the wrong.

In the eyes of the strictly monotheistic Mahomedans, the Christians, with their Trinity and worship of saints, could not but appear as idolators; and further the belief of the Mahomedans is far more reconcilable with reason than the mystical superstition of the Christians, especially those of that period.

The first Arabian Califs gave to the conquered the choice between the Koran with equal rights, tribute with suffering, and death; while the Christian Emperor Basilius, the second Porphyrogenitus, deprived 15,000 Bulgarians of their eye-sight. The much-abused Tchengis-Khan forms a brilliant exception, for he respected the priests of all religions equally, although he himself adhered only to a perfectly pure monotheism without any rites or ceremonies. He was the mightiest monarch of all times; he behaved as conqueror, especially as regards China, with rare moderation; and the later cruelties of the Mongols were the work of his followers and their generals.

The newest religion, the revelations of the mediums and somnabules, such for instance as those which have got into the book-trade through Davis, Allan Kardec and others, have likewise failed to reach their goal, in spite of the fabulously rapid spread of their doctrines, which have gained more adherents in tens of years, than the older religions in hundreds.

The founders and followers of these modern, as well as of all the older religions, overlook the fact that these manifestations are not to be distinguished from dreams; just as there are some dreams which reveal a higher power of insight, so there are also some manifestations of this kind which are not without value; on the whole, however, they are nothing better than dreams.

This is the reason too why the believers therein are split up into many sects. For the present no effect is perceptible, but the sorting out and criticism of these immensely bulky productions may perhaps be reserved for some future time.

What the old religions and their reformers failed to accomplish, namely, to set bounds to selfishness, the philosophers also attempted in vain. They almost all believed in a future life, they almost all maintained that our future state depends upon our present conduct: in this respect, therefore, they were in agreement with the priests. These

latter threatened in addition eternal punishments, promised eternal rewards, thus appealing to men's selfishness, and yet all in vain! The followers of the various religions and sects, at least the general run of them, have always sacrificed for present benefits, the future, though eternal, joys. This admits of no other explanation than that *no religion or philosophy has possessed that degree of certainty and evidence which would suffice to banish all doubts and to form the basis of a solid conviction.* Education and habit breed, it is true, in all religions a worthless formalism, which is more or less conformed to, quite irrespective of the inner value of the doctrine itself; and similarly it is education and habit which have softened our manners. So far as this goes, religions could exert a softening influence; but as dogmas they have been useless, they could not create *conviction*, and *Faith* in them was necessarily shaken by the bad example of the more intelligent classes.

The supposed good of the Church and reasons of state have literally vied with each other in sanctioning every vice and crime, whenever these suited their convenience. Yet the religion of cultured people of all times and nations has been, in its inner essence, *a ceaseless see-saw of doubt*, however much people observed the forms and habits in which they had been brought up. As regards this we must allow ourselves no illusion. Sylla always wore an image of Apollo on his breast and at the same time plundered the treasures of Apollo's holy temple; the bandit goes to mass before carrying out his robbery; the society lady fasts on Good-Friday and goes now and then to Church, so as not to fall out altogether with Heaven, very much as one backs numbers or takes a lottery ticket, because it might just possibly win. This lack of certainty furthers, it is true, the ethical development of our character, because it makes virtue really deserving, but it renders more difficult the struggle for existence. Doubt is indeed comprehensible and excusable amid the great variety of religious teachings and metaphysical views. Kant was a thinker to whom no one can deny an unusual degree of knowledge and power of judgment. His friend and biographer Hasse relates that he was three times questioned about his views regarding a life after death; once he said that he expected "nothing definite," again that "he had no knowledge of what would follow," and the third time he expressed himself in favour of a kind of "Metempsychosis." Even a Kant did not know what awaits man, we can, therefore, calmly assume that the rest did not know it either; but Kant did not deny the possibility of its being made known some time; indeed he himself pointed out the direction from which a solution of the riddle of human life may be looked for. \*

If religion is to exercise a decisive influence upon men's actions, it must be, in contrast to former religions, not a possible, reasonable, opportune or probable, but a certain and well proven one and, therefore, not a *Faith* at all. It must remove doubt and lead to conviction.

\*The passages in question, bearing upon this problem, may be found in Kant's "Träume eines Geistersehers," and in his "Vorlesungen über Metaphysic."

tion—in the first instance, it is true, only for the more intelligent classes since there will be a long-continued struggle with the spiritual hierarchies.

If we extract the kernel common to all religions, that is, remove the dross which priests and commentators have added in the course of time, we shall find propositions which coincide with those of the *Thinkers*; there is complete agreement between the two. If we bring to light those elements which are common to the teachings of Zoroaster, Buddha, Laotse, Confucius, Kapila, Pythagoras, Socrates, Plato, Christ, Paul, Tertullian, the Neo-platonists and the Kabalists, three fundamental propositions will be found:—

1. Man is not the highest stage of development in the world: there may be higher forms of existence, there may be a Supreme Being.
2. The birth of man is not the beginning; death is not the end, of his existence.
3. His state after death stands in close connection with his conduct during life.

This view makes its appearance as revelation, tradition, or philosophical doctrine, without any closer proof; it was and is the instinctive belief of humanity. The pretty well isolated opposition of materialism is equally doubtful: there is no conviction, because proof is lacking for materialism just as much as for the teachings of religion.

If the assertion of our continued existence after death and of retribution for our conduct is not to remain a dead letter, as more or less all religious teachings have hitherto been, then its truth must be *proved*; that it forms the kernel of all the more important religions and philosophies is still no proof. Such a successful proof would not be without influence upon the condition of Humanity. In matters of education an unstable faith would become a well-established conviction and a common possession, because the growing intelligence and culture, which is so fatal to existing religions, makes men constantly more capable of forming an independent judgment. It makes a great difference whether one inculcates upon children a faith which, as the judgment ripens, constantly fades more and more and finally vanishes altogether; or whether one brings them up in a belief which grows stronger as the power of judgment increases. Every one knows that Henry VIIIth of England was an immoral, blood-thirsty tyrant, and knows too why he founded the English Church; nathless that Church accomplishes just as much and as little as any other. With the great differences of creeds and the emancipation of the more intelligent classes, the masses can no longer be kept together by the mere authority of the priests; a *generally* recognised, rational and proven doctrine, which *does not depend upon revelation*, can alone exercise any decisive influence. In fact Europe is now in such a broken-up condition as regards religion and metaphysic, that this cannot be long deferred; for the evil which arises from the lack of a *generally* recognised and effective moral basis is beginning to make itself markedly felt.

The question now arises if, and how, a transformation of existing conditions can be brought about ?

It is a fact that the method hitherto followed—that of creating a Faith on the basis of a supposed revelation—or solving the riddle of the universe and man in terms of the will of God, matter, protoplasm or monads, has not led to the goal, and, therefore, that we must enter upon another. The progress of the natural sciences has pigeon-holed so many of the legends of the various creeds and faiths that at last a residue must remain over, which harmonises with experience and the real laws of nature. This is the path which leads to the discovery and establishing of theses which will be able to banish doubt, at least as regards the main points, with respect to man's destiny and future. The circle, within which human hope and belief move will be drawn in ever-narrowing limits.

The reader may perhaps think that this decided language is misplaced and not justifiable, and yet this part of the picture of what lies before us can be far more definitely and thoroughly proved than the former one. It is far easier to reason from effects to their causes than to estimate the motives of human action ; the laws of organic and inorganic nature are far more transparent and reliable than those of social change. It is not absolutely impossible that Russia should find immense gold mines in the Ural, a Colbert as Minister of Finance, and a Napoleon for her General, whereby progress might be thrown back a hundred years : but it is impossible for a force or a substance to spring from nothing or to return to nothing, it is impossible that the law of conservation of energy should be abolished, or that an effect should ensure without a cause. On the basis of these propositions and of an unbroken chain of observations, the creed of the next century can be erected. This creed will sweep away the chair of Peter equally with that of the Khalif or the Dalai Lama ; more even, the regeneration of our metaphysical views will coincide with that of our social and political conditions, because the break-up of our modern conception of the world aids that of our society, and, *vice versa*, the breaking up of our social conditions popularises culture and sets public opinion free.

My confident belief, that our conception of the world is moving towards a thorough-going reform as early as in the next century, finds its support chiefly in the fact that, between the scientific edifice of our knowledge of nature and that territory which we usually designate by the expression "Metaphysic," a third factor is forcing itself in, which being a sensuous perception is an object of experience, and yet lies outside of our "laws of nature ;" for that the validity of these laws holds good only for our present mode of perception, is obvious, since they are derived from experience, and that experience itself is again dependent on our mode of perception. Our "laws of nature" have only a relative validity.

If, for instance, we observe in any one an extra-sensuous perception, to us incomprehensible, then this or the other mystic fact is on

the one hand an experience, and on the other it stands in contradiction to the laws of nature known to us. This fact belongs neither to the domain of physics, nor to that of metaphysics, in so far as by metaphysics we mean that which lies outside of experience, as Kant points out in his "Prolegomena to all future Metaphysic." According to Kant "the sources of metaphysical knowledge cannot be empirical," for that knowledge is to be "not physical but metaphysical, *i.e.*, knowledge lying beyond experience."

Kant distinguishes between outer and inner experience ; the former pertains to physics, the latter to psychology, while metaphysics is knowledge *a priori*. If we adopt this classification, a "Transcendental-Physics" would have to be introduced, a name which in fact Zöllner made use of to denote the domain in question. This is the reason why Kant as well as Schopenhauer laid so much stress upon these facts, which are ignored, suppressed or combated by the *diis minorum gentium*. To this domain we shall return hereafter, but we propose first to construct the creed of the next century within the limits of the laws of nature, as at present known to us and generally recognised. That this creed covers the facts belonging to that problematical domain can only serve to strengthen it.

## THE WISDOM OF THE UPANISHADS.

### No. 2.

MAN HERE AND HEREAFTER.

(Continued from page 598.)

WE thus see that the *Kathopanishad* gives us seven links in the chain of causation, from the highest, the first cause, the *Purusha*, to the lowest, the gross forms of matter. One very important fact to be noticed in the description, cited from Sankaracharya, is, that each of the higher principles is said to be the *A'tma* of the immediately lower, and through it of course of all the lower ones.

What then is the meaning of the word *A'tma* ? An ancient couplet, quoted by Sankara in his Commentary on the Upanishad under examination, has the following about *A'tma*.

"It is called *A'tma* because it gets at the objects (of the phenomenal world), because it takes in the objects, because it constantly moves, and because its manifestation is all-pervading."

This, it is said, is the root meaning of the word *A'tma*. However that may be, all that is of importance for us to gather from this couplet is the true idea that is denoted in philosophy by the word. It means that principle of existence which runs through all manifestations, which tends towards all phenomenal appearances, towards which all phenomena go, and into which all of them are taken ; that which is the source of motion. This definition at once gives to the word a relative meaning, and we see, with but very little reflection, that the word is an

adequate expression for all the higher planes of being. Thus, for example, we have the plane of objects (*artha*). Now this principle runs through,—is in fact at the root of all the phenomena of gross matter. It runs by its very nature towards manifesting itself in its gross vesture. As compared with gross matter it is always in motion; that is, it is constantly acting upon it. It is in fact the most adequate cause of all the external phenomena we are familiar with on the gross plane.

Every higher plane is in the same way the *A'tma*, the most adequate cause, the *soul* of the immediately lower, and through it of all the lower planes. It is for this reason that Sankara speaks of every higher principle as the *Pratyak-átma* of the lower one.

The *Purusha* thus is the highest *A'tma* of the macrocosm and the microcosm—the manifested and the unmanifested both. The *Mahat* stands at the head of the manifested universe.

Thus far for the meaning of the word *A'tma*. We have now to notice another rather important fact in connection with this analysis of the human constitution. We find the Kathopanishad grouping these seven principles sometimes into five, sometimes into six, and sometimes into two. Thus the thirteenth *Sruti* of the 3rd *Valli* runs as follows:—

“Let the wise restrain the *Vák* (1) into the *Manas* (2); that into the *Jnána A'tma* (3); the *Jnána* into the *Mahat A'tma* (4); and that into the *Sánta A'tma* (5).”

Upon this the Commentator:—

“Here *Vák* is indicatory; it stands for all the *Indriyas*. Where are they to be restrained? Into the *Manas*. Let that *Manas* be restrained into the self-luminous, the principle (*Atma*) of *Buddhi*. The *Buddhi* gets at the instrumental principles, *Manas*, &c., hence is it there (*pratyak*) individual cause. Let the *Jnána*, that is, the *Buddhi*, be restrained into the *Mahat*, the first-born. It means, ‘Let there be attained a state of self-knowledge as luminous as in the first-born.’ Let that *Mahat A'tma*, be restrained into the *Sánta A'tma*, that is, into the principal *A'tma* (*Mukhya A'tma*) which is the innermost of all, which witnesses all the notions of the *Buddhi*, which changes not, and into which all the individualities of the universe are merged.”

This couplet is the next but one after the two which I have cited as speaking of seven principles—the tenth and the eleventh. The twelfth *sruti* runs thus:—

“This *A'tma* shines not, hidden in all the *Bhutas*.\* It is, however, known by the powerful intellects of seers of the subtle (world).”

And the 13th couplet, coming after this, shows the way which would lead man to a knowledge of the highest *A'tma*.

Thus a five-fold division of the principles has been resorted to for purposes of Yoga. The following table will show these five principles, in comparison with the above seven. Thus we have

\* The word *Bhuta* stands for the four principles of the Manifested Universe. The *Buddhi*, the *Manas*, the *Arthas*, and the *Sthula*.

1. <i>Indriya</i>	}	1. <i>Vák</i> .
2. <i>Artha</i> .		
3. <i>Manas</i> .		2. <i>Manas A'tma</i> .
4. <i>Buddhi</i> .		3. <i>Jnána A'tma</i> .
5. <i>Mahat</i> .		4. <i>Mahat A'tma</i> .
6. <i>Avyakta</i> .	}	5. <i>Sánta A'tma</i> or <i>Mukhya A'tma</i> .
7. <i>Purusha</i> .		

It may be noted here that in the five-fold division too, the four higher principles are each and all of them spoken of as so many *A'tmas*. Before, however, saying more upon the five-fold division, we have to notice the six-fold division and the dual division. The seventh and eighth couplets of the 6th *valli* run thus:—

“Beyond the *Indriyas* (1), is *Manas* (2); beyond *Manas* is the final *Satwa* (3); over the *Satwa* is the *Mahat A'tma* (4); and above the *Mahat* is the *Avyakta* (5); beyond the *Avyakta* is the *Purusha*, which pervades all, which is beyond the phenomenal; and knowing which the mortal is released and becomes immortal.”

On this remarks the Commentator:—

“The *Arthas* are to be understood by the mere mention of the *Indriyas*, being of the same class with them.”

Thus the seven have been reduced into six, by grouping the *Arthas* and the *Indriyas* together. My explanation of the word *Artha* is borne out by this grouping of the two planes together, because in fact they are of the same class. The power is located in the plane of objects, and the *Indriyas* are not only worked, but kept in shape by the working thereof. This grouping together of the two planes shows also that the word *Vák*, in the five-fold division above, groups both these planes into one. One important fact to be noticed in the above quotation is the mention of a mortal (*Tantu* in original), who has the capability of, and who in fact becomes immortal. Now what is the mortal, and what is the immortal portion of man? Are the mortal and the immortal other than the seven principles of the human constitution which the *Upanishad* speaks of? Evidently not, because the seven principles have been described as exhausting entirely the human constitution. It is then some one or more of the seven principles themselves, which are mortal or immortal, which are they?

The 14th couplet of the 6th *valli* runs thus:—

“When all the desires that have place in his heart are given up, the mortal becomes immortal and enjoys the (state of) Brahma even here.”

The mortal is in this different from the desires that have place in his heart, and it appears that the desires are responsible for the mortality of the principle which on separation from them becomes immortal. Shankara explains the words, “and enjoys the state of Brahma even here,” to mean that he becomes Brahm. The Brahm then is the immortal. But what is the immortal? Well, the desires that have place in the heart are separate from him who is spoken of as the immortal. Now we have

seen that the desires are the functions of the *Manas*, and we have seen that the *Buddhi* (the *Satva*, the *Jnāna A'tma*) is the immediate owner of *Manas*. Mortality, as we have seen, means connection with *Manas*. Hence it is the *Buddhi* evidently that is the mortal spoken of in the above quotation. This is the *Jantu*, the principle of humanity bound to become the immortal. The *Buddhi* then becomes Brahm. As we know the *Buddhi* is merged into the *Mahat*. Hence it is the *Mahat*, which is spoken of as the immortal. The *Mahat* never dies, because in fact it is only the Manifested Logos. It differs from the Unmanifested Logos in manifestation only. It never dies, moreover, because it is the All in its very nature, and the All is eternal. We learn then that the three highest principles, the *Purusha*, the *Aryakta*, and the *Mahat* are immortal (the *Amrita*), while the *Buddhi*, as we have it now with the lower principles, is the mortal (*Martya*). The following table will compare all these divisions:—

1. <i>Purusha</i> )	I. <i>Sānta</i> or	} The Immortal.
2. <i>Aryakta</i> )	<i>Mukhya A'tma</i>	
3. <i>Mahat</i> )	II. <i>Mahat A'tma</i>	
4. <i>Buddhi</i> )	III. <i>Jnāna A'tma</i> or	} The Mortal.
5. <i>Manas</i> )	<i>Satva</i>	
6. <i>Artha</i> )	IV. <i>Manas A'tma</i>	
7. <i>Indriya</i> )	V. <i>Vāk</i>	

The mortal then becomes immortal. Well, and we learn that the *Buddhi* gives birth to the *Manas*, the *Manas* to the plane of objects, and that to the *Indriyas*. Along with this information, however, the Upanishad speaks of the *Indriyas* as coming into existence *separately* from the principle of humanity. Thus the 6th couplet of the 6th *ralli* runs as follows:—

“The wise are not sorrowful, when they know what are the separate existence, and the separate action and cessation of the *Indriyas*, which are born separately.”

The *Indriyas* are born separately. From whom or what? From the *A'tma*, the self of man, the principle of humanity in fact. Notwithstanding that in the chain of causation every lower principle is said to have been caused by the immediately higher, there is a distinct and positive assertion in this text, that the *Indriyas* are born separately from the man. This assertion can only be explained by taking it in the most literal sense that the text is capable of yielding. It can mean nothing else but this that the human body, the animal man, is born independently of the principle of humanity, and that it is only when the animal man is ready made that the real man is born. The birth of man does and can take place only in the body, and that when it is ready made. What happens is in reality this. The three lowest principles are first set to work. It is the plane of objects that begins first to act upon gross matter, and give it certain forms. These forms are conceived in the principle of *Manas* and therefrom transmitted to the plane of objects. The first conceptions of the principle of *Manas* are very elementary, naturally. It is only in the course of time, that the

more elementary impressions are by composition turned into more and more complex and perfect formations. This is the meaning of animal evolution. It cannot be otherwise. When the animal is evolved into necessary perfection, when it is, so to say, sufficiently polished up, the higher principle of *Buddhi* is reflected into it. It begins in fact to peep through it. This is the *Jnāna A'tma* of the Kathopanishad, the *A'tma* which knows, which acts as the subject we are ordinarily conscious of. The objects of knowledge are the manifestations of the *Manas*. The higher intellectual phenomena, are the phenomena of *Buddhi-Manas*, the lower ones of *Manas* pure.

The action and cessation of the *Indriyas* refer to the waking and dreaming states. In the waking state the *Manas*, the plane of objects and the gross body are full of activity; while in the dreaming state it is the *Manas* alone that is in action. The man—the mortal who is bound to become immortal—has an existence quite separate from these two, it is independent of their actions and cessations, and its birth is separate in time and circumstances.

Thus the *Jnāna A'tma* is the mortal bound to become immortal; the *Mahat* is the immortal soul; the *Sānta A'tma*—the *Purusha-aryakta*—the highest state of rest. The *Mahat-aryakta-purusha* is the immortal triad. From the *Mahat* comes down the ray which we call *Buddhi*, the real man, which enters the animal man, in order to gather the experiences of the phenomenal world. It is of these three that the *Kathopanishad* constantly speaks in most sublime distichs.

Let us examine these. I begin with the third text of the 4th *ralli*.

“Inasmuch as one knows colour, taste, odour, sounds, and touch, and the amorous “gratifications, by this, what remains thereof (to know)? This is “certainly that.”

On this Sankara:—

“How is that wisdom (*Vignāna*) attained, beyond which the Brahmins “desire nothing else? It is thus described:—

“All the world knows by the *A'tma* whose nature is wisdom (*Vignāna*), “colours, taste, odour, sound, touches, pleasurable feelings consequent upon “amorous exertions.

“But the objection is that the notion:

“I know by *A'tma* which is different from the body, &c., is not commonly “found in mankind. On the contrary all men are conscious of the notion.

“I—body and all put together—know. On this line of reasoning however “the body and all put together cannot be the knower, because the body is “nothing different in nature from sound, &c., nor do they differ from each “other in being similar objects of knowledge (as contradistinguished from “the knower). If the body, &c., being nothing different from colour, &c., “were to know the colour, &c., then the external colour and other manifes- “tations too would know each other and themselves. Such, however, is not “the case. Hence the world knows the colour, &c., connected with body, &c., “by a distinct *A'tma*, separate from the body, &c., (the knower, the *Jnāna A'tma*). For example, that is fire by which the iron burning itself, burns. “Similarly *Vignāna* (wisdom, the *Jnāna A'tma*). What remains in this world

"which the *A'tma* (the *Vignána*) might not know? Nothing remains; every thing is to be known by the *A'tma*. That is omniscient to whom nothing remains unknown, or unknowable. This is that. What that? what was asked for by Nachiketa, searched after by the Gods too, other than virtue and vice, the highest state of *Vishnu* beyond which there is nothing."

The *Vignána* (the knowing principle, the *Jnána*) is that by which the *A'tma* knowing itself, knows everything else; just as fire is that by which iron burning itself, burns everything else. The *Buddhi* is the *Vignána*, the *A'tma* is here the *Mahat*. The *Buddhi* has the power of knowing the *Mahat A'tma* and everything else besides. The *Mahat* then is the real *A'tma*, the immortal man, to whom Nachiketa's inquiry was directed. This is the highest state of *Vishnu*, the Manifested Logos, the *Mahat A'tma*, the one in all.

In the Commentary, the great Sankaracharya argues that this *Vignána* the knowing principle (the *Buddhi*), must be distinct from the body, &c., i.e., the three lower principles. Colour, sound, touch, taste, odour, and all the desires of the heart, become objects of knowledge. What is that which knows them. Is it the body? No, says the Commentator, it cannot know. For the body is itself an object of knowledge, and besides it is nothing different from colour, sound, touch, taste and odour. If the body were to know colour, &c., why should not the external colour, &c., know each other? This leading into absurdity, the knower must be different from the known. Even the body must have something by which knowing itself, it knows external objects. That something is the principle known as *Vignána* (the *Jnána A'tma*, the *Buddhi*).

The next two verses run thus:—

"The wise man sorrows not, knowing the all-pervading *Mahat* to be his self, after seeing that by which (the phenomena) of the waking and the dreaming states are known.

"He who knows the lord of the past and the future, near this *Jivátma*, who enjoys the fruits of actions has no fear left. This is that."

As I have already stated, the phenomena of the dreaming state are those of the principle of *Manas*, and the phenomena of the waking state those of the plane of objects and the gross body. That by which the wise man sees these two is the *Buddhi*, and above this principle is the *Mahat A'tma*, the all-pervading, and in fact the true self of man.

The *Jivátma*, the enjoyer of the fruits of actions, is the *Buddhi*. It is called the *Jivátma* inasmuch as "it is the support of the *Prána*, &c." The quotation is from the Commentator of course. The *Prána* is one of the three constituents of the *Manas*. We might take the phrase here to mean mental and physical life.

Near this *Jivátma*, ever, that is to say, present along with it, is the lord of the past and the future, the *Mahat A'tma*, the Manifested Logos. When consciousness is from the *Buddhi* transferred to the *Mahat*, when man has direct knowledge of his immortality, he is free and fearless.

(To be continued.)

RAMA PRASAD.

### THE LUMINOUS CIRCLE.\*

WE were a small party of merry travellers. We had arrived at Constantinople a week before from Greece, and had devoted fourteen hours a day to running up and down the steep hills of Pera, visiting bazaars, climbing to the tops of minarets, and fighting our way through armies of hungry dogs, traditional masters of the streets of Stamboul. Nomadic life is infectious, they say, and no civilization is strong enough to destroy the charm of unrestrained freedom when it has once been tasted. For the first three days my spaniel, Ralph, had kept at my heels, and behaved like a tolerably well-educated quadruped. He was a fine fellow, my travelling companion and most cherished friend: I was afraid to lose him, and so kept a good watch over his incomings and outgoings. At every imprudent attack by his Mahomedan fellow-creatures, whether demonstrations of friendship or hostility, he would merely draw in his tail between his legs and seek in a dignified and modest manner protection under one or the other wing of our little party. He had shown from the first a decided aversion to bad company, and so, having become assured of his discretion, by the end of the third day, I relinquished my vigilance. This neglect was speedily followed by punishment. In an unguarded moment he listened to the voice of some canine siren, and the last I saw of him was his bushy tail vanishing around the corner of a dirty crooked street.

Greatly annoyed, and determined to recover him at all hazards, I passed the remainder of the day in a vain search. I offered twenty, thirty, forty francs reward for him. About as many vagabond Maltese began a regular chase, and toward night we were assailed in our hotel by the whole troop, every man of them with a mangy cur in his arms, which he tried his best to convince me was the dog I had lost. The more I denied the more solemnly they insisted, one of them actually going down upon his knees, snatching from his bosom an old corroded image of the Virgin, and swearing with a solemn oath that the Queen of Heaven herself had appeared to him and kindly shown him which dog was mine. The tumult had increased so as to threaten a riot, when finally our landlord had to send for a couple of kavasches from the nearest police station, who expelled the army of bipeds and quadrupeds by main force. I was the more in despair, as the head waiter, a semi-respectable old brigand, who, judging by appearances, had not passed more than half a dozen years in the galleys, gravely assured me that my pains were all useless, as my spaniel was undoubtedly devoured and half digested by this time, the Turkish dogs being very fond of their loathsome Christian brothers.

The discussion was held in the street, at the door of the hotel, and I was about to give up the search for that night, when an old Greek Lady, a Phanariote, who had listened attentively to the fracas from the

\* The following narrative appeared in the columns of a New York paper in the year 1875. Since putting it in type we find it is included in Madame Blavatsky's forthcoming collection of stories entitled "Nightmare Tales."



steps of a neighbouring house, approached our disconsolate group and suggested to Miss \* \* \* , one of our party, that we should enquire of the dervishes concerning the fate of Ralph.

“And what can the dervishes know about my dog?” inquired I, in no mood to joke.

“The holy men know all, kyrea (madam)!” replied she, somewhat mysteriously. “Last week I was robbed of my new satin pelisse, which my son had brought me from Broussa, and, as you all see, I have it on my back again.”

“Indeed? Then the holy men have also metamorphosed your new pelisse into an old one, I should say,” remarked a gentleman of our company, pointing to a large rent in the back, which had been clumsily mended with pins.

“And it is precisely that which is the most wonderful,” quietly answered the old Panariote, not in the least disconcerted. “They showed me in the luminous circle the quarter of the town, the house and even the room in which the Jew who stole it was preparing to rip and cut my garment into pieces. My son and I had barely the time to run over to the Kalindjikoulosek quarter and save my property. We caught the thief in the very act, and both instantly recognised him as the man shown us by the dervishes in the magic moon. He confessed and is in prison now.”

Not understanding what she meant by the luminous circle and magic moon, but not a little mystified by her account of the divining powers of the “holy men,” we felt so satisfied that the story was not wholly a fabrication that we decided to go and see for ourselves on the following morning.

The monotonous cry of the Muezzin from the top of a minaret had just proclaimed the noon of day as we, descending from the heights of Pera to the port of Galata, with difficulty elbowed our way through the unsavoury crowds of the commerical quarter of the town. Before we reached the docks we had been half-deafened by the shouts and incessant, ear-piercing noises, and the Babel-like confusion of tongues. In this part of the city it is useless to expect to be guided by either house numbers or names of streets. The location of any desired place is indicated by its relative proximity to some other more conspicuous building, such as a mosque, bath or European storehouse; for the rest one has to put his faith in Allah, and his prophet.

It was with the greatest difficulty, therefore, that we finally found the British shipchandler's store, in the rear of which we were to look for the place of our destination. Our hotel guide knew about the dervishes as little as ourselves; but at last a Greek urchin, in all the simplicity of primitive undress, consented for a modest copper *back-schich* to lead us to the dancers.

We arrived at last, and were shown into a gloomy and vast hall, which seemed to me like a vacated stable. It was long and narrow,

the floor was thickly strewn with sand, as in a manege, and it was lighted only through small windows under the cornices of the ceiling. The dervishes had finished their morning performances, and were evidently resting from their exhausting labours. They looked completely prostrated, some lying about in corners, others sitting on their heels, staring vacantly, in mute contemplation of the Invisible Divinity, as we were informed. They appeared to have lost all power of speech and hearing, for none of them responded to our questions until a gaunt, giant-limbed fellow, in a tall pointed cap, which made him appear over seven feet high, emerged from an obscure mook.

Informing us that he was the chief, he remarked that the holy brethren, being in the act of receiving orders for the further ceremonies of the day from Allah himself, must not be disturbed. But when the interpreter had explained to him the object of our visit, which concerned himself alone, he being the sole proprietor of the “divining rod,” his objections vanished and he extended his hand for the alms. Upon being gratified, he beckoned two of our party, signifying that he could not accommodate more at once, and led the way.

Plunging after him into the darkness of what seemed a half subterranean passage, we were led to the foot of a tall ladder under the roof. We scrambled up after our guide and found ourselves in a wretched garret, of moderate size, destitute of all furniture. The floor, however, was carpeted with a thick layer of dust, and cobwebs festooned the walls in profusion. In one corner we perceived something which I mistook at first for a bundle of old rags; but the heap presently moved, got on its legs, advanced to the middle of the room, and stood before us, the most extraordinary creature that I ever beheld. Its sex was female, but it was impossible to decide whether she was a woman or a child. She was a hideous-looking dwarf, with a head so monstrously developed that it would have been too big for a giant, the shoulders of a grenadier, the bosom of a Normandy wet-nurse; and the whole supported on two short, lean, spider-looking legs, which trembled under the disproportionate size of the trunk as she advanced. She had a grinning countenance like the face of a satyr, and it was ornamented with letters and signs from the Koran, painted in bright yellow. On her forehead was a blood-red crescent; her head was crowned with a dusty *tarbouche*; the lower extremities covered with large Turkish trousers: the upper portion of the body wrapped in dirty white muslin, barely sufficient to conceal one-half of its deformities. This creature rather let herself drop, than sat down, in the middle of the floor, and as her weight came down upon the rickety boards it sent up a thick cloud of dust, which invaded our throats and set us to coughing and sneezing. This was the famous *Tatnos*, known as the *Damascus Oracle*!

Without losing time in idle talk, the dervish produced a piece of chalk, and traced round the girl a circle about six feet in diameter. Fetching from behind the door twelve small copper lamps, and filling them with a dark liquid contained in a vial which he drew from his

bosom, he placed them symmetrically around the magic circle. He then broke a chip of wood from the half-ruined panel of the door, which bore evident marks of many a similar depredation, and holding the chip between his thumb and finger, began blowing on it at regular intervals, alternating with mutterings of weird incantations; suddenly and to all appearance without any apparent cause for its ignition, there appeared a spark on the chip, and it blazed up like a dry match. He lit the twelve lamps at this self-generated flame. During this process, Tatmos, who until then had sat altogether unconcerned and motionless, removed her yellow *habooches* off from her naked feet, and throwing them in a corner, disclosed, as an additional beauty, a sixth toe on each deformed foot. The dervish then reached over into the circle, and seizing the dwarf's ankles, gave a jerk as if he had been lifting a bag of corn, raised her clear off the ground, and stepping back, held her head downward. He shook her as one might a sack to pack its contents, the motion being regular and easy. He then swung her to and fro like a pendulum until the necessary momentum was acquired, when, letting go one foot and seizing the other with both hands, he made a powerful muscular effort and whirled her round in the air as if she had been an Indian club.

My companion had shrunk back into a corner in fear. Round and round the dervish swung his living burden, she remaining perfectly passive. The motion increased in rapidity, until the eye could hardly follow her body in its circuit. This continued perhaps for two or three minutes, until gradually slackening the motion, he stopped it, and in an instant had landed the girl upon her knees in the middle of the lamp-lit circle. Such was the eastern method of mesmerization as practised among the dervishes.

And now the dwarf seemed entirely oblivious of external objects, and in a deep trance. Her head and jaw dropped upon her chest, her eyes were glazed and staring, and altogether her appearance was hideous. The dervish then carefully closed the wooden shutters of the only window, and we would have been in total obscurity but that there was a hole bored in it, through which entered a bright ray of sunlight, which shot through the darkened room and shone upon the girl. He arranged her drooping head so that the ray should fall directly upon the crown, after which, motioning to us to remain silent, he folded his arms upon his bosom, and fixing his gaze upon the bright spot, became as motionless as an image of stone. I, too, riveted my eyes upon the same spot, and followed the proceeding with intense interest, for I had seen something similar before, and knew what beautiful phenomena to expect.

By degrees the bright patch, as if it had drawn through the sunbeam a greater splendour from without and condensed it within its own area, shaped itself into a brilliant star, which from its focus sent out rays in every direction.

A curious optical effect then occurred. The room, which previously had been partially lighted by the sunbeam, grew darker and darker as

the star increased in radiance, until we found ourselves in an Egyptian gloom. The star twinkled, trembled and turned, at first with a slow gyratory motion, then faster and faster, expanding and increasing its circumference at every rotation until it formed a brilliant disk, and we lost sight of the dwarf as if she herself had been absorbed into its light. Having gradually attained a vertiginous velocity, as the girl had when whirled by the dervish, the motion began decreasing, and finally merged into a feeble vibration, like the shimmer of moonbeams on rippling water. Then it flickered for a moment longer, emitted a few last flashes, and assuming the density and iridescence of an immense opal, it remained motionless. The disk now radiated a moonlike lustre, soft and silvery, but instead of illuminating the garret, this seemed only to intensify the darkness. Its edge was not penumbrous but, on the contrary, sharply defined like that of a silver shield.

All being now ready, the dervish without uttering a word, or removing his gaze from the disk, stretched out a hand and taking hold of mine, he drew me to his side and pointed to the illuminated shield. Looking at the place indicated, we saw dark patches appear like those upon the moon. These gradually formed themselves into figures, which began moving about till they came out in high relief in their natural colours. They neither appeared like a photograph nor an engraving; still less like the reflection of images on a mirror; but as if the disk were a cameo and they were raised above its surface and then endowed with life and motion. To my astonishment and my friend's consternation we recognised the bridge leading from Galata to Stamboul, spanning the Golden Horn from the new to the old city. There were the people hurrying to and fro, steamers and gay caïks gliding on the blue Bosphorous; the many-coloured buildings, villas and palaces reflected in the water; and the whole picture illuminated by the noon-day sun.

It passed like a panorama; but so vivid was the impression that we could not tell whether it or ourselves were in motion. All was bustle and life, but not a sound broke the oppressive stillness. It was noiseless as a dream. It was a phantom picture. Street after street and quarter after quarter succeeded each other; there was the bazaar, with its narrow, roofed passages, the small shops on each side, the coffee-houses, with gravely smoking Turks, and as either they or we glided past, one of the smokers upset the narguiley and cup of coffee of another, and his irritated countenance and a volley of soundless invectives caused us great amusement. So we travelled with the picture until we came to a large building, which I recognised as the palace of the Minister of Finance. In a ditch behind the house and close by to a mosque, lying in a pool of mud, with his silken coat all bedraggled, lay my poor Ralph! Panting and crouching down as if exhausted, he seemed dying; and near him were gathered some sorry-looking curs who lay blinking in the sun and snapping at the flies!

I had seen all that I had desired, although I had not breathed a word about the dog to the dervish, and had come more out of curiosity than with the idea of any success. I was impatient to leave at once to recover Ralph; but as my companion besought me to remain a little while longer, I reluctantly consented.

The scene faded away, and Miss—— placed herself in her turn nearer by the side of the gigantic dervish.

“I will think of *him*,” whispered she into my ear with that sentimental tone which young ladies generally assume when referring to a “him.”

A long stretch of sand; a blue sea with white caps dancing in the sun; a great steamer, ploughing her way along past a desolate shore, and leaving a milky track behind her. The deck is full of life; the men busy forward; the cook with his white cap and apron, coming out of his galley; uniformed officers moving about; passengers on the quarter-deck flirting, lounging or reading; and a young man we both recognise comes forward and leans over the taffrail. It is—*him*!

Miss H. gives a little gasp, blushes and smiles, and concentrates her thoughts again. The picture of the steamer fades away in its turn; the magic moon remains for a few seconds pictureless. But new spots appear on its luminous faces; we see a library slowly emerging from its depths—a library with green carpet and hangings, and bookshelves around three sides of the room. Seated in an arm-chair by the table, under the chandelier, is an old gentleman writing. His gray hair is brushed back from his forehead, his face is smooth-shaven, and his countenance has an expression of benignity.

“Father!” joyfully exclaims Miss——.

The dervish makes a hasty motion to enjoin silence. The light on the disk quivers, but resumes its steady brilliancy once more.

We are back in Constantinople; and out of the pearly depths of the shield forms our own apartment in the hotel. These are our papers and books lying upon the bureau, my friend's travelling hat in a corner, her ribbons hanging on the glass, and on her bed the very dress which she had exchanged when we started out on our memorable expedition. No detail was lacking to make the identification complete; and, to prove that we were not seeing something conjured up in our own imaginations, there lay upon the dressing-case two sealed letters, the very handwriting upon which my friend recognises. They were from a very dear relative of hers from whom she had expected to hear at Athens, but had been disappointed. The scene faded away, and we now see her brother's room, with himself lying upon the lounge, and the servant bathing his head, which, to our horror, we see bleeding!

We had left the boy perfectly well one hour before: but upon seeing this picture my companion uttered a cry of alarm, and seizing me by the hand dragged me toward the door. Down below we rejoined our guide, and hurried back to our hotel.

The boy had fallen downstairs and cut himself badly on the forehead; in the room, on the dressing-case where the two letters which had been forwarded from Athens, and the arrival of which had been so impatiently expected. Ordering the carriage I drove hurriedly to the Minister of Finance, and alighting with the guide went right to the ditch I had never seen but in the magic moon. In the middle of the pool, mangled, half-famished, but still alive lay my beautiful spaniel Ralph!

H. P. BLAVATSKY.

### SRI SANKARACHARYA'S MAHAVAKYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasimiah, b.a., f.t.s.  
(Continued from page 530).

124. Insinuating the existence of beings in Himself for establishing His *Advaita*, He denies his existence in beings.

125. *Advaita* is true by several authorities. Here there is no room for doubt by Brahmans who enquire after *Brahma*.

126. When enquired into with the help of *Sadbuddhi*, *Sruti*, *Smriti*, &c., the whole of this universe, the differentiation of *Sat* itself, results in *Sat* (*Brahma*,) alone.

127. Just as the gold-differentiated ornament itself results in gold; and just as the marble differentiated *Sri Vishnu* (idol) results in marble;

128. Even so the Self and the whole universe by this form are *Brahma*. *Brahma* being eternal, His absence or non-existence cannot exist.

129. Reject your theory (that the world exists as a reality) which profits only in words. Those who say that there is such a thing as *Abháva* (non-existence) on earth.

130. Are neither *Srotris* (those that understand *Srutis*), the knowers of *Sastras*, knowers of Truth, nor *Sádhus*. Listen! both *Bháva* and *Abháva* (existence and non-existence) are also *Brahma*.

131. The *Sruti* which opens with “*Sachchathyachecha*” and closes with “*Satyán chanruthanchasathyam*” is clear on the mystery of the world.

132. By that very expression (of *Sruti*) which asserts that the whole (universe) is *Brahma*, the whole—*Bháva* and *Abháva*—is *Satya* (Truth) itself.

133. By the *Sruti* “*Satyam Gnánam*,” the meaning of the word *Satya* is *Brahma*. The notion of diversity (of things) is caused by the fallacy of the conceiver's conception; but there is no such diversity in *Atma*.

134. By the learned seers of truth, the absence of diversity will be seen from the examples of the trunk of a tree, the rope, &c. ; when seen in its true light, the trunk itself is only one thing.

135. By the fallacy of the conceiver's conception the belief of a thief (in a trunk) will arise. On the contrary the trunk stands in the form of a pillar and nothing else.

136. By the same fallacy of the conceiver's conception his belief in the world will arise. But the world itself (in reality) is the actionless *Brahma*.

137. By the fault of long and endless *Vasána* (tendency) the wicked *Buddhi* (mind) of a man conceives the diversity of the world, like a dream, in the one, non-dual, *Brahma*.

138. The dream-world is created neither by *Brahma*, *Siva*, nor *Vishnu* being born of one's own mind it shines. So also is *Jágrat* born of mind.

139. *Jágrat* is perceived by the mental conception. In dream this world does not exist. Similarly the world (seen) in a dream does not exist in the *Jágrat*. Both these worlds do not exist in the dreamless sleep.

140. Where there is mind there the world shines by itself; and where there is no mind there is not even the trace of the world.

141. By the power of mind the whole of this universe exists both in *Jágrat* (waking) and in dream. And it is well known to all that when the mind dies the world vanishes.

142. Because the world itself is affected by *Brahmagnána*, know thou, the learned, that this world is a mere delusion, and is what is conceived in *Brahma*.

143. Just as by the knowledge of the mother-o'-pearl the idea of silver disappears, and by the knowledge of rope the notion of serpent vanishes, even so by the knowledge of the basic *Brahma* the universe becomes invisible.

144. For want of a perception of the base (*i. e.*, *Brahma*) the world deluded the good. But in such a perception the world-delusion flies far off.

145. That untruth which is affected is like the idea of silver postulated in the mother-o'-pearl. That truth which is not affected is like a piece of the mother-o'-pearl.

146-47. Since the world deludes (men) it is subject to untruth; and since its absence is observable in waking, dream and dreamless sleep, it is quite logical to say that the world is affected by *Brahmagnánam*. The world itself devoid of *Saththa*, (force) &c., is really a conception of the mind.

148. It is said by the *Rishis* (sages), that the world is the work of delusion. There cannot be even an iota of *Satyatra* (reality) in delusive things.

149-50. By whom is seen the reality of the serpent conceived in a rope? Since the silver that is conceived of the mother-o'-pearl is seen as silver alone, apart from any idea of the mother-o'-pearl, whatever we conceive of things by delusion, then (during delusion) the (delusive) thing quite accords with the conception.

151. Out of a block of marble cut, chiseled and shaped into limbs, hands, &c., the very true form of *Vishnu* is conceived. But, in fact, the conception does not differ from the nature of the marble. Just as the world conceived in *Brahma* cannot be known as different from the form of *Brahma*, so everything being *Sat* is *Brahma*.

152. It is plain that everything that is created is *Brahma*; and *Sruti* also says that this world is *Brahma*.

153. Even by its purport or implication the world is *Brahma*; therefore all things are *Brahma*. Here there is no scope for doubt for the *Brahmavádís* (the enquirers after *Brahma*.)

154-55. Just as the mother-o'-pearl results as the essentiality of the seeming silver, so *Brahma* becomes the essentiality of this world. On all grounds it is true that *Brahma* who is *Sat* (real) and great is *Advaitya* (non-dual.) For this reason the qualities of omniscience, &c., in Him, are false.

156. Everything, like *Kinchignatha* (knowing a little,) &c., in oneself, is formed by self-ignorance. By the authority of *Sruti* know that this *Dvaita* (duality) is a mere illusion.

157. *Dvaita* being the effect of illusion, *Jiva* and *Iswara*, affected by it and subject to conditions, are also illusory; and their suite of qualities, omniscience, &c., are equally false, where is doubt here?

158. Therefore the identity between *Brahma* and *Atma* (*Iswara* and *Jiva*) who are chiefly of *Chinnátra Svarupa* (mere *Chit*, knowledge or *Gnána*) is not contrary to, but consonant with, the *dictum* of *Sruti*.

159. In the vicissitude of time even a stone might float; but the falsehood or untruth of the *dicta* of *Srutis* can never be known.

160. So long as difference is observed, only so long do the relations of conditions or *Upádhis* seem to exist. To such an observer of difference *Sansára* ever clings.

161. The *Sruti*—"Yadúhyévíshéthasmin"—says that the fearful *Sansára* cannot be destroyed by the observer of difference. (Vide *Taittiriya Upanishad*, *Anandavalli*, 7.)

162. Therefore, for the sake of everlasting happiness after completely destroying *Sansára*, the unity between *Brahma* and Self (*Iswara* and *Jiva*) should be known by the learned.

163. For the absolution of the seekers of salvation—*i. e.*, *Mumukshas*—the non-divisibility and oneness of the two—*Brahma* and self—is not infrequently asserted by the *Sruti*.

164. Just as the material cause is observable in all the visible things, for instance, earth in earthwork such as pots, &c., so, owing to

non-duality, the material cause of the world—viz., *Brahma*—is all this world itself.

165. The apparent differentiation is caused by the fallacious self conception, by the ignorant mind, and delusion. There cannot be a different form of *Brahma*, as the earthen pots, &c., are not different from their ingredient—the earth. Just as all the vessels are but matter, so all this universe is *Brahma*.

166. Everywhere the notions of *Satya* (really existing), &c., are created by things having *forms* and *no-forms*, and are shining. That *thing* is known only as force or energy in operation. All that have different names and forms are but one and the same *Sat* itself. Therefore for *Para-Brahma* there is nothing whatever to be enquired and to be known. Everything, being only *Sat*, is *Brahma* and nothing else.

167. This *Pratyak* is *Brahma*, and *Brahma* is this *Pratyak*. *Srutis* never admit any distinction between the two.

168. If the learned skilfully sound the truth of *Srutis* and *Smritis*, not even the slightest distinction between *Brahma* and *Jiva* will be found by them.

169. While the knowledge of distinction and difference is dying out, who will make the unworthy distinction between *Brahma* and *Jiva*?

170. The postulation of name, form, action, &c., in *Brahma*, by the mental delusion, is like the castles in the air. Therefore that *Brahma*, thou hast certainly become.

171. Where the absence of *the seer, the seeing* and *the seen*, is observed, and what is one and pure, thou hast certainly become *that Brahma*.

172. *That Brahma* who is full both in and out, who is Himself (everywhere), non-dual, actionless, endless and *Param Jyoti* (Great Light), thou hast certainly become.

173. *That Brahma* who throws light on *the conceived, the conception*, &c., who is mere shining or knowledge, and pervades everything, thou hast certainly become.

174. *That Brahma*, by whose help the mind knows this shining (world), as the eye perceives the shining shape by means of sun, thou hast certainly become.

175. *That Brahma*, whose slight splendour enlightens everything and whose splendour the splendour of the world follows, thou hast certainly become.

176. *That Brahma*, in whom another's *seeing, hearing* and *knowing*, cannot exist, who is so small and indefinable, thou hast certainly become.

177. *That Brahma* who is *Kala-less*, actionless, pacific, holy, intact, pure, well-knowing and blissful, thou hast certainly become.

178. Knowing that thou art *That* by which the world of waking, dream, dreamless, sleep, &c., shines, reject the idea of (separate) self in other things.

179. Just as by means of sleep we entertain the idea of self in the body seen in a dream, so also by means of illusion (or *Máya*) we conceive the idea of self in this body seen in *Jágrat* (waking). See with one undisturbed mind in yourself the falsehood of this fact. Then thou hast thyself become the great *Brahma* who is eternal, pure, everlasting, indestructible, and happy.

(To be continued.)

#### DEATH OF A LIVING FAITH.

OF the several causes that have placed the Hindu Puranas and other similar writings very low in the scale of estimation in India, the most important is the fact that the language of these writings is symbolical and that the readers of to-day, especially in India, have fallen into the pernicious habit of interpreting these works literally. While the Puranas have a depth of meaning that can be sounded only by a bold intellect, aided by a spiritual perception, they are pronounced by the superficial readers of the novel literature of England, to be a jumble of nonsense. These readers are entitled to leniency, on account of the peculiar nature of the times. The western civilization that is being spread in India at the present moment is thoroughly materialistic, and since matter is only the superficies or the outer aspect of the subtler forces working below, everything almost, relating to the present civilization, is superficial. In addition to this existing superficiality of thought of the anglicized part of India, there is also the utter incompetency of the Hindu pundits of the present day, to explain the Puranas from any rational standpoint. With due deference to the metaphysical strength of these pundits, I must remark that they are at present proving untrue to those great men who have handed down a vast mental treasure in the Sanscrit Literature. They are wasting their time in unnecessary metaphysical subtleties, such as trying to imagine distinctions between *Being* and the *Be-ness* which lies in that *Being*, while their plain duty consists in metaphysically grasping the Vedantic doctrine and rescuing from degradation the great truths taught in the Puranas. There is absolutely no use in considering the metaphysical ultimatum, the Parabrahma, as the truth, and every thing else as myth and fiction. In Parabrahmam takes place an activity or vibration that moving harmoniously has produced this universe. Parabrahma is no doubt the absolute truth, but there are many steps in the ladder by which alone man can ascend to Parabrahma. One must understand the nature of the ladder and the steps before he can ascend, and what good can there be in continually repeating metaphysical abstractions in a parrot-like manner. Another great fault observable in the pundits, is that they read their books only in order to combat each other in argument. Success in argument, often obtained by dint of clamour, is no criterion of one's proficiency in the Shastras, and truth is attained unto only by those who want to attain it irrespective of all extraneous considerations. While

this holds good with regard to any science, it applies with far greater force to the spiritual sciences of ancient India, for those are things to be grasped by a human being in the silence of the heart. Perfect tranquillity of heart, generated by humility and inward concentration of mind, is one of the absolute requisites for progress. The third fault of these pundits is that they are full of sectarian prejudices. They look upon all outside India as Mlechchas, and they reject the knowledge that they can offer. As a result of their prejudices they cannot persuade themselves to co-operate with bodies of scientific research. For example, they will not with readiness co-operate with the Theosophical Society, the Society which displays on its flying banner the noble motto: "There is no religion higher than truth." When such is the life of the spiritual heart beating in professed pundits, how much more feeble must that beat be in the hearts of partially anglicized Hindoos, whose faith in the ancient teachers is shaken by their western learning, but who unfortunately have not gone sufficiently deeply into western speculations to be forced to take up a new and higher line of thought. It, therefore, comes to pass that the westerners who know more of their own philosophy than the English-read Hindoos, take to the eastern philosophy much more readily than the Hindoos themselves. Students of Theosophy, ready to sacrifice themselves and their all for the sacred science, are more numerous in the west than in the east, where Theosophy sounds more like a bolstering up of old rejected myths, than a sublime science. The modern Indian B. A., who'pooch-poochs the Puranas, does so on the first impression created in his already prejudiced mind by an easy-going run through the literature. He generally takes the words in their literal meaning and makes no effort to penetrate behind the veil.

This sad state of things has been partially remedied by the "Secret Doctrine," which gives the old truths in a modern garb. For since the capabilities of the human mind are constantly changing, the modes of presentation of these truths before that mind, must change also. For example, while the modern Theosophists, or even scientists, talk of a creative energy existing in matter and capable of moulding it into different conglomerations, the ancient philosophers represent the same otherwise. The basic matter of the scientists was represented as a kind of ethereal essence or light by the ancients. This light was the Vishnu.

Since the light must be all-pervading, before it can serve us as a kind of base for differentiations, the name Vishnu is exactly suited to the purpose. It literally means the "all-pervading." But then basic matter alone cannot work itself out as manifested globules. There must be a force supposed to inhere in the matter and capable of working it out. While the moderns call it a force of motion or vibration, the ancients called it Sakti. Vishnu is, therefore, a female principle also. This is also the creative fire or even the navel of Vishnu. In eastern physiology the navel is identified with the lower energies developed in man. It is,

therefore, a centre of energy dragging a human entity downwards. The navel of Vishnu must, therefore, mean the creative fire or a potentiality of downward manifestation that resided in Vishnu. The Cosmic lotus with the Brahmâ of four faces is the first manifestation that emerged from the navel.

Here comes the question "Who is Brahmâ"? The simple answer that he is the creator will not do. The word is derived from a root which means to expand, and Brahm is the expansive energy in the light, Vishnu, that has manifested itself as all this world. He does not act by a personal will of his own; for he acts according to Śwabhava, or he is a part of the eternal law that works. He is represented as a conscious being for the reason that every power that acts in the universe has a consciousness of its own. It must be remembered that Brahmâ, Vishnu, Rudra and Nârâyana are abstractions and not concrete things with definite shapes, hid in a room in the bazaar street and capable of being seen for a small fee of two annas. This representation may look like an exaggeration, but it is not. Too large a section of the present day pundits who fight over quibbles in the river-side rest-houses of Southern India, act and talk as if Brahmâ, Vishnu and Rudra are in some asramams or hermitages localized in the Akâs and capable of being propitiated by offers of a few cocoanuts to eat and betel leaves and areca nuts to chew. A few instances of the views of the Hindu pundits of the present day may be adduced. There was a pundit of average calibre in the Kistna District of the Madras Presidency, with whom the writer of these lines got into a close friendship. The pundit was a respectable looking, aged man of the Advaita sect, therefore, an ardent admirer of Sankaracharya and fond of reciting stories about the great founder of the Advaita School. One particular story of how Sankara silenced his mis-behaved pupils was a great favorite with him. The story goes that Sankara was a Saktéya and, therefore, an imbiber of arrack previously offered to Sakti, the wife of Siva and the great red goddess of the universe. In obedience to, or rather in illustration of, the saying, that barking dogs distinguish themselves more immediately than real tiger-killing silent ones, the doggish and barking elements of the structural energies of the disciples craved for distinction. They wanted to be appeased by the taste of the liquor which Sankara took in copious draughts. They were allowed to have their way and the disciples of the Advaita School of thought were in danger of losing themselves in the fume Samâdhi of the Saktéya School. The great teacher scented the situation and was looking out for an opportunity to completely silence his foolish but presumptuous disciples. The opportunity presented itself. Sankara and his disciples were one day passing through the streets of the working classes of a town. There was an iron-smith who had before him a quantity of molten iron. The appearance of the molten iron was even more grim than the appearance of the iron-smith. In short, the horrid hosts of Rudra were peeping through the molten mass and were sending a challenge to all by-standers, to try a game with them. Fortunately for the Advaita

philosophy and, therefore, for the whole world, Sankara saw the molten mass. The tremendous Rudraic hosts were cowed and silent terror seized their natures, for before them stood Sankara—the lord Siva—the terror of terrors and therefore, beauty itself. The Advaitic teacher too was not without his own experiences. He saw the Rudraic hosts and recognized them as his own. The people who maintain that there is no re-incarnation for man, how foolish they are! Do they know how Sankara felt when he saw the hosts? He remembered his previous incarnations. He even recollected that it was himself who had swallowed the dreadful black poison at the churning of the ocean by the Devas and Rakshásas. He at once felt that the black poison that terrifies the ignorant human community under the cover of death, could not possibly travel higher up in himself than the neck. With the full consciousness that he was the death of death and an immortal spirit, Sankara proceeded to the grim iron-smith. He pleaded that he was thirsty and wanted to allay his thirst by drinking of the molten, liquid iron. The grim man was amazed and fell back almost in a stupor. Sankara took no notice of him and took handfuls of the molten mass and swallowed them. Pretending that his thirst was allayed, he called to his Advaitic pupils and told them to quench their thirsts also at the fount of Mars. The Advaites trembled and oneness gave place to duality. Death and life were not the same to them. Imagine how foolish the Advaites must have looked and how much the dogs that barked at the sight of liquor, must have skulked at the sight of the molten, metal.

Returning again to our more immediate concern, the pundit of the Kistna District; the above story was one of the pet stories of my old friend. The reader will, of course, remember the beliefs of the Sáktéyas and their sublime practices of finding out the immortal spirit that lurks in the bottled up spirits that are exported from France and Tokay, and these Sáktéyas have a philosophy of their own—a tremendous superstructure on a grain of truth. They, like every other sect in India, will claim all India's great sons as their own, as their clansmen. But Sáktéyas argue that Sankara was in a peculiar sense their own. Siva incarnate was the great Advaitic teacher and the Sakti of their worship is Siva's wife. It, therefore, follows that Siva, the giver of liberation to the world, being mightily pleased to see his better half adored came as Sankaracharya to teach the Sáktéya philosophy. It is the law that a wife leads the husband by the nose, though the husband starts out in pomp. Why should not this law hold good in nature, the Sáktéyas ask? What an ungrateful husband would Siva be, not to be pleased with the Pooja done to the light of his eye and life of his heart. If it be true that Sankaracharya was Siva incarnate, then he taught the worship of the lady of his love. But then it is argued that Sankara often times criticized the Sáktéya assumptions and that he was no advocate of the Pooja. The Sáktéyas then grunt within themselves, unwilling to give out the great esoteric truth of the great ancient teachers having come to the world to teach a chosen few and take them alone under their protection, to the

confusion of all the others outside the chosen band. Did not Goutama Buddha come to teach nihilism? If so Sankara might have played in a double way. If it be granted that Sankara was a Sáktéya then he did practice Sáktéyism. So argue the Sáktéyas.

From this the reader must not infer that my old friend was a Sáktéya. He was a great enemy of Sáktéyism and had at his fingers' tips a large number of slokas tending to prove that Siva alone was to be worshipped and not his lady. This old reverend gentleman had all along searched in the Sastras, Puranas, Itihasas and Vedas, for the one great aim of the Hindu Nation, the aim of finding out the lost secret, the secret by which a man may on his death, rise as a glorified spirit, without even the sign of the crucifixion. It can be said that all thinking people have before them this one aim, the vivisectionists of Europe not excluded. The vivisectionists work laboriously to find out the conscious principle in man by a minute examinations of animal tissues. The poor old Hindu searches in the old records for the lost secret and my friend had found out that the great secret was after all a trick. What? The trick of concentrating the life fluid and one's energies on the spot between the eye-brows. The entire stream of knowledge, as my friend argued, seems to point out as that one ultimate goal, the secret of the spot between the eye-brows. The vast stream of Sanskrit literature was but the struggle to find out this ultimate secret. The Hindu physiologists talk of that magic spot as the source of light to both the eyes. The Vedantists talk of the same spot as the Benares, as the Kasi, as the transcendental plane of consciousness, by opening the door of which the aspiring human soul may emerge into the infinite depths of shoreless space, and live an everlasting life as a bird of eternity, as the lord Náráyana, as the eternal Hamsa, who flies with unruffled wings over the magic waters of the ocean of consciousness. Nor are the physiologists and Vedantists alone in their praise of the spot between eye-brows. The Pránáyamic Yogees also come to give their vote. They too talk of the spot between the eye-brows. They too claim that by their Prána rousing up the life of the human Benares, the magic waters of the thousand-petalled lotus of the human head gets stirred and the stirred up waters, ambrosial in their character, pour as a torrent on the head of Siva, who in the form of a Linga or Pentagon lies hidden in the navel. In addition to all these philosophers my friend argued that Sri Krishna, the teacher of the Bhagavat Gita, points to the spot between the eye-brows as the place where all a man's energies should be concentrated at the time of death, in order that the soul may attain unto the supreme Purusha. On an extensive research into the mass of Sanskrit literature, my friend became thoroughly convinced of the properties of the midway point between the eye-brows. He was growing old. He had done his earthly duties in life. He had learned the Vedas by heart and chanted them regularly when young and paid his debt to the great celibate Sidhas, who perform Tapas on the back of Mount Meru ever looking at the Brahma-loka.

the lofty peak of the Mount, as their ultimate goal. After nearly a dozen years of Vedic chanting, my friend had married, had performed all the duties of household life, had procreated several sons and daughters and paid his debt to the Pitri-devas, who by their life-energies and uninterrupted sacrificial ceremonies maintain the ocean of Samsára. My friend had got old. The only debt that remained to be paid was the debt of nature—the only debt that now-a-days is paid regularly. Naturally enough my friend was anxious to pay the debt with the greatest advantage. Having heard of the magic spot between the eye-brows he wanted to conciliate the door-keeper thereof. Having heard that I was a fellow of the T. S. interested in these abstruse subjects, my friend came to me to have a long conversation on the Vedantic philosophy, and, perchance, to learn the secret from me, if I knew it. The time at which we met together was a peculiarly propitious one. An issue of the *Theosophist* was in my hand. An article headed "Places of Pilgrimage in India" was the subject of my study at that moment. After the usual salutations were over, I was asked by my friend; "what is the printed book that is engaging your attention?" As a fellow of the T. S., warmly interested in the cause and anxious to gain over as many pundits as possible to work under the grand motto of the T. S. "There is no Religion higher than Truth." I explained the objects of the Society, the aspirations thereof, the work it had done, the work it had to do, and the inspiration that flowed from the great leaders of the movement. I argued that there was a hope of India's traditions and legends being put on a rational basis and offered to translate for my friend the special passage of my study, the article "Places of Pilgrimage in India." As some at least of my readers will remember, the article in question had a reference to the magic spot between the eye-brows, the human Kasi, the transcendental plane of consciousness.

My old friend was very much delighted and at the same time mortified. He was delighted that his old convictions was re-confirmed and mortified that the secret of concentrating life's energies on this sacred spot at the time of death was not revealed. Many a successive discussion ensued on many a successive day. The idea of universal brotherhood, the foundation stone of all spiritual triumphs, was canvassed from the stand-point of the Vedantic philosophy. My attempt proved an utter failure. The concept of the four castes of India having emanated from four parts of Brahma's body formed, as it were, a murky cloud around the old man's brain which prevented any Theosophical light from penetrating; six long years have rolled away since the event and a succession of efforts or, in the language of the Salvationists, a succession of onslaughts on the fortress of bigotry and narrow-mindedness, have been made. The fortress that I refer to is the fortress of the pundits and not the non-pundits, who hover about in uncertainty which way they are to turn. These hovering souls are attracted on one side by the fold of the Kríatos, the fount of life eternal.

consequent on a realization of the oneness of the universe. On the other side is the principle of Máya, the hell and perdition of the Christians, the Sansára of the Vedantists, the Naraka of the Pouranikas. Such being the degraded condition of India at the present day, the living faith of the Hindoos converted into a set of fetishisms, the pundits, the staunchest advocates of them, the vast majority of the modern educated Hindoos, entangled in a glare of sensual enchantment, what are the duties of the Theosophists towards the improvement of the Hindu nation? The fetishism of India is on the spiritual plane, and is far more dangerous than the fetishisms of other nations, existing on the intellectual and physical planes. As it was remarked by a great soul that humanity is the only disinherited orphan on the seven globes of the world chain, so I may remark that the Hindu nation is a more disinherited orphan on the face of the globe than any other nation; and the Theosophical Society is the only power on earth to whom they can look for help in this crisis.

M. M. B.

#### LIGHT IN THE DARKNESS.

THE range of hills in the neighbourhood of Puttur Railway Station (N. W. line) contains fine scenery, a number of grand waterfalls, many delightful spots and hidden caves traditionally inhabited by Yogis and Siddhas. The grandest of these reputed places are what are known as Sadasiva Konay and Amman Konay. They are sheltered places formed at the junction of branching ranges of hills. There are perennial falls of water of crystal purity at both the places. Seized with the desire of seeing those favored spots and treading such holy ground and imbibing the pure magnetism of the place, I and three other members of the Sholinghur Branch T. S., recently organized by Mr. S. V. Edge, availed ourselves of the last Christmas holidays for the purpose. Leaving Sholinghur we reached Puttur on the night of the 19th December. The next morning some of us with a number of friends, who voluntarily reinforced the party at Puttur, went up *via* Narrainavanam to Kylasa Konay, the most easily accessible waterfall at the foot of the said range of hills, and one largely resorted to. The fall is about 50 feet in height. At the foot of the fall there is a good platform for bathers, part of which is sheltered by the overhanging rock. The volume of the falling water not being very large, a very cool, pleasant and refreshing shower bath can be had under the fall. There is a small, shallow pond just below this platform of rock and a constantly gurgling channel beyond, discharging the water of the fall. There are a number of well-grown trees affording delightful shade and shelter. On the perpendicular sides of the cliff from the top of which the water falls, and nourished by the crystal sprays of the fall, and along the banks of the discharging channel, there is a rich and spontaneous growth of a considerable variety of ferns. Adjacent to the fall and on the right side of it are deep recesses formed by the overhanging rocks. Portions of these recesses have been built up



to form three small temples. In front of two of the temples is a broad open platform sufficient to accommodate about fifty persons. The scenery is in every way grand and romantic, and the place is charming and delightful. After a stay of about three hours, during which all of us had a cool and refreshing bath, and partook of the dinner there cooked, we returned to Narrainavanam, four miles from the fall and three miles from Puttur. Hearing that the way up the hills to Sadasiva Konay from the Puttur side is very steep and rugged, and that the way from the next Railway Station, Pudi, *viâ* Vadamalay, is not so precipitous, we left Puttur at noon of the 21st December by rail for Pudi, got a number of country carts there, and travelled in them over a distance of five miles *viâ* Vadamalay to near the foot of the hills, which we reached at about 5 P. M. Thence we went up the hills on foot and after six miles walking over many ups and downs, we reached Sadasiva Konay at half-past seven with the help of a torch and a lantern. The waterfall is at the angle formed by the junction of two hills and is about 35 feet in height. Next the fall and considerably above the foot of it, is a small square temple with a Lingam. The original Lingam is said to have been recently broken to pieces by a disappointed Hatha Yogi, who lived there and after a long penance and meditation failed to realise his expectations. The present Lingam was inaugurated by the present Raja of Carvetnuggur, who, I hear, has spiritual tendencies and devotes a good deal of his time to meditation. Adjacent to the temple and about a yard below it, is a sheltered spot overhung by the high rock, the ceiling of which appears to be cut quite flat over nearly the whole distance. Underneath the same are a few Lingams and other stone-cut images. About twenty of us crowded ourselves into that small space, which was spread over with fresh-cut twigs and leaves, and spent there that night and the next. The other followers, mostly servants, grouped themselves round the fires that were kindled and kept up the whole night for fear of wild beasts. As a matter of fact, four or five of our company who were delayed at Vadamalay in procuring provisions, and who joined us at about 11 in the night, said they actually saw a leopard or a tiger with its glaring eyes under a thicket close by their path, and that they safely and quietly passed the animal which showed no symptoms of aggressiveness. But what, to Theosophists, will be the most interesting feature in the trip is what follows.

Having heard that the place and its neighbourhood is the abode of some Yogis, I wished to have some indication of their existence and asked every one of our company to endeavour to remember the particulars of any dream he might have on the night we reached the place. Many of us, however, had no sleep, mainly because of the constant din and roar of the waterfall. Mr. Raghava Mudaliar, a first grade pleader and the manager of a portion of the Zemindary under the mortgagee thereof, and a gentleman, I am told, of high moral character, told me he had a dream, wherein he saw the festive procession of a God with the usual accompaniments and a crowd. While he was going in advance to avoid the crowd and to secure an easy exit therefrom, he found two others going

with him, one of whom was tall and majestic and had a long flowing beard and looked like a Yogi while the other was considerably shorter and younger. As all three were passing, he himself found and picked up a scroll, which looked like the bark of some tree, the characters upon which were not of the usual kind but consisted of the arrangement of strips of different colors. With the help of the two by his side he was able to decipher the same and read it as “*మర్కటోహం మూత్రం*,” and he somehow received the following impression of the meaning, evidently from his two companions: “there is light to dispel the darkness.” Mr. Raghava Mudaliar, it seems, went on repeating this sentence twice or thrice lest he should forget it, and while repeating it immediately awoke and asked the gentleman who was sleeping near him to take a bit of paper and pencil and at once note down the sentence he was repeating. The gentleman accordingly noted down the sentence at about 3 A.M., and I am in possession of the note so made. Mr. Raghava Mudaliar communicated the particulars to myself and others that very morning at about 8 A.M., when we were seated opposite the entrance to a cave high up on the left side of the Amman Konay waterfall and almost at the level where the waterfall begins. The Amman Konay, situate in the inmost recesses of the hills and forest, is about a mile from Sadasiva Konay, and is considered to be a more secret and sacred spot than Sadasiva Konay. The waterfall at the Amman Konay, with the round pond of crystal water at its foot and with a magnificent natural growth of a variety of ferns all the way down on both sides of the precipice, is more beautiful and larger in volume than the fall at Sadasiva Konay. Thither we went early that morning to have a view of the place and take a bath in the sacred pond below the fall. The water flows as through the large external gate of a temple only open at the top, and then falls down into the pool with a constant roar in a magnificent volume with innumerable white sprays, sufficient in themselves to bathe one at a distance of ten or twelve feet. Before even taking our bath our attention was attracted to the cave situate high up on the left side of the fall and a little below the level of its top. We at once went up and seated ourselves close to the entrance to the cave. The entrance to the cave is irregularly cut out of the hard rock and is sufficiently large to allow one to creep into it on all fours. About thirty feet of the interior could be seen from the outside with the help of a lamp. At the end of the said length one separate mass of rock is placed closing up the rest of the cave. The Irulan who followed us thither said that it was a large cave inhabited by Yogis, that it was open until a few years ago when some persons intruded into it, after which it was closed up with the mass of rock, and that even now on some occasions a couple of boys are seen seated at the entrance to the cave, who enter somehow, in spite of the barring mass of rock. It was also when we were seated near the entrance to the cave that the Irulan told us that just four days before, at about 3 o'clock in the afternoon, which is about the time I started on the journey from Sholinghur, he met two Yogis robed in gold who told him by

gesticulation (that being said by the Irulan to be the usual mode of communication) that a party of gentlemen from the plains, evidently referring to ourselves, would visit the place, that he should not mingle with them but should keep aloof and that he should clean the place after they left. The Irulan also assured us that he had seen the same two Yogis on different previous occasions also, and that on all those occasions they would communicate with him by gesticulations, ask him to draw near them and tell him not to fear, and assure him of their protection. We also asked the Irulan to go through the gesticulations made to him by the Yogis and were satisfied as to the genuineness thereof. I may also state that the Irulan is a simple and illiterate man, almost naked and born and bred in those hills, where he and another old Irulan have lived with their half-naked wives and children all along, and that they are averse to going to, much less living, in the villages down in the plains. It seemed to us that our informant, the Irulan, was by nature utterly incapable of any falsehood. So the dream and the communication made by the Irulan thoroughly satisfied us that the places we visited were the haunts of Yogis, and that they were quite cognizant of what we were about. Further the dream of Raghava Mudaliar had a peculiar significance to me who had seen the inscription in Tamil at the foot of the portrait of one of the Masters, which, with the said inscription, was given to our brother S. Ramaswamier in an occult manner, it is said. The said inscription translated into English is: "There is a lamp to dispel the darkness." Light and lamp are almost the same. So the purport is just the same as that of the scroll of Raghava Mudaliar's dream and the Tamil inscription under the Master's portrait. This led me to infer that the Yogis dwelling there were connected with the august Brotherhood of the Himavat and belong to the same school of occultism. Highly satisfied with the evidences, so readily vouchsafed to us, of the presence of Yogis in those parts, we took an invigorating bath in the granite pool of crystal water naturally formed at the foot of the Amman Konay fall, and then went back to Sadasiva Konay. We stayed there that night and early the next morning went down to the plains, and there our party broke up.

V. COOPOOSWAMY IYER, F. T. S.

### M. "PAPUS" ON OCCULT SCIENCE.\*

IN entering upon the review of a book with so ambitious a title as the one now under consideration, the first question that naturally arises is as to what the author understands by "Occult Science," and secondly, how far his book deserves to be called a "methodical," *i.e.*, *systematic*, treatise. The answer to the first point is to be looked for in the opening chapter: "Introduction to the Study of Occultism," and to the second in the general plan of the work.

\* "Traité Methodique de Science Occulte." Paris. George Carré 1881, pp. 1092 large 8vo., with 400 engravings.

Papus defines "Occult Science" as: "A body of doctrines taught in the Universities of Egypt and handed down from age to age." Again: "What really constitutes Occult Science is less its teachings than its method of 'investigation,' says our author, and adds that this method is that of 'analogy'."

For a *practical* occultist any criticism of these ridiculous definitions is needless: they stand self-condemned. Doubtless Egypt was one of the greatest and noblest schools of occultism, doubtless analogy is *one* of the methods used in that science; but that science neither had its origin in Egypt nor is it the use of the method of analogy which really characterises it. Both definition and characterisation show a very superficial knowledge of real Occultism and an equally narrow acquaintance with its geographical distribution.

This chapter is in no sense whatever an "Introduction to the study of Occult Science." It consists of a number of paragraphs, most of them *ad majorem gloriam* of the author and his cronies and of those writers and journalists from whom he hopes to obtain a good advertisement. It is a fine specimen of the catch-penny style of book-making and quite unworthy of the real industry and research displayed in the subsequent chapters.

Passing to the general plan of the work itself we find, first, two long chapters of *Prolegomena*; dealing with *Occult Science: its Existence, Bases and Method*, with the *Science and Education of Antiquity* and with the *Method of Occult Science and its Applications*. Following these *Prolegomena*, the remainder of the book is divided into three parts: (1) *Doctrine*; (2) *Tradition*; and (3) *The world of Invisibles and Divination*.

There are 22 chapters altogether, exclusive of the Introduction and Appendix, following the plan of the 22 keys of the Tarot or the 22 letters of the Hebrew Alphabet. With these we shall now deal in detail, but it must be stated here that the whole design of the work is far more that of a history of certain Occult Doctrines than a treatise on Occult Science.

*Prolegomena*. Papus begins by proving with the help of the researches of Dutens, Fabre D'Olivet and St. Yves D'Alveydre, that the following "modern discoveries" were well known to the ancients: (1) the movement of the Earth round the Sun; (2) the plurality of worlds and the stellar nature of the Milky Way; (3) universal gravitation; (4) law of inverse squares; (5) cycle of the eclipses. Probably, also, the telescope and microscope, the fact of refraction, the power of steam, electricity, the telegraph, telepathy, photography, &c., were also known to the initiated priests. Several pages are occupied with a valuable description of the Chinese compass, with plate, and of other discoveries of our days in which the Chinese had anticipated us.

Dealing with education in antiquity and initiation into the sacred mysteries, Papus has nothing new or original to tell us. He contents himself, after some shallow and general observations, with citing *in*

*extenso* a chapter on this subject from Delaage's "Science of Truth," which in its turn is a mere compilation from Jamblichus. Then Papus winds up this chapter with a purely verbal division into three of Occult Science, viz., *scientia occulta*, *scientia occultati* and *scientia occultans*. A very pretty play upon words, no doubt, but if there is nothing more solid in Occult Science than this, then the less said about it, the better.

Chapter II deals with the method of Occult Science and its applications. This method is *analogy*. Though far from being its only method, yet analogy is one of the most valuable of guides to the student of Occultism, and the exposition given here, the illustrations and diagrams introduced, render this chapter of real value; while his study of "number" is a most useful and luminous *résumé* of the work of others, classified and systematised in the very able manner which Papus has made his speciality, but disfigured by a cadging for favour by advertising his contemporaries in the most fulsome manner. In sum, these *Prolegomena* contain much useful matter and many very suggestive quotations; but totally fail to justify their claim to throw any *real* light upon Occult Science as such.

We will now take up the main body of the work, commencing with:—

*Part I. Doctrine.* The five chapters composing this section deal respectively with (1) *The Universal Life*; (2) *Man*; (3) *Birth*; (4) *Death*; and (5) *Communication with the dead: Spiritualism*. The first chapter is very suggestive and clear, though its conclusion—Life is solar force transformed—is neither original nor, as thus expressed, in any way, a characteristic teaching of Occultism. Had Papus written: "all forces are transformations of the one life, centered in the sun as focus," he would have come much nearer to the real occult doctrine. Descending into detail, he gives an account of the evolution of life on planetary chains and of the successive stages or stations of the circling "Life-wave," which is in all essentials borrowed from Theosophical literature, and this without any acknowledgement. It is useless for Papus to contend that these teachings are to be found or derived from the older occult literature. No doubt, when once the whole scheme has been plainly described, it is easy to recognise and identify its elements and basis in all really occult works; but—having studied the subject for years before ever Mr. Sinnett's writings appeared—I defy any one to obtain from these older sources a coherent, consecutive outline, such as Papus has here put forward, thanks to his unacknowledged debt to Mr. Sinnett and H. P. B. As probative instances let me cite the very expression, Life-wave (*Vague de vie*) which was first used by Sinnett, the succession of continents upon which the humanity of our Earth evolves, the name of Lemuria not to mention the basic idea of his sketch itself. In chapter IV the subject of man and his constitution is dealt with. First, the threefold division—Body—Soul—Spirit—is taken up and most ably and suggestively worked out in its physical analogies and correspondences. Then the sevenfold classification is taken up and explained in detail with great

lucidity. But again M. Papus forgets to acknowledge the source of his information, forgets that the very terms he adopts for the seven principles are those introduced first by Theosophical writers, among whom he only once named Amaravella, who himself only rendered into French and worked out information derived from the writings of Sinnett, H. P. B. and others. Amaravella always duly acknowledges his debt, Papus never. Still Papus' exposition, and especially several of his diagrams, show great ability and are of real assistance to the beginner in unravelling the intricacies of this subject. The whole chapter is extremely able and shows not only great industry, lucidity and grasp, but also a real insight into the profound bearings of these conceptions. It is greatly to be regretted, however, that the vanity and personal feelings of the author should have led him to evade the duty of making due acknowledgment of his obligations—as he has done for other matter—and even to indulge his spite by absolute falsehood and slander.\*

With chapter V. we enter on the consideration of man's *Birth*. The question of the *modus* of the Soul's development up to humanity, and of its incarnation in the foetus is handled with great ability by the aid of analogy and the *Eastern* theory of spiritual development, combined with the scientific knowledge of the writer, which throughout the whole work gives special value and aptness to his illustrations and detailed working out.

From life we pass to *Death*, which forms the subject of the next chapter, in which again theosophical teachings form the bulk and real gist of the exposition—as usual without acknowledgment and even with an attempt, by insinuation, to assign the credit for their clear statement to others.

The post-mortem conditions which form the subject of chapter VII. give M. Papus scope for a most lucid contrast between the teachings of occultism (read *Theosophy*) and those of so-called Spiritualism upon

\* A gross example of this is contained in the following foot-note, on p. 261 where he says:

"From a series of documents published by the American journal, the (N. Y.) *Sun* of 20th July 1890, it results that this doctrine is the work of M. de Palmes, who had long studied Esoteric Science, and whose manuscripts were all purchased by the founders of the Theosophical Society."

No more shameless falsehood has ever been circulated about the Society than this. And the worst is that its authors knew it to be such when they set it afloat. The scurrilous and libellous letter to the *Sun* in question, was written by Dr. E. Cones, a renegade and expelled member of the Society, and was the occasion of an action for defamation by Madame Blavatsky against the Editor of the *Sun* and Dr. Cones, which was pending at the time of her death. Baron de Palm—as we learnt from the family solicitor after his death—was a broken down and fugitive Bavarian nobleman. He became interested in Spiritualism in America and made our acquaintance just when we were forming our Society and was a member of its first council. He had the usual linguistic accomplishments of a well-born European noble but *no erudition whatever*. The only "manuscripts," he left were some unpaid washer, women's and tradesmen's bills and a few billets-doux from actresses. I challenge the production of a single letter or line from him or the parole evidence of a single trustworthy witness to prove the contrary. I need not dwell upon this farther for the present as I shall have to give all the facts about him, his life and the circumstances of his death and cremation, in my "Old Diary Leaves."—H. S. O., Ed. Theos.

this absorbing theme. The comparison, admirably worked out, is very suggestive, and the statement of the position is fair, clear and un-biassed.

M. Papus, however, again under the influence of personal prejudice, closes, or at least winks, his eyes whenever it suits his convenience, as may be seen from his recognition of that famous fraud, the H. B. of L., as a distinct school of occultism.\*

As a whole, these chapters contain little that is original, though the working out of the details and the scientific comparisons of the writer give them value for the student.

We enter now upon the second part of the work, Tradition, the first section of which deals with the Origins of Christianity. M. Papus seems to endorse a startling blunder, which we should have thought him too well informed not to have penetrated. This is the theory that Hebrew is the language of the Egyptian mysteries. This notion—a relic of theological bias—has been too thoroughly disproved by the labours of real philologists and Egyptologists to need further mention.

In short, it seems that M. Papus has in this part of his work taken as his infallible guides MM. Fabre D'Olivet and St. Yves D'Alveydre, whose bulky erudition is by no means equalled by their judgement or insight. Hence such nonsense as the above and the wild divagations contained in chapter IX. upon the Genesis of Moses.

As M. Papus treats us to nothing better than Fabre D'Olivet and Stanilas de Guaita throughout the remainder of this section, some 120 pages of what may best be described as "flapdoodle," we may as well

\* This "School of Occultism," now defunct, was a conspiracy for extracting money out of dupes, headed by a grocer of Leeds, a Spiritualist medium, named Thomas H. Dalton, who was convicted at the Leeds Borough Sessions of crime (vide *The Leeds Mercury* of Jan. 10, 1883) and sent to jail. Upon his release he passed under various aliases and, in co-partnership with another man—formerly an F. T. S.—concocted this fraudulent Society and called it the H. B. of L. (Hermetic Brotherhood of Luxor.) They offered gudgeons a most tempting bait, and issued advertisements offering to teach adeptship to all who had "become dissatisfied with the slow methods of the Theosophical Mahatmas," promising speedy psychical development under the training of Western initiates (viz., the convict grocer) who had devoted "twenty years" to occult research. Quite a number of our impatient and too credulous members were caught in the trap and some hundreds of pounds must have been taken in by the swindlers. The project of founding a colony in White County, Georgia, of members of the H. B. of L. with a view to surrounding themselves with the most favorable occult conditions (!) was launched, and the pretended initiates went there; but their dishonesty becoming soon exposed, the vendor of the land turned them out, and issued a circular letter showing them up, of which a copy is before me at this moment. In this circular, he says that the bait held out to the victim-colonists was the alleged existence of a gold mine on the estate, but that Dalton had one day said, laughing, "To make gold, extract it from credulity." All the occult teaching, save one chapter, they ever gave was filched from "Isis Unveiled" and other known works on the occult sciences. The other chapter was called "The Mysteries of Eulis," and was a compilation of sexual hints and pornographic information from a work entitled "Eulis," by that famous spiritual medium and sorcerer, the late Paschal Beverly Randolph, and from certain private instructions of his. The very name of Dalton's occult society was stolen from a document written by myself in the year 1875, of which I shall speak in the proper place.—H. S. O., Ed. Theos.

pass on at once to the following section, which deals with the occult tradition, from the date of Christianity down to modern times.

Our author, after a good deal of "talk," comes to the point and indicates the three main currents of this tradition *in the West*—which for him seems to be "all the world." These are:—First, the Essenian, or Kabalistic esotericism, derived from Egypt through Moses. This he identifies with Christianity proper. Second, we have the Egyptian or primitive esotericism, coming down directly from the sacred mysteries. This Papus characterises as an "attempt at a new revelation" and identifies with Gnosticism. Third, and last, we have the Polytheistic current: an apparent exotericism, the remainder of the ancient revelation of Orpheus, identified with the Neoplatonic school of Alexandria.

The early *Gnosis* is dealt with in a short essay by M. J. S. Doineau, a detailed criticism of which we leave to Mr. Mead, the scholarly sub-editor of *Lucifer*, who is at present engaged upon a valuable study of this line of occult tradition. The same writer deals with the Gnostic revival at Orleans in 1022 and these two essays are all that M. Papus sees fit to give us on one of the most obscure and interesting periods of the history of occultism.

Chapter IX. plunges at once into the middle ages, taking up the tradition of occult science as preserved by the Alchemists. This essay of 40 pp. forms one of the most valuable portions of this bulky volume of over a thousand pages, though as usual a large part thereof consists of able expositions of other people's thoughts, and deft work with paste-pot and scissors. It is regrettable that upon a topic, in which he has special competence, our author has not given us more original work of his own.

Chapter XIV. traces the current of Alchemy into Rosicrucianism and Free Masonry. It forms an interesting summary of the little that is known definitely on the subject and contains many interesting details which it would need much reading to get together from their scattered sources.

Having tarried in the West throughout some 263 pp. chapter XX. takes up again the occult traditions of the East, in reference to the T. S. from whose literature, as already stated, M. Papus has borrowed so freely without acknowledgement. The subject is disposed of in some 18 pp., sixteen of which are devoted to the translation of a letter from Mahatma K. H. to Mr. Sinnett and published by the latter in the "Occult World."

With chapter XVI. we return to the West, to trace the importation of the esoteric tradition into Europe by the *gipsies*—forsooth, as if both Rosencreuz and the alchemists had not derived their knowledge from the Orient by very different means, direct or indirectly. M. Papus appears to be indebted—this time with due acknowledgment—for most of the materials of this chapter to the labours of M. J. A. Vaillant of Bucharest, to whose works or to the summary thereof here given, we must refer the reader for many interesting details and comparisons.

Chapter XVII. concludes Part II of the whole work and contains merely a couple of pages summarising the history of mysticism according to the theories of Wronski and extracted from that writer's works.

The Third Part of this heavy volume is devoted to two different topics: A. "The World of Invisibles," and B: "Divination." Chapter XVIII. deals with the Invisible in Man and commences with a retrospective summary of the points so far established, while the remainder of it is occupied by a discussion of some not very useful analogies of the human body. Then all at once, in chapter XIX. we are plunged into Divination as illustrated by chiromancy to which a brief summary of some 25 pages is devoted. Then, in chapter XX. we return suddenly to "Invisible Nature" and enter upon the subject of Magic as illustrated by Mesmerism and Spiritualism. This chapter contains a good deal of matter extracted from other authors, but is, on the whole, a very poor production and quite inadequate to the subject of which it professes to treat.

Chapter XXI. is again most superficial and inadequate. It is supposed to deal with magical figures and their explanation, but a more insufficient, shallow and useless essay, it would be hard to meet with.

Chapter XXII. is the conclusion. the summing up of the whole work, and opens with a parallel drawn between Experimental Science and Contemporary Occultism. There is nothing new or valuable here. In fact most of the space is taken up by advertisements of the author, his friends and their parasites. As regards the historical accuracy and knowledge of M. Papus the following facts speak for themselves. "It was in 1885", he says, "that a Society representing, as it claimed, Esoteric Buddhism, appeared in France. Warring against all the schools and causing disunion everywhere, this Society—which we joined at the outset—met with check after check in its desire to impose itself, despite all, upon France, and to-day its activity is entirely destroyed." The rapid growth of interest in our work and increase in the prosperity of our French organ, *Le Lotus Bleu*, the constant labor imposed upon our most estimable and learned colleague, M. Edouard Coulomb, by the daily enhancing inquiry about oriental philosophy, M. Papus designedly ignores. For H. P. B., an occultist and author whose shoe-latchets he is not worthy to unloose, he has only the most opprobrious terms, while filching her ideas without even the decency of acknowledging the debt. And, so boundless is his conceit and so absolute his lack of chivalry, he actually confesses (p. 1022) that he published "her biography, too little known," *i.e.*, the falsehoods and libels of Dr. Coues in the *N. Y. Sun*, as his only necessary reply to the violent attacks upon him by the French School of Theosophists. Surely Shakespeare was mistaken in making Gratiano, not M. Papus, say

"I am Sir Oracle,  
And when I ope my lips, let no dog bark!"

In glancing over this same epoch (1880 to 1889), he notes the literary and other labors of various authors and then lo! rings up the curtain upon his own *entrée en scène*. "Initiated by Martinism and direct disciple of Louis Lucas, WE BEGAN AT THIS EPOCH (1887) TO OCCUPY OURSELF ACTIVELY WITH OCCULTISM." The Messiah had come, the Pope (*Papus, Pontifex Maximus*) assumed the triple tiara!

After this alleged historical review, follow six pages of puffing advertisement of his magazine and of a Society he has started in imitation of ours, and a double-page exhibit, after the model of a genealogical tree, of the several lines of descent in occult hierarchy from Cahagnet, Mesmer, the Templars, the Hermetists, the Synthesists (headed by Court de Gebelin—1773-83), down to himself, the contributors to his journal and the members of his Society! The world travailed in labour for a century and a half and the race effloresced at last in this violet of modesty! The place he gives us (the T. S.) is in the last column of all, headed *Divers, i.e.*, Miscellaneous—a sort of Sheol, where we are made to walk in the gloom, branded "Neo-Buddhism," and having for our genealogical tree the following:—

"Sinnett. Mme. Blavatsky.

Hartmann 1885.

F. K. Gaboriau (1886-1888).

Mme. de Pomar 1886.

Mme. d' Adhemar.

The exquisite satire of that last tangential line is apparent: our movement has vanished into space! And, as if that might not pierce our hearts like a flying arrow from Jove, our benevolent traducer (and cribber) puts to the right of the title, Neo-Buddhism, the lying words, in parenthesis—as though the fact were too well-known for discussion ("Manuscripts of M. de Palmes".) After that last stiletto thrust *a tergo* naught remains but to withdraw in silence to our desks—and write more books for M. Papus to eviscerate for his next 1000-page compilation.

K. O. E.

## Reviews.

### OUR MAGAZINES.

*Lucifer*.—We must congratulate our London contemporary on the number of scholarly articles that have recently appeared in its pages. In the July number, Mr. Old's "Zodiacal Symbology" and Mr. Mead's carefully compiled article on the much-abused Simon Magus, have each the imprint of the painstaking labour which characterises most of the articles turned out from our European Head-quarters. But we should like to see more variety in the names of the contributors, for the suggestion frequently offers itself that already over-taxed brains and tired fingers have to be galvanized by their owners to supply articles, more often than would be the case, if our Theosophists at large studied and thought more and made a point of helping on their Society's publications with the result of those studies and cogitations. "The Denials and Mistakes of the Nineteenth Century," comes from H. P. B.'s store of manuscripts, and is written in her usual forcible and comprehensive style. Her defence of the Hermetic Philosophy is particularly vigorous. Annie Besant concludes her articles on Re-incarnation. "The proofs of Re-incarnation do not amount to a complete and general demonstration," says the writer, "but they establish as strong a presumption as can, in the nature of the case, exist." The proofs or hypotheses adduced may be summed up thus:

I. Memory of incidents in past lives by individuals. II. Cases outside the "law of heredity," including differences in the character of twins, and cases of infant precocity. III. Genius. IV. Differences in the power of assimilating knowledge. V. Intuitive perception of truth. VI. Inequality of circumstances. VII. Hume's argument, "what is incorruptible must be ungenerable." VIII. Analogy with nature. IX. Historical cycles and rise and fall of nations.

Mr. Judge's article on "The Sheaths of the Soul," is a fitting epilogue to his previous articles on Mesmerism. But ought not the last three paragraphs of the articles to be in 'quotes,' for there is a distinctly Neo-platonic ring about them?

A touching account is given of the last hours of Francisco Montolivi, whose life, intellect, devotion and love, Theosophists will never forget.

*The Path*.—The June issue presents us with the Horoscope of the New York Head-quarters, in which the ups and downs of the coming years are foretold. The "Witness" concludes his account of the Habitations of H. P. B. with some views of Adyar. "Yoga; the Science of the Soul," is the commencement of what promises to be a valuable article by G. R. S. Mead. Mr. T. H. Connelly treats of the Hindu conceptions of electricity and the various *Saktis*, quoting as authority the late T. Subba Row, and Mrs. Campbell Keightley gives some extracts from the private letters of H. P. Blavatsky.

*Journal of the Maha-Bodhi Society*.—No. 3 of this enterprising magazine gives an illustration of the Maha-Bodhi Temple at Buddha-Gaya and an able editorial on the Buddhist Shrines of India. Some interesting information is given about the *Visuddhi Marga*, the production of the illus-

trious Buddhaghosa. The following advice is worthy of note: "Let the Western scholars take note that mere philological study of the Pali texts is *per se* insufficient to correctly interpret the teachings of the Dharma."

S. V. E.

### PROFESSOR COOPER-OAKLEY'S BOOK.

Our former colleague and Managing Editor of this Magazine, now Professor of Pachiyappa's College, Madras, has—the *Mail* tells us—been bringing out, through Messrs. Longmans, an edition of Mr. Salmon's "Junior School Grammar," specially adapted to the needs of Indian scholars. The *Mail* says that Prof. Oakley "has not had a very laborious task, but what he has done, he has done well;" which goes without saying, for he is a thorough scholar and well acquainted and sympathetic with Indian youth. Let us hope that, some day, all the text-books in Government schools and colleges will be "adapted" and a stop put to the cruel farce of teaching the home-staying Hindus, Anglo-Saxon roots and minutiae of British county geography, which will never be of the slightest use to them, and letting them know none of the many glorious episodes of their national histories, and how to win their rice and curry in India by developing and utilising its natural resources. One time, lecturing at the College at Poona upon Education, I drew attention to this nonsensical policy that was being followed. There were, I think, nearly a thousand students present, besides adults. Turning to a boy who sat behind me with his lap full of school-books, I took from him the Geography, counted the pages I wanted, and found that several times more pages were filled with details about the counties, towns, rivers, etc., of Great Britain than with the, to them, infinitely more valuable facts about India and all the rest of Asia. Of course—as I remarked to my audience—the compiler, knowing that every Indian school-boy would inevitably make the pedestrian tour of Great Britain, and never care to know anything about his own country, had made his book to suit the circumstances of the case! It will be a better time when all Indian school-books are made by men who can appreciate India and understand her peoples.

H. S. O.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our own Correspondent.]

LONDON, June 1892.

The Convention comes very near, only another fortnight, and we shall have distant members of the T. S.—notably Bro. Judge and Miss Hillard—gathering together from all parts of the world in order to be present at our second Annual Convention in London. In view of this welcome infusion of non-local talent, a new Syllabus for the Blavatsky Lodge has been carefully drawn up; to begin next month, and opening with a lecture from Miss Hillard, so well-known in America as an able speaker and writer. The second Thursday of the course coincides with the first day of the Convention, so that evening—July 14th—will be devoted to speeches from promi-

nent Theosophists; Mrs. Besant, Miss Hillard, W. Q. Judge, G. R. S. Mead, Herbert Burrows, W. R. Old, Mons. Coulomb, Senor Xifré, and others.

"*Mesmerism and Hypnotism, and their explainer Theosophy,*" and "*Concentration in Daily Life,*" both by W. Q. Judge, promise to be of the greatest interest and importance; after which, on August 4th, Mrs. Besant gives us "*Retaliation or Forgiveness—whichever?*" G. R. S. Mead takes up "*The Second Object of the Society,*" and Herbert Burrows "*The Coming Race,*" while Miss Kislbury's "*Mystic side of Christianity*" brings us to the end of August. On September 1st, Mrs. Besant takes "*Death—and after?*" Herbert Burrows follows with "*The Morality of Evolution,*" and Mr. Mead with "*The Vestures of the Soul,*" our Brother W. R. Old will speak on "*Tao,*" and with "*Theosophical Principles in Practice*" by Mrs. Besant; our course will come to a conclusion.

The Lodge began a new Syllabus of discussions for the Saturday evening meetings, last month; or rather, continued the study of *The Seven Planes of the Universe and their Relation to Man*; discussions on which might well engage us for several years to come! These meetings are well attended, and many evidences given of earnest and intelligent study on the part of members.

Our American brother, Mr. Parker, has found great favour amongst us as a speaker; he went down the other day and lectured to the Chiswick Lodge with the greatest effect, and was then and there invited to speak at Earls Court at a forthcoming meeting of the Lodge.

The Dutch Branch of the T. S. is going ahead in a most wonderful fashion; they have now obtained a large house in Amsterdam for their headquarters, a house containing no less than thirty-six rooms, which throws all other head-quarters considerably into the shade! A friendly rivalry, rather to be encouraged than not, however: at this rate the close of the 19th century ought to see the T. S. with head-quarters established in nearly every well-known city in Europe.

The Bow Club for working women is in a flourishing condition, I believe. They are to have a bazaar there on the 16th proximo at which the girls themselves are to hold stalls. This is a novelty which ought to draw well, and the matron—the indefatigable Mrs. Lloyd—sincerely hopes it may.

I am told by Society-goers that it is all the rage in town now for parties to be held for which a clairvoyant is engaged, who is ensconced in a "Mystic Room," and to whom excited and trembling guests go in, one by one, to hear their fate, fortune, what-not, unfolded to them by the entranced sybil within: I should say, rather, that the fair inquirers go in "excited," and in many cases come out "trembling."

Mrs. Besant's forthcoming two lectures on Mesmerism and Hypnotism at Prince's Hall, Piccadilly, ought to be crowded, such is the present curiosity and interest evinced in the subject. There is nothing so convincing or so astonishing to your confirmed materialist as the result of a candid and unprejudiced enquiry into the facts of Mesmerism, Spiritualism, &c.:—Facts, they say, are stubborn things; certainly nothing else will convince that particular class of enquirers, as I have often heard "converted" materialists say.

\* \* \* \* \*

Mr. Stead has several things in the current number of the *Review of Reviews* which are of interest to us. To begin with, the character sketch of

the famous Louise Michel discloses the fact before unknown to me—of her marvellous clairvoyant faculty; how she saw three of her comrades shot, she herself the while lying in prison; how, for days before she went on board she saw, in clairvoyant vision, the ship that was to bear her—an exile—to New Caledonia—and many other remarkable instances, are recorded in this sketch of the life of "Louise Michel: Priestess of Pity and of Vengeance," as Mr. Stead calls her. Certainly she seems a born mystic, and has that supreme and passionate sympathy for all suffering and oppressed creatures which is often characteristic of the best and most timely developed side of mysticism. This sacred compassion has been, and is, the key-note and master passion of her whole life—in spite of what we should call its mistaken judgments, and errors of belief.

Our brother W. Q. Judge's admirable description of the astral structure in man is quoted (under the head of "Leading articles from the Reviews") from his article on "Mesmerism" in last month's *Lucifer* and Mr. Stead gives also some extracts from the Rev. Minot Savage's article in the *Arena* for May, on well-authenticated stories of clairvoyance, &c. This article appears to be a continuation of the one I quoted in my letter for last month.

The most curious, however, of all the articles Mr. Stead mentions seems to be one on "Trace," in the *Contemporary*, by a Mr. Soomes, whose wife is a most extraordinary Psychometrist, hence the title of his article—"Trace"—which is in fact an account of Mrs. Soomes' wonderful powers, with many instances, given. As to "How it is done" Mr. Soomes confesses his ignorance, but says:—

"If it be permitted to be known, I shall try to ascertain by what power he or she is able to see what is seen.

I may here say, that once or twice my wife attained the highest development possible, that of trance or ecstasy, when she really passed beyond my power, but could inform me of subjects of which I had no conception, but when I asked her any questions upon what she was speaking of, she replied that *the master forbade her* to tell anything more than what she actually spoke to me. For this reason I say, if it be permitted to be known.

It is most difficult to think of everything in the excitement of the moment of experiment. The excitement is very great. Again, the subject is apt to get weary. What the power is capable of has yet to be re-ascertained, for I am sure that in days long gone by much more was known of it, and kept secret, than is even dreamt of in the present day."

Quite so, but if a well-known *Theosophist* had written an article on such a subject, and sent it to the Editor of the *Contemporary* for insertion, small chance would there have been that its ultimate destination would have been anywhere else than the W. P. B.!

The awakening of a general interest in Taoism seems just now to be very widespread. Almost simultaneously with the Rev. James Legge's recent contribution to Max Müller's "Sacred Books of the East," in the shape of the *Sacred Books of China* (containing the Texts of Taoism), appears Prof. Leon de Rosny's "Le Taoisme"; and both books were well noticed in recent numbers of the *Westminster Review*. Of the latter book, Prof. de Rosny's, the reviewer speaks very highly; "it is," he says, "a clear and simple account of the life and doctrine of Laotse," and will appear as a veritable

*opus magnum*—"The pith of his doctrine was the virtue of simplicity, the simplicity of virtue," &c. :—

"As a set-off to this genuine and intelligent revival of interest—and in many cases much more than mere interest—in the sacred scriptures of the East, we have a volume calling itself "Jesus in the Vedas" which recently appears, and in which a native Indian missionary attempts the quite impossible task of squaring this particular circle. That he fails dismally will not, however, prevent the unintelligent devout from adding one more to their already large stock of misconceptions about the ancient Aryans and their writings."

I see, in a Society paper, the account of another instance in which mesmeric or hypnotic influence seems to have started an unfortunate subject on a career of crime. A mere lad, only sixteen, was charged with burglary, and "it was stated by the defence that the unhappy youth had been suffering from mental affliction, as the result of being mesmerised at an entertainment last year. From this time forward he had manifested a vacant and strange manner....." Poor lad! It is satisfactory to note, however, that public opinion on these matters is becoming roused at last; for, continues the paragraphist, "If by the exercise of the mystic art candidates are to be produced for the ranks of the criminal classes, the sooner this dangerous form of public amusement is prohibited the better." Precisely so.

*Lippincott* had an interesting little story by Julian Hawthorne, called "The Golden Fleece," in its last month's issue; a story in which the chief interest turns on a case of hypnotism and intermittent obsession, an old Indian figuring as the *deus ex machina*. The scene is laid in one of the Southern States of America, and the heroine's father it is who possesses the old Indian as servant. This old man knows many magic arts, and the secrets of mesmeric influence of the most profound and far-reaching description. He sees in his young mistress the appropriate vehicle for the exercise of his arts, coming as she does, in the direct line of descent on the mother's side, from an Aztec Princess, whose spirit it is apparently within the power of the Indian magician to evoke and cause to enter into the body of her descendant. But this it seems can only take place at night, when the girl is thrown by the old servant into the trance condition; when in this state she robes herself in the golden fleece—an "enchanted" Aztec heirloom—whereupon the spirit of the Princess Semitzan is able to obsess her, and dispossess the girl's body of its rightful owner. An altogether weird and mysterious little story; we have a buried Aztec treasure, of course, the secret of whose hiding is known to the Princess, was in fact hidden by the Princess—assisted by the Indian. The treasure is, of course, re-discovered by the entranced American girl's person in temporary possession of her ancestress. An earthquake opportunely occurs, the old Indian is killed, with his death the spirit of the Aztec Princess departs for ever, not however without a terrific struggle between the obsessing entity and the rightful owner for final possession of her body, a struggle most dramatically described by Hawthorne; after which the curtain falls on lovers united, &c., &c.

A. L. C.

AMERICAN LETTER.

NEW YORK, June 12th, 1892.

In this country of much travelling it is at times, when away from home, possible to detect the trend of opinion in a way that cannot be done at one's own breakfast table from the favorite newspaper. The result is always the same, a perception of an ever-increasing interest in Theosophy, a perception of an ever-increasing readiness to know what it is all about. "Oh!" somebody says, at the end of a long conversation, "is that what you believe? why, I think that's very reasonable." Or, "well, I don't see that your views are so very different from mine after all. Of course, we don't pay much attention now to the dead letter doctrines and dogmas of religion" Or, "I don't see but that you Theosophists claim everything that's good"—to which the usual reply is "certainly, we do." Yes! It's all over the land.

A very careful, keen, conservative observer, one recently become an F. T. S., remarked not long since that "this thing is come to stay, and there is no getting rid of it." Another man, not a member of the Society, one with a clear vision and a reputation of looking far ahead took the position, that if the Theosophical Society would formulate its views and state authoritatively what was Theosophical doctrine, in a few years it would be the most influential movement in the world. May the heavens forbid that such a formulation, one so devoutly to be deprecated, should ever be made!

On the evening of Sunday, May 8th, a Blavatsky Memorial Meeting was held at our new American head-quarters. It was serious, free from fulsome eulogy, and marked by the most earnest interest. There is certainly a most apparent growing devotion to the cause and its highest ideals permeating our ranks. At this meeting one of the Aryan members, Miss Daniels, read extracts from the "Light of Asia," appropriately ending them with that part which so beautifully refers to the slipping of the dew-drop into the shining sea. Bro. Archibald Keightley gave reminiscences of the time of his first hearing of Madame Blavatsky, when in 1884, he was studying at Cambridge University; of his meeting her somewhat later, when in response to a call she went from Ostend to London to help spread the philosophy; and of his impressions concerning her. Bro. Fullerton supplemented Bro. Keightley's reminiscences with some personal recollections of his own. The meeting ended with the reading by Mrs. Keightley of extracts from private letters of H. P. B. There was in them much that was sorrowful, sad, and expressive of a heavy heart, but also unchanging altruism, morality, courage, an unwavering faith and determination.

Bro. Brown of California, who has been working for the last year on the press at the London head-quarters, has now returned to his home in this country, and has made a flying visit at New York and Brooklyn while passing through. Bro. Parker of Little Rock, Arkansas, after our Annual Convention, which he attended, came East, renewing his acquaintance with the Aryan Branch and forming a new one with the Brooklyn Branch. Then he went to London, going in the same steamer with Bro. Mead, who is now back at his post. Bro. Hyatt of the Brooklyn Branch, after a short visit to London, has returned home. These journeyings, partly private, and some official, may seem of no great moment, and perhaps hardly worth reporting; and yet, as they have their effect, they may not improperly be recorded.



Word comes from Cleveland of progress in the Branch there, and steady effort, especially on the part of two of our devoted workers, Mr. and Mrs. Gates. Mrs. Gates, the Secretary of the Branch, reports regular meetings on the first and third Wednesday evenings of each month, also informal meetings every Sunday evening, all meetings being open to outsiders. The meeting room is kept open day and evening, the Secretary being always in attendance, the books of the library being free to all who wish to use or borrow them.

Of course, there is in one way or another constant reference by the press to Theosophy. It is markedly less prejudiced, as well as frequently more intelligent, than heretofore. What is possibly more significant is the percolation of Theosophical ideas through all of our literature, from the trashiest to the best. The other day it was said, in the financial column of one of our leading newspapers: "It is so ordered as between man and man in this world that, in the long run, prosperity shall be mutual \* \* \*. It is a sort of object lesson in the brotherhood of man. For if it were not to a man's own advantage to promote the well-being of his fellow-men, Society would resolve into chaos." This is altruism on, what we Americans would call, a hard-headed basis. In the Sunday edition of another prominent paper this heading appeared in a leading position "Reasons for Thinking That Worlds Far More Beautiful Than This and Beings Far Nearer Perfection Than Ourselves Exist in the Immensity of Space." And again, in still another paper, we find this "Impending Paganism \* \* \* the comparative decline, which in some cases amounts to positive stagnation, of what may be called the American type of religion. \* \* \* \* The figures prove a very great decline in religious interest. \* \* \* \* Evidently there can be no disrepute attached to abstinence from church-going when it is practised by more than one-half the community. \* \* \* \* We think that it is due to failure in the type of religion itself."

H. P. B. said, more than once, that important discoveries, which were about to be made, would gradually confirm some of the truths of her teachings. In connection with this an abstract from a page of a recent book of travels may not be uninteresting. The book is called "From the Arctic Ocean to the Yellow Sea." The writer of it, when crossing the desert of Gobi, got somewhat off of the regular track and stumbled upon a small village in a little oasis. He was greatly surprised at many of its peculiarities. He says that the houses were quite unlike such as he was used to in that part of the world, reminding him of English cottages more than anything else. He was also surprised that there were no dogs in the village, those pests of Mongolian towns, no women, and that the men were mostly young. The immaculate cleanliness of the place and everything about it, transcending anything of which he had knowledge, also impressed him. Considering that H. P. B. has so often hinted at the existence of a school of adepts in the Gobi desert, is it not altogether improbable that this man has stumbled on an outlying body of chélas?

The custom prevails, in one of our Branches, of giving out a question at each weekly meeting to be answered at the next. A recent question was, "what is the best way of spreading Theosophy?" One of the answers was, "talk it morning, noon and night, but don't call it Theosophy."

H. T. PATTERSON, F. T. S.

## PACIFIC COAST WORK.

(From our own Correspondents.)

SAN FRANCISCO, CAL., May 26th, 1892.

The Pacific Coast Committee are as active and alert as ever, utilizing every opening offered by press, public and private individuals, to make every day of the remaining short time of the Cycle count for Theosophic seed sowing.

There is a constant increase of interest, and a stream of readers daily visit the library, and many purchase T. S. literature for reading and circulation. There is no diminution of public interest, but pronounced increase, as evinced by floods of inquirers, and magazine and newspaper articles on or about Theosophy.

The Pacific Coast Lecturer on Theosophy, Allen Griffiths, has just returned from a two months' tour of Southern California. He visited 15 different cities in only of which, Los Angeles, existed a T. S. Branch. Pioneer work was done with considerable results—23 public lectures were given, beside many parlor talks. The feature of this work is the part played by the press. Thirty different newspapers contained announcements and reports of the lecturer's work—in sixty-one different issues appeared reports, making 100 columns of solid reading matter in the secular press of Southern California within less than 2 months. By means of lectures and newspaper reports at least 100,000 readers have been reached in that time and Theosophy presented to them. Beside this, many thousands of assorted grafters were distributed in the various cities visited. These results are amazing and Dr. Griffiths insists that it is but another proof of the power of Theosophy, and the force back of the T. S. All newspaper reports were headed "Theosophy"—or "Karma and Reincarnation"—no leading up, no beating about the bush, no temporizing policy was pursued, but Karma and Reincarnation, and Universal Brotherhood were put in as straightforward and simple a manner as possible. The personal god, and vicarious atonement fallacies were dealt with and contrasted with Karma and Reincarnation, and the latter offered as the only rational basis upon which to account for man's origin, development and possible destiny. The people listened. They were hungry for the bread of wisdom, for Theosophy, and they received it, as nearly pure and unadulterated as the lecturer could give it, not one scoffer was met with, but all, without exception, listened as to the voice of their own higher nature, and for the time, *knew Theosophy was true*. The lecturer next goes to Oregon and Washington, to be gone 3 months and return in time to attend the 3rd *ad interim* Convention to be held in S. F., Sept. 3rd and 4th.

Bro. E. B. Rambo, has just returned from a trip to the north where business and T. S. work were combined with good results.

Bro. McCarty is out on his annual business tour of the Pacific Coast, and will no doubt repeat the good T. S. work of previous years. Dr. Anderson and F. Neubauer have lectured to outside organizations upon Theosophy during the past month.

The Los Angeles Fellows, led by those active workers, Miss Walsh, Abbott Clark, G. E. Tucker and others, are infusing energy into T. S. work there. The open meetings continue with increased attendance and interest.

The Local Press report the meetings. The *Los Angeles Herald*, the leading daily, has accepted lengthy articles on Theosophy from leading Theosophists and will continue to do so. The *Herald* has, until now, ignored Theosophy, but all the other papers print it and they are forced to.

Bro. F. I. Blodgett and Mrs. Blodgett of Seattle, continue to vivify many centres by the monthly issue of *The Pacific Theosophist*. There can be no doubt as to the attitude and course of *The Pacific Theosophist*, it is Theosophical first, last and always.

There is much solicitude expressed as to Col. Olcott's health, and all hope that he will remain President-Founder until Karma takes him away for rest.

G. A.

Since last writing we have to chronicle as a new departure theosophically, the inauguration of a lecture course at Santa Cruz, one of our neighbouring towns. A hall has been secured, and it has been decided to give public discourses there every Sunday. Mr. Edward B. Rambo, one of our San Francisco Fellows, was invited to deliver the initial lecture, which he gave May 1st.

Perseverance, unflagging purpose and thorough familiarity with Theosophic teachings, which are among Dr. Griffith's good qualities, cannot fail to widely disseminate the seed we so much desire sown.

Several newspapers in San Francisco and vicinity are regularly publishing articles on Theosophical matters—some Theosophic subject or concerning some of its leaders. One of the San Francisco dailies, which about two months ago printed quite a sensational article on the cause of Col. Olcott's resignation, has recently published the greater part of the first chapter of his "Old Diary Leaves" under the title "Col. Olcott and Theosophy."

A passage in a recent letter of "S. V. E." to the effect that Bro. Kotaya had hit upon "a happy expedient by forming Societies of sympathizers with Theosophy who can ultimately be 'worked up' into Theosophists," recalls information recently brought from our sister town, Stockton, where a company of fifteen to eighteen commenced five years ago to investigate Spiritualism, subsequently investigating Christian Science and now, though not yet members of the T. S., they are, as a body, studying the "Secret Doctrine." Hospitality to, and in some instances deep interest in theosophic teaching has been indicated by some of our college professors, who say, however, that they prefer to pursue their studies unobserved until they have arrived at some definite conclusions.

At the well-attended meeting held to commemorate the anniversary of H. P. B.'s departure, suitable resolutions were adopted at the close of the proceedings, one of which is especially worth recording.

Mrs. Annie T. Bush asked permission to offer as a motion, if suitable at this time: That, since the object of the life of H. P. B., and the work dearest to her heart was the spread of theosophic truth, we establish a permanent fund for the purpose of keeping in the field a worker whose energies should be devoted to that end, and that, as we now have a lecturer on the Coast, those hearing the motion should be invited to subscribe to the lecture fund, with the understanding that a nucleus for a "Blavatsky Fund" should thus be established.

The motion was unanimously carried, and other Branches and Members on the Coast will be given an opportunity to add to the fund if so disposed.

Oakland, Alameda, Santa Cruz and Seattle, we learn, observed the anniversary in like manner as ourselves. Other points are not yet heard from, but we doubt not that H. P. B.'s request was generally remembered.

G. P.

#### NATURAL FOOD.

*Kneesworth House,*

78, Elm Park Road, S. W.,

LONDON, 19th May 1892.

To

*The Editor of the Theosophist.*

DEAR SIR,

Only yesterday a gentleman called my attention to the *Theosophist* for March, and to the article "The Food of Paradise", which I read with interest and delight. You must know from experience the great difficulty there is in attracting the attention of the minds of men to new truth, no matter how important that truth may be; and the fact that a stray copy of my little book should have fallen into the hands of the Hindu gentleman who acquainted you with the non-starch theory, and that the truth had such vitality as to attract his attention and persuade him to put the theory to the test of experience, is very gratifying indeed. It is an experiment that I all the time plead for. Unfortunately the digestive organs of many people are in such a state that they do not receive any benefit from a plain fruit and nut diet, or even from the fruit, nut and milk which your Hindu friend has been taking. But I have yet to find a single instance where a non-starch diet, chosen in accordance with the physiological needs and pathological state of the individual, has not resulted in marked benefit. In many instances, the digestive organs are so weak that milk and eggs are not adequately digested, and a resort to a flesh diet is necessary for a time. You forcibly point out that if diabetes can be removed by so simple a method it is of the greatest importance. This is equally true of other diseased conditions of the system, similarly injurious to that engendered by diabetes. Perhaps there is no condition of illness so pregnant with suffering as the prostration of the nervous system, and the consequent undermining of the mental powers, totally unfitting the victim for usefulness, and destroying the value of his body as an instrument of the spirit.

I have ventured to post you a copy of the same treatise that your Hindu friend evidently saw, together with a brief exposition of the principles of the non-starch system, and also back numbers of our publication since January. I realise very fully that you cannot have time for more than a fraction of the reading you would like to have; at the same time, since I feel sure that there is in our discovery, and in the system of medical treatment that we have formulated, so much of transcendent importance to your own personal well-being—to your longevity and usefulness—that I am very certain that if you can be persuaded to give all these documents which I send you, a careful perusal, you will feel well repaid for the time consumed.

The June number of *Natural Food* is already full; in the July we will republish the "Food of Paradise" almost in entirety. I enclose you

a couple of circulars made up from articles which have appeared in our journal. Substantially, what you do in the *Theosophist*, is to recommend people to look into this matter and to try it, and a word from you might easily serve to attract the attention of thousands, and to enable hundreds to realise similar benefits to those enjoyed by your Hindu friend, who otherwise would not have their attention called to it, and would thus be debarred from the resultant blessings.

Before closing, I wish to ask you particularly to note the articles in our monthly, entitled "Fruit as Food," and also those entitled "Flesh in Therapeutics" including also "Experience in Diet" in the May number, with my rejoinder to both Messrs. Chambers and Boyd. Also, in the June number—which will be forwarded you—my article "Shall Reason Decide?"

I am, Fraternaly yours,

EMMET DENSMORE.

## SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1892.

### THEOSOPHICAL SOCIETY.

#### FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of last acknowledgment:—

#### ANNIVERSARY FUND.

	RS.	A.	P.
Annual dues of E. B. ( <i>Sydney</i> ) 2s. ... ..	...	...	1 9 0
" " of H. P. ( <i>Melbourne</i> ) ... ..	...	...	2 2 6
" B. O. ( <i>Victoria</i> ) 4s. ... ..	...	...	3 2 0
" of six new members of the Sydney T. S. @ 2s. each	...	...	12s. ... 9 4 6
" " of 4 old members @ 2s. each	...	...	8s. ... 6 3 0

#### HEAD QUARTERS' FUND.

Entrance Fees of E. B. ( <i>Sydney</i> ) 5s. Rs. 3-14 0; H. P. ( <i>Melbourne</i> ) 5s. Rs. 3-3-9; of six new members of the Sydney T. S. @ 5s. each £ 1-10. Rs. 23-3-6; Total ... ..	...	...	30 5 3
Mr. Kavasha Edulji ( <i>Secunderabad</i> ) ... ..	...	...	20 0 0
" Tukaram Tatya ( <i>Bombay</i> ) ... ..	...	...	50 0 0
" F. Gebhard ( <i>Germany</i> ) £1 ... ..	...	...	15 11 2
" W. R. Old. Diploma and Charter Fees ( <i>European Section</i> ) £7-2-0	...	...	110 5 10

#### ANNIE BESANT TRAVELLING FUND.

Mr. Tukaram Tatya ( <i>Bombay</i> ) ... ..	...	...	100 0 0
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#### H. P. B. MEMORIAL FUND.

Amount already acknowledged... ..	...	...	1,478 8 0
Mr. Tukaram Tatya ( <i>Bombay</i> ) .. ..	...	...	50 0 0

Total...1,528 8 0

#### COL. OLCOTT PENSION FUND.

(The interest of this Fund will be paid as a pension to the President-Founder and the principal revert to the Society at his death).

	RS.	A.	P.
Amount already acknowledged ... ..	...	...	810 0 0
Mr. N. F. Billimoria ( <i>Bombay</i> )... ..	...	...	5 0 0
" S. J. Reader ( do )... ..	...	...	3 0 0
Thro Mr. M. M. Shroff ( <i>Bombay</i> ) ... ..	...	...	10 0 0
" Haridas Das ( <i>Gorakpore</i> ) ... ..	...	...	10 0 0
" P. Subramaniya Pillay ( <i>Mayavaram</i> ) ... ..	...	...	3 8 0
" Jai Dutt Joshi ( <i>Tilhar</i> ) ... ..	...	...	10 0 0
" K. Rajagopala Iyer ( <i>Parur</i> ) ... ..	...	...	25 0 0
" C. Annamalai Mudeliar ( <i>Chittur</i> ) ... ..	...	...	6 0 0
" C. Masilamony Modelliar ( <i>Chittur</i> ) ... ..	...	...	5 0 0
" Kavasha Edulji ( <i>Secunderabad</i> ) ... ..	...	...	50 0 0
" N. H. Cama ( do ) ... ..	...	...	15 0 0
A Mahamedan Sympathizer ( do ) ... ..	...	...	15 0 0
Mr. M. N. Bhatta Charya ( <i>Muhanad</i> ) ... ..	...	...	2 0 0
" Jogesh Chander Banerji ( <i>Bankipore</i> ) ... ..	...	...	2 0 0
" Kesava Row Naidu ( <i>Dharwar</i> ) ... ..	...	...	5 0 0
" P. H. Mehta ( <i>Surat</i> ) ... ..	...	...	5 0 0
" Ishan Chander Dev ( <i>Dehra Dun</i> ) ... ..	...	...	10 0 0

	RS.	A.	P.
Mr. Bhuvanewar Misra ( <i>Calcutta</i> )	...	...	2 0 0
Dr. F. R. Bonesetter ( <i>Bombay</i> )	...	...	21 0 0
Mr. Pranlal S. Dhara ( <i>do</i> )	...	...	3 0 0
„ S. S. Kapadia ( <i>do</i> )	...	...	1 0 0
„ Syed Amjad Ali ( <i>Bankipore</i> )	...	...	2 0 0
„ P. Narayan Simha ( <i>do</i> )	...	...	2 0 0
„ Gajadhur Prasad ( <i>do</i> )	...	...	2 0 0
„ H. C. Mitra ( <i>do</i> )	...	...	2 0 0
„ Srikishen Lal ( <i>do</i> )	...	...	2 0 0
„ Jogeshwar Prasad ( <i>do</i> )	...	...	2 0 0
„ Surya Kumar ( <i>do</i> )	...	...	2 0 0
„ P. Kesava Pillay ( <i>Gooty</i> )	...	...	5 0 0
„ S. Minakshisundra Iyer ( <i>Paramakudi</i> )	...	...	20 0 0
„ Kantharam Bhary ( <i>Khilla-Abdulla</i> )	...	...	10 0 0
„ Anantaram Nathji Mehta ( <i>Kundla</i> )	...	...	51 0 0
„ P. R. Mehta ( <i>Bombay</i> )	...	...	25 0 0
„ Girish Chander Kundoo ( <i>Calcutta</i> )	...	...	5 0 0
„ Raikishen Mukerji ( <i>Secalda</i> )	...	...	2 0 0
„ Pablagrai ( <i>Hyderabad</i> )	...	...	1 0 0
<b>Total...</b>	<b>1,151</b>	<b>8</b>	<b>0</b>

Also, received from "A Hindu Brother," towards the purchase and furnishing of *Gulistan*, Rs. 1,400-0-0.

S. E. GOPALACHARLU,

21st July 1892.

Treasurer, T. S.

#### AMERICAN SECTION.

141, MADISON AVENUE, NEW YORK, May 23th, 1892.

On May 23rd, 1892, a Charter was issued from this office to a new Branch to be called the Saraswati Lodge T. S., and to be located at New Orleans, La. There are five Charter members, and the Branch is the sixty-first on the American roll.

WILLIAM Q. JUDGE,

General Secretary.

#### THE SECOND EUROPEAN CONVENTION.

A cable dispatch to the President-Founder from the General Secretary, Mr. G. R. S. Mead, announces that the Convention of July 14 and 15 passed off with entire success, and sends him "warmest greetings." The details of proceedings will be received only in time for insertion in our September number. Meagre as the advance report is, it is most gratifying as showing the undiminished vitality of the movement in Europe, the direct result of the unwearied zeal and activity of the London Head-quarters' Staff.

H. S. O.

#### INDIAN SECTION GAZETTE.

##### FINANCE.

	RS.	A.	P.
Balance on hand on the 2nd of June	...	...	1,03 6 1
<b>DONATIONS</b> —S. J. Padsha ( <i>Calcutta</i> ) Rs. 10; "Krishnarpanan" Rs. 5	...	...	25 0 0
<b>ENTRANCE FEES</b> —Messrs. Govind Gunesh and S. S. Capadia ( <i>Bombay Branch</i> ) Rs 20 @ Rs. 10 each; Mr. Bomanji Dajhibha ( <i>Bhavnagar Branch</i> ) Rs. 10; Mr. D. Sanyasi Razoo Pantulu ( <i>Bimhatpatam</i> ), 1st instalment Rs. 5	...	...	35 0 0
<b>CONTRIBUTION TOWARDS TRAVELLING EXPENSES</b>	...	...	Nil.
<b>ANNUAL SUBSCRIPTIONS</b> —Ranchi Branch: Messrs. K. N. Dutt; M. N. Dutt; G. K. Sen; M. L. Dutt and M. L. Singh @ Rs. 2 each, Rs. 10; Mr. K. C. Chatterji ( <i>Ranchi</i> ) Rs. 3; Ludhiana	...	...	...

Branch: Babus Saligram, Singhopal and Ram Dev @ Rs 2 each, Rs. 6; Chittoor Branch Rs. 16; Barakar Branch: Babu K. P. Mukherji and N. B. Debi @ Rs. 2 each Rs 4; K. Viswanatha Sarma of Rangoon Rs. 3; Trichinopoly Branch Rs. 6; Masulpatam Branch Rs. 30; Bellary Branch Rs. 8; Madanapalle branch Rs. 6; Coimbatore Branch Rs. 0; Paramakudy Branch Rs. 10; Sholinghur Branch Rs. 20; Mr. Govind Gunesh (*Bombay Branch*) Rs. 2; Mr. P. Narayanasawmy Mudaliar (*Secunderabad Branch*) Rs. 2; Babu R. K. Roy Rs. 1, and R. K. Chatterji Rs. 2; (*Berhampore*): sums total Rs. 29 attached members Rs. 295-6; 14 unattached members Rs. 43-2-441 8 0

Total... 159 14 1

##### EXPENSES:—

	RS.	A.	P.
Salaries: P. R. Venkatarama Iyer Rs. 40; Kodhandam Rs. 5	...	...	45 0 0
Postage	...	...	34 3 0
Printers' charges	...	...	61 10 0
Telegrams	...	...	1 14 0
Stationery	...	...	2 12 3
Sundries	...	...	0 4 0
Travelling expenses	...	...	Nil.

Total... 145 11 3

Add Balance... 1,874 2 10

Grand Total... 1,519 14 1

#### GENERAL NEWS.

The General and Assistant General Secretary returned to Adyar from Ootacamund, on Wednesday, July 20th. Prince Harisinghi Rupsinghi, F. T. S., is now the guest of Col. Olcott at "Gulistan," Ootacamund.

Mr. N. B. Atreya, F. T. S., of Ganesh Ghat, Saugor, has opened a vernacular tract depot at that place. The pamphlets are to be published in Hindi. He is also bringing out a Theosophical monthly in Hindi, called *Vichar Vahan*, which will consist of sixteen pages.

The General Secretary desires to obtain information on the occult properties of trees and plants and requests those who have any information hereon, either as the result of studies in Sanscrit and Vernacular writings, or of personal experience and observation, to communicate with him.

A translation of the *Mundukyopanishad*, with Sankaracharya's commentary, will shortly be published. The translation has just been completed by Prof. Manilal Divedi, and the work is now passing through the press.

#### REPORTS OF BRANCHES.

**RANCHI BRANCH.**—Mr. Nibaran Chandra Gupta continues as President, Mr. Navakrishna Roy as Secretary and Messrs. Gunga Vishnu and Krishna Nath Dutta as Assistant Secretaries. Special and general meetings have been held, at which lectures were given and discussions took place. The President corresponds with many unattached members and sympathisers, and he has also undertaken the translation from English into Bengali of useful books on Theosophy.

**UMBALLA BRANCH.**—The office-bearers at present are, Rai Bishambar Nath Sahib, President, and Babu Shama Churn Mookerjee, Secretary. The Branch, has been visited twice by Rai B. K. Laheri, President of the Ludhiana Branch, and also by the General Secretary, whose visit was productive of much good.

**KURNOOT BRANCH.**—The Branch employs a Sanscrit Pandit who explains the *Santi Parva* of the *Mahabharata*.

**MASULIPATAM BRANCH.**—Theosophical ideas are gaining ground owing to the wide circulation of *Pauses* and Theosophical pamphlets. A reading-room has been started in connection with the Branch and the principal Theosophical journals are subscribed for.

**MOZUFFERPORE BRANCH.**—The Office-Bearers are, Babu Purna Chandra Mitra, B.L., *President*; Babu Raghubandan Prasad Sharma, *Secretary*; and Babu Prabodhanath Ghosh, *Librarian*.

**TINNEVELLY BRANCH.**—The officials are M. R. Ry. S. R. Ramakrishna Aiyer Avergál, B.A., *President*; T. A. Anantharama Aiyer Avergál, *Vice-President*; and S. Ramachandra Sastrin, *Secretary*.

**PAKUR BRANCH.**—The present Office-Bearers are, Raja Sitesh Chandra Panday Bahadur, *President*; Babu Digamber Chakrabarty, *Vice-President*; Babu Patiram Banerjee, *Secretary*; Babu Purna Chandra Sinha, *Asst. Secretary*; Babu Biswanath Dubey, *Treasurer*. *Manu* has been taken up for discussion. The Society has just completed its first year. Visits from officials are much wanted.

**PARAMAKUDI BRANCH.**—The President is Mr. S. Minakshisundaram Iyer and the Secretary Mr. A. Krishnaswami Sastri, B. A. The Branch was reorganised in February last and from that date weekly meetings have been held regularly in the premises of the local Middle School, the Manager of which is a sympathiser. The attendance is satisfactory. The Secretary of the Branch, who is the Head-master of the local school, has built a hall at the cost of some Rs. 6,000, which will be available for Theosophical lectures.

**DEHRA DUN BRANCH.**—The officers of this newly formed Branch are: *President*, Lalá Badeo Singh; *Vice-President*, Babu Kali Kanta Sen; *Secretary*, Babu Ishan Chandra Dev, B. A. The attendance at the meetings is good and the public is beginning to show an interest. The Branch has undertaken translations from English into Bengali and from Sanskrit into English.

**BHAVNAGAR BRANCH.**—The office-bearers are the same as before. Ten meetings have been held during the last quarter and a large amount of literature has been distributed. "White Lotus Day" was duly celebrated by the Branch.

#### OBITUARY.

We have to record the death of Babu Pratab Narayan Singha, President of the Bankura Branch, on the 13th July. He was a retired deputy-magistrate and the introducer of Theosophy into Bankura. Since the establishment of the Branch there, in 1883, he occupied the Presidential office with untiring zeal. By his death the Bankura Branch loses a worthy President and the Parent Society an earnest Fellow. We have also to report the deaths of Brother M. Sayyad Husain, Vice-President of the Fategarh Branch, and Brother Khodabux Bezouji Irani of the Bhavnagar Branch.

#### AUSTRALIAN BRANCHES.

Latest communications received from Australasia report that new Branches of the T. S. have been formed at Melbourne and Sydney, in addition to the old ones formed by the President-Founder during his visit of last year. The names of Branches and their office-bearers are as below:—

Melbourne. The Melbourne T. S. *Secretary*, Mr. H. B. Leader, 13, Eastern Arcade.  
 „ The May Bank T. S. *President*, Mrs. E. Pickett, 22, Sutherland Road, Armadale.  
 Sydney. The Sydney T. S. *President*, Mrs. G. Peell; *Secretary*, Mr. E. W. Minchen; Room 6, No. 16, Bond Street.  
 „ The Olcott Lodge T. S. *Secretary*, Mr. T. W. Willans, Box 1292, G. P. O.

S. E. GOPALACHARLU,

Rec: *Secretary*, T. S.

## BUDDHISM AT DARJEELING.

### A SIGNIFICANT EVENT.

A very interesting meeting was held in Darjeeling on the occasion of Mr. H. Dharmapála's visit. He came to meet in conference the chief representatives of the Tibetan and Cis-Himalayan Lamas together with some of the leading men of Sikkhim.

The date was fortunately fixed for July the eleventh, when the almost ceaseless rains of the last few weeks were interrupted by a day of exceptional beauty.

Mr. Dharmapála had been commissioned by the Chief Buddhist monks of Ceylon to convey to the Lamas of Tibet some relics of BUDDHA and a few leaves from the sacred Bo-Tree (*ficus religiosa*), now growing at Buddha-Gaya,—the place sacred to millions of Buddhists,—and a Buddhist flag.

A curious coincidence has arisen in connection with this flag. It was found that the Buddhists of Ceylon had no sacred flag except that used by Buddhists of other countries. It was only in 1885 that Colonel Olcott, in consultation with the Chief Priests, designed this flag in accordance with the instructions contained in the Buddhist sacred books. It consists of five vertical bars, colored blue, yellow, pink, white, and scarlet, and terminated by a final bar combining all the colors in the same order. This design was pronounced by the Lamas at the meeting to be almost identical with the flag of the Grand Lama of Tibet.

It was arranged that a procession bearing these relics should pass through the town, starting from Lha-Sa Villa, the residence of Pandit Sarat Chandra Das, C.I.E., the renowned Tibetan traveller and scholar, to the residence of Rajah Tondub Paljor.

The procession in starting was headed by the Tibetan Band which was playing the Tibetan air "Gya-gar-Dor-je-dan"—("Flourish Buddha Gaya"). It was followed by the flag-bearer on horseback in the Sikkhim military uniform, bearing the above-mentioned sacred flag. Next came the Venerable Lama She-rab-gya-tcho (the Ocean of Learning)—head of the Goom Monastery, carrying the casket of relics; after him came Mr. H. Dharmapála riding on a dark bay horse, dressed in the orange colored garment of the order of Upásakas. After him came Pandit Sarat Chandra Das, also riding; he was followed by a number of Lamas on horseback and dressed in their characteristic robes—the loose cloth coat with wide sleeves, silk sash, and the remarkable high pointed "red cap" of their school.

The procession wended its way through the narrow winding roads of Darjeeling, collecting great crowds as it went. In the middle of the town the procession was met by a party of Lamas, representatives of the Darjeeling Monastery; they were accompanied by the sacred band consisting of cymbals, hautboys and horns. At the gate of the Rajah's residence the procession was met by the two chief Lamas of Sikkhim, who conducted it to the meeting room; this had been decorated with Tibetan silks and hangings and painted tapestries illustrating scenes from the sacred books.

In front of the low table and occupying the chief position in the room, as the head of the meeting, sat the young Prince, son of the Rajah of Sikkhim. He was a healthy looking boy, of thirteen years of age, with features of marked Mongolian type, of sallow complexion; his expression and his manner throughout the meeting was solemn, grave and dignified. He is being specially educated by Lamas brought from Tibet for the purpose and prepared by them for the high position he is to fill as the Hierarch of Sikkhim of the Red Cap Order.

Rajah Tondub, President of the Darjeeling Maha Bodhi Society, sat on his left and instructed the boy in the method of proceedings. On the arrival of the procession, the casket of relics was handed by the old Lama to the Rajah who conveyed it to the young Prince.

The principal Lamas sat on the right and the Chiefs on the left of the Prince. At the table, facing the Prince, sat Mr. H. Dharmapála, Pandit Sarat Chandra Das, Sri Nath Chatterjee and myself. The proceedings of the meeting were conducted by Lama Ugyen Gya-tcho, Secretary of the Society, a man of great intelligence and frank open countenance, with a commanding figure and genial pleasant manners. He was the companion of Sarat Chandra Das during both his expeditions into Tibet. Among the

Chiefs above-mentioned was the Dewan Phurbu, President of the Sikkhim Council; among the priests I noticed the Head Lama of Pema Yongche, the Chief State Monastery in Sikkhim. In the first place the Secretary introduced the leading members of the procession to the Prince, at the same time explaining the character of the relics. Some introductory remarks were then made by Pandit Sarat Chandra, whose formal address to the meeting, written in Tibetan, was read by the Secretary; speeches were made too in the Tibetan language by Lama Sherab Gya-tcho who gave a *résumé* of the rise, progress and downfall of Buddhism in India and its extension in Tibet and Ceylon; he congratulated his countrymen assembled on the arrival of this important Buddhist Mission from Ceylon. He reminded his hearers that this was the first public meeting for the extension of Buddhism ever held by the people of Tibet and Ceylon, all friendly communication on religious matters having been entirely interrupted between the two countries for at least eight or nine hundred years. He was followed by the Lama of Pema-yangtche, who emphasised the importance of the occasion and enlarged upon the character of the Mission and showed what great blessings might be expected to ensue from it, more especially to Sikkhim. Mr. Dharmapála then followed.

Pandit Sarat Chandra Das then spoke and described the three schools of Buddhism prevailing in Tibet and Ceylon.

At this stage of the proceedings the young Prince, taking the casket of relics in his hands, raised it to his forehead in a reverential manner; at the same moment the assembled Lamas commenced chanting in deep very bass tones an invocation to the higher influences, consisting of a prayer for their presence and for their aid in the cause. The Lamas were all seated in the position of meditation during this chant and their hands were folded or inter-locked in front of them in the form of a *muñdra*. During the chant the Secretary placed in the hands of each Lama a small quantity of the rice, the purpose of which was to purify in the same way as, and in the place of water. Every now and then each Lama would unlock his hands and sprinkle some of the rice over the room. When the chant was finished the Secretary took the open casket and handed it to every one in the room who desired its benediction.

This ceremony concluded, Mr. Dharmapála presented one of the relics and a bo tree leaf to the Principal of the Sikkhim State Monastery; the other three being destined for Tibet. These were to be carried by messenger from Darjeeling all the way to Lha-sa and delivered into the hands of the grand Lama of Tibet.

Then came the Rajah's speech. He is a strong built man, above fifty years of age, with a shrewd intelligent countenance, at once grave and humorous. He conveyed the thanks of himself and the meeting to Mr. Dharmapála, and expressed his lively appreciation of the important duty which they, in thus meeting together, had been performing, and of the benefits which were likely to accrue therefrom. His speech was well delivered and was received with evident approval by all present.

By request I then conveyed the thanks of the meeting to the Rajah and expressed the great pleasure I felt at having had an opportunity of being present on such an interesting occasion. The meeting then adjourned.

F. H. MULLER.

ROSEBANK, DARJEELING,  
July 14, 1892.

#### DHARMAPALA'S WORK.

Success attends Dharmapála's Buddhist work as the result of his enthusiastic zeal and industry. He has just scored a great point at Darjiling, whither he went upon invitation to meet H. E. the Tibetan Minister, some Chief Lamas and other important Buddhist officials. There was a public procession with music, the carrying of relics with pomp by the Lama of the Gooin Monastery, and our Buddhist Flag borne at the front by a mounted escort. Dharmapála marched next after the relics, the learned Sarat Babu next, and then other Lamas. The streets of Darjiling were

lined with Tibetans, Bhootas and other spectators. A Branch of the Maha Bodhi Society was formed with the Rajah of Tumduk as President, and Lama Ugyen Gyatsho—Sarat Babu's companion in his perilous but successful journeys to Teshu Lumpo and Lhasa—as Secretary. The Chief Lama of Sikkim and his assistants, the Ministers of the Sikkim Rajah, and his son were present. The Buddhist Flag and relics were taken in charge by the Tumduk Rajah, who will forward them to the Dalai Lama at the first opportunity. The officials present were so pleased that they have sent their blessings to the Sinhalese Buddhists for deputing Dharmapála to take up this great work for the unification of Buddhism. He writes me joyfully about our having thus opened the way for future brotherly intercourse between the Dalai and Teshu Lamas and the Southern Buddhists through the medium of our Society. Well may we all rejoice, and at the same time wonder once again at the simple and natural methods by which the Masters compass their ends. My prognostic was right that important things would happen in July.

#### CEYLON.

H. S. O.

Much more satisfactory reports than of late have been received from the Colombo T. S. Owing to the practical business management of Mr. Weerasakere, the resumption of the Editorship of the *Buddhist* by Mr. Buultjens, and the re-awakened zeal of Mr. Gunewardene, the old Branch begins to renew its youth and to recover its lost prestige. The burning question of the hour is the adoption of measures for defeating a bold stroke of legislation in the Missionary interest, which forbids the giving of Grants-in-aid to any School that may be opened within  $\frac{1}{4}$  mile of any existing registered School. In other words—the Missionaries having pre-empted all the most desirable localities in all the chief centres of population, the Buddhists will—if this iniquitous Act be passed—be compelled to choose between sending their children to Christian schools or opening and supporting their own schools without a penny of Government aid. Considering that the greater part of the Government revenue is derived from taxation of Buddhists, the infamous injustice of the proposed Buddhist Boycotting Bill—as it ought to be called—will be the more apparent when it is known, that only 25 Buddhist schools have hitherto been registered as against above 300 of other denominations. However, there is always the satisfaction of knowing that whatever the partial Ceylon Legislative Council may do to please the Missionary interest, the Home Government will as surely redress the wrongs of the Sinhalese as it did in 1884, when Lord Derby was Colonial Secretary.

It is very pleasant to know that Mr. Buultjens has resumed the Editorship of the *Buddhist*. The neglect of its late Editor had brought it so low that I had seriously considered the advisability of having its publication stopped. The number for July 8th shows signs of the new life and the promise of renewed usefulness. It would be more judicious, however, to phrase more discreetly the natural resentment of the Buddhists against the missionaries. In an article with a too "slangy" title, "S.P." gives the following cheerful glance at the growing influence and useful activity of our Society:

News has reached Ceylon that a number of Theosophists have started from New York to the East to work in the mission field of Theosophy and thus increase the strength of the staff in India and Ceylon. These destined for Ceylon consist of three ladies and one gentleman. Among these are two medical missionaries, of whom one is a lady doctor. Two of these ladies will give their services to the department under Mrs. Higgins' supervision. The Lady Doctor will be stationed at Colombo to practise the healing art among the Sinhalese and Tamil women and will occasionally give public lectures, as the lady is said to be a remarkably brilliant speaker. Mrs. Higgins has it in contemplation to open a separate class in connection with the Sangamitta Girls' School, where her pupils will be taught by the Lady Doctor to acquire an elementary knowledge of medicine and to make themselves useful in the sick chamber. Later on a medical class for Sinhalese girls will, perhaps, be an accomplished fact. Her husband who also is a doctor will practise at Colombo as a physician, and work for the sake of humanity and Theosophy.

In Ceylon, the Society has encouraged education, given an impetus to elevate the status of the neglected Sinhalese women, started a Sinhalese newspaper, an

English Journal, created a desire in the native heart to study Aryan literature and founded the Sangamitta Girls' School—under the supervision of Mrs. Higgins, the Principal, who is educating a number of girls destined to be a blessing to their families and to future generations. Remember "the woman is the maker of the nation", and now the Sinhalese girl is going to have that glorious advantage of making herself useful in the sick room, to have the benefit of a medical education however rudimentary it is, a knowledge which she never dreamt of acquiring.

The Society has also in Ceylon a 'Harbor Mission' conducted by two ardent workers, who distribute and spread Theosophical literature among passengers calling at Colombo.

Glancing over India, we notice Journals and Newspapers started, free medical dispensaries opened, schools for boys and girls founded, Sanskrit literature revived, oriental libraries opened, translations of Hindu works made and placed within the reach of those ignorant of them.

Looking at the West, we find the Theosophists of Europe and America working hard for humanity and true to their Cause. At London, with Annie Besant as their leader, a small band of Theosophists are busily engaged at 19, Avenue Road, Regent's Park, cutting out daily a programme of work to help humanity. They have founded a *Crèche* there, and it is working admirably. This institution is one among the many the Society has founded at London. At New York and other centres in America the Society is very active and people are beginning to look at it not with jaundiced eyes as they used to do some years ago.

With the death of "H. P. B."—that remarkable woman—it was believed by many that the Society was on its last legs—breathing its very last—but the tables have been turned, membership has increased, an interest for Theosophy has been created and activity has begun all round.

People at times rush into wild conclusions, and Theosophy has been called a new fangled idea—a fad, and many amusing names—but let them decide, not after reading the report of the S. P. U., but investigating it themselves and observing the work that is being done by the Society.—*The Buddhist*.

#### THE RELIGIONS OF NEW SOUTH WALES.

A friend sends us a copy of the *Daily Telegraph* of Sydney, New South Wales, which publishes the Census returns of the religions of the people of that Colony. As is usual in that portion of the Census dealing with religious belief, there is a considerable variety, and one might add,—originality, of opinion displayed by the people of the community.

Under the heading "Other Christian Denominations," i.e., those not included under the general headings; "Episcopalians," "Roman Catholics," "Methodists," &c., we get the following, among other, curious denominations: "Christian Pythagorean;" "Jesus Only—*Ephesians* 11, 8;" "Saved by Grace;" "Nurtured in the Admonition of the Lord;" "Child of God;" "Conditional Immortality;" "Believer in the Bible;" "Glassite" and "Do Good."

There are 9,358 "Buddhist;" 626 Chinese "Confucians;" 31 "Joss House;" 12 "Brahmins;" 3 "Parsees" and 528 "Mahomedans." Five people have registered as "Esoteric Buddhists" and eight as "Neo-Buddhists." Twenty-eight members of the Theosophical Society have registered, as "Theosophists" though, taking into consideration the fact that Theosophy is not a sect or creed, it would have been better if they had styled themselves simply as "Freethinkers" or "Non-Sectarians," or something of that sort. We cannot be too careful to avoid anything that may lead the public to consider Theosophy as merely another sect; if this occurs our primary object is defeated.

Under the general heading occur some curious forms of belief, and we notice that one individual has registered himself as a "Bellamyite," presumably a follower of the gifted author of "Looking Backward." There are two "Iconcolasts," while we find but one "Believer in Facts" and one recogniser of the "Brotherhood of Man,"—a sensible man this last, for he pledges himself to no form of belief. It is satisfactory to know that there are three "Unprejudiced" in New South Wales and ten "Cosmopolitans."

One individual styles himself a "Nativist," another a "Non-Intrusionist," and a third "An Admirer of Nature." Four "Calathumpians" figure on the list. The "Freethinkers" number some 5,000, while over 11,000 "Object to State Religion."

S. V. E.

## NOTICE.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*.

Under the heading "*Theosophy*," in the New and Explanatory Catalogue, of seventeen pages, just issued, will be found the titles of a number of new pamphlets and re-prints by the Theosophical Publishing Society (London). Some new books have been Catalogued under other heads. Copies sent, free, upon application.

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## NOTICE.

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

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

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

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

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December. The European Head-quarters is at 19, Avenue Road, Regent's Park, N. W., London; the American Head-quarters is at 144, Madison Avenue, New York.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which will go towards defraying the current expenses; these are mainly, however, met by the proceeds of entrance-fees, donations, and a small annual subscription from each member. By the Revised Rules of 1889, the Society was placed upon a basis of voluntary contributions and made entirely dependent for maintenance upon the generosity of its Fellows and others. But a year's experience proved the old plan the better one.

The Official Trustee for all Society property is at present the President for the time being, and legacies and bequests *should invariably be made in his name*, in the legal phraseology of the Code of the country where the testator executes his Will. If left to the Society by name, the bequest becomes void in law. A legacy of £ 8,000 was thus lost. The President's full address is Henry Steel Olcott, Adyar, Madras, India. The T. S. Convention of December 1891 acceded to Col. Olcott's request and a Board of Trustees will be shortly announced.

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Up to Dec. 27, 1892, 279 charters for Branches had been issued. For particulars, see the Rules, &c., to be had on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

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

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